

# The Saints' Herald

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

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 R S Salyards

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 FRED'K M. SMITH } EDITORS

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## Editorial.

### A GRAVE INDICTMENT.

Some few months ago a great effort at a religious revival was made in the city of Chicago, in which a banker, presumably a man of means as well as ability, named Duke M. Farson, was an active participant. He was a man of rather radical views and of a somewhat enthusiastic temperament. After the revival had progressed for a while, Duke M. Farson was rather turned down by those having the affair in charge and he became disgruntled because his methods were not adopted and withdrew, carrying with him some others. The result was the setting up of a rival revival and movement by Mr. Farson and his associates. A paper was started called the *Burning Bush*, the imprint of which states that it is "a journal devoted to the interests of the sanctified life. Published weekly by the Metropolitan Church Association of Chicago, Illinois, U. S. A."

By what right Messrs. Farson and his associates assume the position of being the center of metropolitan ecclesiastical authority it is difficult to determine; but from the advertisement and the tone of the paper itself it is not hard to see that they do so assume. In the issue of the *Burning Bush* for December 24, 1903, we note that Duke M. Farson and Edwin L. Harvey are the editors of this journal, which from its name one might suppose was intended to be a medium of light to reflect the illuminating grace of that Spirit which burned in the bush but consumed it not. We give below a specimen of the sort of light which this *Burning Bush* is shedding on the darkness of its metropolitan diocese, taken from the Christmas number, date given above:

Wanted.—One mild-mannered under-sized donkey, broken to saddle. Apply stage door Studebaker theater, Friday, four o'clock in the afternoon.

Following this real or suppositious advertisement, the place where found not cited in the *Bush*, and taking it for a text, occurs the following screed, which, as it is not signed, nor a name given at the top, gives the idea that the editors are responsible for it:

The above advertisement suggested the article which follows: If every play-house except Methodist theaters quit in Chicago, and short-skirted dancers were out of a job elsewhere, the opera-loving and theater-going folks could still be entertained by Methodists. The principal theaters owned by or built with Methodist money are the "Studebaker Theater" and the "Bush Temple." We never could see how the Methodist Episcopal

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PRESIDENT E. R. DEWSNUP, of Graceland College, returned on New Year's Day from Chicago, where he had been spending some time in conference with the authorities of the University of Chicago, and looking up some matters in connection with a special subject in political economy. He reports being well received by both University authorities and railroad officials whom he met in studying his special subject, that of railroad transport.

## THE SAINTS' HERALD

General Conference could accept Clem Stuebaker's hospitality, and use his theater and then consistently vote against cancelling the theatrical clause in the discipline. Wesley's followers have degenerated. We will not attempt to enumerate all the saloon buildings owned by Methodists. For twenty years or a little less the most prominent corner in one section of our city was occupied as a saloon. The owner presented his church letter to the Methodist Episcopal pastor who took him in, a profane, sinful man. The pastor was soon made a Rock River elder. Another pastor falls into sin, his wife leaves him on that account, and the bishop tells the boys that if they will pass his character he will transfer the erring brother. He is passed, a two thousand dollar charge is vacated and the brother made presiding elder of an adjoining conference.

The writer of this article has reason to believe the Chicago Methodist preachers would pass the Devil's character if he would vacate a similar charge and agree to transfer to Wisconsin or California. Another brother gets too free in his attentions and is made a presiding elder in an adjoining State. Another sues a leading Methodist Episcopal pastor for several thousand dollars and they shut him off by making him a presiding elder. A man brought a law suit and collected ten thousand dollars damages. The "brethren" soon made an elder out of him. The pastor of one of Chicago's largest Methodist Episcopal churches was a confirmed drunkard for years. A presiding elder of Chicago is found to be a Sodomite and is excused, but allowed to keep his parchment. A Rock River preacher is found in a frightful plight, but is excused and continued. Another elder turns over his work largely to his under preachers, gets into sin, pursues questionable habits and life, gets sick and drops into hell.

The great preachers are mostly Free Masons. I was asking a prominent Mason in Illinois about a certain Methodist Episcopal bishop who was also a Mason. I said, "Why do you fellows carry such a devil on your (lodge) roll of membership?" He said, "Well, we are ashamed of him; I suppose we keep him for the same reason the Methodists do." One of the most prominent married Methodist officials was seen flirting in a Chicago park and cultivating lady company which he had no right to do.

A sister seeking salvation confesses to awful sin on the part of one of the leading Methodist Episcopal pastors. What is the trouble? Why, God has left Chicago Methodism and old Babylon is fallen. Solution: get saved, flee, get out, "remember Lot's wife" and never look back. Get sanctified, get into a holiness church and keep saved. Amen.

A bishop had better send a dog with the hydrophobia to a charge than an adulterous pastor to a flock. To know these facts as Merrill and other bishops do, and then place these devils in charge of Churches, will make a hot hell in eternity. A bishop's secret emblem will not be in hell five minutes before it is consumed, while his soul will writhe, and his resurrected body burn in the fire, having been so constructed as to be indestructible. To unload an unholy pastor on an unsuspecting flock, to damn youth and blight homes, is a crime against civilization. Put their pictures in the rogues' gallery and their bodies in stripes? No; take them to Jesus and let them get cleansed. "Were there not ten cleansed? Where are the nine?" True holiness will take any one out of the Methodist Episcopal Church.

We have had donkey socials, kissing socials, negro socials, lawn fetes, cake walks, and everything on the rummage sale and bazaar line; we know of no revivals breaking out, no souls being saved. Dearth, death and blight are everywhere, sin is rampant here, and I expect that this is simply a picture of Methodism everywhere. Our missionaries report London as much worse.

We have no means of knowing whether the foregoing asserted facts concerning the Methodist Episcopal Church are true or not; but, if they are true, it

must be that many if not all of them, were within the knowledge of Mr. Farson and his associates while yet they were in fellowship with the Church which they now so rashly charge with winking at and condoning iniquity. It therefore occurs to us that it would have been more consistent if Mr. Farson had stayed with the good men and women in the Church, formulated charges against those whom he knew to be guilty and had them brought to judgment and condemnation, and thus have helped to cleanse the sanctuary; rather than to have gone out and started a co-religious movement which may in time shelter wrongdoers of a similar type.

It is a misfortune for a man to be overcome in weakness and commit a fault. If he discover and confess his fault Deacon Farson, as well as the Methodist Episcopal Church, must accept confession and extend clemency and pardon, so far as humanity can go, leaving the final arbitrament and disposition of the culprit to the Great Judge. Suppose that the pastor of one of the large churches in Chicago had been a drunkard for years. If he finally saw the folly of his course and forsook the habit, how can Duke Farson say that he was a confirmed drunkard and refuse him credit and human absolution? One of the writers of the New Testament Scriptures, in writing concerning the membership of the body writes thus: "And if any man sin we have an advocate with the Father, Jesus Christ the righteous."<sup>1</sup> Again, another writer in the same Scriptures writes in this way: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."<sup>2</sup>

Does Duke Farson arraign the whole Methodist Episcopal Church, because in dealing with those overtaken in a fault, the local churches or congregations and their bishop have essayed to restore, rather than to arraign and condemn? And will Bishop Merrill quietly submit to the stringent charge that he and his associate bishops in office knew of the evil things asserted by this "accuser of the (Methodist Episcopal) brethren," and have officially glazed over the wrong-doing complained of, without contradiction or explanation?

If Deacon Farson would not put the pictures of the men whom he accuses of wrong-doing in such bitter terms in the "rogues' gallery and their bodies in stripes," (penitentiary, we suppose,) but would "take them to Jesus and get them cleansed," why should he object to the Methodist Episcopal Church keeping them in the fold in which it is supposed by those already in it they are being taken to Jesus? Will taking such characters out of the Methodist Episcopal Church into the Metropolitan Church Association, alone, change their sin spots and evil stripes and

<sup>1</sup> John 2: 1.

<sup>2</sup> Galatians 6: 1.

make them desirable citizens in a holiness camp-meeting? Is there diviner power in the Metropolitan Church Association as an ecclesiastical organization than in the religious movement started by John Wesley, and of which the Methodist Episcopal Church is supposed to be the latest and most modern development? If so, whence did it come?

We are not sure that we understand what the writer meant when he wrote, "True holiness will take any one out of the Methodist Episcopal Church." If it was intended to be understood that those aspiring to and obtaining "true holiness" will not stay in the Methodist Episcopal Church, but will "come out of it," it may be very pertinently inquired, will "true holiness" take those who so come out into the Metropolitan Association? Is that what was intended to be said, we wonder?

If Deacon Farson could not effect a reformation in the Methodist Episcopal Church while still a member of it, by insisting upon and aiding in the renovating processes through which evil spirits should be exorcised and cast out, and evil-minded or wholly worldly-minded men be made to see holiness and loving it become truly holy, reasoning from observation and experience we are quite sure the efforts of himself and coworkers, as shown in the *Burning Bush*, will neither cleanse nor reform.

One who goes outside of the house of which he is an inmate to effect a cleaning of the inside will not succeed in his effort. He may throw the mud and slime of denunciation and abuse at those within, may bespatter and bedaub the outward appearance of the home from which he went out, or was expelled for cause, but the inmates who choose to remain within will not be affected thereby.

We are of the opinion that if the number for Christmas, 1903, is a fair specimen of the journal and its spirit, the *Burning Bush*, instead of being a type of the bush that Moses saw which burned but was not consumed, will be burned up by its own baleful fire and the place which once knew it will know it no more forever.

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THINGS FIND THEIR LEVEL SOON OR LATE. BAYS  
IN GOOD COMPANY.

CONCERT AND LECTURE.

On next Monday evening, December 21, Bays and McVey, now engaged in a revival meeting, will give an entertainment at the Christian church in this city, to begin at eight o'clock in the evening, doors open at seven.

The program will consist of plantation melodies, jubilee songs, etc., etc., by Professor McVey, of Concordia, Kansas, the most popular colored jubilee concert singer and soloist in the West. This will be followed by Mr. Bays' popular lecture on Mormonism, entitled: "Reminiscences and Experiences," or "Mormonism as I have seen it."

The entertainment will close with some of Mr. McVey's choicest numbers. The public is cordially invited to participate in this feast of Fact and Fun. Come, "laugh and grow fat." Admission fifteen and twenty-five cents.—Woodward, Iowa, *Enterprise*, December 11, 1903.

"MORMONS" IN NEW MEXICO.

The following is from the Round Table column of the *Chicago Tribune* for December 31, 1903:

CHICAGO, December 28.—[Editor of the *Tribune*.]—You published in your Sunday issue a map which is being sent out by the Women's Home mission, which is intended to represent the octopus of Mormonism with its hideous body in Utah, and its tentacles reaching in every direction into the adjoining States and Territories, one of its arms being made to enfold a large part of the territory of New Mexico. I sympathize with woman's cause against Mormonism, but this map does grave injustice to the people of the territory of New Mexico. I have been connected with the public affairs of New Mexico for many years, and emphatically state and can abundantly prove by almost every living witness there that comparatively speaking there are no Mormons in the territory of New Mexico, and polygamy, the evil at which the Woman's mission is, I think, aiming, is absolutely unknown among those who are there. Of course, in a country filled with magnificent mountain chains and with its parts largely separated each from the other, and small communities removed from railroads, it is impossible to speak accurately as to the actual number of members of such faith, but the census of 1890 stated, I think, that there were in the neighborhood of one thousand, an insignificant number of the total population; and, certain it is, that there has never been a public official, member of the legislature, or officer filling any other position of trust in the country who was a Mormon. This charge of Mormonism against New Mexico largely arose at the last session of Congress, when politicians opposed to the admission thereof as a State used it freely.

There is not a community of Americans in the United States where polygamy is more abhorred than in New Mexico.

W. A. H.

The writer of this letter has practiced law for twenty years in New Mexico, and his position as an attorney and as a man of affairs entitles his statement to consideration.

From the indorsement given the writer of the above one would almost be inclined to accept the statement as correct, and we hope it is. It is not a pleasant thing to believe that the dominant Church in one of the sovereign States of the Union has been and is now acting in bad faith toward the people and the general government. It is far preferable to believe that the officers and members of the "Mormons" settling in New Mexico are not only sober and industrious, but are living in accord with the marital rules of the Mexican government, the laws of the state. It is beyond question that the people of the United States believe that when Utah was taken into the Union, it was with the understanding that the practice of polygamy was to cease. Everybody outside of Utah, and all the Gentile population of Utah, understood the provision in the enabling act prohibiting polygamy to mean that both marrying more wives than one and the living with more than one woman as wives were prohibited. There was subsequent evasion of this understanding by the claim that further polygamous marriages only were prohibited, that is, that there were to be no more polygamous marriages contracted in Utah as a State, and that the prohibition did not affect polygamous marriages already existing. It was seemingly held that the phrase polygamy or polygamous marriage was not to be construed to mean the

practice of living with two or more wives or husbands at the same time, as the meaning of the word is given in the dictionaries of the day, the common understanding of the word.

Evidently the fear entertained by many that under cover of this restricted rendition of the word there would be a disregard of the common understanding of the phrase and polygamous marriages would be contracted in New Mexico and other places outside of Utah and the parties so married live in the "practice of polygamy." It is this that gave rise to the stories in circulation to the prejudice of the Mormon settlers in New Mexico. We hope the gentleman is correct in his conclusions, and that the fears of the women of the Republic and those who sympathize with them as they assert, are groundless, being without foundation in fact.

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#### THE HOLY SCRIPTURES.

The translation and correction of the Scriptures by Joseph Smith, the Seer, as put before the Church and the world, was faithfully done by those to whom the work of publishing it was intrusted.

We quote from the Preface in the book the following:

This work is given to the Church of Jesus Christ of Latter-Day Saints and to the public in pursuance of the commandment of God.

As concerning the manner of translation and correction, it is evident, from the manuscripts and the testimony of those who were conversant with the facts, that it was done by direct revelation from God.

It was begun in June, 1830, and was finished July 2, 1833.

Joseph Smith was born in December, 1805, and was, at the finishing of the manuscripts of this work, in the twenty-eighth year of his age.

The manuscripts, at his death, in 1844, were left in the hands of his widow, where they remained until the spring of 1866, when they were delivered to William Marks, I. L. Rogers, and William W. Blair, a committee appointed by the annual conference of April, 1866, to procure them for publication; and were, by them, delivered to the Committee of Publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson, and are now presented as they came into our hands.

Whatever may have been the work done by the Seer as stated in the history as to its commencement and its finish, it was given as the manuscripts intrusted to and kept by the wife of the Seer and by her delivered to the committee for publication stated it. The committee neither added to nor took from it in any form whatever. They did the duty imposed upon them as they are prepared to give an account in the day of judgment.

Any statement, affirmation, charge, or insinuation made by any one, either friendly or unfriendly to the Reorganized Church, that there was any tampering with the text, altering or changing in word or meaning of any portion of the manuscript is untrue; no such tampering, changing, or altering the text or meaning having been done by any one connected with the work. No more conscientious work has

ever been done by any of the men connected with the latter-day work during all the years of its existence, than was performed by the Committee of Publication.

Those who cast aspersion on the work of that committee, or who assert that the text of the Inspired Scriptures as left by Joseph Smith has been mutilated and changed to suit the notions of the leaders of the Reorganized Church; for the reason that the published work condemns certain doctrines and practices of those who make this assertion of mutilation, will not by such assertion get rid of the condemnation found in the word, but will have to meet it together with the falsehoods they may circulate in regard to it, at the great day of accounts. It is a terrible thing to fall into the hands of an offended God. "Neither liars nor sorcerers will enter" into the heaven of heavens where God and Christ are.

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On Monday, the 4th, a telephone message reached Lamoni to the effect that the capitol at Des Moines was burning, and that there was little prospects of saving the building. The evening Des Moines papers which reached Lamoni Tuesday morning brought the news that the building had been damaged by fire to the amount of about one half a million dollars. It was good news to learn that the building had not been totally destroyed, as previously reported, but sad news to know that so much damage had been done to one of the most beautiful State capitols in the country. Iowans have always taken great pride in their magnificent state-house, and to know that it was being destroyed by fire was indeed hard. In the state-house was the large State Library of seven hundred thousand volumes, and it is hoped now that it has escaped with slight losses.

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#### A LESSON BY HORROR.

Since the world has stood mankind has been taught its most useful lessons by adversity or disaster rather than by prosperity. It was the death of Abel that taught man the value and force of the command, "Thou shalt not kill." It took the famine for bread, the thirst for water, to teach Israel under Moses to value the quails and manna, and the waters from the rock. It required the perishing of many to fasten the faith of the mass upon the brazen serpent and the power of God manifested by and through it.

It has taken the death of the Man of Galilee on the cross to make the cross the emblem of the universal love of God for man.

The world learns to mend the old and improve upon the new by failure and disaster. When iron and steel took the place of wood in the construction of vessels in ocean traffic, losses of life and property taught the lesson for water-tight compartments so that when accident stove a hole in a hull the whole vessel was not exposed to loss and her load of human freight to death by drowning. Lesson after lesson for lessening the danger in railway traffic has been

taught by dreadful accidents from nearly every possible cause, and horrible penalties paid in loss of property and life. Safety to the traveling public has been enhanced and more certainly guaranteed by these failures with loss attending them. So, also, in regard to public buildings, churches, halls, theaters, meeting-houses, school buildings, hotels, buildings for stores, offices, and other uses in the occupation of which life is endangered by the accident of fire.

A late and dreadful occurrence from which valuable lessons will be taught was that of a fire on the stage of the Iroquois Theater in the city of Chicago. This building is one of the latest built and most modern in construction in the United States. Money was not spared to make it beautiful and attractive to the theater-going public. It was registered to seat seven hundred and forty patrons. On Wednesday afternoon, December 30, 1903, while the whole city and country were alive in preparation for and anticipation of the change from the old to the new year, and holiday cheer being everywhere engaged in and enjoyed, two thousand persons were attending an afternoon performance of a spectacular play called "Mr. Bluebeard," we suppose a sort of presentation of the tale of horror told in the Arabian Nights tales, along with Ali Baba, or the Forty Thieves, and other fantastical stories.

By an oversight in construction, and carelessness in handling the stage apparatus, the frayed edge of a hanging curtain caught fire from a defective electric light; a fire of the stage fittings was kindled, a panic ensued, and the result was that over five hundred and eighty persons, mostly women and children, were burned, trampled, crushed, smothered, and beaten to death within the lapse of fifteen minutes of time.

Besides the faulty construction of the stage setting, the exits required by law were found to be shut and fastened, so that hundreds were crushed and smothered at the very doors where there should have been safety.

An investigation is on foot in Chicago and other cities, and it is expected that some one will be punished for criminal carelessness amounting to manslaughter, for which heavy penalty is liable to be inflicted.

The Saints everywhere should take this lesson to account and make the public buildings they build and are using as the law directs: good ventilation, proper exits, and all doors opening outward. The laws of Iowa, Illinois, Missouri, and we suppose others require these things. We ought for our own safety, if not to comply with the law, see to this, and at once make our houses safe. Bishop Vinson Knight used to say, "The Lord helps those best who help themselves."

The death of the five hundred and eighty victims of the Iroquois Theater fire took desolation to scores of families, where the whole family—mother and chil-

dren—were lost to the father; and the visitation of death and sorrow into over a thousand homes, nearly all over the United States.

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#### NEWS FROM THE FIELD.

J. C. Foss wrote from Santa Cruz, California, December 22, telling of his visits to various parts of California. He is going over some ground formerly gone over by Brn. J. and A. H. Smith, W. W. Blair, etc., and finds they are cherished in memory and well spoken of. Bro. Foss' daughter's health has greatly improved since going to California.

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#### EDITORIAL ITEMS.

By letter from Bro. William H. Greenwood, of Sheffield, England, we learn of the death to this life of Bro. Simon Holmes, Sr., of Clay Cross, one of the veterans in the work in that part. Well it may be said of such spirits as his, They never die. We join his family in sympathy in their bereavement.

Almost six thousand miles of railway were constructed in the United States last year, almost two thirds of which were added to systems west of the Mississippi. Oklahoma leads with six hundred and sixty-three miles, Louisiana, Texas, Indian Territory, Arkansas, Missouri, Pennsylvania, and Iowa following in order. New England is credited with twenty-three miles. In the Eastern States electric road construction is taking the place of railroad extension and serve the people quite as well as the steam roads. The total railroad mileage in the United States, including Alaska, is two hundred nine thousand eight hundred and fifty-five miles. Canada reports eight hundred and eight miles of track laid on twenty-four lines and Mexico reports three hundred and forty-one miles on twelve lines.

The closing month of last year was one in which there occurred many fatal accidents in the United States. Some of the worst railroad wrecks of the year occurred in that month, more than one hundred lives being destroyed in five wrecks alone. In the year 1903 four thousand and ninety persons were killed on United States railways, and more than fifty-one hundred seriously injured. A terrible record, indeed! The horrible holocaust at the Iroquois Theater, Chicago, on the closing days of the year came as a bloody climax to the record of a month noted for disasters.

The workers in the HERALD Office bindery are pleased because a new power paper-cutter has been placed at their service. It is a Sheridan new model and is improved up to date and gives promise of doing fine work when it has been in service long enough to get "limbered up."

## Original Articles.

THE PRESIDENT OR CHIEF OFFICER IN THE CHURCH IN THE TIME OF THE APOSTLES. JAMES OR PETER, WHICH?—A REPLY.

BY G. T. GRIFFITHS.

Recently there appeared in the HERALD a continued article under the above caption, by Bro. W. H. Kelley, in which he criticises the position taken in the appendix to "Exegesis of the Priesthood;" viz.: That Peter, James, and John constituted the presidency of the church just subsequent to the ascension of Christ.

I am grateful for the opportunity thus made for bringing my position more widely before the public than Exegesis of the Priesthood has had time to do; it having been published in the fall of 1902, while "Presidency and Priesthood" has been published and widely read since 1890.

Regarding the subject as one that would not, in any way, affect our salvation; and not desiring to retard the sale of the brother's book by a discussion of the subject through the columns of the HERALD, I remained silent for many years, or up to the time of the publication of my recent work, Exegesis of the Priesthood. Imagine my surprise when I read the plea, "It is eminently proper that Presidency and Priesthood should be heard in reply." It is evident from the brother's hurried defense that the leaven infused by my appendix is working charmingly. It has worked out the two supposed counselors, Jude and Silas, entirely, as the brother made no attempt in his recent articles to retain them. And judging from his flurry the brother is enabled to read the handwriting on the wall, the interpretation of which is as follows, "Thy long-cherished theory that James, the Lord's brother, was the president of the church has been weighed in the balance (God's word) and found wanting."

On page 1030 of HERALD for November 4, 1903, he frankly states that there is no Bible text that makes a clear statement in favor of either position. We agree with him in that there is not a single Bible text indicating that James was the president of the church; but on the other hand shall be pleased to call attention to an ample supply of scriptural evidence that Peter, James, and John constituted the presidency.

There has been much objection urged against the following quotation from *Millennial Star* for 1855, pages 310, 311:

He (Adam) is the head, and was told to multiply. The keys were first given to him and by him to others. He will have to give an account of his stewardship, and they to him. The priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James, and John, on the mount when they were transfigured before him. The priesthood is everlasting—without beginning of days or end of years; without father, mother, etc.

Of course, we expected the author of Presidency

and Priesthood to object to this statement, for it clearly shows his position to be untrue. One reason he assigns for not believing the statement is that there was no shorthand reporter to take it down, hence Joseph Smith was not reported properly. How about the many, many statements found in our Church books purporting to have been given by the angels to Joseph Smith and others? Should we disbelieve them because of the absence of stenographers? Were the acts and teachings of the apostles taken down by such reporters?

A second reason for not believing the statement is that "since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him." Therefore Bro. Kelley arrives at the conclusion that all historical matter contained in their Church publications is unreliable and can not be accepted as authentic. However, the compilers and writers of our church history seem to hold different views, for the first and second volumes of the Church History are compiled almost entirely from historical matter taken from *Times and Seasons* and *Millennial Star*.

Again he objects on the grounds that the law provides that "every president of the high priesthood is to be ordained by the direction of a high council or general conference." He asks, "Was there a general conference or high council called upon the Mount?" May I not ask to be informed what high council or general conference authorized the ordaining of James, the Lord's brother, to the presidency?

The admission is made that Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven," in Matthew 16: 19, but he says further that Jesus evidently intended that the other members of the twelve should share in this authority as well as Peter, although Peter was the one named in the address. There is one point that many have overlooked that we wish to call special attention to, viz., in the statement made by Christ to Peter, "I will give unto thee the keys of the kingdom," etc., the reader should bear in mind that at the time Jesus gave utterance to the above language Peter was one of the twelve and was equal in authority to the rest of the apostles. But Christ at this time made Peter a special promise,—that he would give him authority or keys which he at that time and as a member of the twelve did not possess. He uses the language, "I will," not "I have," or "I do." The word "will" signifies future time. This promise is parallel to the one made to Joseph Smith at the time the Aaronic priesthood was conferred upon him and Oliver Cowdery, and which afterward had its fulfillment when Peter, James, and John conferred upon him the keys of the kingdom. The fact that Peter, in connection with James and John, could give the keys to Joseph Smith is conclusive proof that Jesus fulfilled his promise subsequent

to the time of making it. Read the word of the Lord on this point wherein God states plainly that he did give the keys of the kingdom of heaven unto Peter, James, and John:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them [Peter, James, and John]; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times.—Doctrine and Covenants 26: 3.

Again the statement made by the messenger who conferred the Aaronic priesthood upon Joseph Smith and Oliver Cowdery sustains the above:

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us, and that I should be called the first elder, and he [Oliver] the second.—*Supplement, Millennial Star*, vol. 14, p. 15.

In addition to this I will quote Joseph Smith's statement in Doctrine and Covenants, and which is in harmony with the above:

The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times.—Section 110: 20.

Now, dear reader, please notice the fact herein stated by Peter, James, and John to Joseph and Oliver, that they (Peter, James, and John) possessed the keys of the kingdom and not the keys as pertaining to the twelve. The same words were used on this occasion by these individuals as was used by the Savior to Peter as is recorded in Matthew 16: 19: "I will give unto thee the keys of the kingdom." The statement in Matthew gives the *promise* of the bestowal of keys while the latter-day statement made by Peter, James, and John to Joseph and Oliver was that they *did possess* them. In the face of these plain, simple truths as revealed to us in these latter days, some prefer to take the statements of men who are unreliable as is evidenced by the inharmony existing in their claims on the subject of presidency. What did the term, "keys of the kingdom," imply in the case of Joseph Smith? Whatever the term implied in his case would be the same in the other, being exactly alike in both. The Lord says that he gave unto Joseph Smith the keys of the kingdom, in Doctrine and Covenants 80: 1, wherein he called Frederick G. Williams to be a counselor to Joseph Smith, Jr.: "Unto whom [Joseph Smith, not the twelve] I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." Notice that F. G. Williams was called to be a counselor to the president of the high priesthood, and not to the twelve. Hence the claim that

the twelve is included in this presidency is illogical.

I now quote some passages in Doctrine and Covenants which prove that the twelve are not included in the presidency referred to in the above; also to show that the position taken in which the twelve are included in the presidency, is inconsistent, as the presidency of three has rights, keys, or authority that the twelve do not possess under the law:

The twelve are a traveling presiding high council, to officiate in the name of the Lord under the direction of the presidency of the church, agreeably to the institution of heaven.—Doctrine and Covenants 104: 12.

Nowhere are the twelve given any authority to to direct the presidency.

The presidency of three perform the following duties not devolving upon the twelve:

1. They are equal in holding keys of this last kingdom, also the keys of the school of the prophets. (Section 81: 3-5.)

2. They have a right to officiate in all offices of the Church. (Section 104: 4.)

3. To receive revelations for the Church. (Section 107: 39.)

4. They have the burden and care of the Church placed upon them. (Section 122: 2.)

5. The purchasing of land and locating of Saints in Zion, in connection with the Bishop. (Section 48: 2.)

6. They decide appeals. (Section 99: 14.)

7. They call and ordain bishops. (Section 68: 2; 104: 8.)

8. The standing ministry are under the presidency. (Section 122: 8.)

9. All tracts are to be placed before the presidency for examination. (Section 125: 11.)

10. They are to try all general officers of the Church. (Section 126: 11.)

The rights, privileges, and authority belonging to Joseph Smith because of being in possession of the keys of the kingdom, would also be the rights, privileges, and authority of Peter, by virtue of him being in possession of the same keys of the kingdom.

Let us now examine the merits of the question by finding out the authority Joseph Smith held that others did not have under the laws of the Church.

First. He presides over the Melchisedec priesthood. (Section 104: 31.)

Second. He presides over the Church. (Section 104: 42.)

Third. He presides over the High Council. (Section 99: 6.)

Fourth. He is a seer, revelator, translator, and prophet to the Church. (Section 104: 42.)

Fifth. To be like unto Moses, to receive revelations and commandments to the Church. (Section 27: 2; 43: 1; 87: 2; 19: 2; 99: 10.)

If Joseph Smith, by virtue of holding these keys of the kingdom, had all this authority, as given above,

not held by others, Peter would in like manner hold this same special authority because of being in possession of these same keys, that is, the keys of the kingdom.

We are asked to believe that Peter answered for the rest of the apostles in Matthew 16:17-19, wherein Peter declares, "Thou art the Christ," etc. Had this been the case our Savior would not have been so partial as to single out the spokesman, Peter, and commend him as he did when he said, "Blessed art thou, Simon Barjona." If Peter had spoken for all, would not Jesus have said, "Blessed art thou, my twelve apostles"? From the argument which has been presented by some it would appear that the president of the quorum always answers for all the members of the quorum over which he presides. It is evident that the president of the twelve did not answer for all the quorum in the early church, especially during the controversies over circumcision and other subjects causing such divisions among Paul and others of them. It is also evident that the president of the Quorum of Twelve does not answer for his brethren of the quorum in our day. For instance, the claim that James, the Lord's brother, was the president of the ancient church, and many other things. Moreover, the president of the quorum of apostles has no more authority or keys than any other member of the Quorum of Twelve outside of quorum sessions; and his occupancy of this position is only because of being chosen by his brethren to preside over its sessions. He has no power to direct the labors of any of its members, for this directing authority is wholly in the hands of the president of the Church and his two counselors who hold the keys of the kingdom. Hence, Thomas B. Marsh held no greater keys than any member of the quorum of apostles to-day, as the president of the quorum is subject to the direction of the presidency of the Church the same as the other members. The only added keys or authority that he could possibly hold is to preside over his brethren in quorum sessions. There is quite a difference between presiding over a quorum of twelve men and presiding over the church of God on earth. There isn't a semblance of a parallel.

We now desire to call the reader's attention to some of the historical statements which have been used by our brother. According to his quotations he would have us believe that James was not only president of the church, but also the general bishop. I wonder if he could not find one that made him the presiding patriarch, also.

One of the first quotations given is found in Eusebius' History, page 37, and reads as follows;

Peter, James, and John, after the ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as bishop of Jerusalem.

Let us analyze this statement. In the first place Clement here says that Peter, James, and John had

been preferred by our Lord, which, without doubt, sustains the position I take, that they were chosen as the presidency of the church, in preference to the rest of the brethren; and, second, they did not contend for the honor of the bishopric, but chose James as bishop, not president of the church. It would hardly be supposed that those who had been preferred by our Lord and set apart by him to preside over the Melchisedec order of the priesthood and to have care of spiritual things, would contend for the honor of being the bishop whose calling is to minister in temporal affairs. We think Bro. Kelley's position is weakened and ours strengthened by Clement.

We are surprised that Bro. Kelley did not quote the foot-notes on page 36 of 'Eusebius' History. However, it will be apparent to the reader why he left it out when he reads the following quotation therefrom:

That this James [meaning James, the Lord's brother] was not the son of the B. Virgin, nor yet of Joseph by one Escha, a former wife; but of Mary, the wife of Cleophas [or Alphæus], sister to the B. Virgin may thus be made appear; we read, John 19: 25, that there stood by the cross of Christ—his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene: in the rest of the Evangelists we find at the same place, (Matthew 27: 56,) Mary Magdalene, and Mary the mother of James and Joses; and again at the sepulchre, (Matthew 28: 1,) Mary Magdalene, and the other Mary. Wherefore that other Mary, by the conjunction of these testimonies, appeareth to be the sister of the B. Virgin, to be the wife of Cleophas, and the mother of James and Joses; and consequently James and Joses, the brethren of the Lord, were not the sons of Mary his mother, nor of Joseph by a former wife, but of the other Mary, and therefore called his brethren, according to the language of the Jews, (See Genesis 13: 8; 12: 5; 19: 12,) because that other Mary was the sister of his mother.—Eusebius, pp. 36, 37.

See also Bishop Pearson on the creeds, page 176, Eusebius.

We now quote from one of the great scholars of the age, William Smith, LL. D., classical examiner in the University of London and editor of the Dictionaries of Greek and Roman Antiquities, as follows:

Mary, the wife of Cleopas, or Alphæus, had four sons: James the less, Joses, Simon, and Judas, who are termed brethren of Jesus Christ, his cousins.—Germans.

Mary, mother of Jesus. Her later days were made comfortable by the express dictation of the Savior, who committed her to the keeping of John, the beloved disciple.—Prominent men and women of the New Testament, pp. 3, 4.

Though my statement may be "absurd" wherein I contend that it was James, the son of Alphæus, that continued on down after the death of James, the son of Zebedee, yet I have failed to see anything presented to prove to the contrary. In 1 Corinthians 15: 7 it is stated that "after that he [Christ] was seen of James." Some would have us believe that this is James, the son of Joseph; but where is the proof in support of it? Now let us examine this a little from a biblical and historical standpoint and see what is the correct position.

In Matthew 10: 2, 3 we find that Jesus called two



by the name of James to the apostleship, viz., James, the son of Zebedee, and James, the son of Alphæus. And in Presidency and Priesthood the writer accounts for the death of James, the son of Zebedee, and then makes the claim that the "other James" was "beyond question" James, the Lord's brother. The reader will now see clearly that to support this position it would be necessary to account for the death, or expulsion from the quorum of twelve, of James, the son of Alphæus, "beyond question." This point has been ignored, for the reason that the accounting of the death of one, without making a similar account of the other, proves nothing. The assertion is made on page 1055 of HERALD for November 11, 1903, that "James, the Lord's brother, did not belong to the quorum of apostles at any time." Paul says, "But other of the apostles saw I none, save James, the Lord's brother." This is the only time in referring to the Apostle James that he was designated as being "the Lord's brother," in Holy Writ. He is there ranked as an apostle and not as president of the church. Now, if James had been either the bishop or president of the church, as Bro. Kelley claims, would Paul have referred to him in the same manner as the "other apostle"? It looks hardly reasonable.

James, the son of Zebedee, was slain by Herod, 44 A. D. Bro. Kelley claims that James, the Lord's brother, was not converted until after the Savior's resurrection, but here we have James, the son of Zebedee, and John, his brother, associated with Peter. There these were given particular prominence up to this date. They were also made particularly prominent by Christ during his ministry, as is evidenced by the following:

And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with them.—Matthew 17: 1-3.

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.—Luke 8: 51.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—Matthew 26: 37, 38.

Where in the Bible, or in latter-day revelation do we find James, the Lord's brother, Jude, and Silas associated together in any sense whatever—nowhere save in Presidency and Priesthood. At the time James, the son of Zebedee, was slain, they took Peter also and put him in prison. On Peter's deliverance from the prison by the angel:

But he [Peter] beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren.—Acts 12: 17.

It is evident that the James here referred to is

none other than James, the son of Alphæus, who was called to the apostleship by Christ in Matthew 10. Neither does the Bible, nor do historians give an account of his death or expulsion from the quorum. This, however, must be done before the point can be settled "beyond question." It is evident that after the death of James, the son of Zebedee, that James, the son of Alphæus, succeeded him and became a counselor to Peter in the presidency, as he presided in connection with him in Jerusalem in the year 52 A. D. (Acts 15: 13.) It is possible that this James, besides being a counselor to Peter in the presidency of the church, might have acted in the capacity of bishop in Jerusalem. This position finds a parallel in our day in the case of Bro. E. L. Kelley who, while being Bishop of the Church, acted as counselor to the President for five years. Thus he occupied the same position as James, the son of Alphæus. It is contended by some of the historians quoted by Bro. Kelley that James presided over the church in Jerusalem, the headquarters. There is no argument in this either. We have another parallel in our day. Alexander H. Smith while occupying as counselor to the President of the Church, acted as president of the Church in Lamoni, the headquarters and seat of the presidency. Will that prove in the future that A. H. Smith was the president of the Church? Not by any means.

Again, the claim is made that James was converted and made the president of the church immediately after the ascension of Christ.

The following incident of history recorded in Acts 10 shows conclusively that he was not the president in 41 A. D., seven years subsequent to the ascension of Christ. The fact that God sent an angel to Cornelius directing him to send for Peter, and also shows Peter, in a vision, that the Gentile people are acceptable in God's sight, and the fact that the work here required of Peter was to extend the work of the Lord unto the Gentiles is ample evidence that the Lord recognized Peter as the head of the church. According to the order established in the latter-day dispensation as given in Doctrine and Covenants 104: 12, "the twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews." The only difference in the commission in that day and the present is this: They were to go first to the Jews, and secondly, to the Gentiles; we are to go first to the Gentiles, and secondly to the Jews. Please notice that the Lord makes it emphatic that the order is that the twelve are to go unto all nations "under the direction of the presidency."

Now, if as contended, James was the president of the church, is it not singular that the Lord would

violate his own order and utterly ignore James under whose direction the apostles labored, if he was president, and give his direction to Peter by an angel to perform such important service as the extending of the gospel to the Gentiles? Would the presidency or church to-day sanction such procedure? Suppose the president of the quorum of apostles of to-day would proceed to Jerusalem for the purpose of extending the work to the Jews without authority or direction from the presidency, would not the presidency immediately recall him? While an apostle's commission authorizes him to go into all the world it also confines his service to the direction of the presidency. Was not the opening of the work among the Gentiles of former days as important as the extending of the gospel to the Jews in the future will be? It is evident, in view of the relationship existing between the presidency and twelve, that when the time arrives for the extending of the work to the Jews, the Lord will reveal it to the president of the church and he will direct the twelve in carrying out the commands of God. Hence, we conclude from the above facts that Peter was chief apostle or president, and not James, the Lord's brother. Seven years have elapsed since the ascension of Christ and still Peter is recognized as the head.

(To be concluded.)



#### SIGHTS AND SOUNDS OF A GREAT CITY.—No. 1.

##### THE MORGUE.

"One more unfortunate  
Weary of breath,  
Rashly importunate,  
Gone to her death;

"Take her up tenderly,  
Lift her with care,  
Fashioned so slenderly,  
Young and so fair;

"Touch her not scornfully,  
Think of her mournfully,  
Gently and humanly;  
Not of the stains of her;  
All that remains of her  
Now is pure womanly.

"Make no deep scrutiny,  
Into her mutiny,  
Rash and undutiful;  
Past all dishonor,  
Death has left on her  
Only the beautiful.

"Who was her father?  
Who was her mother?  
Had she a sister?  
Had she a brother?  
Or, was there a dearer one  
Still—and a nearer one  
Yet, than all other?

"Alas for the rarity,  
Of Christian charity,  
Under the sun.

O, it was pitiful!  
Near a whole city full,  
Home she had none."

In the rear of Cook County Hospital, passing through long corridors, on either side, through open doors, where the sick, the maimed, the dying, the homeless and friendless,—but for charity's outstretched hand,—are to be seen, we come to the public dead-house of the great city of Chicago. We are now standing in the place where death holds continuous and awful court, when gruesome sights and scenes shock the unaccustomed sensibilities and compel sobriety and a change in thought and reflections, which the roar and bustle of the streets never impel.

Here, in cases with low temperature and chemical aids, under cover of glass, but fully exposed to our view to-day, are thirty-five bodies, poor clay, untenanted, and from which the spirit was driven by disease, accident, and suicide.

Here, as in no other place in this city of over two million inhabitants, is the work of the common leveler of all earthly estates to be seen making his most potent emphasis.

Some are known, some unidentified.

Here is the body of a murderer and suicide. He killed his wife and cut his own throat yesterday!

Here is the body of an old soldier who fell dead on the street—unknown, however.

Here, a babe, three months old, child of an unfortunate girl, the attendant says.

Another girl, victim of alcoholism.

Another woman, found starved to death.

Another young girl, shot herself; another, poison, and another drowned, so the record reads.

Suicides are frequent, and Hood's "Bridge of Sighs" finds frequent and sorrowful life and death emphasis in the morgue records and statistics of the coroner of Cook County.

Is it "better to go to the house of mourning than to go to the house of feasting"? We think so; "for," says the wise man, "that is the end of all men; and the living will lay it to heart." "Sorrow," many times, "is better than laughter." It sobers the careless, thoughtless, and reckless. A visit to the "dead-house" while living, might prevent some one from being carried there after life has fled. It stimulates sober, earnest inquiry and thought,—it "is the end of all men," says Solomon.

Yes, to man, "the natural man," it is the "end;" but to the soul hungry for life and opportunity, the old question for ever presses for solution, "If a man die, shall he live again?" Is this the end of identity, of memory, or of self? Will he live? Does he, can he, live, after the morgue, the coffin, and the casket, with a changed name or title? Not as man; for we know his end, his fleshly end. We have seen it

to-day, and we shall all soon lie as still, as helpless, and as cold as they,—our machinery worn out or destroyed. But where are we? Where shall we be? Clay? Dust? Or something other which has so far eluded the grasp of our five senses and yet holds its materially intangible but most potent force over that which we know is not body or flesh or animate dust? Our affections, our reason, our sense of the right arrangement of things that provides insurance against physical decay, the—shall we say—the incidents of time or of eternity?

“Is man the insect of a leaf?  
With life as idle as 'tis brief?  
That wakes beneath the morning skies,  
At noon is old, at evening dies?  
Or, is the soul indeed divine—  
Full unoplied 'gainst death and time?”

If sane, sober, and what so many of us know or believe to be honest, men have not been deceived or borne false testimony, angels, superior beings, with powers not possessed by man, have been seen and conversed with, and have delivered wondrous messages of truths of which the world for ages had been dispossessed. The passage from other spheres has been made, and the chasm of centuries bridged in our day.

More than this: Whatever failings as men they may have had, their witness does not stand unsupported and alone. They have fulfilled, not invented, prophecy of ancient days and times. They have vindicated not themselves only, but God and his prophets, who for centuries have advertised the fulfillment of their predictions at the hands of such men,—and under such conditions and collateral proof, as to form a “cloud of witnesses” as we may not here mention, but by which the true “gospel” assumes new and beautiful meanings and significances; even the gospel that reveals God’s righteous plans and decrees, as against the dark background of human creeds. A gospel of appeal to the highest powers of test of which man is capable: his reason, his love of right, and of opportunity which the fleshly life does not furnish.

From the presence of the dead form of the

“One more unfortunate  
Weary of breath,  
Rashly importunate,  
Gone to her death;  
Owning her weakness  
Her evil behavior,  
And leaving with meekness,  
Her sins to her Savior,”

whose gospel of possibilities for the magdalen has been so gloriously unfolded to us in his doctrine of a just and merciful, as well as an eternal judgment, we pass out into the world of humanity under the sense of feeling that He who “careth for the sparrows” and fixes by law a rule for habitation and life

for the least of his creatures, has, hidden behind the veil, the provisions for us of the “power of an endless life.”

M. H. BOND.

## Selected Articles.

### ARSENIC IN HEN'S EGGS.

Since M. Armand Gauthier established the fact that arsenic forms one of the elements of living organisms, the attention of scientists has been directed toward this question. Among the new researches are those of M. Gabriel Bertrand, and in a paper lately presented to the Academie des Sciences, he brings out the following facts: Following his previous work upon the presence of arsenic in the organism, he thinks it logical to admit that this element, like sulphur, carbon, and phosphorus, is a constant element in the living cell. Instead of being localized in certain tissues, as Gauthier supposes, it exists, on the contrary, in all tissues. If this conclusion is true, and if arsenic is an element which is necessary to maintain existence, it should be found in the organism at all periods of life, in the cells of the embryo as well as those of the adult. It should therefore be found in the bird’s egg, where the embryo is obliged to accomplish all its development without taking from the outside the smallest part of the arsenic which is needed. Accordingly he looked for arsenic in the hen’s egg, and succeeded in finding it, of course in very minute quantities. The eggs were obtained from chickens raised at Paris in an inclosed space and fed since they were hatched upon wheat and debris of vegetables. Four parts of the eggs were observed separately—the shell, the shell membrane, white, and yolk. The matter was first dried and then attacked by a mixture of nitric and sulphuric acids, which were perfectly pure and did not show a trace of arsenic. To detect the arsenic he employed the usual method of projecting a hydrogen flame against a porcelain plate, and found that all the parts of the egg contained appreciable quantities of the element, but the yolk is by far the richest. Of one two hundredths milligramme which he finds on an average in a single egg, one half or two thirds is contained in the yolk. The white has a much less proportion. In spite of its small weight, the membrane contains about the same quantity and sometimes more than the white. With certain eggs it was sufficient to treat fifteen one hundredths gramme of membrane (the amount contained in one egg) to obtain a clear arsenic ring. These results, which differ from those which have been obtained hitherto, have only been made possible by an especially sensitive method which he uses. They confirm the existence and the probable role of arsenic in all living cells, and scientists may be confident in drawing the conclusions which follow from such an important fact.—*Scientific American*, December 5, 1903.

## Mothers' Home Column.

EDITED BY FRANCES.

### Life's Battles.

Life's battles thou must fight all single-handed,  
No friend, however dear, can bear thy pain.  
No other soul can ever bear thy burdens,  
No other hand for thee the prize may gain.

Lonely we journey through this vale of sorrow,  
No heart, in full, respondeth to our own;  
Each one alone must meet his own to-morrow,  
Each one must tread the weary way alone.

Ah! weary heart! why art thou sad and lonely?  
Why this vain longing for an answering sigh?  
Thy griefs, thy longings, trials and temptations  
Are known and felt by him who reigns on high.

—Anna Holyoke Howard.

MOORHEAD, IOWA.

Dear Sister Walker:—I am happy to be able to inclose an order for three dollars and fifty cents, as birth offerings for the inclosed list of names, fourteen in all, twenty-five cents for each name. I headed the list with my own baby and profited by your suggestion in *Hope* that we follow Sr. Nicholson's example. I am pleased at being able to get so much, and only wish I could have reached more. All seemed more than willing to give. The main difficulty I met with was that few could give items of blessings, even if only a few months back. I was surprised at this, as I myself kept account of that as much as of the births. I only hope that more will embrace the idea of getting up lists that the good work of publication may go on unhindered. My heart is still in this work and while with the care of five little ones I can not do what I once could to help roll the work along, yet I rejoice to see other workers raised up to fill the ranks. I am glad to see the Sunshine work introduced; I am trying to introduce it among my own little ones, and when I succeed, will try to spread the good work. May God bless and sustain you in your declining years that you may yet accomplish much for the work, is the prayer of an unseen sister.

Yours in Christ,

CORA B. COHRT.

### Building Character.

If I would be true, I must be true to both friend and foe. If I am not true to both, there is a dreadfully weak spot in my character. You tell me, then, that character is no stronger than its weakest point, and I close my eyes almost in despair. But something away down deep in my soul seems to whisper of hope, and I determine to try again,—try as I have never tried before. Will I succeed? One tells me that it is human to err; that the error was not meant to do harm and therefore not a sin. And another says that the disposition to do wrong has come to us through long lines of ancestry, and has been so strengthened by each succeeding one that it is hardly possible that we may ever become the embodiment of truth in this world. And, as my mind seems to enter the whirlpool of perplexity, I remember some words of the poet and instantly my soul is flooded with a new light:

“There is nothing we can not overcome;  
Say not thy evil instinct is inherited,  
Or that some trait inborn makes  
Thy whole life forlorn,  
And calls down punishment that is not merited.

“Back of thy parents and grandparents lies  
The Great Eternal Will! That too is thine  
Inheritance,—strong, beautiful, divine,  
Sure lever of success for one who tries.”

I feel new strength of faith that shall help to guide me, and I make another effort to strengthen the weak points in my character. I may not be able to hide the scars, but if I shall succeed in making the weak places strong, I will leave them hoping that others may be helped to avoid the same mistakes.

Whatever our sins or mistakes, we would do well to remember that there is an influence for good in this busy world of ours, and while it does not follow us about with a showy label on its back, yet it is here and we have only to recognize it, show an appreciation of it by cultivating its use, and we will be able to so fortify ourselves that there will be little room for the evil influence we so often talk about. When I become impatient, or yield to a temptation to repeat a bit of gossip or refuse or fail to do or say what would bring happiness or comfort to another, I neglect to use this influence for good and thus it weakens, and I may not find it quite so easy next time.

It is usually quite hard for most of us to acknowledge we are wrong the first time; but with each succeeding time it becomes easier, and finally we would feel very uncomfortable if we did not so acknowledge. We must not become discouraged, but must build up the good and evil will diminish in proportion. Do not try to build with a long face, but laugh. Laughing makes the task grow lighter and is catching. It throws out ripples about us that affect our surroundings like the ripples sent out by dropping a pebble in water.

When we build character, we are not only shaping our own, but we will find it reflected in the characters of those about us. We need not look about to discover some wonderfully heroic deed to begin with. The safe foundation is built up of the little things. If we learn to be patient with the little annoyances that occur in our everyday lives, we will have no trouble in governing our tempers through the heavier trials. How many times we mothers have worked patiently for hours in making the home clean and tidy, setting an example of neatness and order for our children, only to allow some trivial annoyance to upset us and cause a small thunder-storm within, giving them an example of our uncontrolled passion and frightening the sunshine out of everything about us! And we have felt that all the good we had done for days past had been overshadowed by this moment of passion that had crept in through a weak spot in our character. Had we at that moment used as much earnestness in prayer for strength to remedy the wrong, we should have kept the sunshine and fortified ourselves against another attack of temper. Many a mother who has shown wonderful patience through physical suffering, has lost her mental balance because the family was late to dinner or because the children came in on her spotless floor with muddy feet.

When we can stand serene and calm through these petty annoyances, we will be able to bear the larger ones nobly, and we shall feel that we have started a firm foundation for the building of character. We will not only benefit ourselves, but we will be able to start our children aright. Do not consider yourself a crawling worm of the dust, but remember God made man in his own image and breathed into him the breath of life. Then find and make use of the true and beautiful. Surely God's influence in the world is stronger than that of evil. So let us hold to the good and lose selfishness, and each step forward will become easier.

NELLE.

“Refinement is more a spirit than an accomplishment. All the books of etiquette that have been written can not make a person refined. True refinement springs from a gentle, unselfish heart. Without a refined spirit a refined life is impossible.”

“The clouds have a silver lining,  
Don't forget;  
And though he's hidden, still the sun is shining;  
Courage! instead of tears and vain repining,  
Just bide a wee and dinna fret.”

## Sunday-School Department.

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### Normal Course.

THE two following brief articles are from the report of the Iowa State Sunday-school Convention of 1902 in the *Sunday-School Helper*. The training of teachers is a question to which we must give earnest attention in the near future. The need thereof has been felt for a long time. How shall we do it? The international people have their normal course and several of our workers have taken the course and received their certificates therefore. Shall we adopt a similar plan? Why not?

### THE NORMAL CLASS.

Mrs. L. L. Whiting, of Rock Rapids, who has taught a class through the four years course, said in part: "Is it not necessary that we have trained, conscientious, consecrated teachers who will not only be anxious, but be capable of teaching the Bible, that the immortal soul may be saved for the Lord, without the after-time of fears and doubts, induced by a half-way knowledge of the word of God? To make the normal class 'go' there must be consecration to God and his work. To make the class enjoy the lesson the teacher must enjoy it. Never put your hand to the plough and turn back. Talk normal work to those about you until they are enthused. The class teacher need not be a normal graduate. Let him study ahead of the class as he teaches and it will not be long until he passes the examination. Give to the work time, strength, intellect, all the gifts God has given; work hard, hope much, pray more."

### DEVIL'S SUNDAY-SCHOOL

was the first subject of the address by Willis Brown, of Chicago. He held the attention of the large audience and pleased them with his peculiar manner and forcible thought: "The cigarette is a worse enemy than the saloon. Ninety per cent of our boys in the reform schools were cigarette smokers. The habit is spreading to a large extent among the children of the public schools. There is no agency to-day so destructive to the moral and physical life as this insignificant, white robed plaything of death. The Rock Island railway, Swift Packing Company, Montgomery Ward & Company, and other large firms allow no cigarette smokers in their employ."

Doctor L. Bremer, late physician at Saint Vincent's Institute for the Insane at St. Louis, puts it thus: "Basing my assertion on the experience gained in private practice, and this public work, I will broadly state that the boy who smokes at seven will drink at fourteen, take to morphine at twenty-five, and wind up with cocaine and other narcotics at thirty." Girls smoke as well as boys. The only remedy is to awaken popular sentiment against it. This the anti-cigarette league is doing; three hundred thousand boys and girls have already signed the pledge.

### Departed.

It is with a deep feeling of sorrow that we note the demise on December 12, 1903, of our esteemed and beloved Sr. May Gunsolley, wife of Bro. J. A. Gunsolley, our worthy first assistant superintendent. So much has been said of this sad occurrence that more would seem almost but to repeat the story. But our continued acquaintance with her from childhood and our association with Bro. Gunsolley in the work of the Sunday-school association after spending our college days with both of them as classmates and with Bro. Gunsolley as roommate, seems to make it fall with peculiar severity. And to look at it with the natural eye or to view it from our selfish standpoint her death

looks untimely and hard to bear, and we feel as though God had dealt severely with us. But God's ways are wise, though we do not always see the wisdom therein. He is just and kind though we are prone to think at times he is severe. We will trust him and love him though the reasons for the conditions be hid from us and though the burdens are heavy to bear. We sympathize with Bro. Gunsolley and the children who are deprived of the wife and mother, and with Bro. and Sr. Fisher who have parted with their only daughter, and the brothers who have lost their only sister. May God comfort them, for he alone can comfort or fill the aching void. We sorrow and sympathize as best we can, but our sorrow and sympathy are feeble. None can fully appreciate the situation who have not themselves been placed in like position. Words can not express the feelings that are wrought by the realization of the facts. We are sure that the entire association as well as all others who knew the sister will extend to Bro. Gunsolley and the others of the bereaved ones their heartfelt sympathy and prayers for their comfort and strength. Also for the recovery of little Marjorie who has been so long afflicted with paralysis of the lower limbs.

"Breathe low, thou gentle winds,  
Breathe soft and low.  
The beautiful lies dead,  
The joy of life is fled,  
And my lone heart is wed  
Henceforth to woe.

"Breathe low, thou gentle winds,  
Breathe soft and low.  
Affection's sweetest token  
Is lost for e'er and broken;  
The last kind word is spoken,  
'Why didst thou die?'"

### An Experience Meeting.

*Dear Teachers:* Did you ever have an "experience meeting" in your Sunday-school? If not, you might find it profitable to have one of the kind a Sunday-school in a New England city has once a month at the close of the school. Only the teachers and officers stay to this meeting, and it is a real experience meeting. It opens with a brief prayer by the superintendent or one of the teachers, and then the teachers and officers are free to "speak out in meetin'," and state their troubles, their joys, their hindrances—anything that pertains to their work as teachers in the school. The utmost liberty of speech is allowed. Questions are asked and answered. Grievances—of which, fortunately, there are few—are aired. Joyful as well as sorrowful experiences are related, and it is a kind of an "open confession" meeting, and some of it at least is "good for the soul."

One can readily see how a meeting of this kind might be made of real value and helpfulness to both teachers and officers. An exchange of thought and of actual experience is helpful to those engaged in the same kind of work and striving for the same end. The experience meeting to which I refer is supposed to last half an hour, but I am told that at the last meeting no one left the room for a full hour, so interested were those present in discussing certain things brought out in the meeting. I have also been told that not a particle of acrimony or of uncharitableness has ever been developed at any of these experience meetings. They are harmonious and helpful, as all such meetings should be. An experience meeting might be a good thing for you to have in your school, particularly if you do not have a teachers' meeting. It is always a good thing for the teachers and officers of a school to meet occasionally in an informal way and discuss questions having to do with the weal or woe of the school.—A Superintendent, in the *New Century Teachers' Monthly*.

## Letter Department.

PORTLAND, Oregon, December 16, 1903.

*President Joseph Smith:* I am pleased to be able to give you some information regarding one of your old-time friends. You probably remember D. C. Miller who lived in, or near, Nauvoo from 1847 to 1858. Well, I have seen and visited with him. He found out that I was located here and that I was a representative of the Church over which his friend of youthful days presided, through some of the papers. He called to see me one day while I was out in the city "rounding up" some more Saints and friends to the cause. However, Roxanna was in, and, because of having been in Nauvoo a number of times, she was able to make his visit more interesting than I could have done, not having seen the city. He visited with her for about two hours, recounting his early experiences in a most interesting manner, telling of how well he knew you as a boy, and of how he was personally acquainted with so many of the leading men of the Church of that day and who subsequently took leading parts in the Utah contingency and in our own church. He also told that his father-in-law took the bodies of Joseph and Hyrum Smith from Carthage to Nauvoo just after the martyrdom, that polygamy belonged wholly to Brigham Young and his following and that the Church neither taught nor practiced it up to the time of your father's death, and that the Nauvoo temple, which he visited many times and finally saw burn, was never completed.

When he finished his visit with Mrs. Anderson he left his address with a request that I call on him. Accordingly I walked over to his very pleasant home at 317 Eugene Street a few days ago and had a delightful conversation with him. Mr. Miller is a man seventy-five years old, bright, intelligent, and of very strong memory. He belongs to the Presbyterian Church, but has nothing but good things to say of our church or of the work up to the gloomy days of 1844. He looks upon Mormons as apostates from the faith of the original church. He is cordial in demeanor and is all around an exceedingly interesting character. He was deeply interested in your history and in hearing of the condition of the work. I am sure he would be pleased to hear from you.

The work here in Portland is in an encouraging condition and we feel anxious to see it move on.

Hoping that this may be of interest to you and praying for the speedy advancement of truth, I am

Your brother in Christ,

631 North Union Avenue. D. A. ANDERSON.

AUCKLAND, New Zealand, November 24, 1903.

*Editors Herald:* I left Kaitangata September 28, for the southernmost city in the world, Invercargill, with twelve thousand inhabitants. Rented a small cottage, at three shillings per week. Bro. R. W. Hall, whom I ordained an elder September 27, joined me a week later.

We soon had four hundred tracts distributed. Would talk with those who would talk with us; to those who would not, we gave heed to the admonition of Apostle Paul, "From such turn away." To be sure we found that class far more numerous than the other. One kind old lady and her married daughter administered to our necessities in the way of some eatables and milk, which was O. K. for Bro. R. W., as he had his upper teeth extracted and could not eat hard food, and was somewhat unwell for a day and night; during which time we rented a hall in one of the suburbs, three miles distant. I cleaned the hall, filled the lamps, and went from house to house and invited the people to come. I then walked over to fill the appointment, and how many do you think greeted me? We paid the rent ourselves.

We spoke on the street one Sunday evening in the heart of the city, the result of which will be known on judgment day. That same evening and night, four young men were drowned

while amusing themselves in a boat with dogs out in the bay. Three were of the same family. The fifth one being an expert, barely saved his life by swimming to the beach, where he lay unconscious till ten or eleven o'clock in the evening. The boat sank. Sad indeed for the parents of those young men.

While in the city we succeeded in finding Bro. and Sr. Cale, whom Bro. Rennie baptized nine years ago. Being a priest he wrote to Bro. Dixon to come and confirm them. They have never been confirmed, but trust they will be in the near future, as we labored with them some to this end. Bro. Rennie did a good work, as they are good people.

We labored hard and faithfully in tract work in that city for one month, and lived the same way. If Bro. and Sr. Cale are confirmed, we will feel amply paid for all of our time, work, and expense while in that city.

Believing our work to be done there for the present, we packed and moved to the town of Mataura, where we put a tract in nearly every house, and spoke several times on the street. The little Christian preacher came out two evenings to oppose us; but gained nothing for himself or his church. The truth can not be put down; it may be smothered over for a season, or covered up, but it is sure to burn out in time.

Deeming it wisdom not to continue longer there, I concluded to work my way on to Auckland, calling at Christ Church on the way, Bro. R. W. to go to Kaitangata to look after the interest of the work there, and to return to Invercargill to confirm Bro. and Sr. Cale, and have his new teeth put in. It is quite possible his time can be spent as profitably in and around Kaitangata as elsewhere, and it is very necessary to look after the work where it is started.

D. E. TUCKER.

ATTLEBORO, Massachusetts, December 14.

*Dear Herald:* There are some in the field who are interested in the work in this place and will be glad to know of our advancement. We have finished our new chapel and every one pronounces it good, and we are proud of it in the sense that it has been accomplished by the aid of our heavenly Father.

One remarkable thing about our building is that the building committee desired that God would take charge of its completion and we be only instruments in his hands, and we can testify that he has taken us at our desires and not one of us claims any honor, only that we have been instruments in his hands, and we are satisfied with the outcome of divine guidance and cheerfully recommend it to all Saints. Another thing is that the committee was not experienced in building, but we did our best and prayed to our kind Father who said through his Son, "Ask and you shall receive." The consequence was that after we gave the plans to the contractor we had to make only a small change, and there were lots of suggested changes which we gave due consideration. The chapel is twenty-eight by forty feet, and I think it perfect. We intend sometime to fix up the basement for Sunday-school. If we were to build it over again we could not improve on it.

The Saints, as a rule, are poor in Attleboro, but they are willing to work and things have come to test our faith. Things have looked very black at times, but He has not forsaken and has raised up friends both in and out of the Church. One brother sent us fifty dollars towards our furnace, and an outsider gave us five dollars. Others have brought what we least expected, and some have collected where we did not have courage, and have passed the envelopes around the shops and asked others to give.

We have not paid all our bills and have a mortgage of twelve hundred dollars on the chapel; but we are sure that as our kind Father has worked for us, he will help us in the future if we keep faithful. We do not fear the debt; all we fear is that we may become careless and indifferent. Who can truthfully say this is not the work of God? This ought to be a living testimony to us in Attleboro and encourage us to be more faithful,

## THE SAINTS' HERALD

so we may receive more blessings at his hands and not be like forgetful Israel, but to work for the things needful and implore our heavenly Father to aid and assist us and we will be sure of success.

Our worthy district president, Bishop Bullard, deserves credit for his assistance to us. He is quite a man when you look him over and makes a good president. I think he can collect money as well as any one and so he makes a good bishop. They say he is a shoemaker, and I know he can paint as he did some for us in our new chapel. And we know he can upholster, as he covered our doors in the chapel; and he is a good peddler, too. I do not know whether he can do any tinkering, as we do our own in Attleboro, and the other branches will have to try him on that trade and let us know.

We had our opening of our new chapel on Sunday, December 6, Bro. Bullard in charge. He and Bro. Robley were the speakers to four congregations. Bro. George Gates organized our Sunday-school as a district school. Bro. George Smith held forth during the week for four nights and Sunday, the 13th, to fair audiences. He takes well with Saints in Attleboro and our prayer is that God will bless him physically and spiritually, and we hope to see him do lots of good in this vicinity.

We are glad of the news of the work being onward and upward and we hope to be in line. We need the prayers of the Saints. I remain your ever well-wishing brother,

JOHN SIDDALL.

DEEPCREEK, Washington, December 11.

*Editors Herald:* Since I last wrote I have visited the following places: Seattle, Tacoma, Castlerock, Sara, Roslyn, Ellensburg, and Spokane, and have been very busy all the time. I have been treated very kindly by the Saints and friends, and have been blessed in my efforts to present the word, for which I feel to thank God. I have baptized but four this conference year so far; but I believe I have made many warm friends to the cause and I believe some will come into the kingdom soon if properly instructed.

The Saints at Tacoma are working hard for a church building and they are so few in number they need all the assistance they can get. Tacoma is a nice city and lots of good can be accomplished there if we can only get a foothold. I was pleased with Sr. Van Eaton's letter in the HERALD a few weeks ago. That's right, sister, go on and God will bless you.

I next visited Roslyn and held forth for about a week; found some good Saints and nearly all were willing to work. Bro. H. P. Hanson is president of the branch, and he is a worthy man and worker for the cause.

I came thence to Ellensburg and held meetings at my brother's schoolhouse over two Sundays, having good interest and fine liberty the last Sunday while there. Two outsiders assisted in our music, a lady by the name of Wilson at the organ and a Mr. Fred Carr who played the horn, which gave us fine music and singing.

On the night before, I was invited out to Mr. Sanford Hayes' to a family gathering. The young folks enjoyed themselves the fore part of the night, and about eleven o'clock they wanted the writer to preach for them while a couple of ladies made ready the refreshments, to which I responded. There was about fifty-five present, and I occupied about three quarters of an hour with good liberty, and all seemed to enjoy it. I should have continued in that vicinity longer if the roads had not been almost impassable.

I arrived at Spokane December 5, and was permitted to preach twice on Sunday in Bro. Bell's house, as the Saints had to sell their church on account of not owning the lot; but they have secured a lot and are working for a building. Help will be thankfully received and will be money well spent. The Saints seem to be in much better condition, which makes the missionary

thank God. There is room for improvement, however, everywhere.

I met Elder D. E. Powell at Spokane and was very glad to meet him once more. He is a faithful worker and a good partner. We came to this place yesterday and will commence meetings to-night at what is known as the Deepcreek Branch. I do not know how long we will remain, but we will as long as wisdom directs.

I received a letter from Bro. Van Eaton, at Tacoma, stating that Elder J. W. Roberts had gone home sick. He did not state the trouble. I hope he is not serious. Bro. Roberts is a good man and will long be remembered by Saints and friends in the state of Washington. We are sorry to lose any of our missionary force as there is so much to do here. We can not fill all the calls for preaching. I hope that every child of God will thrust in his sickle and work with his might.

Your servant,

N. V. SHELDON.

TRYON, Nebraska, December 11, 1903.

*Editors Herald:* How I have missed the weekly visits of the HERALD for two months! I will order it again to-day, as I have decided to give up my eastern trip for the winter.

All is well with the Saints in the sand-hills. We have no preaching at present, but our Sunday-school is getting along nicely. The Saints have been liberal and we have not wanted for funds. We have had plenty and send a Christmas offering of over six dollars, I think, which does fairly well for so few. The Saints here are no hindrance to the Church; they are industrious and honest, and are as happy in their rural homes as the king in his palace. The houses are mostly sod, many from choice; but the weary traveler can find a night's lodging in any of them without money and without price, which can not be said for all parts of free America.

This county (McPherson) is pretty well represented by Latter Day Saints. The county superintendent, the deputy postmaster at Tryon, and the deputy county clerk are members.

This is a good stock country and is well improved as such. People live as near together as they can.

We will have two Christmas trees, one at Tryon and one at our schoolhouse in South Tryon. One old gentleman says the Latter Day Saints are going to take this country and he seems to find no fault with them.

I ask all you who know the value of prayer to pray for us here that we may ever be humble and teachable.

MINERVA JOHNSON.

BLOOMINGTON, Idaho, December 10, 1903.

*Editors Herald:* Since I last wrote you, I have visited various places in the Rocky Mountain Mission, including Rich and Cache Counties in Utah, Oneida, Cassia, Lincoln, Blaine, Bingham, Bannock, and Bear Lake Counties in Idaho, and performing such labor as circumstances and conditions permitted or demanded. I did some street preaching with others of the force; also attended the Idaho District conference and Sunday-school convention held at Hagerman. From there I went to Silvercreek Valley, in Blaine County, Idaho, where I found one member, Sr. Larsen.

I also called on a Mr. Smith, an apostle of the church calling themselves the "Followers of Christ," with whom I tarried over night, and was treated very kindly and learned something concerning their doctrine. They keep no records, and are not incorporated in any of the States, and really have no organization. They claim to have apostles, seventies, elders, etc., yet do not seem to understand the duties of these various officers. For instance, none but elders can lay on hands for healing the sick. Their apostles can not unless they have been ordained elders. They claim sixty members in Silvercreek Valley; but

because of no church records being kept, they do not know the total number of followers. They have members in Idaho, Oregon, Kansas, Oklahoma, and Indiana.

One peculiar feature of their doctrine is, they believe that Mark 16: 18 is a positive command to all true believers in the gospel of Christ. That is, "they shall take up serpents" is construed to mean that they *must* take up serpents, and it is as much a duty as to partake of the sacrament. I was told that two of the followers found a rattlesnake (last summer) and tried to obey the command of God. One of them picked up the snake but dropped it before it had time to bite him. The other was not so fortunate, for he was bitten on the thumb or finger and nearly lost his life. They greet each other with a holy kiss, men and women kissing each other promiscuously. They also believe in feet-washing for both men and women, washing each other's feet promiscuously, and giving as a reason that Paul commanded or sanctioned it in 1 Timothy 5: 10, where we read of widows having washed the feet of the Saints.

They are a kind-hearted people, noted for hospitality, and I believe they are desirous of living by every word of God; but the man who attempts to convert them will have to be well acquainted with the Bible, for the Followers are great Bible readers, and quote more scripture than any sect I have ever encountered. If any brother or sister can furnish me a history of the Followers, written by those who have a knowledge of the facts connected with their origin as a religious body, they would confer a favor that would be appreciated.

The Saints I visited in Silvercreek, Little Wood River, and Lost River valleys, are trying to live their religion, and may God assist them in their isolated condition. At Blackfoot is the Grove City Branch, presided over by Elder Hyrum Grimmitt. They are doing as well as their scattered condition and lack of a house to worship in will allow. They have a Sunday-school which materially assists to keep up the spiritual condition of the Saints, both old and young. At Soda Springs there are a few Saints, most of them living in the country. Some of them I have never seen, but hope to visit in the near future. Old Bro. James Bowman, of Soda Springs, who used to preside over the old Soda Springs Branch, is dead. I have not the items of his death at hand, but will send them soon. Of late I have labored at Alton and vicinity. Also visited Dingle and Montpelier. Came here on the 8th inst. Preached here last night in the Mormon church to a fair-sized audience of apparently interested people. I expect to occupy to-night and then go to Dingle. Can only get a house to preach in for one or two nights each week, in Mormon communities, for they usually occupy them every night but Friday night, and quite often the houses are used then for dances. So you will perceive that if our labors are judged by the number of sermons some of us will be counted as unprofitable servants.

In gospel bonds,

A. J. LAYLAND.

THURMAN, Iowa, December 20.

*Editors Herald:* Work in this district is moving onward. Many good Saints are striving to do all the good they can in all the ways they can, laboring for the reward of the righteous and in hope of eternal life. For the past year I have been laboring in McPaul and vicinity, and have just closed a series of meetings there. Bro. D. R. Chambers kindly rendered valuable assistance, delivering nineteen most able sermons while I assisted. Bro. Chambers being somewhat indisposed for a few days, Bro. M. M. Turpin came to our assistance and preached four evenings at McPaul and two at Thurman church, which we appreciated very much. The song service was excellent. The young members of the Church and friends of our people assisted along those lines in a manner most commendable.

As a result of our labors Bro. Chambers had the pleasure of leading into the waters of baptism four precious souls, one a

member of the Disciple or Christian Church and two of Baptist persuasion, while one was from the honorable men of the earth.

On December 14 Bro. Chambers bade us adieu and went to spend Christmas with loved ones at home. He will be greatly missed from this locality, having endeared himself to all by his godly walk and fearless integrity. It is the wish of many that he and others who have been laboring with us the past year may be returned to us again.

Your brother in Christ,

J. C. MOORE.

ZENITH, Illinois, December 21, 1903.

*Editors Herald:* Bro. F. M. Slover and I have been holding meeting at the Saints' church, Bro. Slover baptizing four before I began to assist him. After I joined him we preached some two weeks and organized a Sunday-school. The Baptists have been worshipping at our church there and through our preaching they got stirred up and have concluded to send for one of their able preachers, Elder Throgmartain, of Duquoin, Illinois, and have him explain baptism.

I wish to say to the several Sunday-schools in the Southern Illinois District that I trust you will do all you can to make your schools a success. The winter months are now on, so of course we will have cold and mud; but we are not very brave if we allow such to keep us at home. Remember we now have a district organization and we want every Sunday-school represented at the district convention in February. Now, Saints, do not forget this.

C. J. SPURLOCK.

BERKLEY, Virginia, December 13, 1903.

*Editors Herald:* I have been home but a short time and have been too busy to write. I feel thankful to God for being so kind to us. My husband is captain of a three-mast schooner which generally carries lumber from this place.

On the 22d of last August I took my two youngest children and went aboard, expecting to return in thirty days or six weeks; but last fall was very stormy and we were delayed. The hand of God was over us for we were never caught out in a storm. When my husband would see a storm coming he would make haste to some good harbor. We were nine days in College Point, our first place to anchor. Some vessels were lost in almost every case.

We first took lumber to Neponsit, a suburb of Boston. We met the Boston Saints, and I was so impressed with their way of getting their Christmas offering. Each Sunday-school class has a bank, and every Sunday it is passed around. Then before Christmas they have a bank-breaking day, and, said a sister, "We get our offering easy. We never miss the money, for we have a whole year to collect it." From Neponsit we went to Stonington, Maine, for a cargo of granite. Stonington is blessed with a church, but no minister. I saw what I shall always thank God for. My husband, having lived there up to eight years ago, was acquainted extensively and took me to see Bro. Chacy Deman. I asked if he had faith to be healed. He said, "Yes, but I do not want to get well; I know there is a crown of righteousness for me, and to die is gain." His face shone like that of an angel. It seemed sad, yet good, to see a Saint so willing to die.

We took the granite to New York, which was my home for eight years before I was married last spring. There we attended the funeral of Bro. Elliott, who had been suddenly killed. God knows best when to call his saints. That our lives were spared does not mean we were any better than our dear brother. I knew him as an excellent Saint.

We arrived home on my daughter's eighteenth birthday, November 18. She, my husband, and myself are the only Saints in the family. I have seven stepchildren; the oldest a man of twenty-four, a father of two small children. His mother died the day after he was born, and he was raised by his grandmother, and



knows little of the gospel. The second child is a boy of twenty, and while he is not inclined to be religious, he has been a good son to me. He has never so much as frowned at me.

I try to get good advice from the Mothers' Home Column, for I feel the need of it. I am weak, and while I want to do what is right, I feel temptations are strong and one who tries to keep in that straight and narrow way has to be so careful. We are isolated and know of no Saints near us. Bro. U. W. Greene said something about sending us a minister, and we hope he will. Ever praying for God's work, I am

Your sister in the faith,  
MRS. GEORGIA A. KNOWLTON.

GRINNELL, Iowa, December 20, 1903.

*Dear Herald:* You have been an ever welcome visitor at our home for many years, and your coming is always anxiously awaited as you bring encouraging words from those who have gone forth to proclaim the gospel. The sermons are instructive, and we often find therein thoughts that bring to our hearts much comfort and cheer.

Soon we are to enter a season of festivities, a time that should be sacred to every one, a time that is long looked for by many to join loved ones once more. What a happy time it should be to old and young! But there is another kind of a festivity I wish to tell you about and that is the real feast of the gospel. About two weeks ago Bro. J. F. Mintun came to hold a three-week series of meetings which we enjoyed so much, for in them was given such gentle instructions and the gospel plan was made so plain. Time went all too soon, but we must not be selfish. Others, no doubt, needed strengthening as well as we.

From here Bro. Mintun went to Oskaloosa for a series of meetings. And as we reflect upon the instruction given, we can only say, Come again, Bro. Mintun, when convenient.

Perhaps the HERALD has thought the Grinnell Branch not alive in the work. Not so. We are striving in weakness to do all we can, though at times it seems little. To impress upon you that we are working slowly but surely, I will give you our regular Sunday services as they have stood for several years: Prayer service at ten; Sunday-school at half past ten in the morning; Religio at six and preaching at seven in the evening. Now that we have obtained use of the Adventist church we feel encouraged and will press on with renewed energy.

As Bro. Roth's health has not permitted him to be out in the field this winter, he is preaching for us evenings, which greatly assists the local force. Some seem interested and express a desire to learn.

Now then, ye missionaries, when traveling this way, give us a call.

And, kind HERALD, we wish you many years of prosperity that you may do much good, also a Merry Christmas and a Happy New Year.

Your sister,  
MRS. S. A. RUSSELL.

DES MOINES, Iowa, December 26, 1903.

*Dear Herald:* Allow us to tell you of the goings and comings here in our city and to wish your many thousand readers a joyful New Year, and that the new year of 1904 may be made up of three hundred and sixty-five [six.—ED.] happy days.

Bro. H. A. McCoy spent a few days in the city last week and while here conducted the funeral service of Grandfather Parmenter, the aged father of Bro. J. N. Parmenter. The interment took place at Adelphi, on the 17th inst., the funeral service being conducted there. Bro. McCoy went from here to Madison County and with Bro. F. A. Smith organized the St. Charles Branch on the 20th inst., with nineteen members. He is spending his Christmas and laboring in that vicinity.

Bro. F. A. Smith spent four days in the city this week, speaking at the church on the evenings of the 22d and 23d. On Thursday the funeral service of Mrs. Sophia Johnson, the aged

mother of Bro. George W. Johnson, was held at the church, Bro. Smith conducting the service. He went from here home to spend Christmas with loved ones.

Bro. J. F. Mintun came in Thursday from Oskaloosa and spent Christmas in the city, going to Runnels on Saturday and will hold a series of meetings there. Bro. M. H. Cook is also at home from his mission work in Eastern Iowa to spend the holidays.

At a business-meeting of the branch held the 21st inst. steps were taken towards the erection of a new church in the city. A soliciting committee of five, of which the branch president is chairman, was appointed and they will begin their work at once. We believe that the time has come when the Saints in Des Moines will make a united and successful effort to erect a house of worship suitable to the increasing demands of the Church here.

The Christmas entertainment given by the Sunday-school was held on Christmas Eve. The church was filled beyond seating capacity. The younger members of the school furnished the entertainment for the evening, and this was followed by the distribution of presents. The evening was fully enjoyed by all and many were made happy by the receiving of gifts, and many were very happy in giving in a way that made others happy.

The year 1903 is past. Let the good that has been done be cherished and remembered, and the evil and the mistakes be forgotten, with only a hope that all things may improve. The year 1904 is before us. Let us go forward, and "forgetting those things which are behind, and looking forward unto the things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

A. A. REAMS.

BURNHAM, Missouri, December 12, 1903.

*Dear Herald:* I am surprised at Canada. Quite frequently we see letters "from over the border" touching upon the subject of liberty, independence, freedom, the Stars and Stripes, etc., but last of all we read from the pen of Bro. F. R. Tubb the sad calamity of his hair turning white in one night's time and his neighbors turning gray as a badger, all because of reading a little clause in the HERALD, stating that the Holy Ghost is not a personage. While I do not believe in using hair dyes and "restoratives," certainly Canada would be a splendid place for salesmen of these articles to establish themselves. But I admire Canada for her courageous spirit in speaking out when things do not go to suit.

If I understand Bro. Tubb's position with reference to this Holy Ghost problem, he recognizes the Holy Ghost as a personage, and from this Holy Ghost personage emanates the Spirit which can be poured out upon the people and materialize in the different forms of the dove, fire, men, etc., as already cited by both of us. (Joel 2: 28; Acts 2: 2; Matthew 3: 16.) It is an old adage that "an ounce of prevention is worth a pound of cure." Now, Bro. Tubb, in order to prevent your hair from falling out, do not take God's word in a literal sense unless it is intended that way. For instance, the "lake of fire" is referred to as a place of punishment. Of course this is not literal fire, for Christ refers to the same place as a place of "outer darkness." Therefore, when we come to the Holy Ghost problem, shall we conclude it is a personage simply because the personal pronouns "he" and "himself" are used? Brother, didn't you feel quite strange when you read the following: "The Spirit *itself* beareth witness with our spirit, that we are the children of God."—Romans 8: 16. The pronoun *itself* is not personal, yet it refers to the Holy Ghost, the Comforter. It performs the same office work as outlined in John 16: 7-13; 15: 26; 14: 15-17, 26. Thus I have shown that the Spirit, Holy Ghost, the Comforter, etc., are the one and selfsame thing.

The brother declares the personal spirit has a name, *Ruach Jehovah*, meaning Spirit of God or Holy Ghost. This does not

favor the brother's position. The Hebrew *ruach* means spirit, and can be poured out, shed forth. The other word, *Jehovah*, refers to the personality of God, showing clearly that the Spirit emanates from God, as an influence of power.

I think that in my article in the HERALD for September 2, any ordinary mind can readily see my position. Bro. Tubb reminds me of the old man who wanted to get married. But it was thought that he couldn't see well enough, and so his sight was tested in this way: One of the neighbors had a large barn seventy feet square about a quarter of a mile away. On top of this barn was placed a woman. They asked the old gentleman if he could see the barn. He replied, "No, but I can see that woman very distinctly." It was the woman he was looking for. So it may be with Bro. Tubb with reference to the Holy Spirit, as he says, "What has become of the third person named in Matthew 28: 19."

Now to show conclusively that this Holy Ghost is not a person, please read the following: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."—John 14: 16-18.

From this teaching we gather the following thoughts: God and Christ were united in the one purpose of sending the Comforter, harmonizing with the thought of its being the influence of power emanating from God and Christ. Yet this Comforter is referred to as the "Spirit of truth." Not much personage in this? But Bro. Tubb may say this refers to the divine *afflatus* and not to the personal spirit which he has fixed up. But this dodge can not be taken, for Christ uses the pronoun "he" and "him" as in the seventeenth verse: "But ye know *him*; for he dwelleth with you, and shall be in you." Christ did not mean that this spirit was a personage, but its office work would be similar to that of directing, "overseeing," etc. Hence it is referred to in a personal manner. Now it may be that Bro. Tubb has the real personal Spirit within. If so, we may soon expect him to be completely bald. Down here in Southern Missouri it is nothing unusual to hear men praying for the Holy Ghost to come right down through the roof, knocking off the shingles if necessary. So if the Holy Ghost is a personal entity, we need not be surprised if Bro. Tubb loses all his hair.

Please read the seventeenth chapter of John. Not a word is said about the Holy Ghost. Why not, if it is a personage? This entire chapter makes my position stronger. It shows that because of this complete union between God and Christ, this influence, the Holy Ghost, emanates from them to the Saints. The eleventh verse reads: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." The twenty-first verse: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." In this prayer Christ only requested to be restored to the glory he once had with the Father. Yes, God made all things through his Son. (Colossians 1: 16.)

When we come down to the record of man's creation, God said: "Let us make man in our image." He was speaking to Christ undoubtedly. God and Christ were thoroughly united in this work. Hence the Holy Spirit was present, or the power and influence emanating from them. "And the Spirit of God moved upon the face of the waters."—Genesis 1: 2.

The Lord also speaks through the Palmyra Seer, showing that the Holy Spirit is present in the works of creation, as the influence of power: "Wherefore I now send upon you another Comforter, even upon you, my friends, that it [not a personal pronoun] may abide in your hearts, even the Holy Spirit of promise, which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John." I have already

shown that John did not understand the Holy Ghost to be a personage, yet he uses the personal pronouns. "This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom. . . . And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—Doctrine and Covenants 85: 1-3.

From the foregoing we gather the following thoughts:

1. A description of the Holy Ghost is given and it can come upon them and abide in their hearts.
2. The Comforter is the promise of eternal life, representing the glory of God.
3. This light and power comes to the disciples through Jesus Christ.
4. It comes from the presence of God.
5. This Spirit can fill the immensity of space.

Thus my position is sustained. What scripture has the brother adduced to prove the Holy Spirit to be a personage? Only one, Matthew 28: 19. Simply because a thing is named is no evidence that it is a personality. Ethan Allen demanded the surrender of the British troops "in the name of the great Jehovah and the Continental Congress." "In the name of" means by the authority.

I also would like to inquire, Where in my article have I declared the Spirit to be God and yet not God, a gift and yet not a gift, as the brother declared? And as far as the Campbellites being divided upon this subject it is certainly true, and can be proven, but I will not essay the task in this letter.

Now, in conclusion let me say that I am a little dubious about loaning my HERALD with Bro. Tubb's exegesis of the Holy Ghost, for fear they will bring it back and say, "Well, Bro. Baker, I thought you people were different from the entire religious world, but I see you are like all the rest of the sectarians."

I am grateful for the brother's criticism, admire his frankness, and certainly hope that truth, and truth only, may be evolved. With kind regards to the beloved of God, I remain,

Yours truly,

A. M. BAKER.

ALDRIDGE, Montana.

*Dear Herald:* This is Christmas morning and the children are happy because of the good things Santa Claus has brought them. I am glad for the children. We parents would do well to teach our children that true happiness depends largely on our ability to make others happy and that the donor must be prompted by love. The Lord said it is more blessed to give than to receive and that God loves a cheerful giver. We are warned against covetousness. Man is more or less selfish. Some give to be seen of men; some to receive honor and praise in this life, others to receive in return. This class, the selfish man, is on dangerous ground, and except he repents he will surely fall. A true child of God gives for the good it will do the recipient.

We are blessed with all we have of the Lord and he gives us opportunity to manifest our love towards each other by imparting of our earthly means for the good and needs of others. We should use wisdom in selecting our gifts. They should be useful as well as ornamental. We must watch lest we rob Peter to give Paul, that is, we should meet our obligations to the Lord first in paying our tithes and offerings.

The more I study God's word the more I am confirmed that God's way is the only safe way. I love my wife and children. I labor late and early when it is required to provide for them,

and I rejoice in so doing. It is not a burden, but a pleasure to do so. Why? Because God has implanted within me what we call love. I say I love this latter-day work; I go to church when some big preacher comes around, and praise him. "O, it was an excellent sermon;" but some thoughtful brother approaches me and says, "Brother B. ought to get a little to help take him on his mission. What can you give?" And I say, "I don't know; I am not able to give anything, but put me down for twenty-five cents," and that not with a will, but for shame because I have praised the preacher. Do I love the work when I act in that way? If it took my all to prove my love for my wife and children, will it not take my all to prove my love to God?

Brothers and sisters, let us be consistent and prove to the world and to each other by our good works in paying tithes and offerings, so that the poor will be supplied and the elders sent to all the world, knowing that the Bishop will have sufficient means to support their families. It is hard to leave loved ones and go among strangers, but when they know their families will be taken care of by the Bishop, a great burden is taken off their minds. This is one way we can bear one another's burdens.

The Lord prayed that we should be one. Now, when I got married my wife and I became one. My interest was hers; I labored for her and she labored for me. We always tried to please each other. When we were blessed with children, we were all one—the interest of one was the interest of all. Should not the children of His kingdom be one in the same sense—all working together for the salvation of man and the perfecting of ourselves? Our obedience to the first principles is a stepping-stone for greater work. When I was married our work commenced; so also with those who come into the kingdom. Their work is to overcome evil with good, submit their whole lives to the law of God, and cleanse ourselves from all unrighteousness. And as we are taught that God is love, love must be the motive in all our undertakings and our burden will become light, our labors a pleasure, and our reward sure.

Yours in bonds,  
E. E. WILLIAMS.

BAY MINETTE, Alabama, December 25, 1903.

*Editors Herald:* During the past year Bro. I. N. Roberts has been with us a few times and has delivered some excellent sermons and good advice, intended to better our condition spiritually. He has endeared himself to many—and we hope for his return.

We are shut in to-day by rain, and heavy thunder rolls overhead, which bespeaks the great power of the God in whom we place our trust.

As opportunity offers I am trying to build up the kingdom. Sometimes I get almost discouraged, but I do not give up and I ask the Saints to pray for me that I may yet go forward in discharge of my duty; for it is the desire of my heart to become an instrument for good in the hands of God.

A few Sundays ago, while holding prayer-meeting in a private house, there were some present not of the Church. After meeting one lady came to me and wanted me to hold a meeting at her house, and so I announced meeting to be held at her house. A good crowd gathered and God verified his promises to us by sending his Spirit upon us, and the result was that some took part for the first time, and the Spirit spoke through one sister that fasting and prayer should be had for those asking the Saints to pray for them. The Spirit was manifest in a way which melted all to tears and all seemed to take courage. So the next Sunday I appointed a meeting in a schoolhouse near by and a day of fasting and prayer. A bad day kept many from coming but a number were there and some not of the Church took part; so God does not leave us without encouragement when we put forth an effort.

Let us turn a new leaf as the old year rolls by, that we may

be better prepared to live nearer the pattern laid down by Him who suffered and died upon the cross for the love he had for the human family.

Your brother in Christ,  
G. W. BANKESTER.

OAKLAND, California, December 22, 1903.

*Editors Herald:* A gold coin lost in the byways and trampled upon by the multitude does not lose its value though it may be worn considerable. Just so with a Latter Day Saint. The promise they receive from God is everlasting and the blessing always to be remembered.

My wife still believes in the doctrine of the Holiness Church and is against the latter-day work. She says we do not live up to the Bible. I wonder if they do? I think that Church is under a hypnotic influence. They claim to be the true church, but they have twisted the scriptures unmercifully to bring it to suit their man-made church. Christ taught his disciples to preach baptism for the remission of sins. They say a person has to be saved before he is baptized, as baptism is not a saving ordinance. "The like figure whereunto even baptism doth also now save us."—1 Peter 3: 21. Again, Ananias commanded Paul to be baptized to wash away his sins.

If the Bible is right concerning this then their doctrine is wrong. I think we ought to follow the teachings of Christ rather than man, and I hope my wife will soon see the truth and obey it. I ask an interest in the prayers of the Saints in her behalf, and I hope the day will come when all will say, "Blessed is the Lord who has sent his angel with the everlasting gospel to be preached unto all the world for a witness."

Your brother in the truth,  
A. L. HARTLEY.

ST CHARLES, Iowa, December 26, 1903.

*Editors Herald:* In HERALD of October 7, 1903, a sister writes from Winterset, Iowa, over the signature of "Sister F." Please send me her name so I can look her up. She perhaps does not know there are Saints all around Winterset and a branch at St. Charles.

C. J. PETERS.

TORONTO, Ontario, December 23, 1903.

*Editors Herald:* I am much pleased with the care taken to present my recent astronomical article in your columns, viz., "Saturn and his rings."

Considering the nature of the subject there are remarkably few typographical errors or inaccuracies, and these in the most difficult portion, namely the "Table of the Elements of Saturn's Satellites," where I *expected typographical errors*, there are none at all! This speaks well indeed.

However, the one or two which occur are of a character that, to prevent erroneous conclusions upon your many readers' minds, had better be corrected while yet the subject of the essay dwells freshly upon their memories.

In the first place, you have it in one portion that Jupiter's distance from the sun is just four hundred and nineteen millions of miles, and in a later portion, four hundred and seventy-nine millions. The latter is correct, the distance being between four hundred and seventy-nine and four hundred and eighty millions of miles.

Regarding the planet Neptune's distance, also, an error has crept in; as in one place you have it as no less than two "trillion seven hundred and sixty-nine billions of miles." This should be two billion seven hundred and sixty-nine millions of miles.

Of course, my English and Canadian readers will understand that between the American nomenclature and ours (meaning the English) there is a difference in the enumerative tables when we get beyond the million mark. Thus we should read the following figures: 2,769,000,000 miles, as two thousand seven hundred and sixty-nine millions of miles, just as it was written in

my manuscript, but I have since learned that the American enumeration speaks of a "thousand millions" as "one billion" while ours does not reach the billion mark till we have got to a million millions. Thus we should write two billions seven hundred and sixty-nine millions of miles in the following figures: 2,769,000,000,000.

In making this allowance and explanation, your figures are correct; but I do not, of course, pretend that science asserts the absolute accuracy of such indescribable, nay, unthinkable, distances; for instance, Proctor calls it two billion, seven hundred and sixty-nine million miles, while Professor L. Newcomb, whom I have followed in certain other parts of my essay, considers it two billion, seven hundred and seventy millions of miles—a very small discrepancy, indeed, when such unfathomable spaces are under enumeration.

You have also misprinted "Huggens" for "Huygens," on page 1180. This correction is important, as there is a modern professor of astronomy by the name of Sir William Huggins, the existing president of the Royal Astronomical Society, London, England.

You have also spelled "Olgol," instead of "Algol." This I think, concludes the corrections; but I will add that of Saturn's satellites, the faintest, "Hyperion" (the next outside of Titan), was discovered by Bond, of Cambridge, Massachusetts; and two days later, by Lassell, of Liverpool, England. This was in 1848.

Thanks for your kind, courteous attention and promptitude.

F. R. TUBB.

BUNGAY, Illinois, December 26, 1903.

*Editors Herald:* I am still trying to advance the angel's message among my fellow men and I desire to continue faithful and be permitted to enter into rest with the pure and good of all ages. While the voice of the Spirit through John upon Patmos in the following words: "Write, blessed are the dead which die in the Lord from henceforth," are very comforting, indeed, yet I am further admonished that those who entered into that grand condition and made their robes white in the blood of the Lamb are they who came out of great tribulation.

It seems the people of God in all ages have had their trials and I suppose the words, "We must through much tribulation enter into the kingdom of God," are as true now as they were when written. With all of this before us we can comprehend more fully the words seen in Doctrine and Covenants, 42: 12: "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter." Physical death to the true Saint is a happy change of conditions, and for that reason Paul says, "I have a desire to depart and to be with Christ which is far better;" yet for the church it was more needful for him to remain at home in the body.

In all of my work during the past year the most encouraging features have been the power and influence of the Holy Spirit working in the inner man to a much greater degree than before. It came as a mighty witness in answer to prayer, and my cup of joy has been full.

In August I began a four-day debate in the town of Bellair, with W. G. Roberts, a Campbellite, on general Church questions with a written agreement that the debate was to continue four days, and Mr. Roberts had it so published in their Church papers for weeks beforehand. Two days was to have been devoted to each question, our Church to come first. And after I affirmed our Church to be in harmony with the New Testament in organization, doctrine, and practice, for two days, according to our agreement, Mr. Roberts left the fight, concluding that a good run was better than a bad stand. The people were greatly interested and insisted that he stay. All could see that he was afraid to have Campbellism tested by the New Testament. He left us strong in the faith and with a firm conviction that our cause would stand the test against the foe.

The sermons and letters in our Church papers have been very comforting and instructive and I do not see how Saints can afford to be without them. None can be fully alive to the interests of the Church who live without these periodicals. I have been a reader of the HERALD ever since I came into the Church and I have taken the *Ensign* since nearly its first publication. I have been astonished to see some of our people pay so little attention to these papers, even when they have a good opportunity to borrow them. Through this means we can keep in touch with the progress of the work in all parts of the world. And as the space in the HERALD is so precious I am admonished not to occupy too much, but to give way to abler writers. I close with a prayer for Zion and the success of her children in every land.

Yours in gospel bonds,

F. M. SLOVER.

CHICAGO, Illinois, January 1, 1904.

*Editors Herald:* "The saddest city in the world to-day in Chicago."

It was our fortune, or misfortune, to be a witness of the terrible work of the tornado in the city of St. Louis several years ago. But the horror that paralyzes this city and makes the New Year's greeting almost a mockery, does not possess the relieving feature that attended the St. Louis disaster—a wholesale tragedy which no human foresight or care could have sensibly mitigated. Element and agency of powers beyond man's control swept without warning hundreds of lives and millions of property on to ruin and to death. But the awful tale and fact of the Iroquois Theater horror is rendered more unspeakably horrible and shorn of consolation by the fact that it might and could and should have been so easily prevented. But human greed for money leaves men, and theater managers especially in this case, without thought or care for the possibilities of woe that have fallen upon a thousand homes to-day. The house was jammed, aisles filled in violation of law, exit doors locked because of a trifling cost of watchmen to guard them, and the stage fire-proof curtain, known to be not in good working order,—which alone, if remedied, would have saved nearly, if not all, the lives so criminally sacrificed. A stage fire on Monday last at this same theater should have moved to every precaution.

Every morgue in the city is full to overflowing, and all the mimicry and simulation of the playhouse and the stage that has ever been seen, is overshadowed by the awful realism of tragedy enacted in hospital and deadhouse in this day of Chicago's awful visitation, when husbands, fathers, wives, daughters, sons, and friends are rushing from place to place searching for the remnant of clay that so recently held so much of life and joy for them. A truce has been ordered by the hearse drivers' union for ten days on the war and strike for wages and privilege, in order that the dead may be buried.

To-morrow (Saturday) has been appointed by Mayor Harrison as a day of mourning for this city, all unnecessary business to be suspended.

And the lesson, costly and woeful as it is, and for hundreds bereaved, must so remain for life! How much will it be worth to the public or to us?

The theater, sparingly attended perhaps for a few days, will soon be filled with the seekers of pleasure and amusement, and the masses will soon relieve themselves of temporary gloom in the whirl of money getting, fashion worship, and sensual pleasures.

"In the last days perilous times shall come." What is it that shall make them so?

For men shall be lovers of their own selves, covetous,—"lovers of pleasure more than lovers of God." Saint Paul prophesied—but God knew and we know—that the forecast was correct. Yes, indeed, is it not true that the love of God that manifests itself in the keeping of his commandments, is almost in eclipse? "As it was in the day of Noah." Are we not nearing the time

of the end? Christian nations arming and preparing for war and conquest—not against savage and minor tribes or ignorant and insignificant people, but against other Christian nations, unless Japan—heathen Japan—more civilized, better governed, more Christian than Christian(?) Russia may be noted as a present exception. Are we as Saints living in the way of insurance against the physical and moral and spiritual disaster that threatens the world to-day?  
M. H. BOND.

Extracts from Letters.

Lester Wildermuth, of Necedah, Wisconsin, wrote December 28: "As a rule we believe this work is making progress here. The Saints are trying to build a church. The chairman of our soliciting committee received twenty-five dollars from Honorable J. W. Babcock, congressman from this district, for the new church. One brother has donated two acres of timber to be used according to direction of building committee, and another brother has donated two acres of potatoes, so we are confident that the church will be secured and free from debt. We have a live Sunday-school and Religio. The literature committee has purchased a supply of tracts for distribution. May God prosper his work everywhere."

Bro. Thorburn writing from Glasgow, Scotland, December 15: "All are well in Glasgow. Things are moving here about as usual. It has rained nearly every day since Brn. Smith and Evans were here and they know it dampened the ground a little while they were here."

J. F. Wellman wrote from Peoria, Illinois, January 2, telling that his daughter had ordered the HERALD for him and expressing his appreciation. He wrote: "It is the most valuable Christmas present I have had yet. I thank the lord for his great blessing, for I now have a preacher in the house."

Miscellaneous Department.

Conference Minutes.

Montana.—District conference convened at Deer Lodge, October 31, Elder Gomer Reese in the chair, Frank Christofferson, secretary. Branch reports: Deer Lodge, 66, Victor 37, Gallitan report returned for correction. Ministry reporting: Seventy Gomer Reese, J. D. Stead; Elders D. L. Allen, Andrew Christofferson; Priests J. Eliason, A. Hansen; Teacher Thomas Reese. Resolved that we look with favor on the movement towards organizing a District Sunday-school association. Gomer Reese, J. D. Stead, and D. L. Allen were appointed a committee to consult with the different schools, the organization to be effected at next conference, if practicable. The Anaconda Branch was disorganized, all officers holding licenses required to report to each conference. Moved to sustain all officers in righteousness. Frank Christofferson was ordained to office of elder. Adjourned to meet at Bozeman, first Saturday and Sunday in February.

New York.—Conference was held in Broad River, Connecticut, September 5. F. M. Sheehy and Joseph Squire presided, Samuel Guilfooy clerk. Minutes of last conference read and approved. Branches reporting: Brooklyn 143, Broad River 48. Elders reporting: Joseph Squire, A. E. Stone, William T. Rushton, J. H. Newstead; Priest J. W. Burget. Bishop's agent reported: Received \$269.76, paid out \$223.87, balance on hand \$45.89. Tent committee reported: Received from district fund \$43.28, received from sale of tracts 15 cents, balance on hand 81 cents. Secretary's report: On hand last conference \$2.34, collections \$5.45, collections from district fund committee \$46.79; paid to tent committee \$43.28, paid to Joseph Squire \$1.47, balance on hand \$9.83. Regular routine business was transacted. District officers were sustained for the ensuing six months. Frank N. Lester was recommended to the Bishop for agent for the district. Committee for raising funds for district use made no report and were continued and instructed to report at next conference which is to be held in February, date to be set by presidents. The secretary was instructed to write letters of sympathy to families of deceased members.

Notices by First Presidency.

RELEASE OF MISSIONARY.

Bro. George Thorburn, who has been laboring in Scotland, is released from his mission; release to take effect March 1, 1904, that he may leave for America, with Bro. John Davis, March 9, on the Cedric steamship. Sr. Thorburn returns with her husband.  
JOSEPH SMITH, for Presidency.

LAMONI, December 30, 1903.

Change of Field.

To the Saints of Gallands Grove and Des Moines Districts: It has become necessary to make some changes in the ministerial forces in your respective districts by reason of Bro. J. S. Roth's continued illness. Elder Roth will labor in the Des Moines district the balance of the conference year, and Bro. T. F. Jones will labor in the Gallands Grove District until General Conference. Bro. Roth regrets that his poor health should necessitate leaving his field of appointment, but we deem it best to let him labor as he can near home during the winter.

FREDERICK A. SMITH, Minister in charge of Iowa.  
LAMONI, Iowa, December 30, 1903.

Conference Notices.

E. W. Nunley sends second notice concerning conference of Texas Central District, from which it appears that the date is February 1 instead of January 30, as given in last issue of HERALD.

Conference of the Northern Nebraska District will meet at the Saints' chapel in Omaha, January 29, 1904, at 7.30 p. m. Branches are requested to send statistical reports to the undersigned, and good attendance is requested as the annual election of officers occurs at this time. James Huff, secretary.

Convention Notices.

The Northern Nebraska District Sunday-school association will meet in Omaha, Nebraska, Saturday, January 30, at 2.30 p. m. All schools are requested to send delegates as the election of officers will be held, also other important matters. Alice R. Watkins, secretary.

Married.

ROYER-HALL.—At Shenandoah, Page County, Iowa, at high noon, Wednesday, December 23, 1903, Elder Columbus Scott officiating, Sr. Ella May Hall to Mr. Jacob W. Royer, of Essex, Iowa. The bride is the daughter of Bro. Gardner and Sr. Jane Hall, and the groom is a well-to-do farmer of the community. Fifty or more guests were present. Sr. Mamie Pace, of Shenandoah, played the beautiful march. A sumptuous repast was served, congratulations were lavish, and many presents practical and costly cheered the hearts of the wedded pair. May peace and prosperity attend the happy couple as they climb the heights to the sunny plains to which they aspire.

Died.

WILLIAMS.—Bro. George Williams was born October 17, 1874, at Canton, Illinois; baptized March 30, 1885, by Elder G. T. Griffiths. On December 18 he was instantly killed in mine No. 7, Bevier, Missouri, by falling slate. He leaves to mourn father, mother, one brother, and two sisters. Funeral services from residence by J. A. Tanner.

CARLTON.—Sr. Mary Carlton, near Pittsfield, Illinois, of pneumonia, December 17, 1903, born March 31, 1814, in New Hampshire; embraced the faith in the early 30's; was present at the dedication of the Kirtland Temple, and was among those driven from Missouri. Was at Nauvoo when the martyrs were killed. Married Joseph Carlton December 25, 1835, and settled near Pittsfield soon after the Saints left Nauvoo. There were born to them twelve children, four of whom are living: Sr. Rhoda Kenyon, Mrs. Emily Kesterson, Thomas Carlton, and Charles Carlton, all of Pike County, Illinois. She always bore a strong testimony to the truth of the work. Funeral by Elder W. A. Guthrie.

DOBSON.—Elder Eli T. Dobson, son of Thomas and Sarah K. Dobson, died at Lamoni, December 28, 1903, leaving a wife, three children, an aged mother, one brother, and four sisters to mourn. He obeyed the gospel April 17, 1871; was ordained an elder on March 15, 1873. For a livelihood he followed school-teaching and book-keeping, being successful in both. His sickness was long and painful, but his departure was peaceful and

quiet. He married Miss Emma Louisa McKim March 31, 1878. Had he lived but one day more his age would have been forty-seven. Services were held in the Saints' church, at Lamoni, Iowa, on December 29, by Elder J. R. Lambert, assisted by J. W. Wight. He rests in peace.

GEHRKE.—Hannah Brown was born February 18, 1859, at Ridgeway, Ontario, and came to Nebraska with her parents in 1862; united with the Church about 1878; married John Gehrke December 24, 1880, died December 22, 1903, and was buried from her home near Irvington, December 26; sermon by Elder James Huff. She leaves a husband, several children, brothers, and sisters to mourn.

GARLAND.—Samuel Garland was born in Kingswood, Gloucestershire, England, in 1812; was married to Susanna Shaw, September 2, 1850, at Kingsford, Staffordshire, England. To them were born nine children, of which three, with the wife, survive; Samuel Jr., of Kewanee, Robert, of Lamoni, and Sarah Jane, of New York City. He came to America in the early 60's and has since lived in Kewanee; joined the Church August 6, 1870, being baptized by Elder J. S. Patterson; was ordained an elder September 7, 1870, by Elder Thomas France. He died December 17, 1903, of apoplexy and general debility. Funeral by Elder F. G. Pitt, Sunday, December 20, 1903, from the Saints' church.

HOLMES.—At Clay Cross, Derbyshire, England, December 4, 1903, Bro. Simon Holmes, Sr., passed peacefully away after an illness of ten days. He was born December 30, 1835, at Ibstock, Leicestershire, England; came to Clay Cross forty years ago; was baptized into the Church August 26, 1877, by Elder T. H. Pointon; confirmed by Elders T. H. Pointon and J. Hill; and ordained an elder July 4, 1886, by Elder John Hill. Bro. Simon met with an accident thirty-five years ago in Pen Lane coal mine, which rendered him unable to walk, he could get about in his carriage. He preached to friends and neighbors, was a well-known figure for miles around, and bore faithful testimony to the angel's message. Funeral services were held in the Saints' chapel, by Elder W. H. Greenwood, assisted by Elder Charles Cousins. Many people attended, and followed to the graveside, notwithstanding bad weather. Memorial service was held December 13, by Elder Greenwood. Our chapel was filled, many friends were present, and all appeared to be satisfied with what they saw and heard. Bro. Simon left a widow and five sons to mourn.

The *North American Review* in its January number provides for its readers a collection of articles of the greatest interest, in several of which it deals, with its accustomed authority, with current questions of the first magnitude. William Henry Hudson, who for several years was the private secretary of Herbert Spencer, contributes a most interesting character study of that great philosopher. Arnold White discusses "The Jewish Question: How to Solve It." Horace White gives his opinion as to what may be expected of "The School of Journalism." Thomas Nelson Page treats, with grim frankness, of "Lynching of Negroes: Its Cause and Prevention." Goldwin Smith concludes his brilliant review of "Morely's Life of Gladstone." Thomas Barclay writes of "Two Treaties of Arbitration," suggesting the negotiation of a treaty, similar to the Anglo-French arbitration treaty, between Great Britain and the United States. Lawrence Gilman gives his view of "Parsifal" and its significance." Churton Collins, the distinguished English critic, begins a series of studies of the "Poetry and Poets of America." Annie Nathan Meyer challenges the correctness of "Woman's Assumption of Sex Superiority." Brigadier-General W. H. Carter reviews "Mr. Roots Services in the War Department." Francisco Escobar, a prominent Colombian, considers "The President's Message and the Isthmian Canal," severely criticising some of the statements made by Mr. Roosevelt to Congress. The number closes with the first part of Mr. W. D. Howells's new novel, "The Son of Royal Langbrith."

#### Editor's Summary.

The first number of the *Forum* for the New Year opens with an estimate by Henry Litchfield West of the present situation in "American Politics," the principal topic considered being the candidates and issues at the Presidential election. A. Maurice Low follows with a similar review of "Foreign Affairs," including Russia's action in the Far East, the Panama revolution, and Mr. Chamberlain's propaganda. "Finance" is dealt with by Alexander D. Noyes, who discusses the conflicting trade opinions of East and West, and draws the lessons of the recent startling events on the stock markets. Several notable advances of the past quarter in "Applied Science" are described and explained by Henry Harrison Suplee. The greater part of Herbert W. Horwill's "Literature" article is a criticism of Morley's

"Life of Gladstone," but the most important recent fiction is also noted. Henry Tyrrell writes on the present condition of "The Drama" in the United States, and Professor A. D. F. Hamlin on "Architecture." There are two educational papers, one by Ossion H. Lang on "The Educational Outlook" and the by Doctor J. M. Rice on the results of his recent inquiries into the methods and results of the teaching of language. The magazine is completed by special articles on "The Russo-Japanese Imbroglia," by Muhammad Barakatullah, and on "International Chess Tournaments," by Emil Kemeny.

#### The Far Eastern Situation—Delay Means Peace.

Although the English people are evidently in great sympathy with Japan, they are much afraid of being involved through their treaty of alliance, and have been doing all in their power to prevent a war between Japan and Russia. The French, in like manner, fearing to be drawn into war through their alliance with Russia, have been quietly taking counsel with the English in the interest of peace. While every month that passes makes it less likely that there will be a war, it must also be said that delay is constantly strengthening Russia's position as against Japan, and that if the Japanese hope to retain or achieve any great position in Korea, they must act with audacity and promptness. As for the so-called "Korean Empire," it is not destined to keep a separate position for many years longer. If peace should be maintained, Korea will become Russian. If war occurs, Korea will even then become Russian in the end, unless the Japanese boldly declare a policy of Korean annexation, in which case there is a very fair chance indeed that Korea would, while keeping her distinctive characteristics, become a part of the Japanese Empire.—From "The Progress of the World," in the *American Monthly Reviews of Reviews* for January.

#### The Russo-Japanese Imbroglia.

Are the two combatants ready for the conflict if it comes off now? What is their relative military, naval, and financial strength on the spot, and what will be the possible effect of this war upon the combatants, as well as on the world at large?

There is no doubt that both Russia and Japan have been preparing for this eventuality for several years. It is a matter of common knowledge that Russia has at present in Chinese waters a powerful fleet, almost equal to the Japanese fleet in tonnage, speed, armament of ships, and armor. She has also been storing Welsh coal, like Japan, for six years. As to the Russian army on the spot, ever since Port Arthur was snatched from the victorious Japanese, Russian troopships and transports have been landing men, arms, and supplies in Chinese territory; and the Siberian Railway as soon as completed also began to pour its swarm of soldiers into the Orient. Russia has thus collected, as report goes, four hundred thousand troops in the Far East, to oppose which the Mikado has five hundred thousand trained soldiers ready to be mobilized at any moment. In regard to the possible effects of the war upon the rival nations, to begin with, the navies of both countries will be crippled, if at least one of them is not completely wiped out of existence. The clock of their progress will be set back at least a quarter of a century; for it is difficult to believe that Russia, under the present circumstances, can conquer the island empire and dictate terms at Tokio, or vice versa. Japan possesses a decided advantage over her opponent in having the base of operations and supply close by, while Russia will have to bring everything from across the continent—a necessity which will tell heavily upon her sinews of war. She will no longer remain a dominant power, as she is now, in reference to world politics. If she should not come off best in the fight, it may be that this war will turn out the beginning of the end of the Russian Empire in the Far East, for an active anti-foreign agitation is going on within China itself, under the auspices of the famous San-ho-hui, or Society of Triple Harmony, from which emanated the Boxers who figured so prominently during the events of 1900. The following extract from its circular inviting members to attend the meeting to be convened on the twenty-fifth day of the Second Moon is rather suggestive: "In these days the hearts of all people are ill at ease because foreigners are everywhere seizing our inheritance. . . . We are ground down in the dust. When shall we be delivered?"

So it is possible that before the conclusion of the Japanese contest, Russia may have to try conclusions with the Boxers of the Land of the Morning Calm. Her reverse in the East would also give an impetus to revolutionary societies to make matters warm for her at home. The general effect of the war upon Russia would be similar to that of the South African war upon Eng-

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land, if not worse, so that both these countries would be on a par for some time to come in the necessity for improving their condition. Politically, Germany would then become the first Power in the world, and the commercial supremacy would be shared between Germany and the United States. France, the ally of Russia, would be of little avail to her in the Orient, for the people of the republic would not allow their Government to participate in a conflict in the Far East while Germany remained neutral.—Mahammad Barakatullah in the January-March Forum.

Alfred Russel Wallace, author of "Man's Place in the Universe," was known previous to the publication of his new epoch making book chiefly as the codiscoverer with Darwin of the theory of natural selection. The story of how these two great minds separately produced the same important theory is little enough known to be worth retelling.

Darwin and Wallace had met only casually, and had had no important exchange of opinions. In 1842, Darwin had written a

sketch of his theory on the origin of species, which he had read and discussed with his friend, Sir Charles Lyell, who had warned him if he did not publish it at once, some one would forestall him. Darwin could not be persuaded to do so, for he wanted to collect more evidence in support of his theory. In 1858, Mr. Wallace was living on one of the Molucca Islands. He was suffering from intermittent fever. In the intervals of attacks his thoughts turned to the possible mode of origin of new species, and to the "positive checks" to increase of population, etc., explained by Malthus in his "Essay on Population." Suddenly the idea came to him that in the case of wild animals those checks would act with much more severity, and in a minute the whole principle of the "survival of the fittest" dawned upon him. Impressed deeply with the importance of his theory, he wrote his idea out in full and sent it by next post to Mr. Darwin. On its receipt Darwin wrote to Lyell, "Your words have come true; I never saw a more striking coincidence. If Mr. Wallace had my sketch written in 1842, he could not have made a better short extract." Darwin wished to have Wallace's paper printed at once, but on the advice of his friends, he allowed extracts from his own paper to be printed jointly with Wallace's in 1858. —McClure's Gazette.

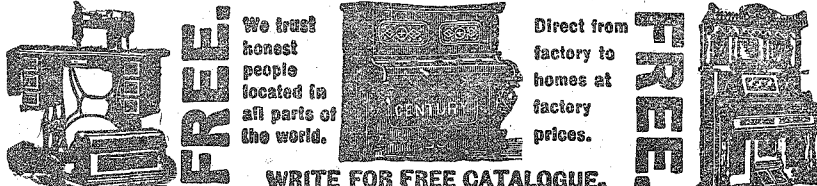
Training a horse.

The horse is a logical and therefore a teachable animal, says *Country Life in America*. Once convince him that a locomotive or any other object of terror is not really dangerous, and he will never shy at it again. Every year accidents occur because the harness breaks or the vehicle upsets, and the horse runs away. But such accidents are unnecessary. Any horse can, with a little pains, be taught to hold back a carriage by his hind quarters as well as by the breeching. To have wheels come off, and straps and other things hitting his legs, should be a part of every colt's education.

Never mind whereabouts your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you can not see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased him."—Alexander Maclaren.

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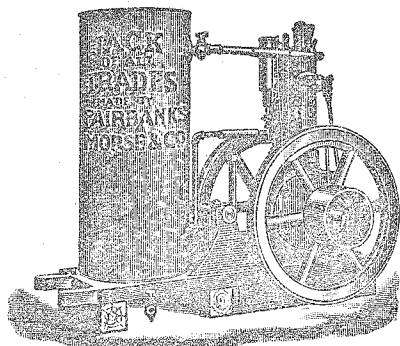
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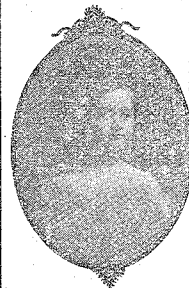
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# The Saints' Herald

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

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JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

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THE January number of the *Autumn Leaves* has for a frontispiece a splendid picture of the death masks of Joseph and Hyrum Smith. This picture has never before appeared in any of the Church publications.



A SERIES of articles of considerable interest is now running in the *Autumn Leaves*, entitled, "A Father's Advice to His Sons." Parents should see that literature of this kind is placed in the hands of their children.

## Editorial.

ON THE OPEN VISION.—1 SAMUEL 3:1.

In the *Temple Review* for December 18, 1903, kindly sent us by Bro. W. E. LaRue, of Philadelphia, is a sermon preached by Russell H. Conwell, in the Baptist Temple, Philadelphia, Sunday forenoon, December 13, 1903. This sermon was upon the text above given, chief stress being laid on the closing sentence, "There was no open vision." The preacher took the ground that at the time the text referred to men were in the dark, under a shadow, because of their evil-doing the Spirit of revelation being withheld. He carries the idea down through the history, and finds in the political affairs of the United States a similar condition of things; notably the struggle between the fanatical South and equally fanatical North on the subject of African slavery. He also cites what is now going on in the case of Reed Smoot, senator from Utah. Of it he said:

They are trying now to manufacture political clouds that the people may not know how to move. I think one of the questions now being agitated should have the direct opposition of the Baptist Church, although by our opposition we may set ourselves in opposition to the doctrines taught by many people. I refer to the effort now being made to persecute the Mormon Senator, Reed Smoot. I think that is a direct case of religious persecution, and the Baptist churches, believing in the toleration of religious opinion, although never in the toleration of crime, ought to take a firm stand in a matter of this kind. They say that Mr. Smoot is a Mormon and consequently should not have a seat in the United States Senate. But suppose he were a Presbyterian, and we did not believe in his religious views, would we have a right to say that he should not be admitted to the Senate? Suppose that he were a Mohammedan, where they believe that a man should have four wives, or as many more as he can keep, would we have a right to say that because of his religious belief he should not be allowed to go to the Senate? Whatever personal ideas Senator Smoot may have about a man's right to keep two wives has nothing to do with his political right to take a seat in the United States Senate. But if he should keep two wives, and thereby offend against our law and make himself a criminal, he should be shut out. But we have no right to ostracize a man because of his religious opinions. It would not surprise me at all if there were men in the city of Philadelphia, and men holding public office, who believe it would be right for a man to have two wives. But they do not have two wives, and therefore they are not to be debarred from public office. If he taught men to break the law, if he were a traitor, or an architect [anarchist], or a polygamist, the case would be one touching our political welfare. But while he behaves like a gentleman, conducts himself lawfully, it is religious persecution of the mediæval type to punish him for his opinion.

Or suppose Senator Smoot were a Shaker? The Shakers do

RSSalvard

not believe in marrying at all. If we all believed as they believe there would be no nation, and the generation would cease with us because they do not believe in marrying and bearing children. Does any one mean to say that they have no right to a seat in the legislature of New York, where they have often been, simply because they do not believe in marrying? Separation of church and state require a man's religious belief shall not deprive him of a right to hold political positions in our country so long as a man does nothing inconsistent with our laws. The Baptists, who believe in universal toleration in matters of religious opinion, must now stand true to their principles, and while we dislike Mormonism, while we hate its teachings, yet we believe that the political arm of the State has no right to interfere and say that a Mormon, because he is merely a Mormon in opinion, has no right to hold a seat in the United States Senate.

The time was when they would not allow a Quaker to hold a public position because he was a Quaker. But that was persecution. What a man believes has nothing to do with this question. And all this persecution of law-abiding Mormons will multiply them and establish them in great States. Such unreasonable persecution will react against Christianity and make the Mormons stronger than ever. I do not like the Mormon Church, and they are not the only churches which teach error. They are hateful to me, and I would argue against them and preach against them. But it is unwise for Christians to attempt to persecute the Mormons and cloud the political sky, for it will only result in bringing liberty and Christianity into contempt.

The views expressed by Reverend Conwell as given above are sound; and, coming from a Baptist pulpit, are a refreshing reminder that all the denominational ministry have not fallen into the meshes of the prevailing religious fad "fighting the Mormons." The terms "liberty and Christianity" have long since passed into a travesty upon the true meaning of the words, when employed by or applied to the attitude of those misnamed Christians who have been persecuting believers in the angel's message and the advocates of the New Covenant.

---

#### NOT AGAINST LABOR UNIONS.

Not long since we noticed a newspaper report to the effect that the "Mormon" Church in Utah had taken ground of open opposition to labor unions and had urged the young men needing work to take the place of the striking miners in the coal mines of Utah and neighborhood. We thought at the time this was a mistake, as it seemed to us improbable that the Church would take official action in the labor controversy in the West, though we could not see why men wanting employment might not accept in mines where men were wanted whether they belonged to the unions, or not.

In the *Deseret News* for January 4, 1904, there is a specific denial of the newspaper report by Presidents Joseph F. Smith, John R. Winder, and Anthon H. Lund, of the Utah Church. The editor of the *News*, summing up the matter, states as follows:

The views entertained on the question of labor organizations by leading men in the "Mormon" Church have been many times expressed in these columns. There is no need to recapitulate them to-day, for our readers will recognize, in the following digest and summary of the rulings of appellate courts in this country

in cases that have come before them, the very same views that have appeared editorially in the *Deseret News*. Vice-chancellor Pitney, of New Jersey, has epitomized those judgments as follows:

"First.—That all sorts of laborers may lawfully combine and form unions for their mutual benefit, and that they may use all lawful means to promote their own interests, being careful in so doing not to infringe on the rights of others.

"Second.—One lawful means to that end is the refusal to work on terms offered by the employer.

"Third.—An unlawful means is to hinder or prevent others from working for an employer under such terms as they shall see fit.

"Fourth.—One means of such hindering and preventing is in various ways to render it either difficult or uncomfortable for such willing workmen to work. This is an unlawful means.

"Fifth.—Another unlawful means in common use, to hinder or prevent willing employees from working and to compel employers to accede to terms which they would not otherwise adopt, is the boycott in its various forms."

Labor union men, "Them's our sentiments!"

Labor, the toil of the hands and the body, is the average man's capital. This capital he is entitled to use in any way he may elect, or opportunity afford, to his best advantage. He has the legal right to do this either singly, or in association with others of like mind or like necessity. No other one has legal right to interfere with him, to prevent him from using his capital in lawful pursuits to his own benefit, the advancement of his own interests unto successful prosperity.

This is the whole question briefly stated. It follows, then, that whatever right or privilege belongs to one, the average man, must necessarily belong to every other man whose capital is his labor. This must be understood and conceded by all. These courts instituted to aid humanity in the conservation of their rights must, and from what appears above do take cognizance of these principles, facts applied in the common every-day lives of men. Hence the correctness and just applicability of the vice-chancellor's judgment that men in using "all lawful means to promote their own interests" must be "careful in so doing not to infringe on the rights of others."

---

#### QUERY AND REPLY.

Will you kindly explain through the HERALD what is meant by the passages in the Church History, volume 1, page 260, from line 7 to end of paragraph? Who was the man called and appointed that was smitten by the shaft of death? What was his transgression? Who is the one "mighty and strong, holding the scepter of power," etc.? Or has this prophecy, or revelation, or any part of it, yet been fulfilled?

Perhaps we can give no better reply to the foregoing query than to repeat the resolution adopted by the committees of conference between the Church of Christ, (Hedrickites,) of Independence, Missouri, and the Reorganized Church of Jesus Christ of Latter Day Saints, in a report to their respective representative bodies, the one from which we quote being that of the committee of the Reorganized Church to the

April session of conference for 1900, and dated April 9, of that year, found on pages 180 to 183, of the minutes for that year: "Resolved that we indorse the revelation found in a letter from Joseph Smith the Seer to W. W. Phelps concerning the one mighty and strong, dated November 27, 1832." This was subsequently followed by a resolution of the committee for the Reorganized Church, presented to a joint session of the two committees, no action being had by the two committees in joint session.

"Whereas, we have received no divine communication authorizing particular interpretation of the revelation before us; and as the Reorganized Church has never taken action upon the matter, Resolved, that we leave it an open question, to be decided as God may develop his purposes among us, while we acknowledge the leading features in it to be prominently characteristic of Jesus Christ."

No action of conference was had upon this report. The committee had been appointed by the President in the interim pending the sitting of conference. This action of the President appointing said committee was approved, the report ordered spread upon the minutes without further action.

This left the possible interpretation to be put upon the revelation yet to be formulated if it should at any time become necessary, or in case any further light should be thrown upon it by additional revelation. Individuals may have held and expressed views as to the "one mighty and strong;" and also, the man who should put forth "his hand to steady the ark of God." But these views have been conjectural, requiring tissues of affirmation, argument, and reasoning to give support to them. None of them has been accepted as conclusive, hence the questions supposed to be involved are left for solution and settlement when better knowledge obtains. Each view advanced must remain an individual opinion until such settlement, if needed, is effected.

#### MARQUIS DE FONTENAY ON DOCKING.

In the *Chicago Tribune* for December 31, the Marquis de Fontenay in his daily letter speaks of the custom of docking horses' tails. His remarks are of interest to all who are concerned in the prevention of cruelty to animals. We reproduce the following from his letter:

In view of President Roosevelt's announcement that no horses with docked tails will be admitted to the stables of the White House, and the vigorous crusade which the Society for the Prevention of Cruelty to Animals has inaugurated against this form of equine mayhem, it may be of interest to state that in Europe there is no more strenuous opponent of the practice in the Old World than the Duke of Portland, who as master of horse to King Edward is the principal dignitary of the latter's household and in supreme control of the stables of the British sovereign. There are few better sportsmen in the United Kingdom than this peer, who maintains one of the finest racing studs in Europe, has

twice carried off the blue ribbon of the turf by winning the Derby, and who, although he never bets, figures at the end of nearly every year as the biggest winner of stakes, every penny of which is employed by the Duchess in building almshouses.

The Duchess holds views quite as pronounced as his own on the subject of docking, and throughout the season may be seen driving about London magnificent horses with undocked tails and free from all bearing reins.

With regard to the latter the Duke in his capacity as master of the horse issues each year at the beginning of the London season a strongly worded appeal in the *Times*, and other great metropolitan daily newspapers, protesting against the use of tight bearing reins for carriage horses. His demand has the approval of all sensible people, who cordially agree with him when he declares that ill applied and tight bearing reins give a vulgar and ridiculous appearance to turnouts that may in other respects be faultless. Carriage horses are hard worked enough in all conscience during the London season, and a tight bearing rein adds a hundred fold to their labors and to their distress.

There are no equipages in England that are more finely turned out than those of King Edward, thanks to the Duke of Portland. Yet none of the horses of the sovereign, nor those of the Duke himself, are ever seen with anything but the loosest kind of bearing rein, in spite of which they carry their heads magnificently. The same may be said about the horses of the Earl of Lonsdale, a past-master in everything relating to driving, hunting, and equine appointments. Emperor William holds analogous views on the subject of bearing reins and of docking tails, as does also the ruler of Austria-Hungary, while in Russia such forms of cruelty to horses is virtually unknown.

The Duke of Portland has already caused the prosecution and fine of several well known personages in London for the abuse of the bearing rein, Colonel Adrian Hope being among the number, but it is not until the managers of the great horse shows on both sides of the Atlantic take a leaf out of the book of the kennel authorities in England in the matter of ear clipping, and announce that no nag with a docked tail will be eligible for a prize, that a definite end will be put to this stupid practice, which dates from the most artificial epoch of the eighteenth century.

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#### NEWS FROM THE FIELD.

I. N. Roberts, in reporting for the third quarter of the conference year, reports twenty-five baptisms by the missionaries in the Southeastern Mission. He reports that some of the men are doing very little work, while others are doing well. He thinks the work is advancing in a local way, though slowly. He has visited nearly all the branches in his field, and has been greatly blessed in laboring with them. He has opened up several new places. A debate is pending, and will be held near Broadhead, Kentucky, January 26. Bro. W. H. Kelley (Indiana) will represent us, and Mr. Davis of the Church of Christ, will defend his cause. With all his other labors, Bro. Roberts has, with one exception, preached more sermons than any other man in his field. The exception is Bro. W. R. Smith.

Bro. J. M. Stubbart wrote from Alva, Wyoming, December 30, 1903, saying the work there was in rather poor condition. His visit and stay had strengthened the Saints to a degree. Expected to get opening at Hulett, ten miles west of Alva.

## EDITORIAL ITEMS.

Bro. J. W. Salter, Eldorado, Kansas, desires to become acquainted with Saints living in Butler, McPherson, or adjoining counties in Kansas. He desires association with Saints.

According to the *Chicago Tribune* statistics, the number of suicides each year has increased steadily for several years past. In 1903 over eighty-five hundred persons took their own lives. This nearly equals the record of murders and homicides. Over eighty-nine hundred persons met death by crime and violence, while only one hundred and twenty-three persons were killed legally. It would appear that only a very small percentage of murders are avenged by executions.

Over six and one-half millions of dollars were appropriated in 1903 by embezzlers and defaulters,—a bad record. But optimists and believers in the improvement in the general morals of mankind, turn from the above record with some consolation to the statistics which show that in 1903 nearly seventy-seven millions of dollars were dispensed in donations and bequests by philanthropists and benefactors.

Of the one hundred and four lynchings in the United States in 1903 as reported by the *Chicago Tribune*, eighty-two were in the South, twelve in the North. Eighty-six of the persons lynched were negroes, seventeen whites, and one chinaman. One hundred and two were men, two were women. These figures show clearly the existence of racial trouble in the South. We fear the Southerners are not nearly so patient with colored breakers of the law as they are with white criminals. Only a spark is necessary to kindle deadly fires where race troubles keep the people on a continued strain. Lynch law is bad, and the race problem is difficult.

Mrs. Weed, who has been traveling through the country lecturing against "Mormonism" in general, and polygamy in particular, lectured in Burlington, Iowa, January 5. In the *Hawk-Eye* for January 9, Bro. Elbert Smith occupies nearly a column in objecting to certain parts of Mrs. Weed's lecture. His article is terse and logical. We trust the *Hawk-Eye* readers have a better understanding of the position of the Reorganized Church. Such lecturers as Mrs. Weed seem loath to make any distinction between the Utah religionists and the Reorganized Church, though the latter, as has been clearly shown in court, represents the original church as organized in 1830, by Joseph Smith. The original Latter Day Saint Church was in doctrine and practice opposed to polygamy and concomittant evils, and so is the Reorganized Church. The latter has long waged bitter war against the doctrine and practice of

polygamy, and, as stated by Bro. Elbert in the *Hawk-Eye*, sent their men to Utah to "preach against it in its stronghold while yet Brigham Young lived and menaced the lives of those who opposed him." And he adds: "It meant more to lecture against it there and then than it does here and now. There was less money in it and more danger."

One of the HERALD staff was called upon to join in marriage two of Lamoni's young people. On January 6, Mr. D. J. Walker, a local druggist, and Miss Grace Horner, daughter of Doctor J. B. Horner, were married by Fred'k M. Smith, at the Horner residence. Only relatives of the contracting parties were present. The HERALD extends congratulations.

Bro. J. B. Hatcher has presented the Church Library and Graceland College Library each with copies of volume one of "Patagonia Expeditions," which is a report of the Princeton University expeditions to Patagonia from 1896 to 1899 and of which Bro. Hatcher's son, J. B., was in charge, and is a narrative of the expeditions and geography of Southern Patagonia by "J. B. Hatcher, Carnegie Museum, Pittsburgh." It bears the imprint of "The New Era Printing Company, Lancaster, Pennsylvania," and is certainly a splendid example of the "art beautiful." It is edited by William B. Scott, Blair Professor of Geology and Paleontology, Princeton University, and in his preface he speaks of the author as follows: "The great enterprise of a scientific exploration of Patagonia, which was planned by Mr. J. B. Hatcher, resulted in a remarkable success, because of the indomitable determination in the face of most discouraging obstacles, which was displayed by him and by . . . his assistants. One must read between the lines to understand how great these difficulties were and how often they seemed to be insurmountable. Only the greatest courage, in union with long experience and unusual skill, could have achieved such distinguished success." Additional volumes are to follow. We thank Bro. Hatcher for this addition to our libraries and hope to be able to complete the set.

At the regular business meeting of the Lamoni Branch, January 5, the following new officers were chosen: Lorenzo Hayer, presiding priest, and Daniel Anderson, presiding deacon.

A number of the Lamoni brethren of the general missionary force were at home during the holiday season, but have been going out one by one since the first of the year. Bro. Heman C. Smith, our historian, has utilized his visit home by doing office work. Bro. C. Scott, who has been laboring in Western Iowa, is looking well, and says he is enjoying his returned good health.

## Original Articles.

THE PRESIDENT OR CHIEF OFFICER IN THE CHURCH IN THE TIME OF THE APOSTLES. JAMES OR PETER, WHICH?—A REPLY.

BY G. T. GRIFFITHS.

(Concluded from last week.)

Strong emphasis has been placed on the statement found in Matthew 13: 55, 56:

Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?

The argument is made because the term "brethren" is used. The men named here were the brothers of Christ, sons of Joseph and Mary. We quote from Greswell's works, volume 2, page 119, under subject of "Brethren called cousins among the Jews:"

We are at liberty, then, to assume that the name of *adelphos* among the Jews may be applied indifferently to the relation of brother, or to the relation of cousin.

The same writer claims that the Scriptures maintain this position and cites Genesis 26 in proof thereof:

In the twenty-sixth chapter, seventh verse, by Isaac she is called his sister, doubtless because she was his cousin. See also chapter 29, verse 15.—*Ibid.*, vol. 2, p. 119.

This position is also maintained by Lardner, volume 6, page 186:

That those who were called our Lord's brethren in the gospel, were his cousins or kinsmen, sons of Mary, his mother's sister, [is] an opinion embraced by Augustine, and by the majority of the Romanists and Protestants. [Not all Catholics, brother.]

See, also, "The Literary History of the New Testament," page 158.

Wilson's Emphatic Diaglot sustains the above. "James, the less," an apostle and kinsman of our Lord. (Galatians 1: 19.) He was the son of Cleopas, or Alphæus, and Mary, the sister of Mary, the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, and generally esteemed as the writer of the epistle that bears his name.—Appendix, p. 22.

It has been repeated that Jerome was the first advocate of the theory that James was the son of Alphæus, and not the Lord's brother. I quote from the Appendix to Exegesis of the Priesthood on page 150:

Hegisippian, so called after Hegesippus, a Hebrew Christian, born about A. D. 100, represents Joseph and Cleopas (or Alpheus) as brothers. Joseph's wife, St. Mary, and Cleopas' wife, Mary were therefore sisters-in-law. James, Joses, Jude, and Simon were the children of Cleopas and Mary, nephews and nieces of Joseph, and first cousins of our Lord.—Eusebius' Ecclesiastical History, III, 20, 32.

The Hieronymian hypothesis, so-called, and warmly advocated by St. Jerome, A. D. 382, represents James, Joses, Jude, Simon, and their sisters to be the children of Mary, sister of St. Mary, and therefore nephews and nieces of St. Mary, and first cousins of our Lord on the maternal side.—Eusebius' Ecclesiastical History, IV, 22.

The incident recorded in John 19: 25-27, corroborates the historical evidence adduced above:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalen,

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house.

It is not disputed that the beloved disciple here referred to was John, the son of Zebedee and brother of James, the son of Zebedee. Here, Bro. Kelley, is another son of Mary and Joseph according to the tenacious way in which you cling to the meaning of the term, "thy brethren." Jesus calls John her (Mary's) son, and her, his mother.

Question.—Is it in harmony with human nature for a son to give his mother over to the care and keeping of an outside party, and is it in harmony with a mother's feelings to suffer herself to be placed in the keeping of an outside person when she had sons and daughters of her own? The reason assigned by the opposition is that her sons were unbelievers at the time in question; and in the next breath we are told that he was converted and made president of the church immediately after the resurrection—the long period of three days—and succeeded Christ in the holding of the keys of the presidency. This, however, is not in harmony with the law, which provides that the successor must be appointed through the incumbent of this office:

But verily, verily I say unto you, that none else shall be appointed unto this gift [to preside and be God's mouthpiece] except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you.—Doctrine and Covenants 43: 2.

If Christ failed to appoint his successor previous to his crucifixion, the church on earth was without a visible head for several days.

It is hardly probable that Jesus would go to one who was a disbeliever and convert him and make him president of the church within a few days' time when he had many who had been so closely associated with him for years, and who were fully qualified to occupy such a position. Paul with all his ability and earnestness, and who was converted in 34 A. D., continued in the ministry until 44 A. D., before being chosen as one of the apostles.

Again, if James was to be the successor of Christ in so short a time, do you not suppose that Jesus knew something about it, and that he would have made temporary provision for his mother until the unbelieving James was converted? Then, again, what about Jude, his brother, whom all concede was an apostle? And some historians claim that Thaddeus, mentioned in Matthew 10, was this Jude, thus constituting one of the first quorum of twelve. If this be a fact, as most all historians agree, then the statement that his brethren were all disbelievers until after his crucifixion is incorrect, and therefore there was another brother amply fitted to care for the mother.

The eminent historian Lardner and other promi-

ment writers take the same view of this matter as we have held out:

Upon the cross he (Christ) committed his mother to the guardianship of John, the son of Zebedee; which is adduced by ancient writers that she was not only a widow, but had no children of her own. And certainly, had James been her son, or even a step-son, it can scarcely be supposed that our Lord would have transferred the charge of protecting his mother to another apostle who sustained no such relation. There is no room then, no doubt, that the son of Alphæus and our Lord's kinsman were the same.

See Lardner, volume 6, page 184, and "Literary History of the New Testament," page 186.

See also what Smith's Bible Dictionary says on this subject:

The four brothers and their sisters were always found living and moving about with the "Virgin Mary." If they were the children of Cleopas, the Virgin Mary was their aunt. Her own husband would appear, without doubt, to have died between A. D. 8 and A. D. 26. Nor have we any reason for believing Cleopas to have been living during our Lord's ministry. . . . What difficulty is there in supposing that the two sisters should have lived together, more so as one of them had but one son, and he was oft taken from her by his ministerial duties, and would it not be most natural that two families of first cousins, thus living together, should be properly looked upon as one family, and spoken of as brothers and sisters instead of cousins? It is noticeable that St. Mary is nowhere called the mother of the four brothers.—Smith's Dictionary of the Bible, vol. 2, p. 1203. Hackett and Abbot.

Doctor Mill holds the same view as the above. See Doctor Mill's account of our Lord's Brethren Vindicated, page 236.

This opinion is maintained by the author of the Oxford Teachers' Bible, Subject index, page 23; but some would make it appear that it must not be accepted as authentic because of it being in sympathy with Catholicism. However, on page 1080 of recent HERALD, attention is called to a statement made by the Reverend T. K. Cheyne, M. A., D. D., Oriol Professor of Holy Scriptures, Oxford. This scholar seems to be in sympathy with the idea, so it is all right and wholly reliable, even though others of the same institution, who are not of similar opinions, are condemned, and it is contended that they are in sympathy with Catholicism.

I have used a considerable amount of historical matter simply to show that our most eminent writers differ widely and that we can not depend on what they write, but must look to the Scriptures for authentic support of our ideas.

James was not president by right of lineage. The effort to refute my position on lineage is far-fetched. It seemed to be a hard nut to crack. Attempt is made to get around it by references in Book of Mormon history where brother succeeded brother. This is not in conflict with my position. I have made the assertion that such a course of procedure is proper in case of death or disqualification by reason of transgression on the part of the one in line of succession.

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It is argued that it should be James, the Lord's brother, on account of lineage, and Doctrine and Covenants 104: 18, 19, and 83: 2 is quoted to support the theory.

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage, in the following manner: From Adam to Seth, etc.

This statement refutes the argument of the author of Presidency and Priesthood, for the positive assertion is that it should go from father to son and not from brother to brother. Again it was said by the Creator, "That her [the woman's] seed should bruise the serpent's head," and not the seed of the man. Therefore Christ was not of the seed of Joseph, but of Mary, his mother. For it is written, "Behold, a virgin shall conceive and bear a son."—Isaiah 7: 14. And we are told in Matthew 1: 25 that "he [Joseph] knew her not until she had brought forth her first-born son: and called his name Jesus." Hence Joseph was not related to Jesus by blood, but by marriage only—as foster-father. The order being from father to son, and James, not being the son of Jesus, but of Joseph, his only right would be through his father, Joseph, and not through Christ. Hence there is not a semblance of right to presidency by right of lineage for James.

Even though it should be proven that James was the son of Joseph and Mary (which proof is still wanting) he would not then have a right by lineage to the presidency. There is nowhere to be found a promise that this right might descend from mother to son. It is from *father* to son and Joseph was not Christ's father, and hence the Book of Mormon incidents are not parallels.

Peter appears as chief apostle previous to the death of Christ and seemingly as the president of the church subsequent to the death of Christ.

I herewith submit the following incidents in support of the above statement: He is first called to the apostleship (Matthew 10: 1), and second, he is first named and is spokesman at the time of the transfiguration. Third, he is first named where he, James, and John accompanied Jesus into the house where the dead maiden was raised to life. (Luke 8: 31.) Fourth, he was first named at the time they accompanied Jesus into the garden of Gethsemane. (Matthew 26: 37.) Fifth, he was chief speaker in the matter of choosing an apostle to succeed Judas. (Acts 1.) Sixth, he was chief speaker on the day of Pentecost. (Acts 2.) Seventh, the multitude recognized Peter as the foremost of the apostles when they directed their question, "Men and brethren, what shall we do?" to Peter and the rest of the apostles. Eighth, Peter was chief in pronouncing judgment upon Ananias and Sapphira. (Acts 15: 1-10.) Ninth, Peter denounced the sorcerer, Simon. (Acts 8.) Tenth,

Peter was the first unto whom Christ appeared after the resurrection. (Luke 24:34; Corinthians 15:5.) Eleventh, Peter received a knowledge of the Father and of Christ, and Christ here makes him the promise, "I will give unto thee the keys of the kingdom." (Matthew 16:16.)

We are asked to believe that the keys herein referred to simply gave the authority he exercised as president of the twelve. He will find it to be quite a task to get the people to believe that the terms "quorum" and "kingdom" are synonymous. The term "kingdom" implies the whole church, including the quorum of the twelve as well as many others. Do the keys of the kingdom received by Joseph Smith apply only to the Quorum of Twelve, and the work done by the members of said quorum?

Twelfth, having appeared unto his disciples the third time, Christ still recognized Peter as being chief and foremost among the brethren, as is found in John 21:15, 16. Jesus at this time asks him three separate times if he loved him. Peter answered each time in the affirmative, "Yea, Lord; thou knowest that I love thee." Christ responded, "Feed my lambs," "Feed my sheep." This language could not have been addressed to the quorum as a whole, for Christ here singled out Peter and in their presence gave him a charge. The sheep and lambs herein referred to undoubtedly meant the membership of the church of God, also called the sheepfold. It can not be that the lambs and sheep meant the quorum of apostles, but it is evident to the unbiased thinker that Christ here instilled upon Peter's mind, in the presence of his brethren, that the watchcare, guidance, and presidency of the entire church devolved upon him. The command, "Feed my lambs," "Feed my sheep," could mean nothing less, and in purview of this charge Peter writes to the "scattered saints," called strangers, and endeavored to feed them as the Savior had commanded him. (See 1 Peter 1.) Again, in his second letter, he addresses "all those who have obtained like precious faith with us," thus obeying the injunction, "Feed my sheep." (2 Peter 1:1.) It is plain to be seen that his charge was not only over the quorum of the twelve, but to the whole church, either congregated together or scattered abroad.

Again, it is urged that "at the conference held at Jerusalem in which appeared the chief authorities of the church, James is presented as the conspicuous character, leader, and president of this august assembly," and that part of the fifteenth chapter of Acts is quoted in support of the assertion which relates to James; and does not give the context which points out that part which Peter performed in that "august assembly," (Acts 15:5-11,) as follows:

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when

had there been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by *my mouth* should hear the word of the gospel, and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

This shows conclusively that after much disputing on the part of the brethren, Peter was the first to rise and render his decision as presiding officer, and when Peter finished (verse 12) the multitude became silent. They were now willing to hear Barnabas and Paul give their testimony tending to confirm Peter's decision. When those worthy characters had finished speaking James arose and also confirmed Peter's decision by citing the following scripture from the thirteenth to eighteenth verse:

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

And in verse 19, James also confirms the decision in the following language:

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.

We now give the rendering of Wilson's Emphatic Diaglot, verse 19:

Therefore I (*krino*) judge that we should not trouble those, etc., etc.

In the 28th verse we glean the fact that the Holy Ghost assisted Peter, James, and the other apostles and elders, in making their decision. Peter first arising and referring to the time when God by his mouth opened up the gospel to the Gentiles, putting no difference between them and us. Paul and Barnabas then arose and confirmed this by stating also that God gave the Gentiles without circumcision the Holy Ghost, and then James arose and cited some scripture, and also confirmed the decision already made by Peter and suggested to write letters to the Gentiles. The assembly even went further than this, for we find they selected men to accompany Barnabas and Paul, who were to deliver this decision to the Gentiles by word of mouth.

Again, according to this position, that Peter was the chief officer or president of the twelve, and as it was a special conference of the apostles and elders at Jerusalem and not of the church in general, Paul and Barnabas did not seek the decision of the first presidency of the church; hence no man could render a

decision in that case, as it was appealed to a special conference of the apostles and elders collectively. The argument adduced in support of this position that James was the president by reason of the decision he rendered, will not stand the test of argument. Suppose that at one of our general conferences Joseph Smith and his associate counselors were presiding, and suppose further, that there was a discussion wherein the President was interested and he should vacate the chair to take part in the discussion, would not the next in authority be chairman in the meantime, and would it not be his duty to render a decision if an appeal was made? In case he rendered such a decision, would that argue that he was president of the church because he rendered the decision? Peter took part in the discussion before that assembly, and hence that made James the president of the meeting until that question was decided, as Peter was involved in the question before the body. Hence no argument in favor of James being the president of the church by reason of his decision rendered on the occasion in question materializes.

Another point in favor of Peter being the president: The matter under consideration had been referred to the apostles and elders for decision, and Peter being, as it is claimed, president of the quorum of the twelve, that fact alone made him the president of that assembly, should their contention be well taken. They thus defeat their own argument.

#### SUMMARY.

1. The objections to the statement of Joseph Smith as found in *Millennial Star* are not well founded. "No shorthand reporters" and "no high council or general conference," etc., militate against his own position.
2. The leaven in the Appendix has worked out two of the counselors, Jude and Silas.
3. Kelley's position on this subject is weighed in the balance of God's word and found wanting.
4. Keys of the kingdom promised to Peter by Christ.
5. Peter, James, and John declare that they are in possession of the keys of the kingdom.
6. Peter, James, and John gave these keys of the kingdom to Joseph Smith, thus making him and his counselors their successors in the holding of the keys of the kingdom.
7. Whatever the term "keys of the kingdom" meant in connection with Joseph Smith, would also apply to Peter while in possession of the same keys. Both held the "keys of the kingdom."
8. The Presidency proper (the President and his two counselors) hold greater keys or authority than the second presidency, or Quorum of Apostles,

9. The President of the Church has authority that is not held by any other officer or man in the Church.

10. The president of the Quorum of Twelve is equal in authority to his brethren in the Quorum except in presiding over his brethren in quorum capacity.

11. Historical evidence is unreliable, as writers of equal eminence are in direct conflict.

12. We have shown that while there is no Bible evidence favoring the theory that James was the president of the church (as is frankly admitted), that there is ample proof substantiating the claim of Peter occupying the office of president of the church.

13. Mary had no sons save Jesus, otherwise he would have intrusted her to their care instead of placing her in the care of an outside party, John, the son of Zebedee.

14. James, the son of Alphæus, continued as an apostle from the time of choosing the first twelve until after Christ's crucifixion and on down at least until A. D. 58 when he is referred to by Paul in Galatians 1: 19.

15. James may have acted as bishop in Jerusalem and counselor to Peter simultaneously, the same as E. L. Kelley acted as Bishop and counselor to Joseph Smith from 1897 to 1902; and, furthermore, he may have been president of the church in Jerusalem while acting as counselor to the president, just as A. H. Smith presided for some time in Lamoni during the time he was a counselor to the President of the Church—two parallels that may easily have been.

16. Peter did not answer for all the quorum of apostles in that day, any more than the president of the Quorum of Twelve answers for his brethren in our day.

17. Peter was recognized to be at the head, seven years subsequent to the crucifixion of Christ, in being directed through an angel to extend the gospel to the Gentiles.

18. Jerome was not the inventor of the theory that Peter was at the head of the church, but it was advanced by Hegesippian about two hundred years previously.

19. Position taken by the author of Presidency and Priesthood, that James was converted and placed at the head of the church in so short a time, is proven to be inconsistent.

20. The position that James had a right to the presidency through the law of lineage is wholly refuted.

21. Peter is shown to be foremost among the apostles during the lifetime of Christ and at the head of the church subsequent to his death.

22. The position argued that James was the president of the church at the time of the Jerusalem council is refuted.

GOMER T. GRIFFITHS,



## Selected Articles.

### A QUESTION OF INSPIRATION.

The anniversary of the birthday of the Prophet Joseph is well worthy of remembrance; for the work he was called upon to perform, and which he accomplished during a brief career, is of the most stupendous importance to mankind, whether it is accepted or rejected.

One of the great missions with which he was charged, was to give to the world in modern vernacular part of the record of God's dealings with his children on this continent in ancient times. He did so through the same power that led men in former ages to declare the will of God. He brought to light the Book of Mormon, so long preserved for this age and generation.

That such a work was needed, the present condition of the "Christian" world proves. It appears as if "higher criticism" would soon reduce the Bible to myth, and faith to superstition. The Book of Mormon is therefore highly needed as another witness. And as such it came to the world, though most unexpectedly.

Ever since the appearance of the Book of Mormon, critics who hope to discover some excuse for not accepting the truth, have objected to it on the ground of defects in spelling and grammar. The claim that the book was written by inspiration originally, and translated by the Prophet Joseph by the power of God, has been ridiculed, and denied on that ground. And this has been done, strange to say, not by the ignorant multitudes, but by persons who claim to be well informed, and who therefore must know, that imperfections are not lacking in the New Testament, for instance, which they, however, accept as the word of God. It is unfair to reject the Book of Mormon on grounds that are not, by believers, urged against the Bible.

It is not claimed that the inspiration which was granted to the founder of the Church in this age is higher than, or of a different kind to, that by which holy prophets of old were led to speak or write. With regard to the authors of the Bible, it is admitted that their personal peculiarities were not laid aside while under the influence of the Spirit. Their writings display different degrees of education and learning. Habits of thought and expression are peculiar to the various authors. The Gospel of John could never be ascribed to Paul. The expressions of the two are so different. The human element shines through everywhere. Even in the matter of quotations from the Scriptures, they avail themselves of what they knew best. Sometimes they quoted from the original Hebrew, and sometimes from the Septuagint. Sometimes their memory as to the verbatim text seems to have failed them. To quote one familiar example, as an illustration of this: Three evan-

gelists relate the story of the storm that threatened the disciples in the boat with death on the Sea of Galilee, and they all mention that the disciples went to Jesus and aroused him from his sleep. But in quoting what was said on that occasion, they all differ. Matthew says: "And his disciples came to him, and awoke him, saying, 'Lord save us, we perish.'" Mark says: "And they awake him and say unto him: 'Master, carest thou not that we perish?'" Luke's version is: "And they came to him, and awoke him, saying, 'Master, Master, we perish.'" "

That shows plainly that each writer, though inspired, made use of his own faculties in expressing the ideas that were present in his mind. Sometimes the quotations are so free as to render it difficult to trace them to the original source. The language of most of the New Testament writers was not classical. They were Galileans. Some of them, we presume, had learnt the to them foreign tongue in which the New Testament was written at an advanced age. They spoke and wrote, even under inspiration, as well as they could, and no better. All this is well known to scholars who criticise the Book of Mormon for imperfections of grammar. Inspiration does not place pen, ink, and paper before the man who is inspired. It does not guide his hand to form letters according to the rules of perfect penmanship. Nor does it teach him to spell according to the latest adopted rules, or to form sentences that are infallible in the light of the newest grammar. Through inspiration truth is presented to the mind of the one under its influence; but the expression of that truth in language, necessarily rests with the instrument chosen. The divine artist may play upon the instrument and produce the music intended, but this is different according to the nature of the instrument. A flute will not give the same kind of music as the trombone, though operated upon by the same artist. Whether the prophet is spoken to audibly by the divine messenger, or the truth is conveyed to him by inward suggestion, or by dreams and visions does not matter. The expression of that truth in human language is a human process, and must necessarily be so, if it is to be understood by other human beings.—*Deseret Evening News* for December 23, 1903.



### MEXICO IS POLYGAMY'S NEW ZION.

Many progressive Mormons deprecate the election of any man under suspicion of polygamy to Congress. It is bad politics, they say; let the members do as they please in their private lives, but realize that they are citizens and property holders as well. A still more liberal class drift away from the Church entirely, and the orthodox point to them as the horrible example of "Americanization" which will engulf Utah if the Church does not assert itself.

The very orthodox see only one way of escape. They must flee to a new Zion, as their forebears did. It is give up nothing or all. They see the "Gentiles" pouring into Utah, building railroads, developing mines, erecting factories, and crowding into the background the men who, spurred on by religion, founded the State. They feel that their sons are in daily touch with contamination. In one sense they welcome the agitation over the seating of Reed Smoot in the Senate, because, like every other agitation of its kind, it arouses the faithful to a realization that in Mexico lie their hope and their refuge.

The Edmunds-Tucker Act of 1886 sent the first Mormon pilgrims across the Southern border. They now have a dozen colonies in the states of Chihuahua and Sonora in Mexico, where altogether they own three hundred and fifty thousand acres of land. The experience of Colonia Juarez, one of the colonies, shows that the spirit of the old pioneers is not wanting to-day. When the emigrants went to the valley of the Piedros Verdes River, one thousand feet below the surrounding Sierra Madre Mountains, they found arid land utterly barren, save for an occasional clump of cactus. They began digging ditches to convey the water from the river to the land. Roving Apaches plundered and murdered, but the settlers were undaunted. Vegetation began to flourish. As the colony prospered, greater irrigation works, including reservoirs to store the flood waters, were undertaken.

Now verdure stretches across the picturesque valley. Midst the trees nestle dwellings, stores, a meeting-house, and an academy of adobe, brick, or frame. A grist-mill, furniture factory, and other manufacturing establishments are in busy operation. Clear water ripples in narrow artificial channels along the streets, allaying the thirst of the tall poplars or cottonwoods that line the highways, and the stretches of grass, the flowers and shrubbery, peach, apricot, plum, and pear trees, and gardens about the dwellings.

There are no tobacco shops, no saloons, no disreputable resorts, no jail. The lives of the adults are filled with the daily toil of household, farm, and garden, store and factory, and with the frequent gatherings at the meeting-house to foster and vent their religious enthusiasm. The numerous children go to school, where they are taught the common and academic branches, and Mormonism unrestrained. The plural families dwell together in security. The rule of the Church is as absolute as it was in the days when Brigham Young was supreme in its councils.

Yet the head of these colonies, A. W. Ivins, is himself a monogamist. With religious enthusiasm he combines the qualities of the Western promoter. He is the diplomatist who deals with the Mexican Government. Diaz wants population and prosperity. So

long as the polygamy is not ostentatious, no objection is raised. The second and succeeding wives and children have no standing in law, but plural marriages are tacitly permitted and continually contracted. Ivins' admirers prophesy that in twenty-five years the Mormons will own practically all of Northern Mexico. The Church helps the emigrants to secure railroad transportation, gets duties and taxes remitted, obtains credit if needed, and tides its followers over the hard places until they become firmly established and self-supporting in their new home.—*Collier's* for December 12, 1903.



#### NEW GROUP OF CLIFF-DWELLER RUINS.

Captain Cecil A. Dean has the following interesting article in the *Denver Post* on his recent discoveries of a new group of cliff-dweller ruins near Dolores, Colorado.

The extreme southwest part of Colorado consists of what may be termed a great plateau, having an average elevation of about five thousand feet above sea-level. In its few and narrow valleys where running water is found, the cottonwood and box-elder attain great size, but the greater area is covered with a dense growth of piñon and cedar.

Where water can be introduced the naturally sandy soil yields abundantly of all kinds of grain and fruit common to that altitude, but such area at present is quite limited, yet there is abundant evidence that this region was once thickly inhabited by a race who perished in the long ago; who had no beasts of burden, nor the use of metals, yet by their skill and industry accomplished much that excites our wonder and admiration.

In the more than one hundred thousand square miles in the great Southwest, where we find the ruins of their many towns and isolated dwellings, perhaps no portion was more densely populated than are the mesas lying adjacent of McElmo and Hoven-weep canyons.

About twenty-five miles west of Dolores Station, where the wagon road skirts the head of the latter canyon at Yellow Jacket Springs, and on the west side of the canyon, which here is not over one hundred feet in depth, may be seen a typical group of these mesa ruins. They were made of stone, which was brought up from the canyon, and now, where undisturbed, present only great rows and heaps of fallen walls, but if moved the lower portions of walls in place will be exposed. The principal ruin has a frontage of about six hundred feet and an average width of over one hundred feet. Another ruin, nearly as extensive, is found about one fourth of a mile toward the east, and at a like distance toward the north on the summit of a small hill is a mass of fallen walls that cover about one half acre on its slope and summit.

## SANDSTONE CANYON.

The many depressions among the ruins denote the site of rooms; the quantity of stone would readily afford material for houses of three stories, and have given shelter to quite three thousand inhabitants. From these ruins the mesa extends unbroken for about five miles toward the north and west, till Sandstone Canyon is reached, and over this now densely covered sage-brush surface, at frequent intervals, we observe the fallen walls, fragments of pottery and the worn out *metates* or corn-grinding stones of those who lived some distance from the communal pueblos. No stone, loose or in exposed ledges, occurs on this extensive area, and the miles of distance they were carried by human labor prove that the builders were not a migratory people, but made permanent homes, and were tillers of the soil, yet there are no traces of old irrigating ditches, nor is water now available for irrigation. The light rainfalls of the present time afford moisture for only a sparse growth of grass, and when these many people lived from soil-culture the climate was one of striking contrast to that of the present.

The separate stones used by these old builders seldom exceed one hundred pounds in weight, but I noticed one singular exception. At the southeast corner of the larger ruin may be seen in a vertical position a block of sand rock which is eight feet in height by one and nearly two feet in size on its undressed face. Excavations made to its base, which is two feet below the surface, gave no clue as to the reason for its placement, and unless used for some ceremonial purpose, it is difficult to imagine why a stone weighing more than a ton should have been transported by hand-power one fourth of a mile from the brink of the canyon.

## TYPICAL ROOMS.

Extending down the canyon and only on its west side, we find many cliff-houses wherever the projecting sandstone formed a natural roof. The front walls have usually fallen from the ledge on which they were built, but the partition walls generally remain in place. The rooms are very small—usually not more than eight feet in length, by five or six in depth, and the height depending on the distance to the overhanging rock. Sometimes only a single room will be built on a now almost inaccessible shelf, or a tier of ten or more cell-like rooms will be found, built on some covered shelf so near the edge that not more than one foot of natural rock floor extends from the base perhaps more than one hundred feet; yet in these rooms the smoke-stained walls and roof, articles of stone, bone, and pottery frequently found, give proof of long, continued occupation. Where the outer wall still stands we see the entrance to the room was made through a small rectangular opening, seldom exceeding fifteen inches in width by twenty in height.

Here the dense sand rock slab which forms the base of the opening, has been worn smooth, its once sharp edges even worn away by contact with the bodies of those who secured ingress and egress in a nearly horizontal position. These cliff-houses vary in places of from one hundred feet above the base of the canyon to an elevation of six or eight hundred feet along its precipitous sides. Usually they contain only a bed of sand, which, during a long period of time, has accumulated from particles which have fallen from the rock roof, and covers the floor to a depth of several inches, but one cliff ruin which we examined yielded many articles of great interest to the archæologist.

## A MASS OF RELICS.

No exterior or partition walls were found in place above the present surface, but excavations made uncovered the natural rock floor to a depth of four feet, and exposed to that height cross or partition walls, once forming rooms, and varying from seven to ten feet in depth, or till the contour of the rock face was reached.

This great mass of debris was composed of soil, fragments of pottery, broken animal bones, charcoal and ashes, and the natural accumulations of a long-used and unswept room. A number of stone axes and other stone implements were found at different levels, and at an intersecting angle, formed by a cross-wall meeting the front or outer wall, at a depth of three feet from the surface, we found six pitchers and jars which had been protected from injury by a heavy coating of clay plaster. In one of the jars I found a number of stone and bone beads and a stone spear-head four inches in length. In another room we unearthed ten bowls, one within the other, but all were broken into many pieces by the weight of covering material. Other articles of pottery and four bone awls were found in other rooms at different levels in a more or less perfect condition, and their numerous utensils, together with the great accumulation of debris in the several rooms, would denote a very long period of time in which this cliff ruin was occupied.

About ten miles southwest from the great mass of ruins at the head of the canyon we find another group apparently of the same age, and built by the same people, yet having some features different from any other ruins that I have examined. The line of fallen walls extends five hundred and forty feet along the extreme verge of the mesa, and great masses of the walls have fallen over the cliff, here about eighty feet in vertical height.

## THREE HUNDRED ROOMS.

Portions of the building were so high that the loose stones, now lying on the rock floor, form irregular heaps quite ten feet above the base of the walls which they protect, the outlines of more than three hundred rooms can be determined, and the mass of material,

once in place, is so great that we may believe this ruin originally contained more than one thousand rooms. Midway and also at the east end of the line of fallen walls are found the remains of two round towers, portions of which are yet standing to a height of fourteen feet and the walls of which are two feet in thickness at their broken summits. Extending for several miles toward the north and west the surface is covered with a thick growth of cedar and piñon, and here in the forest we meet with isolated ruins among which trees are growing which have attained a diameter of over two feet. Four years ago I cut down a large cedar, growing in a like ruin west of the La Plata, and a careful count of the rings of annular growth proved that eight hundred and sixty-four years was the age of the tree; yet we can not know how many centuries passed during which the house had been inhabited, nor how long the interval between its last use, its gradual destruction, and the present time.

Like the area adjacent to the ruins first described, deep soil covers the horizontal, stratified rock, and no loose stones here could have been procured with which to build these habitations. Opposite to the round tower ruins the Hoven-weep canyon is one thousand six hundred feet in depth, yet the tens of thousands tons of rock used in their construction were procured from its greatly broken surface, and that nearest available supply was doubtless the reason for the margin of the canyon having been selected as a site for this great communal habitation.

#### HUGE BLOCKS OF STONE.

Immediately south of the central tower and about three hundred feet distant from the margin of the exposed strata, may be seen a huge block of stone, which has become detached from its original place, and in its present position presents a nearly horizontal surface. It has an exposed thickness of eleven feet, is elliptical in shape and measures fifty-eight by thirty-one feet in length and width. Its upper surface is embraced within the walls of a house, which contained eighteen rooms, should the partition walls of the first story, now in place, have been carried as high as are portions of the exterior walls, which are sixteen feet in height. Circular openings in these walls denote where beams were used to insure floors for at least three stories, and all walls now standing are quite two feet in thickness. Until excavated the lower rooms were filled to a depth of about five feet of material that had fallen from rooms above. We found a few stone implements, articles of broken pottery, portions of two charred skeletons, much charcoal, and other evidences to warrant the belief that this building had been destroyed by fire, and at a time when it was inhabited.

The largest and central room is nearly circular in form, and presents a most unusual feature of their

architecture. Beginning with a base of only four inches, the builders gradually widened the thickness of a wall to more than two feet at a height of six feet; it being made secure by use of many binding-stones passing into the adjoining walls, which were built at the same time. We may assume that it was used as a council chamber, and in its construction the builders sought to perpetuate in stone the form of the dwellings used by their ancestors in that far off time when an oval-shaped roof afforded shelter during their migrations.—*Deseret Evening News*, November 21, 1903.

## Mothers' Home Column.

EDITED BY FRANCES.

Look backward! From thy lofty height survey  
Thy years of toil, of peaceful victories won!  
Of dreams made real, largest hopes outrun!  
Look forward! Brighter than earth's morning ray  
Streams the pure light of heaven's unsetting sun!

—Lowell.

#### To the Column.

*Dear Readers:*—Christmas work is now mingling itself with other needful work, so that I will not have any time to give to correspondents this mail, but take this way of letting you all know that we are well. Have been having a long spell of bad weather which is still threatening, and how glad I am that there are no white missionaries at the Paumotus to suffer its consequences.

Last Thursday night we were all afloat. Here, with the heavy rains a few days before, the wind blew almost a gale. Two big *rurau* trees in the missionary yard were blown down. The Saints at Tiona were working hard all the week notwithstanding the rain, to complete their *niau* feast-house, before Sunday, for it was the day on which both branches were to meet at Tiona for sacrament. And I think they prayed often for a favorable day and manifested their faith by their steady works of preparations, though the rain continued till Saturday. And the Saints here were looking forward with great anticipation; for there was to be a grand feast as a house-warming, besides the unusual program for the day.

On Saturday morning the sun shone faintly, but became stronger as the day wore on, so by the aid of a gentle breeze the mud was all dried up by Sunday morning, and before seven o'clock the little village of Taronā was deserted, save Temakiu, who stood guard.

At eight o'clock the feast-house was dedicated and the first preaching service was held in it. There were benches all around the sides for the men, but the sisters enjoyed the luxury of sitting down on the clean *niau* matting, for it is very tiresome to many of them to sit on benches during the services.

At the close of the preaching there was a *matutu* in the feast-house that occupied the time till a few minutes before ten, when all repaired to the church for the service. Before service commenced there were three branch officers ordained. Then Joseph preached a good sermon, i. e., I saw that he was enjoying it, and the people were giving good attention, but I did not catch much of it. Immediately after meeting was over, and before any left the house, there was another *matutu* of about two hours; then a short intermission before the sacrament meeting, in which three children were blessed, and a good meeting enjoyed. Then Sunday was over with them and the Sunday garments quickly gave place to *pareus* and working clothes by those who were at

home, and a lively passing to and fro ensued in making ready for the feast, the most elaborate that we have seen in either of those two villages except at conference times.

A small table was set at the upper end of the house for us, but their food was spread down on a thick layer of banana leaves. Three or four men were the waiters, and such huge pans of *poe* as were brought in! and great handfuls of the sticky stuff dropped down in front of each one. There were four kinds of *poe*, baked pies, fresh meat, several kinds of fish, and some salads, and two five-gallon oil-cans of cold water for their drink. They do not put food on the table, or on the matting and let each one eat from it as they want, but put a portion before each one, and that is theirs; what they do not eat, they gather up and take with them.

Besides the two branches, there were many visitors present, among whom were Elia and wife from Amanu; Hotu, and one or two others from Manihi; two from Arutua, and several from Makatea, and other places also were represented.

So it was a day to be remembered, and the day was fair until we got half way home, when the full clouds could withhold no longer, and again the heavy rain descended. To-day a heavy sea is rolling in from the north, which brings the creek up to high water mark every ten minutes all the afternoon.

We are glad to learn that the Arutua Saints are getting quite a number of pearls. One brother, Parapu —, is here at Taronu, who said he had sold fourteen hundred dollars worth and came down to get a boat built, and had paid for it in advance.

Personally, I am as busy as I can be in making preparation for our Christmas tree, and I feel more cheerful and joyous in that work than at any previous time here. We expect many English-speaking friends to be in attendance.

I am so thankful to say that I am not lonesome since our coworkers have left. I was anticipating being very lonesome for a while at least, for Sr. Gilbert had been right near us in Taronu for two months, and we had been together so much. I knew how dimly lonesome I was when Bro. and Sr. Case left. We were not left all alone in the mission when Bro. and Sr. Peterson left, so did not feel it so much, though Lillie and I had spent our last week together in a very jolly and pleasant way; therefore I was feeling blue one day before Laura left, when suddenly a feeling came over me that seemed to raise me up, made me feel taller, clearer, and better, and the unspoken words, "You shall not be lonesome; your work will be your company, and you shall have joy in it," came plainly to me and took all feeling of dreariness away.

Heretofore, I was always lonesome on Sunday afternoons, after all the services were over; but since that assurance was given, I have not had one lonesome Sunday, although the program for the day is changed, there being now a priesthood meeting in the afternoon instead of prayer meeting which takes Joseph from me, so that I am all alone. But not having much time to read during the week of late, I take HERALDS and *Ensigns* and drop into my hammock and enjoy the hour.

Later.—Mail arrived yesterday. Good news from loved ones of our own family, and many others, that cheers us and imparts renewed courage to take up our own little crosses in life and press forward with more zeal, while we sympathize with and pray for those whose crosses are far greater.

To Sr. D. A. Anderson I will say, Your letter rekindled the missionary spirit within me, and forgetting that our day was far spent, there came a longing in my heart for just such a position as is yours, where honest hearts desired and appreciated the gospel, and where one has the use of their mother tongue to make it known.

I find that my caution in regard to mail-matter did not read as I intended. There should be nothing in rolls of magazines or newspapers that constitute a parcel. That apart from what might be enclosed in an envelope, should be sent as a parcel. So far as I know, the laws governing the post-office departments

are the same here as elsewhere, but the officers are more rigid about any infringement upon those laws. Again, remember, dear Saints, that a double-weight letter, with a two-cent stamp affixed, costs us eighteen cents of French money when it gets here,—eight cents more than the first cost would have been, and French money is very scarce.

A happy Christmas to all.

SR. EMMA BURTON.

PAPEETE, Tahiti, October 14, 1903.

## Sunday-School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Work in the Field.

After leaving the Saints at Theodore, Alabama, we went across the country with Bro. J. L. Booker to the Three Rivers, Mississippi, Branch, where we occupied two evenings in line of Sunday-school improvement. Considerable real, live interest seemed to be manifested by some and we are hopeful that good was accomplished. They assured us that some changes would be made with a view to improvement of their school.

In this section of the country are some conditions to contend with not found in all places. A very large proportion of the Saints are dependent upon public work for their support, and that is chiefly lumbering. They are here one week and somewhere else the next. Attendance is necessarily very irregular and the personnel of the schools constantly changing. This makes improvement very difficult. Further than this there are so many that see no necessity of improvement or work of any kind, for that matter, that it is not only hard for the few faithful ones to keep the work alive, but it is discouraging in the extreme. But other than the difficulty of a constantly changing school, the conditions are most propitious for good work.

The weather and roads are always favorable and we see little to prevent making a success if the proper effort were put forth by all or any fair proportion of the Saints. It makes it quite difficult for the few faithful ones to carry on the work as they see it should be done. But they are earnestly trying and to some extent succeeding. Under the circumstances they have done well. May they be blessed.

Our next stop was at Bay Minette, Alabama, where a week ago we failed in our appointment owing to a wreck on the railroad delaying our train for about seven hours. We arrived just in time, but owing to the uncertainty of our arrival, the house was not opened up. They have a nice large chapel here, well seated and otherwise comfortable, and a branch of about eighty members, but no Sunday-school. They had one once, but it lapsed. There are enough Saints in easy access to the church to make a nice school, and we hope that the school may be revived or reorganized and carried on as we are sure it can be.

There is too much to be gained by both the individuals and the branch to afford to let it pass. It is needed by the children and the adults. It is needed by the Saint and the sinner. It is needed by all.

It will build up the branch work, and where there is no school, it is almost certain to need much building. A live school assures a live branch if there is a branch at all. And a live branch will have a live school. They go hand in hand and that is as it should be.

We occupied two evenings and worked hard; but to no avail. We can see no results whatever from the effort. We wish that there might be, but we have no faith that there will be. We did the best we could and leave the results with Him that knoweth the hearts of men. Some day, we hope, the Saints there will awaken to the fact that upon them rests a sacred responsibility. There is a duty they must perform if they would gain the reward

that is laid up for the righteous and faithful. Some day, we hope, they will lay hold of the work in no uncertain way and move it on to completion and perfection, that many honest souls in their midst may be helped to see the light of truth and, with them, have reason to rejoice over a work well done. May the good Lord take care of his own.

#### The General Conventions.

As the new year dawns upon us, we are made aware that there are but three short months till the General Conventions of both the Sunday-school Association and the Religio are upon us. The conference year will have closed and a new one to begin. We will, perhaps, look over the results of the year's work with mingled feelings of joy and regrets,—joyous for the good we may have accomplished and the blessings we may have received, and regretting that we have neglected awaiting opportunities or have not done what we might have done. We can always look back and see many mistakes. Some of them we could not avoid, but many of them could have been foreseen and avoided by using due diligence and earnestness in that phase of our work. And the things we do not do often cause us more remorse that the mistakes we make when trying to do what we may find to be done. Hence a concluding thought: It is better to try even though we frequently blunder, than to hesitate to perform a duty through fear of mistake. It is many times better to try and blunder than entirely to neglect our obligations to others.

Will our reports bring any of these conditions to mind? Will we find the footings of our accounts satisfactory to ourselves? These are questions that it is well to keep in mind throughout the year. They may stimulate us to more and better efforts. There are few persons but would like to do better than they do. Begin now to make your report.

As all may be aware, the next General Conference and the General Convention will be held in the temple at Kirtland, Ohio, in April, 1904. This will be an excellent chance for our Eastern and Canadian brethren and sisters to attend, a privilege many of them have never enjoyed. We suggest that you begin now to plan to attend. It will be one of "the days of your lifetime," a profit to you as a church worker, and also to your school and district. One could scarcely attend one of these general gatherings and not have his understanding of the work broadened, his estimation of it heightened, and his love for it greatly increased. You will return to your homes fondly cherishing the new acquaintances you will form, and with your heart full of love and enthusiasm for the work to a degree you probably have not had before. We shall indeed be pleased to meet you there.

It is very probable that the work will open with Religio business on Saturday afternoon, April 2, the Sunday-school Convention, Monday afternoon, April 4, closing with a night session Tuesday. General Conference will assemble at ten o'clock on the 6th. Watch further notices for definite announcements concerning time, railroad rates, board, etc. All will be given as soon as the arrangements are completed.

## Letter Department.

VALENTINE, Nebraska, January 1, 1904.

*Editors Herald:* This is a town of about eleven hundred inhabitants and there has been only one sermon preached here and that was by Bro. Gamet. We got the Presbyterian church for him and a lady of that Church volunteered to play the organ and lead the singing. I have heard several speak in praise of his sermon. I believe good could be done here if the people could hear.

I am many times strengthened by reading letters and sermons in *HERALD* and *Ensign*. I go to church once in awhile, but it don't satisfy and I always hear something to take exceptions to. My desire is to live a worthy Saint and to this end I humbly ask your prayers.

JULIA C. SHEPARD.

GOOSE CREEK, West Virginia, December 12, 1903.

*Editors Herald:* During the late General Conference I received from Elder O. J. Tary, of Wheeling, West Virginia, propositions for debate with one Ira C. Moore, of the Church of Christ, that read as follows: First: "The Church with which I, O. J. Tary, stand identified, known by me and my brethren as the Reorganized Church of Jesus Christ of Latter Day Saints, is in fact the church of Christ in doctrine, faith, and practice, as left perfected by the apostles of the Lord Jesus Christ." Second: "Joseph Smith, the reputed prophet and author of the Book of Mormon, was an imposter, and the Book of Mormon is a fraud." Third: "The Church with which I, Ira C. Moore, stand identified, known by me and my brethren as the Church of Christ, is in fact the church of Christ in doctrine, faith, and practice, as left perfected by the apostles of the Lord Jesus Christ."

Bro. Tary, being an employee of the post-office in Wheeling, did not have the time to enter upon a discussion and requested that I furnish a defender of the faith. Elder S. W. L. Scott was selected, and feeling he had some right to say what he should defend, he changed the first proposition so that the closing part would read: "and is in harmony with the Scriptures in faith, in doctrine, practice, and organization." And in the second proposition changed "author" to "translator." On returning the propositions I insisted that if the debate took place in Wheeling before our congregation, "that he first debate before his own congregation" in Barriekville.

Mr. Moore has never replied to this, to date. Subsequently he challenged Bro. Godby to debate the same propositions as had been submitted to Bro. Tary. Bro. Godby accepted and agreed to meet him in Washburn. Ere the time arrived he was transferred to Virginia and wrote me saying: "You will have to furnish a man to meet him." Bro. R. M. Elvin being available he agreed to care for our interests. Mr. Moore wrote, November 13, that he was willing and would "try to give Mr. Elvin more notoriety than he cared for." Being in that part of the State I thought perhaps Bro. Elvin would need help in caring for that "notoriety," so joined him enroute to the field of battle. Bro. J. F. Goodrich was on hand to act as moderator, and Mr. Dara Moore represented his brother in the same capacity. Two sessions per day, one at ten o'clock in the forenoon, the other at half past six in the evening, were agreed upon.

On the evening of November 26, the conflict opened. Bro. Elvin opened in a speech of one hour defining the points mentioned in propositions,—showing organization, doctrine, faith, and practice of the primitive church; that an apostasy was clearly mentioned in the Scriptures. He quoted copiously from history, especially from leading men of the Christian Church. He then quoted prophecies showing there was to be a restoration of the gospel in the last days, and among all the reformers not one claimed angel ministry until Mr. Smith.

Mr. Moore accepted the scripture showing apostasy of the Church, but claimed the "truth never has apostatized;" it has power when found by any one and believed, to make a Christian of one. The truth had not changed because the people apostatized. He claimed that the "new covenant" of Jeremiah 31: 31-34, was fulfilled in Christ. The days of "these kings," in Daniel 2: 44; 7: 23-24, means at the time Jesus was crucified.

Bro. Elvin next quoted abundantly from the Bible to show that all the officers claimed were in the New Testament church, and that the "practice" of the two churches was the same. Mr. Moore was guilty of several blunders along here. "Apostle E. L. Kelley wrote Presidency and Priesthood." He quotes from D. H. Bays' *Doctrines and Dogmas of Mormonism*, page 82, Kelley's "detector for true or false coin." He was a "careful student of the Book of Mormon" and it "does not teach the laying on of hands;" "does not mention these officers." The Church was organized April 6, 1830, with but six members and the highest officers were elders "till 1835."

Bro. Elvin called attention to the fact that not one man has

ever appeared upon the platform who has not resorted to falsehood and misrepresentation. Bays in quoting from Presidency and Priesthood, page 49, 50, leaves out words, and in one place, eight lines; in another, four lines; changes the punctuation and garbles the text. He read from preface to "Truth Defended" to show that Mr. Bays was a confessed infidel. He reminded him that E. L. Kelley was not an apostle, and did not write the book claimed. Bro. Elvin read from Book of Mormon to show that the laying on of hands was taught, first for giving the Holy Ghost, Moroni 2: 1; second, ordaining, Alma 4: 1; Moroni 3: 1; third, blessing, Nephi 8: 5; fourth, healing, Book of Mormon 4: 7. He then quoted, to show that officers were mentioned in the Book of Mormon, similar to those in the New Testament church.

Mr. Moore introduced a syllogism like this: 1. "Any church claiming to be the church of Christ that does not have a chief apostle and high priest with two associate counselors, a quorum of twelve apostles, seventy elders, other elders, bishops, priests, teachers, deacons, high priests, and evangelists in it as living beings now, is not the church of Christ. 2. But the church that was 'regularly ordained' April 6, 1830, with only six members, had no other officers in it than two elders for five years after it started. 3. Therefore it was not the church of Christ, and its claim to being such is a false one." Bro. Elvin showed the fallacy of such argument: 1. It was based upon a falsehood. 2. There had been seventy-two baptized before that date. 3. Several ordinations occurred that day, and scores of men were set apart during the first five years.

Bro. Elvin used one hundred and fifty-six quotations from the Bible, showing the harmony of the Reorganized Church with that of the New Testament.

I now present the "deadly parallel" that was shown:

NEW TESTAMENT.	DOCTRINE AND COVENANTS.
Officers.	Officers.
1. Presidency..... Gal. 2: 9.	1. Presidency..... 104: 11.
2. Twelve apostles.....	2. Twelve apostles.....
..... Luke 6: 12-16.	..... 16: 5; 104: 11.
3. Prophets... 1 Cor. 12: 28.	3. Prophets..... 104: 32.
4. Evangelists... Eph. 4: 11.	4. Evangelists..... 104: 17.
5. High priests... Heb. 5: 1-3.	5. High priests..... 104: 32.
6. Bishops... 1 Tim. 3: 1-6.	6. Bishops..... 104: 32.
7. Seventies... Luke 10: 1-2.	7. Seventies... 104: 11, 13.
8. Elders..... Acts 20: 17.	8. Elders..... 104: 41.
9. Priests..... Eph. 4: 11.	9. Priests..... 104: 40.
10. Teachers..... Eph. 4: 11.	10. Teachers..... 104: 31.
11. Deacons... 1 Tim. 3: 7-13.	11. Deacons..... 104: 38.
Doctrine.	Doctrine.
1. Faith..... Heb. 11: 6.	1. Faith..... 83: 10.
2. Repentance... Luke 24: 47.	2. Repentance..... 34: 2.
3. Baptism... Matt. 28: 19.	3. Baptism..... 83: 10.
4. Laying on of	4. Laying on of
hands... Acts 8: 14-19.	Hands..... 34: 2.
5. Sacrament.....	5. Sacrament..... 17: 22-23.
..... Matt. 26: 26-29.	6. Resurrection..... 76.
6. Resurrection.....	7. Judgment..... 76.
..... 1 Thess. 4: 16.	
7. Judgment... Heb. 9: 27.	

Faith.

1. In God the eternal Father.
2. In the Christ, the Son of God.
3. In the Holy Spirit.
4. The second coming of Christ.
5. The reign of the righteous upon the earth.
6. Washing of feet.
7. Spiritual gifts, viz.: (1) wisdom, (2) knowledge, (3) faith, (4) healings, (5) miracles, (6) prophecy, (7) discerning of spirits, (8) unknown tongues, (9) interpretation of tongues.

8. Fruit of the Spirit, viz.: (1) love, (2) joy, (3) peace, (4) long-suffering, (5) gentleness, (6) goodness, (7) faith, (8) meekness, (9) temperance, (10) virtue, (11) patience, (12) godliness, (13) brotherly kindness, (14) charity.

Practice.

1. Immersion for the remission of sins.
2. Laying on of hands for (1) blessing of children, (2) ordination, (3) conferring of the Holy Spirit, (4) healing of the sick.
3. The scriptural law of tithing for the support of the ministry, and church dependants.
4. God-given rule of adjusting troubles that arise between the members of the Church.
5. Monogamy in marriage.

Not a point was successfully refuted by Mr. Moore, and the Church came from under the fire, "clear as the moon and fair as the sun, and terrible as an army with banners."

On the second proposition Bro. Elvin gave the Bible rule for detecting false prophets: Deuteronomy 13: 1-3; 18: 21, 22; 1 John 4: 1-3. Then quoted Book of Mormon, page 3, to show the object of "the book, that it is for the convincing of the Jew and Gentile that Jesus is the Christ."

Leslie's Method with the Deists, pages 3 and 4, was introduced as containing a proper rule to govern in this investigation: "(1) To lay down such marks, as to the truth of matters of fact in general, that, where they all meet, such matters of fact can not be false; and (2) To show that they all do meet in the matters of fact of Moses and of Christ; and do not meet in those reputed of Mahomet and of the heathen deities, nor can possibly meet in any impostor whatsoever. (3) The marks are these: (a) That the fact be such as men's outward senses can judge of. (b) That it be performed publicly, in the presence of witnesses. (c) That there be public monuments and actions kept up in memory of it. (d) That such monuments and actions shall be established and commence at the time of the fact."

The two first of these marks make it impossible for any false fact to be imposed upon men at the time when it was said to be done, because every man's senses would contradict it. In harmony with this rule, he showed that three and eight witnesses saw and handled the plates of the Book of Mormon; that the general annual conference commemorates the organization of the Church on April 6, 1830. The Kirtland Temple is a standing monument of the events in church history.

An array of prophecies was introduced. (Doctrine and Covenants 1: 4.) How did Joseph Smith know he would have a church, and that the gospel should be taught before kings and rulers by the weak and simple? (1 Corinthians 1: 26-29.) The same kind of men called by Jesus in his day, have been called in this. Doctrine and Covenants 85: 25 was next introduced. Facts for the Times, page 137, was quoted to show the alarming increase of earthquakes; page 145, cyclones; page 146, storms, lightnings, waterspouts; page 148, tidal waves. Joseph Smith prophesied they should come, and they have. The revelation of December 25, 1832, on the rebellion, was then presented and its literal fulfillment shown. The statement of the angel that "your name shall be had for good and evil among all nations," was explained. Mr. Moore never referred to these prophecies, and no effort was made to destroy the effect of them.

The "knowledge which these records contain shall go to all nations" was shown to be a true revelation, and "many shall receive it" was another link in the chain of evidence showing Joseph Smith to have been a true prophet of God. Book of Mormon, page 103: "The blood of the Saints shall cry from the ground" and the Haun's Mill massacre held the attention of the audience and brought from Mr. Moore the statement that "he did not approve of the terrible persecution in Missouri, or even the way they used them in West Virginia," thus admitting the force of the prophecy.

The attack of Mr. Moore consisted in trying to show that revelation ended with the New Testament, therefore the Book of Mormon could not be true. The conflict waxed warm, but it was clearly shown that "prophets" were yet to stand on the earth and prophesy. Revelation 11: 1-12; Ezekiel 37: 15-24; and Isaiah 29, bore the brunt of the battle for some time.

Mr. Moore claimed the fulfillment of Isaiah was recorded in 2 Kings 24, 25; but "the words of the book which men deliver to one that is learned" and "the book is delivered to him that is not learned" proved "a marvelous work, and a wonder" that the sophistry of Mr. Moore could not remove. The visit of Martin Harris to Professor Anthon and his statement concerning the interview, came in for an airing, and again the Doctrine and Dogmas of Mormonism was shown to be dishonest in its presentation of the case. Nephi states "the language of my father, which consists of the learning of the Jews, and the language of the Egyptians."

A beautiful chart having the Book of Mormon characters with the ancient Hebrew and Egyptian in the "deadly parallel" settled the matter.

There is another instance where they have to resort to falsehood and misrepresentation in order to make a case against the Book of Mormon. The last testimony of the three witnesses, who died as they had lived, certifying to the fact that they saw the angel with the plates, and heard the voice of God commanding them to bear record of it, had its effect upon the audience. No attempt was made to destroy the testimony of the witnesses.

I must give Mr. Moore credit for being very gentlemanly in his speeches. There was no ill feeling manifest on either side, and the splendid spirit of the disputants was noticeable in the audience. My heart was filled with rejoicing because of the able defense of the work, and I felt like singing,

"We thank thee, O God, for a prophet,  
To guide us in these latter days."

On the last proposition Mr. Moore said "the church was set up on Pentecost at nine o'clock in the morning." "There was no authority in the officers, it was in the word." He had no authority to preach and baptize. The New Testament was his authority. He had no church. He was one of the church. Apostolic office ended when they wrote the last "will" of Jesus Christ. However, they need organization now, so have bishops, overseers, elders, evangelists, deacons, to carry on the work. They had the "will." It had not been lost, and they "do it" and "it makes us the church, the called-out ones."

Bro. Elvin showed the beginning of the gospel of Jesus Christ to be the preaching of John. (Mark 1: 1-5.) Jesus was to build the church and every time a man is added to the church, the building is going on. The church was built upon the rock of revealed truth that Jesus is the Christ. (Matthew 16: 13-18; Luke 6: 47-49.)

If the church began on Pentecost, then Christ was not in the church, nor were the twelve apostles in the church. Jesus was a member of, and preaching in, the church. He was baptized into the church (John 3: 22, 23, 26); gave gifts unto the church: apostles, prophets, evangelists, pastors, teachers, for the perfecting of the saints, for the work of the ministry. (Ephesians 4: 8-13.)

If the Christian Church can work with dead apostles, they can work with dead evangelists, bishops, elders, overseers, and deacons. Mr. Campbell was baptized June 2, 1812, by a Mr. Luse, a Baptist. His "restoration of primitive Christianity was to produce a mighty revolution." They were "built on the Bible alone." It soon became necessary to add to the "Bible alone" the Christian System, a "Manual of Devotion," "Ministers' Manual," containing prayers, outlines of sermons, etc., for special occasions. In their reorganization of the Church, they left out the baptism of the Holy Spirit, the leading officers, apostles, prophets, etc.; have no use for the laying on of hands for blessing, healing, confirming, and as they had nothing to impart, it

wasn't necessary for ordination. A bottle of corn salve appeared to be their only gift, with an, "I dare you to drink it, sir!" Bro. Elvin asked if he knew of any quotation in the Bible to make him swallow poison? Mr. Moore had placed himself in the class with those who said, "Come down from the cross, and we will believe," and in the language of the Master said: "Get thee behind me, Satan."

Mr. Moore's utter failure to identify his Church as being in harmony with the New Testament in organization, doctrine, faith, and practice, was patent to all unprejudiced minds. Their refusal to permit us to occupy the church one half the time on Sunday, did not gain them any friends. Bro. Elvin entered the debate with perfect confidence, and the presence of the Spirit constantly witnessed that God was caring for his work. We left Washburn with the good will of the people, and many invitations to return and preach.

With thankful hearts we render praise unto God, from whom all blessings flow. In the conflict,

U. W. GREENE.

BURLINGTON, Iowa, January 1, 1904.

*Editors Herald:* In reading the *Burlington Hawk-Eye*, among the "chief events" I find, "March 26, interesting skin-grafting at the Burlington hospital" mentioned. As my mind looks over the past year, which was a very stormy one in my life, the heavens seem to brighten somewhat at the end, and the coming year is hopeful. I remember also the sympathy manifested in Lamoni, as much as every other place, and especially among the ministry; and not only Saints, but other very numerous friends, and the many prayers offered up for the boy. It becomes my duty to let them know the outcome of the case, for many are inquiring.

On August 26, 1902, my boy, working in a basket factory, fell into a vat of boiling water, and in trying to get himself out, he rolled around and so scalded the whole body, from ankle to neck, that very little hope was had for him for a number of days and weeks. On the third day I received a vision which told me and my wife that he would recover, which was so distinct that we had full confidence in it, however hopeless other people were.

Bro. McKiernan administered, but progress of healing was very slow; at least we thought so. After a while proud flesh set in, and it would heal no more, while we prayed continually. But we thought it necessary to work also.

Doctor Sherman, who came here from Lamoni, was recommended to me by Bro. Fred A. Smith, who at that time was at our house. The Doctor recommended skin-grafting, and at first fifty-six people gave their skin to the boy, but with little success. After that my daughter Lulu gave herself up to take the skin off both limbs to give to the boy; but even this was not successful; for the condition of the boy was very poorly.

Taking him home for rest and strength for two weeks, he improved wonderfully in body. Then the Doctor, in his never-ending hope and courage, took him again and put skin all over his body, and was successful in doing so, and the boy was covered with skin in a short time.

He is now improving and we are hopeful that he will yet be useful, to the glory of God to whom we feel thankful. Much credit belongs to Doctor Sherman for his untiring efforts, and for the good Spirit which made him instrumental in performing good. May the Lord bless all the people who assisted in this good work, here and everywhere, by their prayers or by sacrifice, for the Spirit of the Lord worketh in all. To him be the glory.

The branch here is in a very hopeful condition under the care of Bro. Elbert Smith. We have put in a furnace lately, and also gas-lighting arrangements. Congregations are growing.

I remain, obliged to God and humanity,

ALBERT GIESCH.



Dow City, Iowa, January 6, 1904.

*Editors Herald:* All goes fairly well in the old Gallands Grove District at present. What is hardest for us is so many of the Saints moving to Missouri and leaving some of the branches weak or practically broken up. We are still pressing on and doing what we can to make more Saints, to go to Missouri if they want to and are ready; also to care for the remnants that are left.

D. M. RUDD.

#### From Over the Border.

*Editors Herald:* Months have come and sped fleetly since I addressed you under the above heading, now perhaps familiar to not a few, not for their excellency, but because they are equally interested in the prosperity of the only true Church in all the world. Yes, those months have gone into the dream-land, carrying with them a precious freight of opportunities, some improved, bringing great changes, lifting some nearer to God, and pushing others farther away. Formerly they found me in Huron County, Ontario, where I put in one eventful year, an epoch to me; now in Manitoba, over one thousand miles northwest, on the rural prairie, smiled upon by the same Sol, pursued by the same God who ever keeps in speaking distance and with whom I strive to keep on speaking terms.

This is Christmas morning. It was thirty degrees below zero last night. This morning the windows are beautifully coated. Oceans of candies and nuts are within tempting reach, but I know it is better to go on in the same even way, my every-day mode of living. It is my hope that those I left behind are no less merry than myself. I am thankful for plenty, and that I have a good home and am so well provided for in this lone west; thankful that I have a disposition this morning that inclines me to God. He is as near me here as in Ontario, or in the branches where I have been. Happy am I that I am a Saint, a defender of the right, disposed only to do right.

I landed in Winnipeg, November 16, stayed near there for a couple of weeks where I had daily visions of wolves and prairie-chickens, a novelty to me. Thence I came near eighty miles farther west, to Trehern, where I am at the home of Bro. and Sr. Wilson late from Cleveland. Here also is Sr. Leabo, of Portland, Oregon, Sr. Wilson's mother, most ripe in years, and an old-time Saint, baptized in Nauvoo by Joseph the Seer. She is a sister of Elder Albert Haws, who wrote "Sabbatarian Theories," and who is now dead. What an interesting history she has! How much she has seen! What an eventful life! Her father was Peter Haws whose name occurs in the Doctrine and Covenants, was an elder in the early Church, a friend of Joseph, a man of wealth and a liberal contributor to the smarting poverty and needs of his brethren in those memorable days. Sr. Leabo says they lived across the street from Hyrum at the time of the martyrdom; that before his departure, Joseph came in to say a last farewell, kissing the children, herself with the rest. She was then nine years old. She tells of the tide of grief that swept over Nauvoo, the pall that rose from Carthage to settle vapor-like upon their once happy city, the prowling mobs, the evacuation in the winter, the crossing of the ice, the cold encampment, the usurpation of Brigham, the exodus across the plains, and the introduction of polygamy. After a brief sojourn in Utah they, disgusted with the corrupting changes, left the place and Brigham far behind, moving elsewhere to and fro as sheep without a shepherd and scattered by the wolf of polygamy. For years Sr. Leabo lived in Oregon, where she learned of the Reorganization and was rebaptized at Kirtland with Bro. and Sr. Wilson less than two years ago. Wasn't I pleased this morning when she handed me five dollars and said, "This is your Christmas present?"

These three are the only Saints for many miles. Bro. Wilson has a half section of land here, is an auctioneer and draws a royalty from a patent of his executed in Cleveland. He will hold the priesthood if faithful, is a good reasoner, and a deliber-

ate mind. Sr. Wilson who was educated in a western academy, yet less than thirty years of age, is in language full as the fullest, talks easily, glibly, and with the pathos of her recitations will draw tears from a stone. They had done much, paved the way ere I came by handing out tracts and literature; yet no more than they ought to do, no more than all Saints ought to do. Wasn't I pleased this morning when I sat down to the breakfast table and found beside my plate a Christmas box containing a pair of felt shoes,—more, too.

I have been preaching nightly to interested audiences ranging from about nine to forty-seven, average about sixteen I should say. Never have I had greater liberty, more power, neither have I ever felt nearer to God. Obstacles do arise, but the fragrance of elysian fields yonder, of those Eden savannas, is stronger than the odor of opposition, of temptation, of difficulty, and displaces their stench.

We have about one hundred members in Manitoba and the territories. Already I have had admission into the columns of two papers, one a Winnipeg daily, the other the town paper here. It is great out this way for foreigners and settlements of foreigners. There are settlements of Mennonites, Mormons, Doukhobors. If possible I want to visit the two latter peoples in time to come. If so I will report to the papers.

My collaborer, J. L. Mortimer, is far northward. What he is accomplishing I know not, but I know he is not the one who will be idle. I rather expect him to join me here in two or three weeks whence we will move westward enroute for Alberta.

A peculiarity of these western lands is that no rats are to be found, though many mice. Prices are generally higher than in Ontario on everything but vegetables and flour. Potatoes are abundant. People think no more of giving you a dollar than fifty cents east. Nothing can be bought for less than five cents in Trehern, which is on the Canadian Pacific Railroad and has a population of about one thousand. My appetite is greatly increased since coming here and they have everything that is common east.

Farther west the shrubbery is less, more prairie-like. It would be regrettable to exchange these comforts and warm hearts for cold, flinty ones, these dear faces of smiles for scowls, their liberality for stinginess and denial, their sympathy for hate. However, as I have always found friends wherever I have gone so I will again, always, always so long as I am on the watch-tower of duty. The task is stupendous. There's much to be done; all can work, and room enough for all to march without infringement on each other's lines. So let us all press ahead, onward, "on to the victory" as saith the Seer of choice, the prophet of the latter days.

So many pass away into the oblivion of mystery without hearing a sound, much less a sermon, much less the fullness of the gladsome restoration that I think strongly now and anon that there is either going on, or is to be, a great work on the other shore. Now, with tongues and dreams and visions as through a smoked glass, we darkly behold and faintly see the dramas acted on these mystic stages, those scenes over which the stoutest brains have stumbled, but *we* rest assured much is kept back, wrapped in mystery, in the shroud of reservation, behind a curtain to be drawn when we will realize our expectations and behold what we expected not. With all that is written I have my awe of death, the awful passage, the change of changes, that lays prostrate alike on common level the tyrant and the serf, the patriarch and the bud of fragrance prattling from its mother's knees.

God will no doubt have everything the best we can conceive—better. Nevertheless we long for some particular things,—the retention of our individualities and a recollection of the individualities of others. Of all that is to be seen, to be sensed, I can think of nothing that will give me more joy than to behold all those faces upon which I have looked in earth life and learned to love. How nice it is to think upon these things. We falter if

we lose sight of the prize at the end of the race. Pray for us in this field, brethren. My permanent address is Selkirk, Ontario.

ALVIN KNISLEY.

TREHERN, Manitoba.

BEEVILLE, Texas, December 31, 1903.

*Editors Herald:* As I reflect upon the past I feel sad. The old year is breathing its last, another day will dawn, and thus will begin another year. In my declining years I feel sad because with those years my record for good seems also to grow feeble and dim. Then I look out in imaginations as the new year dawns, my hopes brighten, my aspirations are raised, and I feel like I can renew my energies and with the birth of the coming year resolve to make a better record than I have in the old. With the help of the Holy Spirit that has been promised, and diligence on my part, I believe I can do this, and I press on for the mark of our high calling in Christ Jesus.

Often I have nearly fainted in the wonderful work of the angel message to man; have often found myself doubting and as often found my refuge in the Scriptures. When skepticism returns to me and that demon troubles my rest and disturbs my peace and confidence in God, I then bow myself in prayer to that God who has promised to give to all men liberally. I turn the leaves of the prophetic records and view the history of what has come after and observe how literally history corresponds with what those men of God told, and seems to me that I can never doubt again. But sometimes the Devil seems to know the way to my weakness on every occasion, or, in other words, there is a devil for every purpose. When I feel strong then I am weak.

The truth is, dear Saints, this work is a warfare, and if we win we must fight. We have a valiant General, who has conquered death, hell, and the grave, and if we follow him we will wear the crown. There have many gone on to victory. Let us imitate their courage and virtues. Let us never furl the flag until the war is ended and our names are written upon the pages of the just.

Beloved brethren and friends, as I near the end, my hope grows brighter in the great promises of God, while this earth's toils and pleasures fade away, grow dim, and are lost to sight, and the charity of God is still extended, yes, I see his hand still stretched out. His arm is not shortened and he is still willing to seek and save those who love and serve him.

I left home in Sweetwater, Texas, over five months ago and have done what my strength would allow in the mission,—not as much as I wanted, but the time is not to be recalled. I have traveled and preached some in Bandera County. Returning to San Antonio, I was caught in the quarantine for over one month. Had the pleasure of associating with Saints and responded to their desire in the way of preaching and other duties as called upon by their presiding elder, J. P. Neal. Left them seemingly in good spirits, and made my way to Beeville, where my daughter, Mrs. W. H. Ferguson, and family were anxiously awaiting my arrival after the long siege of quarantine throughout Western Texas against the yellow fever. I, too, was glad when the end came. It is here as with the rest of my family, they do more for me than I am worthy to receive. Indeed, it has been the same with the Saints and friends in all my travels since leaving my home, for which I am very grateful to them and my heavenly father.

I will soon return to San Antonio, stopping there for a day or two; then to Cleburne, stopping at Austin, the capital of the great state of Texas, preaching as opportunities and my strength will allow. Our missionaries pass through that great city every year, and if, since 1846 or 1847, when my father preached there, a Latter Day Saint minister has ever preached in that city, I do not know of it. It may be that H. C. Smith preached there some years ago.

The Home for Confederate Soldiers is in Austin, and as my lot was cast with them in the four years of the Rebellion, I have

hoped for the opportunity of preaching to them. There are some who were associated with me in the wildest career of my life. I want to see them, anyhow, as we were shoulder to shoulder where we could all but see into the cannon's mouth amid the dying groans of our comrades and the shouts of the enemy, with the dead strewn around us. Whether the cause was just or unjust is not the question now. I want to meet them all on the other shore. Great and noble men were in the Southern ranks. This is no less true of the Northern men.

I know from experience that the love of God will bind men's hearts together that have once been engaged in deadly strife. Is not this the true fellowship of Christ, that we love one another, even as God for Christ's sake hath loved us?

I shall go from Austin to Cleburne where I hope to preach. I wish to reach home by the middle of February, and will perhaps remain in that country a few months. I hope to be continued in the work in April, as I feel that woe is me if I preach not this gospel of the kingdom.

Yours in the faith,

L. L. WIGHT.

TEMPLE, Ohio, December 31, 1903.

*Editors Herald:* Since May 16 I have tried to be at the post of duty as "temple attendant." During the year there have been over fourteen hundred visitors. Many who came with much prejudice in their minds against us as a people, went away with less if it was safe to judge from their acts and words.

I have learned that not all the people in the world know the distinction between the "Reorganization" and the Utah order. I have made it a special point to state the main points of difference as plainly as possible. This position has been a school to me; while I have tried to instruct others I have been instructed, for many talented people have visited the Temple.

I was somewhat timid when first taking holding of the peculiar work here as attendant, doubting my ability to be adequate for the duties as such; but timidity has left me on that line and I would just as lieve see President Roosevelt and his Cabinet come as anybody else. I find that human beings are about all of the same material—flesh and blood; and here we are brought face to face with all classes nearly, high, low, rich, and poor, Jews and Gentiles. Many say our faith or doctrine is grand, but seem sorry that we are called "Mormons," however, that is one of the inevitables.

Since the Temple Branch has been organized, the meetings have as a rule been from good to excellent. I feel keenly the responsibility of presiding, as conditions have been and still are peculiar here. We believe the time will come when there will be a branch of renown raised up in this place. The Spirit so indicates.

Brn. John H. Lake, U. W. Greene, and E. P. Schmidt are at home enjoying holidays. Bro. Lake has given us two good sermons of late, and Bro. Schmidt one. We wish to use them when at home, for when they are away the work falls on the local talent and branch officers.

The Sabbath-school is moving along nicely under the zealous care of Superintendent Melly Russell and her assistant, Janie Powell. The Christmas Eve exercises by the Sunday-school were pleasant indeed, though many were prevented from attending because of a measles epidemic and bad weather. The barrel-breaking resulted in a twenty-six dollar Christmas offering.

Recently the Religio was reorganized and it starts off encouragingly. We trust the interest may not wane. The writer is president; assistant, Sr. Ella R. Devore, who is now with us, and as willing as ever to lend a helping hands along these lines.

The past year's history has been one of wonderful detail. Possibly 1904 will be equally as prominent with wonders. Time moves on and God is moving his work. We are all gaining by experience, for progress is born of experience, and I feel confi-

dent the Church is building carefully, and that the work will abide.

Severe winter has been in control here about Kirtland for near two months, snowing more or less nearly every day for about six weeks.

Wishing you all a Happy New Year, I remain,  
Your brother in hope,  
L. R. DEVORE.

BALDKNOB, Arkansas, January 1, 1904.

*Editors Herald:* Ever since I have reached the years of accountability I have tried to live right, but am not satisfied to stand still. I have made a new covenant with my heavenly Father at the beginning of this new year, with his help to make a far better record than ever before, as we are commanded in Matthew 5: 48: "Be ye therefore perfect even as your Father in heaven is perfect." I realize my imperfections and the necessity of trying to become more perfect even if I never reach the stage of perfection, and surely it is not impossible for any one to become perfect or we would not be so commanded. So I hope to become as near perfect as possible, not only for my own self-interest, but that others may be benefited thereby.

We have no meetings now, but intend to organize a Sunday-school in the spring and we hope and pray it will be a success. Bro. D. R. Baldwin and Bro. H. O. Smith were with us in the fall; had some fine preaching. No new additions to our branch, but surely some of the seed sown will find lodgment in good soil. Several expressed themselves as being well pleased with the preaching.

Bro. H. O. preached the funeral sermon of Sr. Camilla Gay, who left a family of three and many friends to mourn. She was a sister-in-law of mine and a niece of my husband. Her little girls are in my care at present. They have both been blessed; the oldest one, Gladys, was healed of paralysis in her right arm through administration by Bro. Ward over two years ago. May God bless the little ones.

Dear Saints, I will relate our experience in paying tithing. We do not advise any to wait till they are able to pay tithing. We paid five dollars as our first tithing and it did not seem that we were able to spare it as we were not entirely out of debt. But we paid it willingly and the next year we were more able to pay ten dollars than we were the five, and this year we were still more able to pay fifteen dollars than we were to pay the ten last year. It seems that when we began to pay our tithing we began to prosper and we hope to be able to pay twenty dollars at least next year and just as much more as we are able and to continue until we have paid all we owe on our home and stock.

We take the HERALD and *Ensign* and give them to others to read when we are through with them.

Ever praying for the welfare of Zion,  
Your sister in bonds,  
BEULAH JOHNSON.

PROVIDENCE, Rhode Island.

*Editors Herald:* Providence Sunday-school is progressive these days. It recently held its first annual "bank breaking" for the Christmas offering, and realized about one hundred and sixty dollars. Bro. M. Gondolf's class was at the head of the list with forty-three dollars and fifty cents; Sr. Althina Joy's class second with thirty-six dollars; Bro. Daniel Joy's class third with twenty-eight dollars and Sr. Georgia Goff's class fourth with twenty-four dollars and sixty-five cents. The other seven classes had small amounts ranging from five dollars and forty-four cents to one dollar and forty-one cents.

Bro. Ed. Fox, Sr. Ada Sanford, and Sr. Georgia Goff had the bank-breaking program in charge. Sr. Ada read an original poem which was catchy and full of mirthful wit. Sr. Laura Fraser gave a nice selection at the piano.

Christmas tree and concert of the local school was held December 25 at five o'clock in the afternoon, Superintendent J. D. Suttill in charge, assisted by Bro. Otis Toombs. Bro. Adolf Leckney had the well-rendered musical program in charge and Sr. Laura Fraser assisted at the organ.

ARTHUR B. PIERCE.

SALT LAKE CITY, Utah, January 5, 1904.

*Editors Herald:* Our winter has come at last, or so it seems when one looks out this morning. Snow is lying about six inches deep in our streets,—the deepest we've had this winter. It is just what we need, and coming so silently, without a particle of wind, is not disagreeable. Thus far our winter has been very fine.

Patti, the great Patti, sang at the Tabernacle here last night. Did we hear her? No, prices were too high for us to indulge. The morning paper (*Herald*) says that it was Patti's ghost, and those who went to see and honor Patti for what she had been were not disappointed, but those who expected of her the same performance that she gave forty years ago were disappointed. In fact, the *Herald* characterizes it as "a pathetic incident, a funeral." Well, if we could officiate in our own funeral to the tune of tens of thousands of dollars each funeral, I don't know but we would be willing to indulge even in such events.

Well, what of Reed Smoot? Will he retain his seat? is often asked of us here. We are of the opinion that he should so do. Certainly there should be no personal fight made on him because he is a Mormon. That the Mormon people have broken the faith under which Utah was granted statehood, there can be no successful denial; but if they have, and anything is done about it, it should be in the disciplining of the body and not Reed Smoot. Of course, this would mean a hardship upon many constructively innocent members, but that is always the case when a body permits blind leaders to lead them into trouble. It seems to us that a people who openly avow a belief in a principle that logically leads to lawbreaking, and who uphold their leaders in such lawbreaking ought not to complain if the government under whose laws they hold their citizenship should refuse to permit them to exercise the right of franchise until they were converted to the moral standard recognized by those laws.

By the way, and while we are upon this subject, there is a statement or two often made here by that people, that are amusing to us. They tell us that polygamy will heal the nations of their social leprosy, and that under its regime here there were no seductions, but that since polygamous marriages have been prohibited by the nation, that they are suffering from this evil. That their fair daughters are betrayed and they are caused to mourn, etc. (That "etc." stands for a lot of lamentation along this same line.) Well, the amusing part comes in when we consider the claims in their bearing upon the case.

First, How can polygamy heal the nations when by their own declarations it is not for the nations, but only for the faithful few who obtain to the priesthood of the Mormon Church? Answer to the above conundrum can only be found in the fond hope expressed by one of their early leaders who declared that under this system the time would come when they (the Mormons) would have all the women and the world would have none. That, we presume, would solve the problem.

The second declaration and lament is even more amusing to one upon the outside than is the first. To this we ask, Why should polygamy be a protection to the virtue of the fair daughters of Mormonism? Is it because they are of such a character that their only safety from self is to be found in the marriage relation; or is it because the men who would be found as the husbands of many wives, are the ones who entice these fair maidens into a sin which the law calls adultery? Surely some of the passages always used by these men to prove that God sanctions polygamous marriages, would bear us out in this last conclusion: "If a man find a damsel that is a virgin, which is

not betrothed and lay hold on her, and lie with her, *and they be found*, [italics mine,] . . . she shall be his wife; . . . he may not put her away."—Deuteronomy 25: 5. "And if a man entice a maid that is not betrothed, . . . he shall surely endow her to be his wife."—Exodus 22: 16. These and similar quotations are to be found in a book compiled by these people and published and "dedicated . . . to the especial use of the elders who are laboring in the ministry" of their Church.

O, Brother Editor! why can not they see that in these provisions made by Moses to protect womankind from being thrown on the world as common prostitutes, there is not a divine sanction to the crime committed, but only an effort to protect the innocent party against whom the crime has been committed? If only the "law of the spirit of life in Christ Jesus" could reach these people and free them from this law of "sin and death"! How happy would we be for such a deliverance for "Israel in bondage"!

It was in line with this thought, and in following the advice of the wise man to "Answer a fool according to his folly," that when one high in authority in this Mormon Church made the above lamentation in our ears, we said to him, "The only difference between the then and now is that *then* you could cover up the seduction or betrayal of a maiden by a polygamous marriage, but now you are not permitted to do so."

Well, our Richfield discussion was a triumph for the cause of truth. Elders Hansen and Swenson were enabled by the help of the Spirit to carry every point. At least that is the way it looked to us. And to quote Elder I. J. Stewart (one of the principals for the Mormon Church), "The first night they knocked Bishop and me completely off of our pins. We were confounded. We did not know how to answer." And so little satisfied was this brother with his effort at denying the integrity of the Reorganization, that he begged for an extra half hour at the close of the first night; and then, when the affirmation of their Church was taken up, he never mentioned his church organization or doctrine,—put in his entire time ridiculing the Reorganization. And after the close of this proposition, when Elders Hansen and Swenson had refuted their claims and Elder Hansen in a masterly manner had summed up the evidence and conclusions to be drawn therefrom, they had to call upon Elder Andrew Jensen, church historian, to fix up their fences.

First they proposed that he—with us—be granted fifteen minutes each to speak upon the proposition, but when Bro. Jensen refused to say a word if we were to reply, they closed the discussion and meeting, and then called for "Bro. Jensen." Of course he responded, for now we could have no recourse, as it was in their building. Of course we challenged him to a public discussion with us, and of course he refused, and thus ended our Richfield discussion.

Brother Editor, we are more confident than ever of the strength of our position, and the declaration of a time coming when there will only be safety in Zion takes on a new signification to us. In the great and final conflict when error must be overthrown and truth triumphant, "Upon Zion will be a defense" and in Zion shall be found safety.

We were called to Plain City, Sunday last, January 3, to preach the funeral sermon of Edward Coy, a thirteen-year-old son of Bro. William H. and Sr. Eliza Coy. He was a good boy and the hearts of his parents and relatives are sore. We preached in Ogden chapel at night to a small audience of Saints and friends.

Salt Lake Mission Branch held a business-meeting and election of officers last night and the officers for the year are for president, Elder John Hall; presiding priest, Bro. James Conyers; presiding teacher, Bro. Kinghorn; presiding deacon, Bro. Erric Wallian; secretary, Sr. P. Higgins; treasurer, J. D. Wilson; organist, Sr. P. Higgins.

The ordinations of Bro. James Conyers to the office of priest and of Bro. Herman Wallian teacher and Bro. Erric Wallian dea-

con, were ordered and provided for and will be attended to at our forenoon meeting next Sunday.

The general health of the Saints here is quite good this winter, except for some who by reason of advanced age are more subject to the ills attendant upon the rigors of the winter months. Among them are Brn. Pettit and Barrows and Sr. Walker, who are confined to their rooms.

Holidays are past and we expect to move out again in the campaign of preaching. We have been resting during the holidays, that is, only doing what came our way. We enjoyed the Christmas exercises of the Sunday-school here and also a social on New Year's night given by the Religians. At present Elders Hansen and Swenson are in the city and the Saints are enjoying their association and ministrations. May this find HERALD force enjoying the New Year and may the work which we love have a triumphant season is my prayer.

429 South Main Street.

A. M. CHASE.

LEOTI, Kansas, December 27, 1903.

*Editors Herald:* As I finished Bro. George H. Hilliard's sermon at Dow City, Iowa, how forcibly were my prayers answered again, as so many times before! How grand and sublime it is! This time I wanted a sermon with all of the parts of the gospel set forth, so I can give to the Methodist Episcopal minister here when he comes to see me. I always pray for them to preach pure gospel sermons, and they always do pretty well to pave the way for the full light.

How I long to have it preached in its fullness here, but my means are too limited to defray expenses, and so the HERALD and *Leaves* are my only preachers. Some *Ensigns* and *Patriots* were sent a long time ago. Many thanks for them. If some one would buy trimming, crochet work, or flowers, I will send some to them to help defray the expenses of tracts, *Leaves*, or on the Graceland debt. Who will buy and give me a chance to help? My means are limited. I love this gospel, and often ask what I can do to help all to hear.

MARY E. TURNER.

#### Extracts from Letters.

Bro. R. T. Walters wrote from Pana, Illinois, January 4: "I have just organized a branch here with thirty members. Two years ago last summer there was but one member here, and we were preaching from a dooryard, afterwards securing school grounds for grove-meetings. Most of the thirty were added by baptism."

L. H. Bertz, Cortland, Nebraska: "I hope some of the missionaries will come to this place and give us a few good gospel sermons. I am the only Saint here, but I will give an elder a place to stop. Hoping the work may prosper, and praying I may so live that I shall be one of those who will be found worthy."

Bro. J. F. Burton wrote from Papeete, Tahiti, December 16, 1903, that he and many of the natives there were expecting that Bro. J. W. Wight would stop there on his way from Australia to the United States. From the tone of Bro. Burton's letter we judge they were quite confident that Bro. Wight would make them a visit. He did not, however, but came directly to San Francisco, thence home. So the preparations to receive Bro. Wight were in vain. After speaking of these preparations, Bro. Burton wrote: "Emma is as busy as she can be, preparing for the Christmas tree. She expects several English speaking people to be present on Christmas Eve. While all this is going on the printer keeps steadily at work on the Doctrine and Covenants, and has as far as the seventy-fifth section printed, and expects to finish the printing by the last of January. I shall feel much relieved when it is done, and I shall be free to travel in the Tuamotus, and visit the branches up there. All things in Church matters here are moving along as usual."

Sr. W. S. Gunter wrote from Swedeburg, Nebraska, January 4, renewing for HERALD and *Ensign*. She wrote: "I should not like to be without the Church papers. They are very helpful. I loan them whenever I can find any one who wants to read them."

Miscellaneous Department.

Conference Minutes.

Southwestern Texas.—Southwestern Texas District convened at the Saints church in San Antonio, Texas, December 18 to 21, 1903. District president being absent, Vice-president D. S. Palmer presided; W. H. Davenport, clerk. Committee on credentials, J. F. Grimes, Edward Jackson, S. S. Smith, was appointed. San Antonio Branch reported sixteen delegates; no credentials were received from other branches. Elders reporting: S. S. Smith, D. S. Palmer, who has acted as bishop's agent, and T. J. Jett. Bishop's agent's report: Collected \$58.67, paid out \$13.20, balance \$53.05. Committee consisting of S. S. Smith, J. F. Grimes, and Edward N. McRae, selected to audit Bishop's agent's books, reported them to be correct. Branch reports: San Antonio 93, Bandera 46, Medina City 56. Adjourned to meet with San Antonio Branch, March 4. Speakers during sessions were J. F. Grimes, S. S. Smith, and D. S. Palmer.

Appointment to Fill Vacancy on Auditing Committee.

A vacancy having been made in the committee for auditing the accounts of the Presiding Bishop, Board of Publication, and Graceland College, by the resignation of A. J. Keck, of Plano, Illinois, the committee, consisting of President J. Smith, F. A. Smith, of the Twelve; and H. A. Stebbins, of the High Priests; appointed by action of conference April 15, 1902, to fill vacancies in said auditing committee if any should occur, have appointed Harry C. Nicholson, of Lamoni, Iowa, to fill the vacancy caused by the resignation of A. J. Keck.

JOSEPH SMITH, Chairman of Committee.

LAMONI, Iowa, January 7, 1903.

High Priests.

To the High Priests, Greeting: I am sending to your home addresses blanks upon which to make your annual report to the quorum. Will you please be prompt to make out report on March 1, and mail the same to me. Robert M. Elvin, secretary, Box 224, Lamoni, Iowa.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

The Saints and friends of Des Moines, Iowa, District, will please take notice that Bro. William Nirk, Bishop's agent of said district, has resigned the office of Bishop's agent in and for the same and upon the recommendation of Bro. Nirk and the missionary in charge, Frederick A. Smith, Bro. Wardell Christy has been appointed agent of the Bishopric beginning January 1, 1904. Bro. Christy's address is, Box 4, Dallas Center, Iowa.

We also take pleasure in recommending Bro. Christy to the Saints and friends of the district and are glad that he will be able in his work to reach all parts of the district and advise with the Saints with reference to their part of the labor connected with the gospel work. Every one in the district should do his or her part in aiding the cause, whether much or little, that all may be benefited and the work of Christ magnified.

Bro. William Nirk has served as agent faithfully and well in the office in the district for a number of years and it is only on account of his inability to travel in the district and give more attention to the work that he has asked that he be released from the office. The Bishopric extends special thanks to Bro. Nirk for his faithful and competent work in the past.

Respectfully submitted,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, January 8, 1904.

In the districting of Oregon for the purpose of labor under the authority of Elder G. T. Griffiths, missionary in charge, that State has been divided into two districts: the District of Portland and the District of Southwestern Oregon. For the Portland District, Bro. S. B. Hartshorn, of Condon, Oregon, has been duly appointed Bishop's agent to act for the Reorganized Church of Jesus Christ of Latter Day Saints in and for said district in place of Bro. N. T. Chapman, formerly agent for Oregon. Bro. Hartshorn's commission will extend from January 1, 1904.

We cheerfully recommend Bro. Hartshorn to the confidence of the Saints and friends of the Portland, Oregon, District. We are also sorry to lose the services of Bro. N. T. Chapman in this dividing up of districts as he was performing a good work in the office of agent for the Bishopric.

We trust Bro. Chapman will continue to aid financially in his part of the field, however, and the Lord will continue to bless

his labors. His work has been fully appreciated by the Bishop in the past.

We have not as yet received the full name of the agent of the Southwestern Oregon District, which comprises the counties of Coos, Curry, Josephine, Jackson, and Douglas, nor his address. The address of S. B. Hartshorn is Condon, Oregon. We hope and trust the Saints of Oregon will remember these agents and see that their districts are represented on the financial and industrial side of the church work for the year.

In behalf of the Bishopric, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

Notices.

We propose to form a company to manufacture brick for paving, sidewalks, and building purposes, for the Saints and the market in general. Every Saint who is interested, and whose heart is in the building up of Zion ten dollars' worth, is hereby solicited to send at once his or her name and address, plainly written, to the address below, as being willing to put ten dollars into this business and become one of this company. The object is to manufacture bricks that the Saints may have brick at a reasonable price to build their homes; also to sell in the general market. This will give employment to quite a number of our people and will prevent the combination of manufacturers overcharging us for this commodity. Every brother or sister who will put ten dollars into this business will be helping his neighbor to secure a home, and at the same time make something for himself. We believe there are Saints enough throughout the world who are interested in the welfare of their brethren—and incidentally in themselves—that it will not be necessary for any man to put more than ten dollars each into the business, thus giving an interest in the business to a great number. As the Spirit prompts so do in this matter. To show that this is a business move in the right direction, and that the Saints here see the necessity of our people going into business for themselves, we publish the names of a few of our people here who are interested ten dollars' worth. Bro. A. Morgan, who is promoting this business, says that all he has to do is to find a Saint who is interested in his brother's welfare and explain that this is to help the Saints get homes, in this, one of the gathering places and they immediately say, "I will subscribe the amount if you are going to do this." Bro. Hilliard says, "Yes, this is a move in the right direction; I will put ten dollars into that kind of work." George H. Hulmes does likewise, also W. H. Garrett and the following business-men, contractors, mechanics, and laborers of this city. Bishop G. H. Hilliard, Elder G. H. Hulmes, Elder W. H. Garrett, Elder Alfred White, W. D. Roberts, contractor, William Crick, Thomas Crick, Joseph Crick, foundrymen, J. E. Haines, plumber, Henry Resch, C. A. Resch, Clifton Resch, carpenters, W. S. Loar, real estate, D. W. Loar, moulder, Elder Henry Kemp, A. L. Yingling, manager planing mill, W. H. Mills, department store, B. C. Smith, grocer, H. O. Skinner, blacksmith, B. Farrell, stone mason and contractor.

MR. A. MORGAN.

203 South Osage Street, INDEPENDENCE, Missouri.

Yule-Tide.

The annual season of gift-making for 1903 has gone into the unrecalled past. What did you send as a gift or donation to Graceland College?

There came into my hands to aid this laudable Church institution, a lonely five dollar bill.

Will the friends of education, the Saints who take delight in the success and advancement of this church of Christ, please to be advised that I am neither dead, nor gone out of business. There is still time and opportunity for honorable emendation of any past mistake, or neglect, as the door by which your donation for Graceland may enter, still stands ajar! Come! yea, come one and all, and you shall not be greeted with: Too late! it is too late!!

The day of grace hath been greatly prolonged—the dial of decision hath been turned backward that the thoughtless, indifferent, and unwise may join the procession of God's helpers.

Herewith I invite you to contribute, and take part in assisting in the grand work of upbuilding the growing good and usefulness of Graceland.

Still on duty,

Box 224, LAMONI, Iowa.

ROBT. M. ELVIN.

Conference Notices.

Conference of the Northeastern Missouri District will be held at Bevier, Missouri, February 6, at 10 a. m. Selection of delegates for General Conference will take place. J. A. Tanner, president; Wm. Chapman, secretary.

The Kentucky and Tennessee District conference will convene with Eagle Creek Branch, Saturday, February 27, at 10.45 a. m. We expect a complete statistical report from each branch. Some have failed to report once or twice. This will be our last conference before General Conference. Send reports to J. J. Adair, Swan, Kentucky, at least a week or ten days before. There will be officers to elect. A good representation of the local ministry as well as missionaries is desired. J. R. McClain, president.

The Central California District will meet at San Jose on February 26, at 10.30 a. m. and continue three days (26th to 28th). This additional time and notice is given in view of the Sunday-school and Religio meetings that may convene in connection with the conference. J. B. Carmichael, president.

The Northwestern Illinois District conference will convene at Kewanee, Illinois, Saturday, February 6, at 10:30 a. m. All reports intended for conference action should be in the hands of the secretary by the above date. John S. Patterson, president; Joseph Terry, secretary.

All who are going to attend the conference of the Northern Wisconsin District with Searles Prairie Branch near Necedah, January 30, 31, should notify the undersigned, giving time of arrival, so that teams can be provided to convey them to the meeting-place, about ten miles distant. Arrange to be here on or before Friday before conference. E. D. Moore, Necedah, Wisconsin, R. F. D. No. 2.

Conference of the Gallands Grove District will convene at Dow City, Iowa, February 13, at 9 a. m. for prayer and testimony; business at 10 a. m. Come prepared to select delegates to General Conference. Let all branch reports be in the hands of the district secretary at least a week before conference. D. M. Rudd, president; Helen B. Rudd, secretary.

The first conference of the Spokane District will convene at Spokane, Washington at 10 a. m., Saturday, February 27. All are invited, and those who are coming will confer a favor if they will write to O. L. Ferguson or to J. N. Smith, Spokane, Washington, a few days prior, so that arrangements can be made for meeting them. O. L. Ferguson, secretary.

The conference of the Des Moines, Iowa, District will meet at Runnells, Saturday and Sunday, February 27, 28, 1904. A. A. Reams, secretary.

The conference of Lamoni Stake will be held at Lamoni, Iowa, February 27, 28. Delegates to General Conference are to be selected. Will the ministry and secretaries of branches please send their reports to the undersigned as soon as practicable. D. J. Krahl, secretary.

The semiannual conference of the Eastern Maine District will be held at Indian River, February 20, 21. Missionary in charge expected. E. Wilson.

Nauvoo District conference will convene at Burlington, Iowa, Saturday and Sunday, February 20, 21, at 10.30 a. m. Branch reports should be sent to the secretary ten days earlier. Local Religio organizations will please see that they are represented at 9 a. m., Saturday, February 20, as it is the desire of the district to effect a district Religio organization at that hour. No delegates need be elected, but all members of locals may have voice and vote as it is but the beginning of a "great end." J. W. Peterson, president; M. H. Siegfried, secretary.

#### Convention Notices.

The Kewanee District Sunday-school association will next be held at Kewanee, on Friday, February 5, at 10:30 a. m. Large delegation is desired. Mrs. Ed. Lamb, secretary.

The Sunday-school convention of the Little Sioux District will be held at Logan, Iowa, February 5, at 10 a. m. Anna Stuart, secretary.

The Des Moines District Sunday-school association will hold their next convention at Runnells, Iowa, Friday, February 26, in the Saints' chapel. Elsie E. Russell, secretary.

Convention of the Northeastern Missouri District Sunday-school association will be held at Bevier, Missouri, February 5, at 10 a. m. It is hoped that all will be present, as the election of officers and the choosing of delegates to General Convention will take place. Wm. Chapman, superintendent; Geo. Tryon, secretary.

#### Addresses.

F. J. Ebeling, Sinking Spring, Ohio, formerly of Conneautville, Pennsylvania.

E. A. Goodwin, 627 North Mitchell Street, Cadillac, Michigan.

#### Married.

GAGE.—STAPLES.—On the evening of December 31, 1903, Sr. Edna M. Staples and Mr. Arthur W. Gage, at the home of the bride's aunts, Misses Anna and Idella Staples. Mr. Taylor, classmate of the groom, acted as "best man" and Sr. Ella Staples, the bride's sister, acted as maid. At 8.15 p. m. the couple marched in to the strains of Wagner's wedding march sweetly played by Sr. Naomi Abercrombie, and Elder R. Bullard said the words which bound them together for life. After reception and refreshments, the happy couple took the usual decorated carriage amid a shower of rice. Presents were many and beautiful.

#### Died.

COY.—Edward Henry Coy, son of William H. and Eliza Coy, born December 26, 1890, died at Plain City, January 1. His was a life of promise of true worth. May it find full fruition in the better land.

GLENN.—Little Ruth, the only daughter and child of Richard and Julia Glenn, June 30, 1903, aged 1 year, 4 months, and 15 days. The loss was heavy, almost unbearable. We hope father and mother will make necessary preparations to meet their darling. Funeral by Elder W. C. Marshall.

SMITH.—George Washington Smith was born February 4, 1859, at Canton, Missouri; died December 27, 1903, at Omaha, Nebraska, leaving a loving wife, one daughter, Mrs. Harry Menn, of Canton, and one son, George Earl. Though not a member of the Church he was kind and good to all and was known as one of the "honorable men of the earth." He was in the employ of the Missouri Pacific Railway Company as train dispatcher and was faithful to duty. His greatest regret was in having to leave his family, whom he dearly loved. Funeral service at the home in Omaha in charge of Elder Charles Fry the remains being taken to Canton, Missouri, for interment.

GAY.—Camilla Gay died at Bald Knob, Arkansas, October 17, 1903. She was born March 9, 1883; was a member of the Church and died strong in the faith, requesting that she be administered to as long as she was in her right mind. Funeral sermon by H. O. Smith.

MONTGOMERY.—At her home in Greensburg, Indiana, Sr. America Jane, wife of Henry H. Montgomery, at the midnight hour, November 25, 1903. She was born April 5, 1850, near North Vernon, Indiana. While living in Missouri she became a member of the Church, being baptized by Elder Joseph Ward, and remained faithful to the end, having a firm hope in the better resurrection. Husband, one son, and three daughters mourn. Funeral by Elder W. C. Marshall.

SUPRY.—Near Grand Rapids, Michigan, in the annex to the Soldiers Home, Sr. Lydia Supry, June 23, 1903, aged 72 years, 1 month, and 5 days. She was baptized October 8, 1884, by Elder G. E. Deuel. Funeral sermon was preached in the chapel of the Soldiers' Home by Elder J. A. Cavanagh.

STOUTENBURG.—At Grand Haven, Michigan, December, 1903, Bro. John H. Stoutenburg, of the Grand Rapids Branch, aged 31 years and 8 months. He united with the Church November 27, 1897, baptized by Elder E. K. Evans.

COVERT.—Bro. Daniel Covert died at Dumas, Missouri, and was buried at the Meeks Graveyard at Argyle, Iowa. He was born June 28, 1820; died December 28, 1903. His wife died April 14, 1884. Eight children are left to mourn. For the last twenty years he has lived with his oldest daughter, Mrs. D. Wheatley. Funeral was from the house by Elder F. M. McDonald.

LOWE.—B. F. Lowe died at his home in Pawnee, Missouri, December 31, 1903. He was born in Davis County, Illinois, in 1860; was married to Miss Mattie Halloway in 1898. He was of the Catholic faith. He leaves a wife, two children, two brothers, and a host of relatives and friends who are sadly bereft. Funeral services in charge of Elder Joseph Snively. Interment at the Lone Rock Cemetery.

CHRISTY.—Mary Ann Christy, at Philadelphia, Pennsylvania, December 31, 1903, aged 87 years. Sr. Christy united with the Church in the later years of her life and died in the faith. She was a quiet, modest old lady that everyone loved and respected very much. For over twenty years in her aged and infirm condition she had a comfortable and pleasant home with her children, Bro. and Sr. O. T. Christy. A daughter and two sons survive her. Funeral service January 3, by Elder W. E. LaRue.

To the *Cosmopolitan* for January Herbert S. Stone contributes an illustrated article on "The Oldest Republic in the World." How few citizens of our Republic know its name or a single fact about it. The life in San Marino is by no means strenuous or even active, but the Republic has endured longer than any other in the world, perhaps because of this very fact.

The January number of the *North American Review* contains the first of a series of three articles by the distinguished English critic, Churton Collins, on the "Poetry and Poets of America." Mr. Collins acknowledges frankly that the English people have not done justice to the poetry of America. English critics have always regarded American poetry with the sort of contemptuous indifference with which the Greek critics looked upon the poetry of the Romans. But he contends that the Americans themselves are partly responsible for the English attitude toward their poetry, inasmuch as they have been prone to give prominence to what is essentially mediocre and inferior, sometimes by indiscreet and absurd eulogy, and sometimes by associating it in anthologies and critiques with what is excellent. In this first article, Mr. Collins deals eloquently and sympathetically with the influences that retarded the growth of literature in colonial days. He reviews cursorily the early makers of American verse, and he considers at some length, with discriminating admiration, the genius and work of William Cullen Bryant, whom he characterizes as America's "first poet of classical rank." Of the New England Puritans, the descendants of the Pilgrims, Mr. Collins says: "Thus was produced, partly from what was inherited from their forefathers, and partly from what was the result of the long probation and discipline of those iron times, a race of men the like of which this world has never seen. Indelible is the impression which they have made on all who have contributed, and on all which has been contributed, either in politics or in literature, to the glory of America. We trace their lineaments in every great statesman and in every great soldier who has succeeded them in the Western World, whether from the South or from the North. Their purity, their earnestness, their simplicity, the noble ardor of their love of liberty, their God-fearing spirit and profound sense of man's religious and moral responsibilities, permeate, or if they do not permeate, at least color, almost every characteristic contribution either in verse or prose to American literature. Even where their theology had ceased to appeal, and the light had faded out of Puritan orthodoxy, Puritan ethics and the Puritan temper still prevailed. Franklin, Emerson and Hawthorne were as essentially the offspring of these men as William Bradford and Thomas Hooker were their representatives. When poetry woke, and it was long before it woke, it was their soul which suffused it. Their soul has suffused it ever since."

#### Enjoying Fright.

Occasionally there is a horse who actually enjoys being afraid, says *Country Life in America*. He feels like the schoolboy scampering past a graveyard on a frosty night in autumn. Students of the forest tell us that a fleet animal, such as the deer, likes to be pursued, trusting in his speed and deriving pleasure from its exercise. It is an exhilaration for any animal, man included, to be thrown upon his own resources. The boxer feels it; so does the strong swimmer battling with the breakers and the canoeist threading his way through rapids where a mistake would be fatal. Thus, also, a high-bred horse will often prick up his ears and quicken his gait, half in fear, half in pleasure, when he sees the smoke of a locomotive rising above the trees or hears the roar of an approaching train.

#### Herbert Spencer's Work.

There were also certain defects of method in Spencer's way of working. Much as he prized induction, his inductions were comparatively few, and these few were rapidly made, were brilliant, commanding, suggestive, but not thorough. His formula was imposed on the greater part of the facts with which he dealt; it was not developed from them. Much of his work was outlined in principle before the evidence for the result was in hand. This led to a selection of evidence and consequent inadequacy. We speak of the patient Darwin, but we can hardly speak of the patient Spencer. Darwin's rejection of hypothesis after hypothesis until gradually, from an immense collection of facts, his truth appeared, finds no parallel in the work of Spencer. Huxley was acquainted at first hand with the greater part of the facts on which he built. But Spencer's facts were largely borrowed, and thus carried over into his results any error that lurked in their sources. Such inadequacies were bound to affect his philosophy, and eventually send the student of the philosophy and science of evolution to more thorough investigators.

It is doubtless true, therefore, that the significance of Spencer's work will ultimately be found to reside, not in any great material addition to philosophy or science, but in the fact that he, more than any other man in modern times, made the idea of

evolution current and commonplace; that he sought to break down the barriers between philosophy and science, making both deal with a concretely real world, and holding up to men's minds the ideal of a completely unified world and a completely unified system of knowledge.—From "Herbert Spencer," by Professor Frederick J. E. Woodbridge, in the *American Monthly Review of Reviews* for January.

#### The Vitals of a City.

Of all the thousands who daily walk the streets of New York, looking admiringly at the towering buildings, few know that the vitals of the city are beneath their feet, and that life throbs far below the pavement in the thrust of a hundred thousand piston rods, in churning engines, in the hum of ventilating fans, the buzz of dynamos and the choked roar of the furnaces. And yet, buried fifty feet or more beneath the sidewalk, far below the tidewater of the rivers on either side, bulked in by coffer-dams of steel and rock, are mechanical plants which represent the acme of engineering achievement. A great steamship has no greater proportion of its bulk concealed below the water line than the modern "sky-scraper" has beneath the line of the asphalt.

The foundations of the great fifteen or more story structures of lower New York are sunk beneath the level of the bottom of the East and North Rivers. Nothing but bed-rock is firm enough to support their giant proportions. Then, built around the sunken caissons and within coffer-dams of steel and concrete, are three, four and five stories of the building lower than the street.—*The World's Work*.

#### The Voices of Women.

See the American woman among those of foreign countries and note instantly that though she is gloriously victorious in feature, figure, clothes, even often in complexion, her voice is sadly lacking in modulation, softness, and fineness! Among the more musical voices of her foreign sisters the American woman's is high, penetrating, and often strident.

It is probable that climatic causes have something to do with this harshness of utterance—for our men have bad voices, too—but it is certain that the quality of voice is dependent upon other things than atmosphere, and that if she will, the American woman may do much to remedy this defect.

The first move is to face the fact that our voices are bad, a thing which very few of us think about. Then we must set about training them. There are, of course, many physical rules to follow, which are vastly helpful, and which may be learned from a competent teacher of voice-culture. But let us concern ourselves here chiefly with the mental attitude of the speaker, which means so much.

As Americans we have the pernicious habit of throwing ourselves wholly at people. We endeavor always to keep ourselves at the highest pitch, in order to impress the people with whom we come in contact. This is frequently unconscious, but none the less it is present. We are not satisfied to go our ways quietly, earnestly, attempting to live up to the best that is in us; but we must impress others with our presence, and often we do this only by giving up some of the deeper pleasures and living rather at the surface of things. It seems certain that the quality of our voices is due, partly at least, to this attitude of mind. Our life is pitched high; so are our voices; we live at an unpleasant rate; our voices are unpleasantly harsh and sounding. It would be very beneficial to the American woman if she would endeavor after serene habits of thought. She needs to be more reposeful, more disinterested, to live less tensely, to cultivate a calmer and less militant attitude toward the world. Then, thinking always of her tone, of her expression, she can do much to render her voice mellow, rich, golden, even, as are the voices we hear in our imagination from the beautiful women of the world.—January *Woman's Home Companion*.

South America is but little known to the people of the United States. Common interests should unite the bonds of friendship between those of the North and of the South. The first step toward closer ties is a knowledge of the evolution and building up of the South American states. But aside from this fact, the story of the overthrow of the wonderful Inca Empire by Pizarro and his little band of desperadoes is one of the most thrilling and fabulous tales of adventure in all history. "The Dramatic History of South America," by Cyrus Townsend Brady, in the January *Cosmopolitan*, proves over again the old law that "They that take the sword shall perish by the sword."

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# The Saints' Herald

RSSalyard

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

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 of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

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## Editorial.

### DOCTOR DOWIE, IS HE A PROPHET?

Was not the former Elijah a little mistaken when he thought that he was the only prophet on earth? I think that Elijah of to-day is making the same error, with this exception, that the Bible Elijah was a real prophet while there is room for serious doubt as to J. A. Dowie's claim. If the original Elijah was of the opinion that he was the only prophet on earth at the time he was living, acting for Israel, and withstanding the prophets of Baal, he probably referred in thought to those of his line only. This modern Elijah, Dowie, may do the same thing, and in that he may be correct, for he is certainly a unique character, the only one of his kind.

We give elsewhere an extract from a sermon by Doctor Dowie referring to the latter-day work in rather uncomplimentary terms; but, as his knowledge of the Church is only what he has gathered from what has come to him from the Utah people, we can readily see that he has not been accurately informed. For instance, he states what he can not know when he attributes the authorship of the alleged revelation on plural marriage to Joseph Smith. A prophet knows what he hears and sees within his own lines of observation and experience, the same as other men; and besides this what he receives by revelation. Moses did not arrogate to himself the sole possession of prophetic gifts, for though he was the leader of Israel chosen of God, he was willing men in the camp should prophesy, under the strong desire that "all the Lord's people" might be prophets. If Doctor Dowie is a prophet, there were prophets before him and must be prophets after him; although there has been none like him before him, and will be none like him after him. If he is called away from earth before the completion of his various schemes in Zion City building, he either must himself provide for his successor by his prophetic gift, or another must be sent to carry on his work. Which will it be?

Doctor Dowie has gone from his city beyond Chicago, for a tour of the world, starting from Chicago, January 1, with the intention of returning June 1. In his absence things will be managed by those he leaves in charge. Will they be able to carry the work on as the Doctor himself would? Is the one left to finally determine in case questions arise for settle-

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In discussing the advisability of prayer at the opening of meetings of the convention which framed the Articles of Confederation, in 1787, Franklin said, "In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. . . . And have we now forgotten that powerful Friend, or do we imagine we no longer need its assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid?"—Educational Report.

ment, prepared as the Doctor claims he is, to judge by virtue of the prophetic calling? Doctor Dowie was so intimately identified with every enterprise at Zion City, each being subject so much to his personality that it was and is his, that it will be difficult for others to carry it on as he would.

All these come up for thought. Six months soon pass in a busy man's life. It is not a long period in the life of the world and the things of its care; but many things may and do occur to make or to mar men's designs in even so brief a term. And who may know what may or will take place having a bearing on the career of this man? He made a conspicuous failure in his invasion of New York City, with a retinue of nearly four thousand of his followers, at an expense to the general treasury of some three hundred thousand dollars, with no results accruing. If the movement was dictated by a prophetic power through the "overseer," the prophet was deceived; and the rule given in the old Scriptures was, if the things spoken by the prophet come not to pass, then the prophet hath spoken presumptuously. The injunction following is, "Thou shalt not be afraid of him."

Doctor Dowie confidently predicted the conquest of New York, and doubtless expected that he would gather both converts and wealth. His predictions and expectations both failed. Who was in fault, the spirit of the prophet, or the prophet himself? The leader established himself and his immediate servants in a fashionable and expensive hotel. He had his carriages, one for dry, one for wet weather, carried at the public expense from Chicago to New York, and rode to and from the meeting-room in state. His followers, "the host of Zion City," boarded wherever they could, here and there, the bulk of them caring for themselves in the buildings of Madison Square Garden. Many of them were made sick and more grew discontented and were pleased when the tocsin of retreat was sounded, and the return to the West was an accomplished fact.

Doctor Dowie has done some good. He has some excellent ideas on diet and personal living, and if he had access to the world's money would make it fly in carrying his views into execution; especially if he could continue to receive the royalty of five per cent on the gross amount of collections and donations as his personal perquisite. The only chariot Elijah had, so far as the record goes, was the funereal fiery chariot which bore him to the skies. The Elijah, the Waukegan restorer, is making sure of his rides here, so we can afford to wait the issue. He who has an excess of good things in this life may lack in the life to come. We await the issue which soon or late will prove Doctor Dowie to be, or not to be, a prophet.

---

He did it with all his heart and prospered.—  
2 Chronicles.

#### FRANKLIN'S CREED.

A few days before Benjamin Franklin died he was asked to give his creed, and he thus answered the inquiry as to his religious opinions:

Here is my creed. I believe in one God, the Creator of the universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion, and I regard them as you do in whatever sect I meet with them.

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, as he left them to us, the best the world ever saw, or is likely to see; but I apprehend it has received various corrupting changes, and I have, with most of the present dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and I think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm, however, in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected and more observed; especially as I do not perceive that the Supreme takes it amiss by distinguishing the unbelievers in his government of the world with any peculiar marks of his displeasure.

I shall only add, respecting myself, that, having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness.

I have ever let others enjoy their religious sentiments, without reflecting on them for those that appeared to me unsupportable or even absurd. All sects here, and we have a great variety, have experienced my good will in assisting them with subscriptions for the building their new places of worship; and, as I have never opposed any of their doctrines, I hope to go out of the world in peace with them all.

---

#### QUESTIONS AND ANSWERS.

Peter Arthur Flinn, of Tower, Indiana, asks: Is it against the rules of the Church to baptize persons that belong to secret orders?

No. The Church has made no rule discriminating against secret societies, so far as concerns baptisms.

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#### NEWS FROM THE FIELD.

W. H. Kelley, of the Rocky Mountain Mission, reports thirteen baptisms by the missionaries. Some of the men have been laboring against adverse conditions, but the work done makes a creditable showing after all. Bro. Pender was to hold debate at Clifton, Idaho, January 5 to 7, with a Brighamite elder.

J. M. Stubbart, in charge of Colorado Mission, reports fourteen baptisms for the past quarter and one Sunday-school organized. Prospects are good for a branch organization at Durango, where there are fifteen members, and regular meetings have been kept up for several months by W. B. Farley.

F. A. Smith, of the Iowa Mission, reports two branches in the quarter, at Viola, Iowa, and St.

Charles, Iowa. He says the missionary force in his field has been quite active and the work has been pushed at several new points, and some of the older places have been aroused. A splendid interest has been aroused in the Little Sioux District, and there have been more baptisms there than in any other district in the mission. A debate is expected at Little Sioux, with a representative of the Advents. Bro. C. Scott will represent us. He reports the work in the Dakotas and Minnesota in good shape and progressing nicely. Bro. Fred reports a hearty cooperation upon the part of the missionaries, and on the whole the quarter has been an active one. Some of the local conditions are not so good as they should be, but a better understanding of what is demanded of the local priesthood will better those conditions.

H. O. Smith, of the Southwestern Mission, reports the work done the past quarter not so good as he could wish, but attributes it to the fact that the quarter was at a time of the year unpropitious for missionary work. He writes: "One debate has been held with Collins of the Christian or Campbellite Church, with excellent results. Also one with Nichols, of the same denomination. Other debates are pending, but will not take place until next summer probably." He reports twenty baptisms by the missionaries in the quarter. As is the case in many fields, the minister in charge of the mission heads the list as to numbers of times preached.

I. N. White reports forty-three baptisms in the quarter, and two branches organized, one at Cameron which now has twenty members, and one at Pana, Illinois, of about twenty-four members. He expected to organize a branch at "Old Far West" on the 18th inst. He writes: "The work is lagging some in many of the branches both in the Far West and Spring River districts, because of the lack of energetic workers in the branches." All other districts he reported working nicely.

G. T. Griffiths, Oregon Mission, reports seventeen baptisms for the quarter, two branches and three districts organized. On January 9 he organized a branch at Sagle, Idaho, and prospects are that a branch will soon be organized at Laconner, and one at Rosetta, Idaho. Special conference will be held at Seattle, Washington, January 30 and 31, to organize a district including the branches at Seattle, Tacoma, Castle Rock, Roslyn, and two or three branches in British Columbia, and possibly Laconner, Washington.

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#### EDITORIAL ITEMS.

The holiday number of *Paradise of the Pacific* has reached us and has been carefully inspected. It shows the same care in the choice of material and the same excellence in its presentation that have always characterized this magazine from the land of perennial summer.

It will be pleasant news to those of our readers who have been watching the progress of the great dam across the Nile River in Egypt known as the Assouan Dam, one of the greatest engineering undertakings of modern times, that it is proving to be a great success. The cost of the dam is stated to be twelve million five hundred thousand dollars, and the estimated value in improved Nile land reaches to double this cost, or twenty-five million dollars. This speaks well for the wisdom of the conception of the wonderful enterprise.

---

A statistician, Jack London, estimates that one fifth of the inhabitants of Great Britain "chronically" did not get enough to eat. What he meant by "chronically," we imagine to be that this estimated number of people did not as a rule have the necessary amount of food for daily consumption. One hundred and fifteen thousand people in London alone received aid from the authorities during Christmas week. The *Spectator* newspaper states that "The tide of pauperism is steadily rising."

The *Chicago Tribune* for January 14, 1904, remarks, "England is sicker than it knows. It is suffering from national tuberculosis. Let it look for a remedy before it is too late."

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The following gives a good idea of the increase in immigration from abroad: "Of unusual interest as showing how the population of this country is increased annually by immigration from abroad are the figures just made public by the federal authorities. They show the number of arrivals at this port is at least 75 per cent of the aggregate of the number of new comers. Transatlantic steamships brought to this country by way of New York in the year 1903, 804,235 persons, of whom 67,719 were first cabin passengers, 93,557 second cabin, and 642,959 came in the steerage. The figures the previous year, as compiled by William C. Moore, landing agent, show 714,124 arrivals, of whom 139,848 came in first and second cabins, and 574,276 in the steerage. This means more than 1,000,000 new comers added to the population during the year just ended, for if the rates of other years were kept up 200,000 persons made their first appearance in other cities. The figures showing the countries from which various foreigners came during the last six months have not yet been prepared. The report shows that during the first six months of 1903 immigrants coming from Italy (including Sicily and Sardinia) numbered 152,777, Austria-Hungary contributed 132,736, Russia and Finland 78,904, Sweden 26,150, Germany 23,646, Ireland 21,012, Norway 16,435, England 16,201, and all Europe a total of 511,416. From all Asia 13,670 came, and from other parts of the world about 8,000. —*Chicago Tribune.*

Negotiations for discussion between Bro. Heman C. Smith, for the Reorganized Church, and Elder W. B. F. Treat, of Indianapolis, Indiana, for the Christian or Disciple Church, have been brought abruptly to an end. The last letter of Bro. Smith to Reverend Treat, dated January 7, was returned on the 13th with the following indorsement on the back of the last sheet:

"Reverend Smith: The Reverend Treat was stricken while in the south part of the State, last Saturday, dying Tuesday, the 6th [5th, Ed.] His burial occurred Thursday.

Respectfully,

"L. F. TREAT."

This letter of Bro. Smith's was sent in an envelope bearing Indianapolis postmark, "January 11, 10 p. m. 1904."

This will have this effect: If discussion is desired by the Church which Reverend Treat represented, it will devolve on them to renew negotiations and provide some other man to represent them.

We regret the death of Reverend Treat, and offer our sympathy to his family in their loss.

Harper & Brothers, the New York publishers, have issued one hundred and ten editions of General Lew Wallace's book, "Ben Hur."

There is news from Ophir, Kentucky, to Bishop Kelley that Bro. J. W. Metcalf had baptized five at that place, a Mr. N. M. Cantrill, and wife, and three others. A number beside these will obey soon. Bro. Metcalf ordained Bro. Cantrill an elder, which secures a representative man to look after the work at that point. Bro. Metcalf is quite confident that Bro. Cantrill will be able to defend the faith and will be aided by the Spirit to do so.

When one thinks of Turkey he usually thinks also of the barbarism so often displayed in recent years by its inhabitants. We usually hear of them slaughtering Armenians or Greeks. Their social life, too, one generally associates with polygamy. Recently there has appeared a book, "Turkish Life in Town and Country," in which the "unspeakable Turk," according to Miss Garnett, the author, seems a little more human than we are wont to believe. In reviewing this work Miss Jeannette L. Gilder has this to say of social life in that country:

"It is surprising to find that though a Mohammedan is legally entitled to marry four wives and be the owner of as many female slaves as he can afford to keep, a Turkish household is by no means, as is generally believed, composed of a large number of women all of whom stand in wifely relations to their lord and master. As a matter of fact, at the present day, Miss Garnett tells us, among the Turks of the

laboring class one wife is the rule, and among those of the wealthier classes more than one is the rare exception; for, besides social opinion and other considerations which make a plurality of wives undesirable, there is also the grave question of expense. A second wife means an extra suite of apartments, an extra slave or train of slaves, according to her rank, and many other expenses that outweigh the ambition for a large outfit of wives. Two wives, according to Miss Garnett, seem to be the extreme limit nowadays, and only once during her long residence in different parts of the country had she the opportunity of visiting a harem containing more than one. Divorce is easy in Turkey, but its consequences are hard; that is, they are considered hard by the Turk, for if he divorce his wife he is obliged to pay her the sum stipulated in the settlement, and also incur the odium attaching to such a course of action. For this reason he hesitates; also because the prophet says 'The curse of Allah rests on him who capriciously repudiates his wife.'"

On the evening of January 16 Professor T. H. Macbride, of the State University of Iowa, delivered a lecture in Lamoni which is calculated to do much good. His subject was "The City Beautiful," and the lecture was profusely illustrated by stereopticon views. The lecture had a definite object; it was not calculated merely to entertain. The lecturer proved himself a man with an idea,—an idea which he has followed for years; and his work is telling. It may be long till he shall see his labors bearing fruit as plentifully as he would like; but the seeds are sown, and though the fruitage may be slow in coming, come it surely will.

We are glad to say that while we can not present our readers with the lecture presented by Professor Macbride to his Lamoni audience, we have an article by him which we will publish next week, which contains the *idea*, and which can not but prove interesting and instructive to our readers. Mr. Macbride's work in behalf of Iowa parks will ultimately prove of untold value to the State. We were glad to have him with us, and trust Lamoni citizens were benefited by his labors.

Patriarch A. H. Smith and his secretary are once more in Lamoni, after making a visit to Central Illinois. Both appear to be in good health.

Our business manager and his wife on Thursday last celebrated their "tin wedding." Friends and relatives gathered at his home; at the noon hour the relatives, and in the evening the choir. The many pieces of tinware given them bespeak somewhat the esteem in which they are held.

## Original Articles.

## NOTES OF THE BISHOPRIC.

The reports to the Bishop's office from the counselors, bishops, and Bishop's agents, for 1904, have been forwarded the most promptly and are found to be in better shape than any former year.

Of the seventy-six districts and missions of the Church, reports from sixty-seven are already in hand, and of the number not yet arrived are the far away districts of Australia and the Society Islands. Three hundred and eleven elders' reports have thus far been received. An alphabetical list of all having reports in will appear in the HERALD soon. Please keep watch and see if your name is recorded there.

There has been received to date to complete repairs on the Kirtland Temple, offerings amounting to five hundred and seventy dollars and eighty-one cents. This is about half enough for the work of the needed repairs. It shows how well the Saints have been interested in the matter of repairs, however, for but little has been said or done touching this fund. The fund should be completed at once, as the inside work of the repairs upon the Temple should be made prior to April first next. Offerings for this purpose should be made direct to this office or to any Bishop's agent, who will report the offerings at once.

Do not be slack in your offerings for Kirtland Temple repairs.

Receipts to January 1, 1904, Graceland College debt account, since April 1, 1903, amount to \$5,062.40. Of this amount \$3,455.46 are the collections of Bro. Joseph Luff, the balance on subscription lists sent direct to the Bishop's office and through agents. On November 9 last, the amount of twenty-five thousand dollars having been reached, according to the terms of the subscriptions taken beginning in April, 1900, due call was made for payment of the balance of the unpaid subscription. We are thankful for the ready manner in which so many have fulfilled their obligations in meeting these. But we are informed by Bro. Luff that another misunderstanding has obtained by calling for the subscriptions, which is, *that no more is needed to pay the debt.* If all this had been paid within the first six months of the call this would have been true. But how is it, brethren, when you pay your debts; does not the obligation exist until all is paid, including the interest? By a moment's thought you will see then that to discharge the duty we must raise the balance.

It is not good financiering nor just that we should throw away subscriptions already taken at time and expense of the Bishopric and take other subscriptions at further expense to pay the debt. The only proper thing is to collect subscriptions had and obtain further to meet the balance. Let it be fully understood then, first, that all old subscriptions are due and payable; second, that sufficient subscriptions must be taken yet to clear the debt. Can any one object to this? Please let us hear from you all, and give to Bro. Joseph Luff a faithful hearing of the matter; it is necessary that all help to perform this work.

E. L. KELLEY, Presiding Bishop,

LAMONI, Iowa, January 18, 1904.

## THE ELEVENTH HOUR DISPENSATION.

SERMON BY R. C. EVANS, IN LEEDS, ENGLAND, SUNDAY,  
AUGUST 2, 1903.

Reported by Joseph D. Howell.

Permit me to draw your attention to the fourteenth chapter of Zechariah and a part of the seventh verse, where you will read these words: "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

Notwithstanding the wondrous responsibility that rests upon me this morning as an ambassador for Christ, I feel pleased that I have the opportunity of addressing you in defense of the truth that makes men free. Like one of other days I feel to say, "Necessity is laid upon me; woe is me if I preach not the gospel."

One of the most pleasing thoughts that pervades my mind is, that God is an unchangeable being. In the darkest hour of human experience, when we are compelled to walk the thorn-clad path of duty, there is this thought inspiring and begetting within us hope, brightening and cheering us as we pass along the line of life, that notwithstanding we may be the victims of misplaced confidence; notwithstanding we may be estranged from those who formerly looked with kindness and tenderness upon us; notwithstanding we may be surrounded by vacillating, fickle-minded, changing humanity, this thought, I remark, impels us on—"I am the Lord; I change not." (Malachi 3:6.) Take away the hope that finds birth in the unchangeability of God, and every fond aspiration and anticipation that has gladdened our souls withers as the fragile flower battered by the wintry breezes.

This sentiment of the unchangeability of God runs through the entire record called the Bible. The New Testament introduces him to us as the Old Testament left him with us—Jesus Christ the same yesterday, and to-day, and for ever. (Hebrews 13:8.) We are strengthened by the statement of the unchangeability of God in that that is written: "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it."—Ecclesiastes 3:14. If this be true—and Christians who believe in God and properly understand him know it is true—then we are brought to this conclusion: that whatsoever God required in the past, that he still requires of humanity. If we can find out what pleased God in the dead years of the silent past we have discovered what will please him now. If we learn what was required of his children in the dear dead years of the long ago, we have found for a certainty that which he requires of his children now.

This text of scripture, "It shall come to pass, that at evening time in shall be light," indicates to us that there is one great day of God's probation for men, Jesus while here spoke of his time, and denominated it

the dinner-time. We are told further on in the New Testament scripture that there will be a period at the closing of the day called the supper-time. Jesus speaking of that day calls it a day of twelve hours. "Are there not twelve hours in the day?" "Work while the day lasts."

In the chapter that I read for your hearing—the twentieth chapter of Matthew—we are told that the kingdom of heaven is like unto a man who is an householder who went out very early in the morning to hire laborers into his vineyard. The kingdom of heaven, then, has something to do with this great day referred to here, and you will notice that this chapter agrees with what Jesus said, that the day has twelve hours. I know there are a great many people who interpret this chapter in a different manner to which we understand it, and it is but fair that both sides should be heard; therefore I will briefly give you its popular interpretation. We are told that the "very early in the morning" has reference to the conversion of children; that the "third hour" refers to the conversion of those of more mature years; the "sixth hour" refers to the conversion of those in middle life; the "ninth hour" refers to the conversion of men in the aged time of life, and the "eleventh hour" has special reference to the conversion of men on their death-bed or upon the gallows. I find some difficulty in believing that, because it contradicts all scripture that has gone before and that follows after. I know that in opposing this interpretation I am perhaps attacking a cherished ideal, but I am reminded that the gardener has not only the duty of sowing the seed to perform in order to produce a crop, but he must look after the weeds, and so the Lord has said, "Every plant that my heavenly Father hath not planted shall be rooted up," and it is my business not only to sow the seed, but to uproot the weeds of priestcraft, superstition, and idolatry.

If it be true that the popular interpretation is the correct sense of this parable, then the gospel is not "the power of God unto salvation," because the man with the black cap upon his brow, and with his hands pinioned behind him, and with his feet strapped together, and with a rope around his neck, can not obey the gospel as taught in the New Testament.

Again, this precludes the possibility of the formation of the Christian character. The Bible from one lid to the other teaches what Paul expresses in the sixth chapter of Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." It is a Bible teaching—perhaps the most prominent of them all—that man is to be rewarded according to the deeds done in the body; therefore, for these and many other reasons that might be cited, had we the time, we can not believe that when a man, stained and scarred with criminality from his youth, deals the last blow to his victim, and he ascends the gallows to pay the penalty

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for his crime, we can not believe that when he meets the great God before the tribunal bar of justice, he will not be rewarded according to the deeds done in the body. How, without the development of the Christian character, and without having embraced the gospel privileges under which he may be brought unto Christ, by which the atoning blood of the Master can be made efficacious to him,—how, I ask, can that man be saved in the celestial glory? This doctrine that teaches that a man stained and scarred with crime can be pardoned and prepared for celestial glory after he ascends the gallows, is equal to offering a premium on crime, and is hurtful to the morals of our country. There is scarcely a criminal that pays the last debt upon the gallows, but what is informed that he may be saved by merely believing and confessing that Jesus is the Christ. If this doctrine be true, then the Devil is saved without a doubt, for he believes that Jesus is the Christ, and not only believes it, but he has so testified before throngs of people: "I know who thou art, thou Jesus of Nazareth, Son of the Most High." No man can give a grander profession of faith in the divinity of Jesus Christ than that, and this statement is repeated eleven times in the New Testament by devils. Devils not only believe that Jesus is the Christ, but at times they have prayed to him, and their prayers have been answered. You may think that this is rather far-fetched. I draw your attention to the time when Jesus was met by two possessed of the Devil. The devils recognizing the superiority of Jesus Christ, he suffered them not to speak because they knew him. At another time, knowing him, they prayed, "Jesus, thou Son of God . . . if thou cast us out, permit us to enter into the swine," and the prayer was answered. They were cast out from the human body, and entered into the swine. Now they not only believed in Jesus, not only confessed that he was the Christ, not only prayed and had their prayers answered, but they have acknowledged the gospel to be the power of God unto salvation, and have acknowledged the priesthood and the right and authority to preach it as given to men. In proof of this I cite you to the experience of Paul as reported in the Acts of the Apostles, when the damsel possessed of the evil spirit met Paul and the Devil said to the people, "These men are the servants of the most high God." Was not that an acknowledgment of their priesthood and right to represent God? But he did not stop there. "These men are the servants of the most high God, which show unto us the way of salvation." Is not that an acknowledgment that the gospel is the power of God unto salvation? (See Matthew 4:1-11; 8:28-32; Mark 1:23, 24; 3:11, 12; Acts 19:13-17; 16:16-19; James 2:19.) Here we have devils believing, confessing, and praying, having their prayers answered, and confessing the gospel to be the divine plan for the amelioration

of the condition of men, and an acknowledgment of the priesthood and their knowledge that Jesus was the Son of God. And so James, backing up all this experience as recorded in the gospel, says: "Thou believest that there is one God; thou doest well; the devils also believe and tremble, but wilt thou know, O vain man, that faith without works is dead . . . for as the body without the Spirit is dead, so faith without works is dead."

If all this be true, where is there any ground for the doctrine of this eleventh-hour salvation being a genuine fact as interpreted by the critics of this generation? Just think of it! The authorities of our land according to its law apprehends a murderer, and it finds him guilty of the awful crime of taking human life. The verdict rendered shows that he is unfit for the association of men and women in this country, and when he is prepared to go to the next, the parson approaches, and tries to make people believe that because this man has done one of several things that the Devil has already done—that is, professing belief in Jesus Christ—that therefore in a moment he will change that black cap for a golden crown; that he will step from that gallows into the effulgent glory of God, and that his spirit from that dark hole into which it is hurled, will go marching into the celestial life with the people of God. Think of it! Not fit to dwell upon the earth—prepared for heaven! Not fit to associate with humanity—now gone to be the companion of angels! He leaves the earth with his hands tied behind his back, the rope around his neck, and a gurgling noise in this throat as he struggles for just another breath; but in a moment those manacled hands are untied to play upon a harp with a thousand strings,—a new and a freed man singing the songs of Moses and the Lamb! No wonder we have such little faith on the earth, and that infidelity of every shape stalks through the land!

From these and many other considerations which could be cited, I can not believe that the interpretation as given by the critics of this parable is correct, and I must therefore give you what I believe to be the correct interpretation. We have cited a few passages of scripture this morning to prove the unchangeability of God. If he is unchangeable then he must have made unchangeable the plan by which he has designed to save humanity, and that plan has not changed since the time it went into operation to redeem Adam, nor will it change until the last soul that is redeemed is brought back into the presence of its God, and the last enemy, which is death, is destroyed. I am met on the threshold of this statement with the argument that humanity is changing in its likes and dislikes. And so one of your London preachers (I got into trouble the other day for not giving his name, and now perhaps I shall get into trouble for giving it. I refer to the late Charles Spurgeon) said there is a constant change of fashion

in the hats and clothes which men wear, and in the machinery which they invent which tends to improvement, such as is witnessed in the change from the crude Howe to the present finished sewing-machine of Wheeler and Wilson. He says that time has made some wonderful improvements, and that what is true of other things, is equally true with regard to religion. God is not going to be behind man, but he will always inspire his servants to be equal to the occasion, and so adapt matters to the improved intellectuality of humanity. These are not the actual words, but the idea is conveyed. We admit that perfection was not attained when men first invented machinery and other things, but time and experience have enabled them to improve and improve, and the improvements are still going on; but will you tell me that that is the way with our heavenly Father? That he started in the twilight of the past when he did not know much, and that by experience the Divinity has developed intellectually? Will you tell me that Divinity has improved by reason of the experience that religious thought brought in upon him? That would move God out of the universe. Again, if he has changed, then the change has made him either better or worse. Which is it? If better, then he is better now than he used to be; and that proves that at one time he was not so good as he is now. Does not that move God out of the universe?

Well, suppose you admit that he was always as good as he is now, but that he has found out by experience that the methods he adopted in the dark past were not just the thing and that he has improved upon them—that would move him out of the universe, for it would prove development intellectually. Would you take that position? "I am the Lord; I change not." God knew the necessities of man in the beginning; he knew just what it would take to save him, and he adopted the divine system called the gospel for the purpose from the time of Adam, and man will never know any other plan that will be efficacious.

I know that our belief that Jesus was known away back there in those old days is opposed and ridiculed, but do you not know that we are supported in this doctrine, not by the Bible alone, but by the best historians of other centuries? Now, lest I forget this, I am going to read some history from Irenæus in support of this position, and you will see why I do it as I pass on:

The scripture is full of the Son of God's appearing, sometimes to talk and eat with Abraham, at other times to instruct Noah about the measures of the ark, at another time to seek Adam, at another time to bring down judgment upon Sodom, then again to direct Jacob in the way, and again to converse with Moses out of the bush.

Our Christ conversed with Moses out of the bush in the appearance of fire.—Justin Martyr.

Tertullian says:

It was the Son who judged man from the beginning; destroying that lofty tower and confounding their language, punishing

the whole world with flood of waters and raining fire and brimstone upon Sodom, for he always descended to hold converse with man from Adam even to the patriarchs and prophets, in visions and dreams always preparing his way from the beginning.—Watson's Theological Institute, vol. 1, pp. 563-565.

So the Latter Day Saints are not far astray when they claim that from the beginning God's plan for man's redemption has been the same. Jesus Christ is the redeemer of all men, and further, it is expressly declared that there is no other name to be known of men through which salvation may be obtained but by Jesus. (Acts 4:12.) If Adam could be saved without Jesus, so can we; but the record declares that he was "The lamb slain from before the foundation of the world." And so we now come to this parable and will try to give you the interpretation of it.

"The kingdom of heaven is likened unto an householder who went out very early in the morning to hire laborers to work in his vineyard." Here is the church of God—the kingdom of God—and the vineyard is the great mission field, and the laborers are those that work therein. He went out early in the morning. Mark, he did not say the first hour, but "early in the morning." Adam could not have salvation until he fell. Had he kept the law that was given to govern and control him he would have remained in the condition in which God had placed him; but having sinned he needed a savior. Having refused to comply with the law, he became guilty under the law, and there came the need for his salvation, and so the great plan of human redemption through Jesus Christ was presented to him very early in the morning of the world's great day of probation.

We pass on from Adam's time, and we find that people became very, very wicked, and in process of time their wickedness was so great that the cup of their iniquity being full, the Lord destroyed the world by a flood.

There came another dispensation in Abraham.

Some have thought that the third hour opened with Noah; but Noah, I believe, was the closing scene of the first dispensation of all that was left that was good. Angels had appeared to Adam, and now God sends his angels who present the great gospel plan to Abraham in the third hour of the world's great day.

It is not necessary for me to make a long argument here that Abraham obeyed the gospel. The Bible says he is "the father of the faithful;" that "he believed God" "that unto Abraham was the gospel preached." You will find this recorded in Paul's letter to the Galatians, third chapter. Perhaps some of you would make out that it was not the gospel of Jesus Christ that Abraham obeyed, that he did not know anything about Christ; but Jesus is my witness on this point, for he said, "Your father Abraham rejoiced to see my day, and before Abraham was I am." "If ye were the children of Abraham you would do the works of Abraham." Abraham and the prophets are to be in the kingdom of God. (Luke

13:28.) They must be born again,—obey the gospel, for Jesus said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. Think of this. That is what he taught as he went about through the villages preaching the gospel of the kingdom which demanded that the people who obeyed it should do the works which Abraham did, to whom, the Bible says, the gospel was preached. I pass by the third hour.

You will remember that after Abraham came Isaac and then Jacob, and that Jacob was the father of twelve sons. You will remember the history of one of them, Joseph, and how subsequently Israel was placed under the shackles of Egyptian bondage, and how that after years had rolled by, God remembered his covenant with Abraham, and how the "sixth hour" of the world's great day was ushered in by the angel's visit to Moses in the burning bush. It is plainly stated that Moses preached unto Israel the commandments and covenants and ordinances of God. Furthermore he said they all drank of that spiritual Rock, which Rock was Christ, and Moses knew Christ so well that he preferred to follow him rather than to enjoy the pleasures of Egypt and become practically the heir apparent to the throne. All Israel became stiffnecked, rebellious, and would not obey the gospel conditions; then God added what is denominated "The Law of Moses," which was merely a schoolmaster to bring them to Christ.

It was a kind of kindergarten school, which is an institution to which we send our smaller children in Canada and the United States (and I suppose you do the same here), where the little ones are taught to make paper and wooden affairs long before they are able to learn the alphabet.

Thus, then, was it intended that the Hebrews should gradually be taught the divine mind by the type and shadows of the law until by and by they would be prepared to receive the gospel. The law of Moses was never intended to save them, but the Bible says "it was the law of sin and the law of death" and comers thereto could not be made perfect, and above all things it was added because of transgression, and was only to continue until the coming of the promised seed. You may say, "Here is an instance where God's mind changed when the law of Moses was done away with." No, it did not change; the law of Moses was done away with when it had completed its purpose. After this great apostasy we follow them down for many, many years when they were bound by priestcraft, superstition, and idolatry, but in the ninth hour of the world's great day angels again made their appearance, visited Zacharias and Elizabeth, and John the Baptist came. Angels appeared to Mary and to Joseph, and Jesus came. Angels appeared to Jesus, and the gospel again was presented for the consideration of the world. Jesus preached the beautiful plan of salvation and inspired



by the Holy Ghost, the apostles went forth teaching all things that he had commanded them. But there came a time, as Jesus had foretold in the days of John the Baptist, when the kingdom of heaven suffered violence and the violent took it by force, (Matthew 11: 12,) it began to suffer from its very inception in the days when John the Baptist came preaching in the wilderness, and it continued to suffer during Paul's time, when it had reached a fearful condition of apostasy; and Paul, writing to the Thessalonians, said, "The mystery of iniquity doth already work." And so we see every moment of time the picture became darker and darker until John, taking up the remnants of it, says, "The time came when they were drunken with the blood of the saints," and, as Daniel had prophesied, they were destroying the mighty and holy people.

Dark and hopeless were those days of apostasy, and yet we have one branch of Christianity telling us that there never has been a complete apostasy. An archbishop some years ago stated in reference to the remark made by Jesus, as recorded in Matthew 16, "Upon this rock I will build my church and the gates of hell shall not prevail against it," and from that he argued that if there was an apostasy, Jesus Christ was a false prophet.

Let us examine that for a moment as I can only give the matter a brief examination. I will first open the door and you can peep in and examine the apartment at your leisure. Jesus Christ had something to do with hell as well as the earth, and the record says that God is going to give him the heathen for his inheritance. What will he do with the millions that have not heard of Jesus in this probation? I will give you some quotations from the Old Testament which you will have to hunt up for yourselves as it is nearly time to close: Isaiah 14:12-18; 24:21-23; 42:6, 7; 49:8, 9; 61:1; Ezekiel 26:36, 37, and the ninth and twelfth chapters of Zechariah,—where we learn that many of the dead nations that have gone down to the pit will be kept there as prisoners of hope. Prisoners of hope! Hope? I never thought that there was any hope when you got to hell. Well, that is what it says, that they are "prisoners of hope," and Ezekiel says they are to be visited after many days. Visited by whom? Zechariah says they are to be visited by one who should shed his blood to seal the covenant, and coming down to the New Testament we are told in the tenth chapter of Hebrews that Jesus Christ was the one who shed his blood to seal the covenant. Then the prisoners of hope were visited by no less a personage than the immaculate Son of God. The New Testament says that he that ascended is the same Jesus that descended, that he might fulfill all things. That is found in the fourth chapter of Ephesians.

Now we come to Peter. He tells us in the third chapter of his first epistle that Christ once suffered

for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit by which he went and preached unto the spirits in prison of those who were disobedient in the old days of Noah. Why did he go and preach to them? To tell them that there was no hope for them? Did he go there and tantalize them and say like the old woman, "I told you so"? No, he did not go there to tantalize them, but he went there to present them with the everlasting truth—the great fountain of all truth—that Jesus was the Christ. Now that truth had to be presented in hell and the very next chapter says that he is to be the judge of the quick and the dead, that for this cause was the gospel preached to them that are dead, that they may be judged according to men in the flesh, but live according to God in the Spirit. The Devil did not want that truth presented to them, but the Psalmist knew Jesus would conquer and so we read in the twenty-fourth Psalm: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." Here is the fulfillment of the promise that the gates of hell should not prevail against the great truth that Jesus was the Christ and that truth had to be announced in hell that they might live according to God in the spirit and be judged according to men in the flesh.

The Archbishop was mistaken—Jesus did not refer to the apostasy of the church on the earth, but referred to the great fact of the gospel being preached to the spirits in hell.

I pass that by and go to the Christian world. If there has been no apostasy why, I ask, have we got a protestant church? The very fact that we have a protestant religion is proof that there has been an apostasy. Wycliffe (the modern star of the reformation, who gave us our first English Bible), Luther and Calvin, Knox, Wesley, Latimer, and Redley, and all the rest of the reformers, are all considered heterodox by Catholics, and that is true if there has been no apostasy. If, however, there has been an apostasy, these men did right in their efforts to reform and God blessed them in their work, but, mark you, these very men never professed to restore the everlasting gospel, for the eleventh hour had not yet dawned.

The Church of England Homily, appointed to be read in the land in the reign of Queen Elizabeth, reads as follows: "Laity and clergy, learned and unlearned, all ages, sexes, and degrees of men, women, and children of the whole Christendom have been at once buried in the most abominable idolatry and that for the space of eight hundred years and more."

If that is only half true it shows that the whole of Christendom was steeped in abominable idolatry for

four hundred years and if it is only a quarter true it shows the same condition for over two hundred years, so that the whole Protestant world bears witness to the fact that there has been an apostasy. And now comes the time for the eleventh hour—the last dispensation—when the gospel should again be preached in all the world. Jesus Christ is my first witness as to this eleventh hour. He says, after viewing the apostasy in the dark days through that splendid gift of prophecy that awakens hope within our hearts, “This gospel shall be preached in all the world for a witness, and then shall the end come.”

Mark you that just before the end of the day, in the eleventh hour, this gospel of the kingdom is again to be preached in all the world for a witness. That is a prophetic statement made by the stainless One himself, and then John, taking up the story, says in the fourteenth chapter of Revelation, “I saw another angel.” Another angel? Yes, “another angel . . . having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,”—the same angel message of peace, light, hope, and salvation that came to Abraham and to Moses. The same old gospel, mark you, the only one that God had anything to do with, the only one that bears the stamp of divinity upon it; the only one that Christ ever indorsed; and John says it is to be preached to every nation, and kindred, and tongue, and people.

To prove that the statements made in the twenty-fourth chapter of Matthew and in the fourteenth chapter of Revelation refer to the same epoch in the world's history, I cite you to the words “and then shall the end come.” The hour—the last hour—is now upon us, and did this angel come? I ask, did the angel appear to Wycliffe, to Luther, to Calvin, to Knox, to Wesley, or any of the reformers? They never even claimed it. What, then, did they claim? I am going to show you, friends, that these very men looked forward to the time when this gospel would be restored again in its ancient form. I am going to be careful and read actual writings, so that if you are good Methodists or good Baptists or good Disciples and you believe the statements of the founders of your churches, Alexander Campbell, John Wesley, and Roger Williams, then you will believe that the gospel *is* to be restored in the eleventh hour, prior to the coming of Jesus, as in the New Testament days, and that they looked forward for its restoration.

Here is what Alexander Campbell says in his *History of the Disciples*, page 36: “The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world.”

John Wesley in his *Seventy-first Sermon*, volume 2, says: “The day is coming . . . the time is at hand when he will fulfill his glorious promise and will arise to maintain his own cause and set up his kingdom.”

Here he says that the day is coming, and that the time is at hand when God will perform his great work and set up his kingdom. The very hymn of Charles Wesley stands by the statement of his brother John:

“Previous to that dreadful day  
Which shall thy foes consume,  
Jesus Christ prepare thy way,  
Let the last prophet come.”

He knew that a prophet had to come; he knew that as John the Baptist prepared the way for his divine Master, so it would be in the days of the second coming of the Son of man—another prophet would arise to prepare the way by preaching the gospel.

Jesus once inquired, “When the Son of Man cometh shall he find faith on the earth?” There had to be a people to receive him when he came, and in order that that people might be prepared for the time of his coming an angel was to be sent with the message to point men to Christ through his chosen prophet.

One more:

“Almighty God of love,  
Set up the attracting sign,—”

Yes, there was to be an attracting sign. What was it? What was to be the greatest sign of the second coming of Jesus Christ, and that this gospel of the kingdom was to be again preached unto all the world before the end should come? It was that God would again raise up a prophet to warn the people:

“Almighty God of love,  
Set up the attracting sign,  
And summon whom thou dost approve  
For messengers divine.”

He knew that in the former days Jesus had said to his disciples, “I have chosen you,” and he knew that in the last days Christ would do the same thing and would pass by men who made their ministry a profession. They were to be chosen, and so he says:

“And summon whom thou dost approve  
For messengers divine.  
From favored Abraham's seed  
The new apostles choose.”

He knew that if the everlasting gospel was to be set up there would have to be new apostles to preach

“The soul reviving news.”

I can not dwell so long on Wesley, so we go to the founder of the Baptist Church:

In the poor small span of my life I desired to have been a diligent and constant observer, and have been myself in many ways engaged in city, in country, in court, in schools and universities, in churches in old and New England, and yet can not in the holy presence of God bring in the results of a satisfactory discovery, that neither the begetting ministry of apostles or messengers to the nations, or the feeding or nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant. These imperfections in the church in its revived condition could be removed by a new apostolic ministry alone.—*Hireling Ministry*, by Roger Williams.

If any member of the Baptist Church desires more proof that Mr. Williams believed in a complete apostasy, and that he looked for a restoration, I submit the following:

"He (Roger Williams) conceived that the apostasy of anti-christ hath so far corrupted all, that there can be no recovery out of that apostasy till Christ should send forth new apostles to plant churches anew."—Struggles and Triumphs of Religious Liberty, p. 239, and Knowles' History, p. 172.

Luther perceived that the ancient and primitive church of the apostles must on the one hand be restored in opposition to the papacy by which it had been so long oppressed.—D'Aubigne's History of Reformation, vol. 3, p. 80.

Now we are told that the followers of Alexander Campbell do not believe in present day revelation. Yet Campbell makes this statement:

The practical result of all creeds, reformations, improvements, and expectations and longings of society warrant the conclusion that some new revelation, or some new development of the revelations of God must be made before the hopes and expectations of all true Christians can be realized, or Christianity can not save and reform the nations of this world. We want this old gospel back and sustained by the ancient order of things.—Alexander Campbell, Christian System, p. 234.

I have shown that we have reached the eleventh hour and that the greatest modern reformers have looked forward to the time when God would send again inspired men of his own choice in the persons of apostles, prophets, and inspired teachers; that the church was to be reorganized and that "the expectations and longings of society warrant the conclusion that some new revelation . . . must be made before the hopes and expectations of all true Christians can be realized." We believe that that time has come and that God in his infinite mercy has restored the everlasting gospel by angel hands when he appeared to Joseph Smith, the prophet, in the year 1820, and afterwards time and again, by angel hands, until under the instruction of this mighty messenger of divinity, the church was organized with apostles, prophets, and teachers, and is now going forth among the nations preaching, as Jesus said they would, this gospel of the kingdom as a witness before the end comes. We are nearing the end. We are in the twilight of the great day, in the gloom of dissatisfaction, but presently in this groping in the darkness of idolatry and supposition, the promise of my text is beginning to be fulfilled: "It shall come to pass that at evening time it shall be light." Oh, may God help us to see the light and walk in its effulgence is my earnest prayer.



Man is, in truth, a bundle of habits. Every virtue and every vice, every modification of word, thought, and deed, can and does become a habit; nor is there a quality or function of the body or mind, that is not influenced by this great law of human nature.—Paley.

#### THE PERSONALITY AND DIVINITY OF THE HOLY GHOST.

I have recently, in consequence of a closer and more prolonged scrutiny of the Holy Scriptures, been simply overwhelmed at the very unexpected strength of my position that the Holy Ghost is a distinct spirit entity, or personage, rather than simply an influence or emanation from the Father and the Son. Passage upon passage and text upon text are arrayed in a powerful and unbroken phalanx, proving not only that the Holy Ghost (Ruach Jehovah) is a real and distinct personage or spirit tabernacle, but that he is invested with precisely those attributes of deity which are predicated both of God the Father, and of the Son of God, even our Lord Jesus Christ.

Firstly, however, to clear the ground somewhat, so to speak and to avoid any possible future misunderstanding upon this point, let me say that I fully believe that there is a spirit or afflatus, signified by the Greek substantive *pneuma*, i. e., wind or "spirit," which is "shed forth," "poured forth," or "breathed" by either or all of the sacred personages composing or comprising the Godhead as in Isaiah 44:3; Joel 2:28, 29; Ezekiel 39:29; Zechariah 12:10, 11; Ephesians 4:8; Acts 2:3, 17; 11:15-17; 10:44-47; 2:33; John 3:5, 8; Mark 1:8-10; John 20:22, and in many other portions of Holy Writ.

I am even willing to concede that this sacred spirit (*pneuma* or afflatus) is diffused not only by the Father and the Son, but is also the invariable accompaniment surrounding the presence of Heaven's angels, archangels, or, indeed, any angelic messenger sent from the presence-throne or presence-chamber of the King of kings or the Eternal One, to the mortal inhabitants of this sin-blighted earth. I need go no farther to demonstrate this point than to recite the grand and soul-stirring language of Joseph Smith and of Oliver Cowdery when John the Baptist appeared and said unto them, "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which bears the keys of the ministration of angels," etc. Every HERALD reader is surely well conversant with their heart-stirring words when filled with that heavenly afflatus which accompanied and pervaded the person of this angelic messenger; and they said, "Who would not bow the knee in humble reverence and worship at such a time?" or language to the same effect and purpose. Similarly when the angelic ministrant appeared to David Whitmer and said to him, "Blessed is the Lord, and he that keepeth his commandments." Similarly, also, but in a much more marked degree, when the angel appeared to Daniel, and the Spirit of God pervading his being was so powerful that Daniel, it is said, "fell at his feet as one dead," till he was miraculously revived by a live coal from off the heavenly altar. (Daniel 10:8-12. See also Isaiah 6:5-7; Revelation 19:10; 22:8.)

I might adduce, also, the case of Zackarias minis-

tering before Jehovah, when the angel, or rather archangel, Gabriel, appeared to him, announcing the approaching miraculous birth of a son to him and to his age-stricken partner in life, Elizabeth. (Luke 1: 5-12, 18-20, 22. See also Judges 6: 22 and 13: 22; also Luke 2: 9.) All this I fully and cheerfully concede, in the numerous similar passages of scripture relating and referring to the Spirit or *pneuma*. But when the contention is made that because there is a Spirit of God spoken of repeatedly in the Bible as being "shed forth," "poured out," etc., etc., therefore there is not, and can be no spirit personage or entity, it is then that I utterly fail to see the logic of the position.

I will now give scriptural proofs for believing in the distinct and unquestionable personality of the Holy Spirit, and will afterwards present them with the added proofs referred to at the beginning of this article. When Nephi was upon the mountain the Holy Ghost visited him and showed to him great and marvelous things; and though in the form of a man, Nephi declares that he "knew it was the Spirit of the Lord." (1 Nephi 3: 12.) The Spirit of God, true to the character and description which Christ gives him in John 16: 13, 14, did not "speak of himself" at all, not even informing Nephi who he was; but "talking of the things of Jesus," i. e., his birth and life, resurrection and glory, and showing them to Nephi, thus "glorifying" Christ, as our Lord and Master, in the very manner in which that same divine Lord and Master declared that the Spirit of God would and will do. (John 16: 14.) In John 16: 13-15 we find the following language: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

In one verse of each of the two preceding chapters our Lord dwells upon the same glorious theme, viz., the promise of the Holy Ghost; for in John 14: 16, 17 he says, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever: even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in [or among] you." This word "in" is the same as in Luke 17: 21 where Christ says, "The kingdom of God is within you," the original Greek word signifying "amongst" you.

Thus are we face to face with the significant fact that in the short space of five almost contiguous verses, where our Lord Jesus Christ is alluding to the coming of the Holy Ghost, he not only rigidly avoids using the impersonal pronoun "it" (it shall

not speak of itself, etc.,) which would have been the only proper word to have used if the Holy Spirit is simply an influence or afflatus; but Christ in these five short verses employs the personal pronoun no less than sixteen times. Surely so very striking a coincidence removes the subject for ever from the realms of chance or uncertainty, and impresses the fact by its very reiteration (God's method of teaching) so powerfully and conclusively upon the mind as to almost force one to the conclusion that He who "spake as never man spake," intended thereby expressly to guard his faithful disciples against any uncertainty of mind or thought as to the really true personality and constitution of the promised comforter, "even the Spirit of truth; whom the world can not receive." (John 14: 17.)

Again, further on in the same chapter (viz., John 14: 26), the Lord dilates upon that same blessed hope and prospect in store for his disciples, and, strange to say, with the very same studied use of the personal pronoun and the same evidently intentional avoidance of the impersonal pronoun; for he says to them, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Surely if the other apostles were to declare with unanimous voice that the Holy Ghost was merely the spirit or essence, so to speak, derived from or emanating from the Father and the Son, these solemn words from the Lord Jesus Christ himself should carry more weight and contain more conviction than the words of them all put together.

Not one, however, of Christ's apostles, or of the sacred writers, entertained the least doubt or uncertainty as to the proper name and personality of the Holy Ghost, the "Lord and giver of life," for the venerable apostle Peter expressly declares in Acts 11: 12 unto the assembled multitudes, that the Spirit bade him to go with the men (sent from Cornelius), and that he "nothing doubting" obeyed the call, knowing that the Holy Ghost had the same right to command as the Father and the Son. The students of the Scriptures will at once think of a number of scriptural quotations to the same effect and purport; as for example, Acts 16: 6-10:

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Here the words *Lord* and *Spirit* are used synonymously; the passage in the Septuagint version being

rendered thus: "Gathering assuredly that the Lord the Spirit had called us also to preach the gospel unto them." The testimonies of similar power and import are, indeed, so cogent and so numerous that I might easily and readily furnish your readers with proof upon proof, testimony upon testimony, that the disciples and apostles of our Lord did, without a solitary exception, direct and shape their ministerial labors and exertions with the strictest regard to the appointments and dictations of the Holy Ghost; and did, in the most unqualified and unmistakable manner, receive and consider all such commands and directions as equal in power, in scope, and in authority to a direct commandment from either the Father or the Son.

One other such proof. We read in Acts 13: 1-4:

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Luceus of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Here, as in the many similar passages which might be adduced there is neither question nor quibble as to the authority and divinity and power of the personage who gave the call, and who "sent them forth." No inquiring as to whether the eternal Father sanctioned or his Son indorsed the call. No. They, "being sent forth by the Holy Ghost, departed unto Seleucia." Surely an evident, nay, self-evident and indubitable, demonstration that the disciples and apostles of our blessed Lord considered the power, presence, and personality of the Holy Ghost equal to that of either God the Father or the Son.

I now revert to the main proposition (or problem) by a closer criticism and examination of Matthew 28: 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Here three things are obvious. First, That the repentant believers are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost; three separate and distinct names, yet but one baptism, which to me seems calculated to typify and emphasize Saint John's solemn assertion in 1 John 5: 7 that "these three are one." Second, The conclusion is forced upon one by the solemn and pointed juxtaposition of the three names, that they certainly represent three distinct and separate entities, i. e., personages of Spirit or tabernacle. Third, Unless the Savior explicitly intended to mislead and mystify

his followers (a most improbable supposition), he would not have so distinctly and pointedly introduced the name of the Holy Ghost into this connection, knowing that all those who should thereafter read, hear, or learn of this statement, would, at once and by the very obvious grammatical construction of the language, conclude that if the Father and the Son are truly and in fact personages at all, then must also the third individual of the trio or trinity be as equally and as indubitably a personage as well.

I have thought both anxiously and deeply over this proposition and can see positively no loophole of escape according to the rules of logic. Saint Paul catches the same idea and impression, and brings the same august names into the very same juxtaposition in his benediction to the Corinthian branch or church saying unto them, in his beautiful and magnificent peroration: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen."—2 Corinthians 13: 14.

If, then, the Holy Ghost is not as distinctively a personage as either God the Father or God the Son, then the propinquity of a third name, supposing there is really no third personage, is not only misplaced, but positively misleading, not only in this reference of Saint Paul's, but in the still more solemn and weighty allusion by our blessed Lord himself, in the august baptismal formula: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (or "Ruach Jehovah," also rendered "Ruach ha Elohim," Spirit of the Lord or the Lord the Spirit.)

I have been repeatedly struck with the extremely solemn manner in which our Lord Jesus Christ speaks of the name and the important solemnity of the Holy Ghost, positively in a sense placing it above his own name, as witness the following portentous pronouncement: "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 28, 29. (See also Matthew 12: 31, 32; Luke 12: 10; 1 John 5: 16.)

Here the solemn appellation of the Holy Ghost is "Ruach ha Elohim," the same august name as in Genesis 1: 3: "And God said, Let there be light; and there was light. And God [Elohim] saw the light, that it was good." Again, well I am reminded of a solemn and holy interpretation of unknown tongues which was given by the then president of the Hackney Branch, London, England, very shortly after my entrance into this Church, the mystical body of Christ as Paul says in Ephesians 5: 32. The words have so frequently proved a source of divine help and consolation to me while in the midst of trial or temptation, that I can not refrain from introducing them here:

"Let there be light, Elohim said;  
 And through the universe there spread  
     Life-giving light:  
 And if for wisdom children ask,  
 To grant it be the Spirit's task,  
     And banish night.  
 Let not your hearts be troubled, ye that mourn.  
 Rejoice, rejoice; for lo, 'tis now the dawn,  
 And wisdom, which your God alone can give,  
 According to your faith shall ye receive."

Those sweet and solemn words were spoken, or rather sung, in an unknown tongue more than twenty years ago; yet the solemn sweetness and savor of them are with me still. Truly God's words are "meat indeed."  
 FREDERICK R. TUBB.

## Selected Articles.

### WHAT IS SLEEP?

That the most familiar states are often the least easily explained is illustrated by the number and variety of the physiologic theories of sleep. These have multiplied of late both in number and ingenuity, though they are so far apart as to seem at first sight quite irreconcilable. But in an article in *Popular Science* (August) Doctor Percy G. Stiles, of Bellevue Hospital Medical College, shows that a certain number of principal hypotheses may be reconciled to some degree; that, at any rate, their elements may be utilized to construct a composite theory. Of the theories mentioned by Doctor Stiles, some are chemical, some purely physiologic, and some histologic or dependent on microscopic structure. Says the writer:

"Fatigue at bottom is a chemical phenomenon, and so the theories of the first class are chemical. When a muscle has been stimulated until it exhibits the well-known signs of fatigue, there are two possible inferences—either this means exhaustion of fuel substances or an accumulation of poisonous waste. Analogous views have been supported in regard to the chemical changes that lead to sleep. We have had an exhaustion theory advanced by Pflüger and an accumulation theory offered by Preyer."

The former of these theories supposes that sleep is a depression of activity, due to the exhaustion of the "intramolecular" oxygen stored up in the muscular cells, while, according to the latter, it is a state of coma, due to poisoning by waste products which are not fully removed as formed during the activities of the day. Still another theory—that of Howell—rests on the undoubted fact that in sleep the amount of blood in the brain is reduced. His theory supposes that this ebb-tide of blood from the brain is the immediate cause of sleep through exhaustion of the vasomotor center. This important nerve-center does constant work during the waking hours. Says the writer:

"The center is subject to the play of afferent impulses from all parts of the body. It is reflexly

spurred to action by every sensory impression through eye or ear. It is called to respond in an appropriate manner to every change of posture or other muscular movement. It does not escape the effects of psychic processes, emotional states. Nothing is more natural than to suppose that the nerve-cells of the center become fatigued by this unceasing activity. After the hours that we habitually number in a period of waking it responds less and less readily to the demands made upon it. It begins to lose its grip, so to speak, on the superficial and, perhaps, the splanchnic vessels. The blood supply to the brain tends to become less and the pressure in its arteries to be reduced. The subjective consequences is drowsiness."

Now what is the condition of the brain-cell during sleep, however this condition may be caused? Oddly enough we may choose between two hypotheses quite opposite in character. Says Doctor Stiles:

"The first, which has attracted the greater notice, is that of Duval. He has suggested that consciousness depends on the contact of cell-processes in the brain whereby effects are propagated from neuron to neuron. . . . The brain must lose its individuality by the breaking of connections between its structural elements. If we could suppose that every synapse in the central nervous system might be snapped, and impassable gaps open between the cells wherever one had been wont to influence another, there must be an end of consciousness, for, in utter isolation, these cells could no longer combine their activities into one whole, such as forms the physical basis of psychic life. A much more local disruption of connection, limited perhaps to the cortex, might be sufficient to explain the subjective condition in sleep. At any rate, Duval's view is that the cortical cells are capable of retracting or extending their processes so as to sever and resume their relation with neighboring elements. Experimental evidence in support of this theory is naturally slight. Wiedersheim has described ameboid movements on the part of cells in the nervous system of a small transparent crab. Of course it is only in such lower forms that the living cells can readily be brought under the microscope. Duval himself suddenly beheaded dogs that were awake and others in anesthesia, and made histological preparations from the brains. He believed he could distinguish the sleeping brain by the more contracted and isolated appearance of its cells.

"The second histological theory of sleep, which has been said to be quite opposed to the first, is that of the Italian neurologist Lugaro. Both demand the capability of ameboid movement on the part of the cells. But while Duval supposes that in sleep the cells have broken their contacts, Lugaro supposes that they have made *new contacts* with great freedom. At first thought this view seems unreasonable. A multiplicity of contacts and added pathways in

the brain might be supposed to imply a richer and keener consciousness. But this would be true only to a certain point. When the indiscriminate combination had gone a step farther mental confusion might be expected, then fantastic associations and a meaningless mosaic of memories—practically a state of dreaming. Let the cells commingle their impulses still more freely and consciousness will be lost, for the diffusion of energy in the brain will result in a lessened intensity of flow in the principal channels. If each cell scatters its communications in every possible direction, no definite effect in consciousness is to be looked for. According to Duval, the cells which are affected in sleep can not discharge; according to Lugaro, they may do so, but the resulting impulses are utterly dissipated in a maze of by-ways. Waking, according to Duval, is the resumption of intercourse among these cells; according to Lugaro, it is the restriction of intercourse to habitual and purposeful channels."

There is no reason, Doctor Stiles thinks, why we may not reconcile these two points of view. It may be that many paths are interrupted in sleep, while others are opened. In the hypnotic state many paths must be blocked, including those by which the will of the subject habitually asserts itself, while others, especially those making connections between the auditory and motor areas, transmit impulses with extraordinary efficiency. In fact, we may construct a reasonable theory of sleep by making use of all those that have been mentioned. Says the writer:

"We may suppose, in the first place, that the alternation of day and night through the ages has impressed its rhythm upon the race, so that it is hard for the individual to break from the habitual course in which activity is associated with light and rest with darkness. In other words, the amount of the metabolism tends to keep above a mean for some hours and then to fall below it. The excess of destructive processes over those which are recuperative during the waking hours results in general and local fatigue, a condition into which may enter both the depletion of intramolecular oxygen and the accumulation of toxic waste-products. While this progressive loss of condition affects the body as a whole, the nervous system is subject to its own peculiar drains. It is very probably the hard-worked vasomotor center which proves to be the vulnerable spot. With its release of the blood-vessels in certain areas from its reënforcing influence comes the cerebral anemia. Then, we may suppose, the nerve-cells become less active than in the brain which has its full supply of blood, that they cease to send impulses over the usual routes, either because gaps have opened or because such impulses as do arise are permitted to stray and be scattered, producing no effect in consciousness or one which is quite bizarre and meaningless.

"Such an outline as this is a composite scheme in

which the conditions emphasized by Pflüger and Preyer are given recognition as fundamental causes of sleep; Howell's idea is accepted as explaining well its onset, its varying depth, and the awakening; while the pictures sketched by Duval and Lugaro are combined to represent the intimate state of the slumbering brain."—The *Literary Digest* for October 3, 1903.



#### MILLIONAIRES' GIFTS IN 1903.

Another year draws to its close and the millionaire philanthropists practically have ended their annual effort to give away their earnings and diminish their principal. Mr. Carnegie is the most conspicuous figure in the group, not only because he gives far more than any other, but because he is the one who discovered that it would be a disgrace to die rich, and this set the others to thinking. The library is still a hobby with him, and this year he has given \$5,595,500 for library buildings in ninety-six cities and towns in this country. He began giving away libraries in 1900. Since that time he has given 323 in the United States, at a cost of \$21,722,500. In addition to these he has given this year \$350,000 for a library in Toronto, \$100,000 for libraries in England, and \$125,000 for a library in Barbados. He has given to colleges and other institutions in this country and abroad \$1,357,000; to churches, \$34,500; to The Hague Court of Arbitration, \$1,750,000; for scientific research in Scotland, \$5,000,000; for phonetic reform, \$10,000; for the New York botanical garden, \$2,000; to the town of Dunfermline, Scotland, \$2,500,000; to the New York Engineers' Union Home, \$1,000,000; for a pension fund for disabled workmen in the Carnegie Steel Works, \$4,000,000. This makes a total of \$25,824,500. He has not touched his principal. He has not given away this year's income, which, in round numbers, is \$26,000,000. He must give away \$50 every minute to dispose of his income alone. Then think of his huge principal!

It would be rash to say that Mr. J. D. Rockefeller, Sr., is haunted with fears of disgrace if he should be found dying with money in his coffers. His income, probably, is larger than Mr. Carnegie's, yet while the latter has given away \$25,824,500, Mr. Rockefeller has given away but \$3,044,597, and more than one half of this to the University of Chicago. His other donations include \$173,500 to religious bodies, \$282,000 to colleges, and \$66,666 to the Nebraska State university, which that institution finally declined to accept on high moral grounds, notwithstanding the tempting array of sixes; and \$30,000 to charity.

Mr. Henry Phipps, another philanthropic millionaire, has given away \$1,835,000, of which \$1,500,000 is for a noble purpose, a free hospital for consumptives. Doctor D. K. Pearsons has kept his "lever" pretty busily at work, but he has only given \$200,-

000 to five little colleges and \$50,000 to charity. The doctor, however, may make a better record in 1904, for he has over \$300,000 of pledges to clear up in June, and after that he proposes to start in afresh, for he is determined that when he goes there will be none of his money left for any one to scramble over. And what has J. Pierpont Morgan given? Just \$10,000 to the American Archaeological school in Rome, whose a dozen or so pupils are watching the forum excavations.

These five men, who are the principal millionaire philanthropists, combined have given away about \$31,000,000 during the year. As they are elderly men, and life is uncertain and time is short, they must expedite their benefactions if they do not intend to make their exit until they have given back all they have received. And yet their \$31,000,000 will do great good in many ways.—*Chicago Tribune* for December 28, 1903.

#### COMMUNION OF THE LORD'S SUPPER.

There is no doubt, and never has been a shadow of doubt upon my mind, that Jehovah has established Zion and Zion City in these latter days, and destined us to do the latter-day work.

#### A CHURCH WHOSE COUNTERFEIT IS PROVED BY ITS OWN SO-CALLED REVELATIONS.

If the church of the so-called Latter Day Saints were indeed the Zion of the consummation of all things and of the restoration, the Christian Catholic Church in Zion would have no right to exist. But that church has been smeared by the horrible sin which has made the name of Mormon to be synonymous with that of adultery.

If that church has now received a revelation that plural marriage is no longer of God, then it could never have received a revelation that plural marriage was of God, because God does not change like that. God is not a man that he should lie, nor the son of man that he should repent.

If God gave a revelation to Joseph Smith that plural marriage was divine, and gave another revelation to President Woodruff that it was no longer divine, then it is perfectly clear that either President Woodruff was not led by God, or that Joseph Smith was not.

If, as the Mormons of to-day hold, plural marriage is no longer right, then it was never right; and that church has proved its own imposture and apostasy by the contradictory nature of its teaching on that point alone. But there has been no spiritual power in that church. I will not say that there are not Christians there, for under every form of church government, and without any form of church government, men find God.

But if this is not Zion, then there is no Zion anywhere.

IF I AM NOT GOD'S PROPHET, THERE IS NONE ON GOD'S EARTH THAT IS.

But God has called me and I have obeyed. He has founded Zion, and all the powers of hell can not destroy it. (Amen.)—*Leaves of Healing*, December 12, 1903.

#### NATURE AS A PUZZLE MAKER.

(*The Washington Post*, New York.)

Nature sometimes does things with the evident intention of just puzzling people.

Some of the little problems, for the solution of which no prize is offered, are scattered along the Atlantic coast in out-of-the-way places, and are only heard of now and then when some one calls attention to the fact that an answer to the conundrum is still awaited.

One example is afforded by the "singing sands of Pascagoula." Pascagoula lies on the shores of the Gulf of Mexico, in the southern part of Mexico.

The warm waters of the gulf wash gently up on a smooth and shining beach, which looks like any other smooth and shining beach in that region. But the sands of Pascagoula beach have properties which the sands of other beaches do not possess—they are tuneful and can sing.

At odd intervals, when the tide is out, the moon shining, and the lazy swell of the summer seas breaks gently on the shore, a strange, sweet melody rises from the beach, and all the grains of sand seem, like the morning stars, to sing together.

The music is not lively, nor yet is it very mournful—just a pleasant, dreamy sound of singing, which wells up from the beach and steals along the shore.

There have been various guesses at the cause of this phenomenon, but, so far, no one has been able to give a wholly satisfactory answer to this charming little conundrum propounded by nature.

A more gruesome riddle is offered by the palatine light, which has been celebrated in verse by Whittier. Of late years the light, which used to be seen at intervals off the coast of Block Island, has not been observed, or, if observed, it has not been reported.

Native Block Islanders who see the light are chary of speaking about it to strangers, for fear of being laughed at. But there are well-authenticated instances of the palatine light having been seen not so very long ago, and any night the passengers on a Fall River steamer may chance to see it glowing beneath the bluffs of Block Island.

The story is that a ship laden with immigrants from the palatinate of the Rhine was decoyed on the rocks by false lights and then set on fire by the wreckers, and that the palatine light is the phantom of the old



ship, come back to burn again as a perpetual reminder to the people of Block Island of the sins of their ancestors.

So the legend says; and the people who do not believe in phantom ships have sought in vain for some more reasonable explanation of the phenomenon.

The light is usually described as consisting of three pyramidal flames, which seem to be hovering over the surface of the water, though one account by an eyewitness compares the light with that of a fire seen through the window of a house at a distance.

The light, according to the best accounts, appears either just before or just after a northeast storm. There seems to be no doubt that the palatine light is a real thing, and nature is still inviting answers to the riddle of it.

A third puzzle of the sort, which may be mentioned, and which still awaits solving, is a rather boisterous one. Nature has been uttering it ever since the white man came to the Connecticut valley, and nobody knows how long before.

It is known as the moodous noises, and consists of a series of groanings and quakings, accompanied by the rattling of chains and sounds like the discharge of fire-arms.

All these amazing noises issue from a peaceful-looking hill near East Hadden, Connecticut. The hill is like any other New England hill, and no one has ever been able to discover why or how, every two or three years, it "takes on" so and disturbs the country for miles around.—*World Wide*, December 5, 1903.

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## Mothers' Home Column.

EDITED BY FRANCES.

Children's Evenings.

Love of home is the best safeguard that a mother can bequeath to her children. When they feel that it is always a delightful place in which to spend an evening, that it is there their best manners and highest standards of morality are wanted, then home takes on the sacredness of a sanctuary in the children's minds. Such a home the young father and young mother should build in their ideals. Fortunate it is that ideals have a happy influence of constantly drawing us nearer to them. There are ideal homes all over the land and as two or three are conspicuous in every neighborhood, lessons may be learned from them.

As soon as the fall school term opens and the days are shorter the long play hours out of doors after supper must be discontinued. Unless children have something definite to amuse them they are restless and worry until bedtime. Boys and girls in their 'teens have lessons to be learned and though school work may be a pleasure, one hour devoted to quiet study will accomplish more than an entire evening spent in trifling over the lessons with the attention wandering between family fun and the actual acquisition of knowledge. Children under seven go to bed at sundown, but what of the restless sprites of eight, nine, and ten years who are in fine trim for a frolic just after dinner.

This is the golden opportunity for fathers, mothers, and children to become acquainted in a social way. During the day

mother is the censor of duty and father the high chief justice in the last court of discipline; now discipline may be relaxed and all work for enjoyment on terms of equality. In many families this hour of frolic is kept sacred and when the curfew sounds at eight or half past eight, the little ones trot off cheerfully to bed and the elders settle for quiet study and reading.

A number of amusements may be suggested for the hour when the family are together. In some households the mother has a list of games which receives new additions from time to time as she hears of something or invents a fresh occupation. When at a loss what to do she refers to her list. As children are mercurial in their likes and dislikes and often a season of unrest prevails, sometimes the plan for the evening must be dropped as soon as begun and another scheme substituted more in keeping with the spirit of the times. Tact is a valuable element in the successful control of children.

When all are in the reading humor, the father or one of the older children may read an interesting story, stopping now and then to provoke discussion, and opinions are asked from even the youngest. What do you think of the hero's conduct? What would you have done under like circumstances? Or as a game where every one may take part the titles of stories may be suggested by the children themselves, such as "Stolen by Gypsies," "Adventures of a tramp," "Trials of a rat," "What the canary bird thought." These titles are shaken up in a hat with blanks and the first drawing a title begins the story, talking for five minutes. His neighbor continues and so on until it is brought to a conclusion. As every narrator tries to excel in wild adventures, the story is full of interest and at the same time has an educative purpose in inducing an intelligible story of connected English.

Another game training imaginative power, requires a question supposing a situation from every one engaged. What would you do if the house were on fire, or you drifted from shore in an open boat, or you were left without money in a strange city, or you were arrested for some other person? The questions are drawn and answered in order of the numbers. A game called "Forty questions" is excellent for developing reasoning power and I have yet to meet the children that are tired of it. A committee leaves the room and decides on some object. It may be the North Cape, or an apple on King Oscar's table, or the bow on the left slipper of Shakespeare in Lincoln Park. The victim questioned may answer yes or no. The usual procedure is to determine to what kingdom he belongs. Is it animal, vegetable, or mineral? Is it in this hemisphere? Is it within a mile? etc. Instead of the number of questions being limited to forty, a time-limit may be assigned and the family party take sides and have the pleasant excitement of rivalry.

Patented games of various sorts and those of authors, quotations, beasts, birds, animals and historical events are both valuable and entertaining. Then, of course, there are the more active games of "Blind man's buff," "Drop the handkerchief," "Musical chairs," "Pinning the tail on the donkey" and guessing and forfeits. Self-control and fairness in playing are lessons learned in family games outside the mere fun in it. It does not hurt the dignity of either father or mother to join in the romping. The children love them all the better when they realize that they are human and only children of larger growth and broader experience.

Game evenings should alternate with more serious work. Alphabets of quotations, that is, each quotation beginning with a letter of the alphabet in proper order, may be made from the Bible, Shakespeare, Longfellow, Lowell, or any of the poets. I have known children of ten to hunt through Homer and Dante for treasures of thought, usually doing so for the sake of having something different from their neighbors, though Longfellow or the simple traditional proverbs are much nearer their grasp.

Scrap-books may be filled with pictures of famous men, of

European scenes, famous buildings, American scenes, war chronicles, from English history and celebrated works of art. Magazines and illustrated weeklies are so plenty in these days and every household has a surplus stock. Childless people are only too glad to give them away. Even the four-year-old could make a scrap-book of animals. The illustration of books interests children of reading years. Boys of eleven have illustrated *Ivanhoe* by cutting landscapes and groups from magazines, fitting passages in the book. Where the child is enthusiastic over it, a cheap edition of the work should be purchased and the scrap pictures mounted on water-color paper or thin parchment, inserted at the proper places and the volume resewed and rebound with a decorative cover by the young bookmaker himself. Undertakings like these may extend over the whole year and be put away when the interest flags and brought out at odd intervals. Shorter poems like the "Village Blacksmith," or stories such as "Æsop's Fables" have a pictorial quality and are not as great an undertaking as a novel. Many a child would undertake the illustration of a short story when a longer one would seem stupendous.

Every work of this nature has the advantage of enlisting the interest and occupying the hands as well as the head. Away from home the young worker is constantly on the alert to add to his stock of pictures or quotations and he calls upon his friends to help him. Elder children may be encouraged to get up little plays. Those still in the grammar school have dramatized the "Ancient Mariner," scenes from "Church's Homer," "Masque of Pandora," "Courtship of Miles Standish," and scenes from Shakespeare. If the memorizing of parts is to be a stumbling-block, let them be read. The interested members will memorize anyway and the idle ones not be driven from the game.

Very often boys show a decided bent for making collections and this may be turned to good account by devoting set evenings to classifying and labeling leaves of native trees, common weeds, botanical specimens or collections of insects, stones, coins or stamps. In every neighborhood is a teacher or some one interested in natural science who is willing to give suggestions and advice concerning the classification of specimens.

In an altogether different line are sewing evenings where father, mother, boys, and girls mend and darn. Guests are drawn into the contest. The children may compete for a box of home-made fudges and thus give zest to the hour. Such an evening occurring once in two weeks is fun for all concerned and not often enough for the children to find out that they were working and that the boys were learning a valuable lesson in looking after their own clothes. Inspection evening, when father inspects the bureau-drawers and closets, awarding prizes and certificates of honor to the most orderly, may be made an occasion. The family log-book is another interesting scheme. Daily, every member of the family makes an entry of some event or some pleasure and, if nothing can be thought of, a quotation may be written. The baby just learning to walk may have her scribe and add her mark.

Then there are study courses and reading courses well worth following. Their influence all over the country can not be over-estimated. Thus, by varying the evenings' amusements and using tact to suit occasion, a family interest may be kept alive. Children without brothers and sisters should be invited to join the circle. Malcontents should be treated with diplomacy and, when the choice comes between exile and fun with the others, they usually come to terms.

Boys and girls of school age, still in the high school, should not be permitted to become society men and women and should be allowed very few evenings away from home. When there, their greatest pleasure should be in company with brothers and sisters in the family circle. Success in this world and true nobility of character depend upon ability to love one's neighbor as one's self. Boys and girls on good terms with their own families are usually unselfish and have learned to give as well as take.—Lena M. McCauley, in the *Interior*.

#### Prayer Union.

Bro. W. W. Squires, Cooks Point, Texas, requests prayers that he may have ease of body and mind.

Sr. E. J. Fuller, of the Saints' Home, Lamoni, requests the prayers of the Saints that her hand may be healed of an affliction.

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#### "Footsteps of Jesus."

Some years ago there was published at the Herald Publishing House a little volume entitled, "Footsteps of Jesus," written by Sr. Hester S. E. Young. If you have one of them please inform Sr. M. Walker, Lamoni, Iowa, and she will make you a good proposition in order to secure it from you.

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## Letter Department.

MANCHESTER, England, December 28, 1903.

*Dear Herald:* Can I intrude on your space for one issue, and for the first time in the letter department? I have a friend who is in delicate health, living at 78 South James Street, Kansas City, Kansas, whom I am very anxious some of our elders or missionaries should call on. Will our missionary in charge please notice? Ask for Mr. Victor Dennett. He will be very pleased to see any of our ministers, as he is much interested in the work.

I also wish for the address of any member of the Church residing at Johannesburg, South Africa. I am under the impression I saw a report of one of our elders preaching there some time ago. Will some one give me the desired information, as I have a brother there to whom I should like to introduce the gospel.

I can not refrain from mentioning that our little branch (South Salford) has lost one of its rarest flowers in our beloved Sr. Annie Shaw, who departed for her heavenly home on the 2d inst., aged twenty-five years. Tears filled the eyes and sorrow the hearts of the members of the branch when news was conveyed to them of her death. Some were present when she passed away. On the Sunday previous it happened to be my privilege to speak at our evening service, she being there, and I shall never forget her earnest, inquiring face as she eagerly listened to every word that was said. During the course of my remarks I referred to Mrs. Browning's death scene when, as her eyes closed to the light here and opened to the greater light beyond, she exclaimed, "It is beautiful, it is beautiful!" Little did I think that before many hours would pass away, our dear sister would see this beautiful light for herself. All who knew her mourn. She was a Saint not only in name, but in deed, and her influence on those she came in contact with will never fade. May those she has left emulate her life and character.

John Ruskin has said, "The man who is willing to sacrifice not only his present, but his future, not only his lower pleasures, but his higher enjoyments, to hasten the coming of the kingdom of God and the reign of righteousness, has reached the summit of true civilization." Such a one was our sister and long will she be remembered in the hearts of those who witnessed her gentle nature and beautiful life.

T. J. ELLIOTT.

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LEAVENWORTH, Indiana.

*Editors Herald:* This has been a pleasant year to me. I have been doing all the work I could; my weakness is great. Southern Indiana people are hard to reach. They will attend Saints' meetings, but very few will accept the angel's message. The people say the doctrine is sound, but is not very popular, and they like man-made theories better than they do the gospel that the Saints present.

I have been holding a series of meetings in my own branch. Interest good and one intelligent young man, David Matherty, and others are talking about joining when the weather gets warm. They think it is too cold now.

The schoolhouses are closed against Saints in Southern Indiana, and that has hindered our work very much. The Saints have favor in the eyes of the people. In many places in Southern Indiana and elsewhere I have been turned out of schoolhouses this winter.

The missionary was at our place, the Leavenworth Branch, and held a series of meetings from December 12 to 17. The preaching was good. Come again, Bro. Jenkins.

The people take hold of this latter-day gospel very slowly. They seem to be afraid of it. The gospel will save men from their sins if they receive it. It will make them clean. We must be pure before we can enter the kingdom of heaven. There seems to be a stupor among the Saints, that is, some of the members have no spiritual life. The Lord will remember Zion.

Your brother in bonds,  
P. A. FLINN.

DES MOINES, Iowa, January 11, 1904.

*Dear Herald:* Our district conference is called to meet at Runnells, February 27, 28. There has been no gathering together of the Saints of the district since the August reunion at Rhodes, and it is hoped that at the coming conference there will be a large attendance. The Sunday-school and Religio organizations will hold conventions on the 26th and the workers in these departments should aim to be present.

The new year in our city opened with a disastrous fire in our State building, the damage reaching a quarter of a million dollars. The magnificent structure cost three million dollars and was one of the finest capitol buildings in the West.

The Church is moving onward and the Saints are coming to a higher standard. One by one the indifferent ones of the past are coming to a normal spiritual condition, and more of the younger ones are expressing a desire to be active workers. The Sunday-school officers of the past term were continued in their work, and it is pleasing to all to note the growth in this work during the past year. This department of church work has reached out and broadened its work until every Latter Day Saint family in the city has felt the influence and ministering hand of the Sabbath-school. At Christmas-time each family, and especially the aged and the more isolated ones, were remembered. A Senior *Quarterly* is ordered for each family and placed in the home and Saints are thus offered the privilege of the Sunday-school lessons and much good has resulted.

The Religio with its new officers is moving forward and more families are being interested in the work. The Ladies' Aid Society, which was inactive during the summer, has taken up active work again.

The one question of interest now before the Saints of this city is the erection of a new church. The needs of the work in the city demand a more convenient house of worship and the Saints are united and ready to put forth the efforts to have a new church. A soliciting committee of five have been appointed and they have organized and we feel assured will not fail in their duty. The subscription paper stipulates a building not to exceed three thousand dollars in cost, and provides for a building committee of five selected by the Church here and the Presiding Bishop of the Church. The subscriptions already offered show the earnestness with which the Saints are going to share in this work. We feel assured that the year 1904 will see a new Latter Day Saint church erected in this city, and to this end the Saints will labor.

Allow us, dear HERALD, to repeat the announcement of our regular service and the location of the church for the benefit of Saints who may be coming to the city, or passing through here. The church is located at East Sixteenth and Des Moines Streets.

Sunday services: Sunday-school at ten and preaching at eleven o'clock in the morning. Religio at six o'clock in the evening and preaching at half past seven. Prayer-meeting is held Wednesday evenings.

A. A. REAMS.

ZENITH, Illinois, January 7, 1904.

*Editors Herald:* As the old year has passed and the new year has come in I thought I would write a few lines for the first time to the HERALD. I am well pleased with the new First Primary lessons now being published in the *Quarterly*. They are a great help to me and are so much easier for the little tots to understand. In the review lesson of last quarter was Joseph's dream about the sheaves. I prepared the little sheaves and took them to the class. The little ones delighted in setting them up and in having them bow to Joseph's sheaf. Then I told them about Joseph and his brothers. I have a nice little class in which I take delight.

We take the HERALD and *Autumn Leaves* and delight in reading them. Bro. Spurlock has preached some splendid sermons here since Christmas.

Your humble sister,  
LUCY HOOVER.

CHESLEY, Idaho.

*Editors Herald:* I write to you because I am interested in the salvation of our souls. I am not a Latter Day Saint (except in heart), but I have a desire to be. We live here near Culdac, Idaho, in Nez Perces County, and we wish to know where the nearest branch of Saints is and would like the address of some of them. My mother once belonged to the Church and so we children can never feel justified in joining any other denomination, as we desire to be members of what we believe to be the true church established by our Lord and Savior Jesus Christ, and reestablished by his true prophet, Joseph Smith.

There are a number of us here who desire to lead Christian lives, but we are as a sheep without a shepherd. Please answer soon and oblige.

Yours respectfully,  
ZELPHA ZIGLER.

CHESLEY, Idaho.

*Mr. Joseph Smith:* I have made up my mind to be baptized as soon as possible and ask your prayers till then. Sending you my blessing I am,

Very truly yours,  
STEPHEN DRAZEY.

INDEPENDENCE, Missouri, January 12, 1904.

*Editors Herald:* I am still living and am in the faith, trying to do what I can for this grand, noble work which has brought so much peace and joy to my soul and through which eternal life has been begotten within me.

I have taken pleasure in laboring in this stake and have made many acquaintances, with whom I enjoyed a portion of the good Spirit of promise, filling my soul with the love of God for them and all mankind. I have been blessed with a goodly degree of the Spirit of God in preaching, and in my work as an evangelical minister. God has, to my joy and satisfaction, come to my help wonderfully in this line of work. To him be all the praise and glory for ever, for he knows my weakness as well as my inability to labor in any way for the advancement of this work independent of help from him.

I truly desire to work with an eye single to the glory of God, as I am fully persuaded I can not labor successfully in any other way. My work has been received in all the branches where I have been, and the good Saints have kindly administered to my wants. The authorities of this stake have treated me with great respect; they surely are men of God in the right place, and laboring with pleasure and integrity of heart and soul for the final redemption of Zion. As a people we are certainly growing in "grace and in the knowledge of the truth."

Now to the dear Saints of the Fremont and other districts among whom I have labored so many years, Be of good cheer and still trust in the God of your fathers, who has been so mindful of you with all "the host of Israel," to permit us to be on the earth in this the "greatest of all the dispensations of his mercy to man."

Let us hold on to the faith and endure to the end, and gain the prize. May God be with you all, shall be my continual prayer until the final victory is won.

In gospel bonds,

HENRY KEMP.

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From the Tri-Cities.

*Dear Herald:* Some ex-missionary, temporary sojourner, or one who has left because of changes in occupation, may ask the question, "How are the Saints of the Tri-cities?" We are all here like a "pegged-down fishing match" and intend to stay until we go of our own accord or are commanded to "move on." We have not faith to move very large mountains, but there is no immediate danger of any deserting and going over to the "enemy." We are trying to get our feet firmly fixed so that we will not slip; yes, and we find some flowers and many thorns along the narrow path of duty. If we find one thing to discourage there are two to encourage; if there is one thing to make sad, there are more to make glad. There may be some who can see spots on the sun, but more that see hope written on the silver lining of the storm-burdened clouds.

Now that we have got through scolding the Bishop and any one else that wanted a college at Lamoni, the debt about paid, and he still lives and is ready for another "thorn in the flesh," suppose we go in debt for twenty-five thousand dollars' worth of tracts and other reading matter. If we can not do that, suppose we make an organized effort in tract distribution, to be managed by the Bishop through the districts and branches. The beginning should be a booklet written by one who has special ability as a writer and comes within the instruction of a recent revelation to be "brief," one that will be general in its contents and tell of the rise of the Church, and not so much about the Brighamites that when a person reads it they know more about them than about ourselves. Those on special subjects could follow afterward. They should be issued in lots of several thousand suitable for districts, and on the back should be a complete Church, Sunday-school, and Religio directory, the places and times of meeting, names of officers of branches and districts and missionaries.

A fund, to be perpetual, should be started to receive regular contributions in such a way as to make it convenient for branches and scattered members to contribute; the money to be sent to the Bishop, and he to have the tracts published. A list of names could be furnished and sent to the HERALD or *Ensign* offices and by this means reduce the cost of sending them out. When the names were in possession of either office the first tract could be followed by several others at short intervals. A special edition of both papers could occasionally be sent to the same address. This would not interfere with elders or others in giving them out if they so desired. In this way an entire district would soon know of our faith and also of the places of meetings. As we do the work now we lose a great amount of money and time, and there are a great many tracts issued by individuals, thereby increasing the cost. We need to do the work with a system and much more good will be done.

Since coming to these cities I have given out and sent through the mail, tracts and papers to exceed one thousand in number. I do not know of any special good it has done, but it is as much a command as it is to preach, and I am content to leave it with Him who gave the command.

Sometimes Saints deplore the fact that it is so hard to get people to come to meetings and still harder to get them interested when they do come, and many reasons are assigned as the

cause. Some think it is on account of poor singing; another that the preacher is not up to date, or that it is not a desirable community, or that the members are spiritually dead. When some one has made a satisfactory solution of the question and a remedy has been found that never fails, there are many of the ministry that will be willing to try it.

A little of my experience in this matter might give some light on the subject. I have put tracts in envelopes with an invitation to attend services, and went to the people's homes; have stood on the street corner, and when people were going home have handed them out. The notices are always in the papers. Pleasant places to meet in two cities. When H. C. and F. A. Smith were here we had several hundred cards, an invitation to special services on Sunday, and distributed them. Not one came because of what was said in the papers, or on the cards. Question: Did people stay away on account of the preacher, poor music, or unpleasant quarters? How could they have done so when they knew nothing about any of them, not being present to find out? Solve it, ye wise ones, and then let us know.

EDWARD RANNIE.

DAVENPORT, Iowa, January 2, 1904.

GALLANDS GROVE, Iowa, January 11, 1904.

*Editors Herald:* In reading the letters in the HERALD to-night I was reminded I had not seen a letter from this part of the vineyard for a long time.

Bro. D. M. Rudd, of Dow City, is holding a series of meetings here; has been preaching more than two weeks with fair attendance. He has given some very good instructions by which the Saints ought to profit. I have not been able to attend very many sessions on account of family duties, but it was by no means for lack of faith, for I am ever desirous to see this great work roll on. I am satisfied we are living in the last days, when Christ will soon come in glory to those who have faithfully kept his commandments, and I want to be among those who will receive the plaudit, "Well done, thou good and faithful servant."

I ask an interest in the prayers of all the Saints that I may be blessed by seeing my family all united in the kingdom of God.

Your sister in gospel bonds,

ELLEN A. PENNELL.

KEMMERER, Wyoming, January 12, 1904.

*Editors Herald:* I spent New Year's day at home with my family, and on the 2d I went to Montpelier, Idaho, intending to visit portions of Bear Lake County, but my mind seemed drawn eastward instead, and so I came to Cokeville, Wyoming, thinking to labor there for a while. Upon arriving there, I felt impressed to go to Kemmerer, so I boarded the next train and have been laboring here and at Frontier and Diamondville to date. Preached in Kemmerer two nights in the Mormon meeting-house, but could not get houses in Frontier and Diamondville.

Have been very busy since coming here in visiting and talking to people in their homes and trying to get them interested in the gospel, and I believe I have succeeded in making friends to the cause. I also took a few orders for Church publications.

I expect to leave here in a few days for points in Idaho, and if not directed otherwise will labor a while in Bear Lake County. May God direct his servants in all their labors of love and good will to mankind.

A. J. LAYLAND.

LOUISVILLE, Kentucky, January 15, 1904.

*Editors Herald:* I will jot you a few lines to inform you of a visit I made to a Mormon branch up in Morgan County to preach to them on the differences between the two Churches. The results were that I baptized five of the best members of the branch, one of them an elder and one a priest, and another elder was going to be baptized, but his wife and two daughters prevailed on him to wait until they could get ready. He said he

did not want to keep the Utah Book of Doctrine and Covenants in his house any longer, so I got it from him.

There are ten more that have renounced the Brighamite Church and say they will join our Church. Their branch is broken up now by reason of their hearing the truth.

I ordained one Mr. N. M. Cantrill to the office of elder. He is a fine man and can refute any of the Utah elders when it comes to the law, for he is a very intelligent man and has informed himself, and will do the Church good in that part of the country where a good work can be done when the weather opens up in the spring. I hope to be able to do much good in the Master's cause.

Your brother in the one faith,

1819 Ninth Street.

J. W. METCALF.

STOCKPORT, England, January 4, 1904.

*Dear Herald:* With your kind permission I should like to introduce myself to my brothers and sisters, and say how glad I am that ever the Latter Day work found me, and made my life worth the living. It certainly was not a welcome visitor at first, for I had just become actively engaged in earnest work in the Congregational Sunday-school in which I had been brought up, and when the evidence began to strike at the root of my faith, I was soon off to my pastor. I am grateful that I had the courage to continue investigating to prove if there really was any truth in this claim of the restored gospel, while at the same time I was corresponding and conversing with my pastor, seeing if he could really prove it false. Thanks to the wise leading of Bro. George Baty, I was soon able to see beyond "faith without works," and I was baptized after about five months diligent study. I shall be one year old on the 26th of this month, and as yet I have had no reason to regret the step I have taken, even though they do look on me as a crank at home, because our old chapel was not good enough for me, and because I offered my resignation as teacher, though I continued several months in that capacity after I had given up my membership in the chapel. And even now I retain charge of the library and help in the Band of Hope, which is indeed a blessing, for it keeps me in touch with the people there, and may be the means of bringing some to a saving knowledge of the truth, and I am able to give them a tract and an invitation to discuss, if they open a conversation with me.

Our little branch in Stockport is very much alive. We have had two recent baptisms, bringing our membership list up to twelve. We have also very good interest among a few, and, as soon as the water loses its wetness for them, they, I feel sure, will be on our side.

I can testify to the truth of the work and to the gracious help of the Holy Spirit, which has enabled me to conduct myself in a manner more pleasing to our heavenly Father. I pray that the barriers which at present stand in front of the latter-day work may soon be removed, and that this gospel may come to the notice of all, that all they who have a desire to serve God may see how they may do it aright, and become not hearers only, but doers of the word. I would encourage the Saints everywhere to continue faithful and hopeful for we, above any other people in the world, have much to be thankful for.

I am yours in the faith,

WILLIAM WORTH.

#### Extracts from Letters.

W. W. Shoemaker, of Mound Valley, Kansas, recently wrote: "May God bless the dear HERALD and its readers!"

Bro. D. E. Tucker, writing from Aukland, December 3, 1903: "The gospel must be lived as well as preached. We can preach a sermon in an hour, but if we live it one hour only it does not count much. Held meeting at the Green Height Schoolhouse last Sunday, to an audience of sixteen. I spoke one and one half hours on laying on of hands. Good interest. Of their own

free will they left four shillings six pence on the table at the close. One gentleman who claims to be an infidel, and his two grown daughters, were present. They were pleased. He has been twice. His daughters are school-teachers. He attends no other meetings. Bro. G. Green sent me two pounds which I received yesterday. It came without my asking, but did not come amiss."

Bro. William C. Feagins, of Leap, Oregon, writes as follows: "This country is very rough and mountainous. The land that can be farmed is very productive, yielding from twenty-five to fifty bushels of wheat per acre; also all small grain yields well. There are some rich mines near, and also beautiful marble and granite. The most beautiful trees are the pine and tamarack; some of the latter are over three hundred feet high. Some of this timber-land can be homesteaded, and will be good land when cleared. Fruit-trees seem to do well, except peaches, and they are free from insects and worms. Plenty of snow, yet it is not as cold as Nebraska, there being scarcely any winds. The climate is healthful, and lumber is worth only seven dollars per thousand at the mills. The people are generally rough (profane), but are sociable and clever. None of our ministry have labored here, but the Brighamites have preached here some of late years. I am desirous that the people should hear the true gospel, and will take care of any of the ministry who come this way."

## Miscellaneous Department.

### Conference Minutes.

Oklahoma.—Conference of the Oklahoma District convened at the church at Redmoon, January 2, W. P. Pickering president, H. F. Durfey secretary. Branch reports: Clear Creek, no change; Redmoon, gain 2; Seiling, loss 1; Stillwater, gain 4; Oak Grove, gain 1. Elders reporting: Hubert Case, baptized 14; W. P. Pickering, baptized 4; W. M. Aylor, H. F. Durfey, James Yates, C. H. Blakesley, J. W. Hancock, and I. M. Brown; Priests W. T. Rook and F. M. Hancock; Teachers G. M. Moore and L. W. Pate; Deacon Logan Smith. Petition from Freedom, Woodward County Saints for branch organization was read, and on motion was referred to missionary in charge. Moved that the district adopt the blank form of reports printed by the Church. Bro. H. Case reported that on examination, the district buggy was turned over to Bro. Montague for \$5 due him. Officers elected: S. J. Hinkle president; James Yates vice-president, H. F. Durfey secretary. H. O. Smith, W. M. Aylor, W. P. Pickering, Hubert Case, S. S. Smith, I. H. Blakesley, S. J. Hinkle, R. M. Maloney, and H. F. Durfey were chosen delegates to General Conference with power to appoint others that may be present from the district and to cast the full vote of the district. A court of elders was appointed consisting of S. J. Hinkle, H. C. Hughs, and T. J. Smith to adjust difficulties existing in the district. A vote of thanks was tendered Mr. Tackett for offering a church site and other kindness. Also a vote of thanks was tendered J. W. Hancock for church site. Adjourned to meet in the vicinity of Richmond, Woodward County, at the call of the president.

Spokane, Washington.—A special conference convened at Spokane, Washington, at 2 p. m., December 26, 1903, called by Elder G. T. Griffiths, missionary in charge. Bro. Griffiths recommended the ordination of G. W. Winegar as an elder, and it was so moved and adopted that he be ordained. He was then set apart to that office under the hands of G. T. Griffiths, D. E. Powell, Arthur Allen, and N. V. Sheldon. Following this the assembly organized the Spokane District, under the advice and counsel of Bro. Griffiths. The following officers were chosen: G. W. Winegar president, O. L. Ferguson secretary, and J. M. Puckett Bishop's agent and treasurer. President Griffiths appointed Arthur Smith, D. E. Powell, and ——— Turnbull, as committee on boundary lines, and on their recommendation the following boundaries were selected: On the north British Columbia, east through Idaho to the western line of Montana, and on that line as far south in Idaho as the southern line of Washington, and west along the northern line of Oregon to the Columbia River, the district to include the east half of Colville County, and all in Washington east of the western line of

Stevens, Lincoln, Adams, Franklin, and Walla Walla Counties, and the counties of Kootenai, Shoshone, Latah, Nez Perces, and Umatilla in Idaho. Evan Richards was chosen to the office of teacher and was ordained by Brn. Griffiths, Powell, Sheldon, and Allen. Spokane Branch reported a membership of 45, and Deep Creek Branch reported 15. A report from Elder S. D. Condit, of Idaho, was read. Total membership present at conference 27, including one apostle, one of the seventy, three elders, two priests, one deacon. By motion it was ordered that the first regular session of conference assemble with the Spokane Branch on the last Saturday and Sunday in February, and that it meet every three months thereafter. Having obtained a hall there was preaching on Sunday morning, afternoon, and evening, by Brn. Griffiths, Sheldon, and Allen. Social service in the morning before preaching. The spirit of peace and brotherly love prevailed throughout the conference, and all felt that it was good "to be a Saint in latter days."

#### Historian's Statement.

In answer to inquiry as to the extent that the writers and compilers of Church History depended upon publications issued by the Church in Utah for historical matter, we say that we did not, as a rule, record important events upon such authority alone. Though we sometimes quoted from such publications, it was not until the events related were verified by reference to other authority. We did not always verify all the details, but became satisfied that the leading events happened as recorded.

We tried to keep in view the resolution of the General Conference of 1893, which says:

"Resolved, that in our judgment much of the Church History contained in the *Millennial Star*, and also in *Times and Seasons* is of extremely doubtful character, and can not be safely relied upon; therefore it should not be employed as authority in matters affecting the government of the Church."—Conference Minutes, p. 72.

We also kept in view a resolution passed by the Joint Council, held in April, 1894, which reads as follows:

"Resolved that it is the opinion of this council that there is nothing in the resolution of April, 1893, on church history, that should in any way interfere with the preparation and publication of an authentic church history by the Church.

"Resolved, further, that it is the opinion of this council that church history, both ancient and modern, may be freely used as a means of information, for what the same may be worth."—Doctrine and Covenants 123: 7, 8.

We thought we were safe in using it for what we esteemed it to be worth under the above resolution; but were careful not to take those publications as conclusive until we had examined all sources of information within our reach and verified the statements. Our caution was well taken as is apparent from evidence since coming to light. Elder Charles W. Wandell, who died in Australia, March 14, 1875, while commenting upon the history of Joseph Smith as published in the *Deseret News* in 1855, makes the following statement:

"I notice these interpolations because having been employed (myself) in the historian's office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was 'doctored' to suit the new order of things, and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards."—Church History, vol. 4, p. 97.

This is admitted by the Utah Church in their preface to volume one of their church history published in 1902, pages five and six:

"The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the history of Joseph Smith is true, and is one of the most authentic histories ever written."

As indications of our caution in using said publications we cite you to the following:

"In the early part of the year 1835 some very important events transpired in the church at Kirtland. The organization of the Quorum of Twelve Apostles, and of the quorum of Seventy as auxiliaries to them in their work, is of very great importance in the history of the Church. The events of the first two or three

months of 1835 are given quite fully in the history of Joseph Smith as published in the *Millennial Star*, volume 15. We will give our readers the benefit of this account copied from that journal:

"We think, however, that it is our duty to record the fact that the *Messenger and Advocate*, published monthly during the same period of time, at Kirtland, Ohio, by F. G. Williams and Company, and edited by Oliver Cowdery, makes no mention of these events. It is strange that a church periodical published at the same place, and edited by one of the principal actors, should not have mentioned events of so much importance.

"There is no question but that such quorums were organized about that time, and from corroborative testimony we think they were organized at the *place* and *dates* given in this account; though as it was not published until nearly nine years after the death of Joseph Smith, we think it possible that the details were enlarged upon; nor can we vouch for the absolute correctness of all the teachings here recorded, though in the main we think them correct."—History, vol. 1, p. 537.

"There had been a remarkable increase of Seventies since the death of Joseph Smith. We do not know just how many there were at his death, but certainly they did not exceed the 'seven times seventy' provided for in the law. We have seen account of but two quorums. What authority was had for more than seven quorums, of seventy each, is not clear. The Utah people cite an alleged statement of Joseph Smith's found in *Millennial Star*, volume 15, page 261, (see History, vol. 1, p. 561,) which in addition to the provision found in the law adds: 'And even until there are one hundred and forty and four thousand thus set apart for the ministry.' But as they did not publish this statement until April, 1853, long after they ventured beyond the limits, and as this additional provision is not found in the law, others claim it to be without authority."—Church History, vol. 3, p. 121.

JOSEPH SMITH,  
HEMAN C. SMITH,

Writers and Compilers of Church History.

#### Quorums of Deacons.

Fourth Quorum of Deacons.—Please report at once of your labor done last year, whether it has been in Sunday-school, or in any work you have done in your calling. Now please take notice, as I have not the time to write to you all; and may the Spirit be with you to do all that you can for the Master, and the reward is sure.

Your brother in Christ,  
ROBERT NELSON, President.

#### Conference Notices.

The Southeastern Illinois District conference will be held at the Springerton Branch, Saturday and Sunday, February 27, 28, 1904. All branches are requested to report. I. A. Morris, president.

Conference of the Spring River District will convene at Webb City, Missouri, 7.30 p. m., Friday, February 26. Branches are requested to have their statistical reports and representative certificates approved, properly indorsed, and forwarded to the district secretary at least ten days before. Let us all have full representation, so that we may arrange to be fully represented at the General Conference. T. S. Hayton, secretary, 1100 Main Street, Galena, Kansas.

Conference of the Northeastern Illinois, District will convene with the First Chicago Branch, Wood Street, near corner of Lake Street, February 27, at 10 a. m. The ministry in the district will bear in mind that the rules require reports from all elders. Therefore, whether you have done little or much, let us hear from you, also give your prospects for work in the future. Branch officers will see that reports are forwarded to the district secretary, W. E. Williamson, Marseilles, Illinois, R. F. D. 67, not later than February 20. Any reports sent after that date, forward to me at 3810 Langley Avenue, Chicago, Illinois. The president of the First Chicago Branch assures us that provision will be made for all who attend, therefore let all come and bring the good Spirit, that we may all have a profitable and happy time together. All who can do so, kindly send notice of their coming one week in advance, to Elder M. H. Bond, 798 West Adams Street, Chicago. F. G. Pitt, president.

Conference of the Philadelphia District will convene February 13 and 14, at Philadelphia, Pennsylvania, at the Saints' church, corner Howard and Ontario Streets. First session Saturday 3 p. m. All the Priesthood are required to report in writing. See that all reports are in the hands of the secretary in time. It is earnestly desired that scattered members of the district will endeavor to attend. W. E. LaRue, president; E. B. Hull, secretary, 156 West Ontario Street, Philadelphia, Pennsylvania.

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## Convention Notices.

Central California District association will convene during the district conference. Local secretaries, take notice and do not fail to send your reports to me before that date, Evie Carmichael, secretary.

The Northern California District Sunday-school association will convene at Sacramento, California, February 26. A full report for last year is required from every school. Send delegates as election of officers will take place. Lizzie Day, secretary.

## Died.

JOHNSON.—William H. Johnson, father of Bro. George W. Johnson, in Des Moines, Iowa, January 8, at the age of 91 years, 5 months, and 3 days. Twelve children bade adieu to father, and since it had been only sixteen days since they laid their mother to rest it made it extremely lonely and sad. Funeral service was held at the Saints' chapel in Des Moines, the sermon being preached by Elder J. F. Mintun. The chapel was not of sufficient size to accommodate those who desired to pay their respects to the deceased and the mourning relatives.

McDONALD.—Walter S., two months old son of Bro. William J. and Sr. Mabel McDonald, died January 2 of whooping cough.

EVANS.—Sr. Ellen Evans was born February 16, 1839, at Manchester, England, emigrated to America in 1860; was baptized September, 1874, and was married to Mr. Evans in 1889. He died last July, and our sister departed this life January 6, 1904, the immediate cause of death being a fall, December 24, 1903, fracturing the skull. Funeral services at the late residence, the 8th, and sermon by Elder Robt. M. Elvin, from John 11: 25, to an attentive audience of Saints and friends. Her son, Bro. William C. George, and his three daughters and son, are the kin who mourn, all present at the funeral service. Interment in Southside Cemetery.

CRANDALL.—Ellen Hawkins Crandall was born in Illinois, April 11, 1838, and died December 31, 1903. She was married to Ozonder Crandall in 1856. To this union fourteen children were born, eight of whom with her husband mourn their loss. Sr. Crandall was baptized September 11, 1897, by Elder H. O. Smith, at Woodbine. She was universally loved, and was always spoken of by old and young by that loving title, "Aunt Ellen." Her funeral was from the house, January 2, and remains were taken to the Panama Cemetery, service being in charge of Elder R. Wight.

STAFFORD.—At Lamoni, Iowa, January 10, 1904, of general debility, James John Stafford. He was born on the Isle of Guernsey, England, August 23, 1833; baptized August 23, 1868, at Columbus, Nebraska, by G. W. Galley. He renewed his covenant in August, 1870, baptized by President Joseph Smith; was ordained the same date by Joseph Smith and Mark H. Forscutt. He married Sr. Fannie Bowers July 5, 1875. He served many years as sailor, studied medicine, and for a time was an assistant surgeon in the British navy; he practiced medicine in later life. He leaves a wife, but no other known relatives. Funeral in charge of J. W. Wight; sermon by Joseph Smith.

COVERT.—Daniel C. Covert was born at Pittsburgh, Pennsylvania, June 28, 1820; died December 28, 1903, being 83 years,

6 months of age. He was a resident of Missouri for a number of years, making his home for the past twenty years with his eldest daughter, Mrs. D. Wheatley, of Dumas. His death came as a great shock to his friends, because of his apparent good health, until Monday morning as he sat at breakfast with other members of the family, he was stricken with a severe neuralgic pain in the region of his heart. Although medical aid was summoned, and everything possible done to relieve his sufferings, the angel of death visited our home at 2.30 p. m. and wafted his spirit to the better land, where suffering is unknown. He was a faithful member of the Reorganized Church of Jesus Christ of Latter Day Saints. He is survived by three sons and five daughters. Funeral services were conducted by Elder F. M. McDonald, of Montrose, interment at Meeks Cemetery on Wednesday.

"An aged man stood where the world-ways met

The incoming tide of Eternity's years,

His step had grown slow and his eyes were wet

With the dew of humanity's tears;

But his heart was strong and his hope secure,

And he sang with a confidence steady and sure:

"O, the beautiful lights, on the other shore,

Out on my pathway are shining so bright;

The beautiful lights that now beckon me o'er,

They do not seem far from me here to-night."

Recent statistics have shown that Germany heads the list as a reading nation, and Russia is falling to zero. In 1893, 23,607 books were published in Germany, as compared with 8,082 in Russia. In regard to newspapers, the inhabitants of the United States are catered to by 22,000 journals, while Russia, with a population of 130,000,000 has only 800. The figures are easily accounted for by the censorship. In Germany the actual number of professional writers is estimated at 12,000, of which number 400 are poets. In behalf of France the assertion is made that she provides the international literature, inasmuch as half the copies of French novels printed are exported, while two thirds of her historic and scientific works also cross the frontier. —*Scientific American*, September 5, 1903.

## Men's Wives.

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside, "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keystones of my life. People talk of love ending at the altar—Fools!"

Within a few days of his death, having escaped from his sick room, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand tenderly in his he said, in a hushed voice: "Don't speak, darling. This is heaven."

John Bright spoke of his wife as "the sunshine and solace of his days." When she died he said: "It seems to me as though the world was plunged in darkness and that no ray of light could ever reach me again this side of the tomb." It was Cobden who shook him at last from the lethargy and despair which were paralyzing his splendid energies. "There are thousands of homes in England at this moment," he said, "where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me and we will never rest until the corn law is repealed."

Dean Stanley said: "If I were to epitomize my wife's qualities I couldn't do it better than in the words of a cabman who drove us on our honeymoon. 'Your wife,' he said to me, 'is the best woman in England'—and I quite agree with him."

"Why should you pity me?" Mr. Faweett, the blind Postmaster-general, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet or true."

No man ever relied more completely on his wife's guidance and counsel than John Keble, the poet of the "Christian Year." She was, as he often declared, his "conscience, memory and common sense."

Dr. Pusey declared that the very sight and smell of the verbena affected him to tears, for it was a sprig of verbena he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life

Dr. Wordsworth, late Bishop of Lincoln, said that his wedded life had been "as near perfection as was possible this side of Eden."—*Tit-Bits*.

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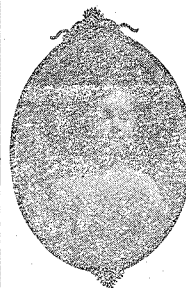
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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, January 27, 1904

Number 4

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

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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STEELE once said to Alexander Pope: "The only difference between our churches in their opinions of the certainty of their doctrines, is that the Church of Rome is infallible and the Church of England is never in the wrong. But though so many private persons think almost as highly of their own infallibility as they do of their sect, few express it as naturally as a certain French lady, who in a dispute with her sister said: 'I do not know how it happens, sister, but I meet with nobody but myself that is always right.'"



THE business of ascertaining the rules of absolute rectitude is the most important part of the science of ethics. Indeed without this study, the best dispositions of the heart, whether relating to ourselves or to others, may be in a great measure useless.—Valpy.

## THE STATEMENT OF PRESIDENT WILLIAM MARKS.

To those who have so tenaciously misunderstood, misapplied, and misrepresented the statement of President William Marks, in HERALD, volume 1, number 1, we offer a similar chance to misconstrue a statement by the same man upon a different occasion, under different circumstances, and published in a different journal:

Having been chosen and ordained chief Evangelical Teacher of the Schools of Faith in Jehovah's Presbytery of Zion, it becomes my duty to say something by way of encouragement, and also by way of instruction to those who are placed under my care, and supervision, and first, by way of encouragement let me state what I know in reference to the work in which we are engaged, in order to do this I must of necessity refer to my experience in the church. I was a member of the Church, some ten years before the death of Joseph and Hyrum Smith. I was appointed president of the stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, when I was called by revelation to Far West, Missouri; but before I arrived there, the Saints were ordered to leave the State; and when the Stake was organized at Nauvoo in the fall of 1839, I was appointed president thereof and continued in that office up to the death of Joseph the prophet. I always believed the work was of divine origin, and that Joseph Smith was called of God to establish the Church among the Gentiles.

During my administration in the Church I saw and heard of many things that was practiced, and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the Church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the Church. I was also witness of the introduction (secretly,) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the Church, but I did not oppose this move, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one morning in the street, and he said to me, Bro. Marks, I have something to communicate to you, we retired to a by-place, and sat down together, when he said: "We are a ruined people." I asked, how so? he said: "This doctrine of polygamy, or Spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its practice; it is wrong; it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the Church. Now," said he, "Bro. Marks, you have not received this doctrine, and how glad I am. I want you to go into the high council, and I will have charges preferred against all who practice this doctrine, and I want you to try them by the laws of the Church, and cut them off, if they will not repent,

and cease the practice of this doctrine; and" said he, "I will go into the stand, and preach against it, with all my might, and in this way we may rid the Church of this damnable heresy."

But before this plan could be put into execution, the mob began to gather, and our attention, necessarily, was directed to them.

I again met Joseph when he was about to start for Carthage. He said to me, "Bro. Marks, I have become convinced since I last saw you, that it is my duty to go to Carthage, and deliver myself up as a lamb to the slaughter."

I mentioned the circumstances of these conversations with Joseph, to many of the brethren, immediately after his death; but the only effect it had was to raise a report that Bro. Marks, was about to apostatize: and my statement of the conversation in reference to the practice of polygamy, was pronounced false by the Twelve, and disbelieved; but I now testify that the above statements are verily true, and correct.

When I found that there was no chance to rid the church of that abominable sin, as I viewed it, I made my arrangements to leave Nauvoo, and I did so firmly believing that the plans and designs of the great Jehovah, in inspiring Joseph to bring forth the book of Mormon, would yet be carried out in his own time, and in his own way.—*Zion's Harbinger, and Baneemy's Organ*, volume 3, number 7, July, 1853, pages 52, 53.

This is in accord with what was stated in HERALD, volume 1, number 1, pages 22, 23; except that in the latter named the word "practice" does not appear, the word "transgression" appearing to be used in its stead. The one in HERALD reading that President Marks was to "go into the High Council," of which he was the presiding officer, and Joseph Smith was to "prefer charges against those in transgression;" the one in the *Harbinger*, reading that the prophet speaking in regard to polygamy or spiritual wifery, should have said, "I have been deceived in reference to its practice; it is wrong; it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the Church." . . . "I want you to go into the High Council, and I will have charges preferred against *all who practice this doctrine*, and I want you to try them by the laws of the Church, and cut them off, if they will not repent, and cease the practice of this doctrine; and I will go into the stand, and preach against it, with all my might, and in this way we may rid the Church of this damnable heresy."

This statement was made in 1853, some six years before the date of the statement made in the HERALD, and is far more explicit, and shows that the nature of the "transgression" referred to in the HERALD was the *practice* of "polygamy or spiritual wifery."

Joseph Smith has been called a "charlatan," a "knave," a "lazy youth," a "mountebank," a "villain," and other hard names, but we have never seen it in print that he was called a "fool," a man lacking common sense; on the contrary, he has been called "cunning," "crafty," "shrewd," and "wily fellow," though an ignorant man, so far as education is concerned. It is quite inconsistent to believe that a man of any degree of shrewdness and ordinary intelligence, no matter how much of a fraud and a rogue he might be, should have so far forgotten the ele-

ment of safety of reputation and the principle of self-preservation of person and personal liberty, as to have assailed in a public manner a doctrine, dogma, and practice of which he was known to be the human originator; and to propose a wholesale charge against *all* who were guilty of the practice referred to, before a competent high court of the Church, that they might be brought to trial and cut off the Church, if they were found guilty of practices not in accordance with the law of the Church. The instruction to President Marks was that those who were so charged should be tried "by the laws of the Church." There is no mistaking this language. It is clear, definite, and to the purpose. If Joseph Smith was himself guilty of the practice, as it has been alleged he was, he would have disregarded the commonest rules of safety if he had done as he stated he would do, declaim against the doctrine and denounce the practice from the pulpit, and proceed in the courts of the Church against those who were in such practice. If it be granted that he was himself guilty such pulpit denunciation and such court procedure would have been foolish, irrational, and a moral suicide.

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#### BE GOOD.

To be good is the duty and should be the pleasure of every Saint. We know that the Master once said, "None is good, save one, that is God." But he also said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If it was within the power of those to whom the Master addressed the command to be perfect, it was surely within their power to be good; for goodness is in a sort perfection.

But leaving perfection out of sight for the time being, strive to be good. Trying to be good brings us into contact with the elements of wrong and evil tendencies within our natures which should be overcome and cast out, that we fail not of our reward—eternal life. If we try honestly to be rid of these ill-conditioned things the effort makes us stronger and happier, and we become better as a consequence. And, as no one becomes suddenly and wholly bad, so no one becomes suddenly and wholly good; it is an increase in growth in the one case, a decrease and vicious lack of growth in the other.

It is a proverb of modern times that "some men are born to greatness, some men achieve greatness, and some men have greatness thrust upon them." All are born equally good, and if environments and conditions were equal at the start and could be continued so, all would be alike good; but from birth to manhood, thence on to death, conditions are changing, environments are continually varying; and while with some the seeds of good talent in all are fostered and develop into good thoughts and good deeds resulting to the benefit of man and the honor of God,

with others those seeds of good having no fostering care finally lose the germ of life, and the soul is endangered or lost altogether.

Under such conditions it is the duty of those trying to be good to help others while helping themselves.

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#### ATTACKED BY THE "LIMA NEWS."

Recently there appeared in the *News*, of Lima, Ohio, an article under the caption "Mormonism is Struggling for Foothold in Lima," in which the writer tells of the work of some of our elders in Lima. The *News* says:

It is true the proselytes in this city at present claim to represent the "Reorganized" Church of Jesus Christ of the Latter Day Saints, but with polygamy for its foundation stone, plurality of wives for its chief principle, can the so-called "Reorganized" Church of Jesus Christ of the Latter Day Saints be vastly different to-day, in its innermost, its secret teachings given forth only after the convert has become imbued with the elementary principles of its faith and fallen a prey to the teachings of these "elders," from the damnable organization known forty years ago as the Mormon Church, the organization of Brigham Young and the accredited, aye, proven cohorts of the savage Indians in the horrible Mountain Meadow Massacre, when men, women, and children journeying to new homes in the far West were set upon by this cruel horde of redskins and far worse white men, and slaughtered for no other cause than that they were considered interlopers, and not of the faith of the church of the Latter Day Saints, otherwise the Mormon Church, the church of Brigham Young?

The excerpt shows pretty clearly the character of the attack, and the maliciousness of the writer.

In the *News* for January 5 Bro. James E. Kelley had an article in reply, in which he, in a very pointed way corrects the errors made by the writer in issue for January 1. Replying to the passage we have quoted, Bro. Kelley says:

The assertions that the Reorganized Church of Jesus Christ of Latter Day Saints has "polygamy for its corner stone, plurality of wives for its chief principle," and "secret teachings," is rank falsehood, displaying on the part of the informant, either an extraordinary amount of ignorance or a large possession of willful maliciousness.

Again he says:

To slander a man or destroy his name is considered about the meanest thing a person can do. How about trying to do the same thing to a whole class of people, numbering thousands? And that by classifying them, before the public, as an institution with doctrines that strike at the very vitals of our social life and morality.

Bro. Kelley closes by stating he stands ready to defend publicly his faith. His article can not fail to do good, and will offset to some extent at least, the injury caused by the attack to which he replies.

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We have another installment of Bro. Bond's "Sights and Sounds of a Great City," which will appear next week. He writes of the "Iroquois Theater Fire."

#### NEWS FROM THE FIELD.

Bro. Joseph Luff reports four baptisms in the California Mission in last quarter by missionaries. The branches in San Francisco and Oakland are reported as advancing spiritually, and are considered in the best condition spiritually in the history of the work there.

Bro. Peter Anderson, in charge of the Scandinavian Mission, reports eleven baptisms for the quarter. He wrote from Christiania, Norway, January 11: "The field is widening and opportunities for work are becoming more numerous, had we the men and means to occupy. I have lately made an opening at Frederikshavn, Denmark. The work has been resumed at Christiania, Norway, and prospects good."

Daniel MacGregor, of the Canada Mission, reports twenty-two baptisms for the quarter. The number of sermons reported as being preached by the various missionaries indicate a goodly activity on the part of some. Local conditions may have mitigated against others making a better showing.

Under date of January 23, Bro. I. N. White wrote from Kingston, Missouri, that the Far West Branch was not organized on the 18th instant, as had been expected. A meeting was held then, but conditions were not favorable, so another meeting was held on the 21st, and the branch was organized with fourteen members. The meeting was harmonious and very satisfactory to those present. Fred Shumate was chosen presiding elder, Samuel H. Simmons presiding priest, Elgo L. Atkinson teacher, and George L. Swenson deacon, the latter two being ordained by Bro. White and W. W. Smith. Bro. White wrote: "The church (through the Saints) owns about eleven hundred acres of ground in and around 'old Far West,' and the Saints now there seem content to abide and make an effort to build up one of the old 'waste places' of Zion by living pure and faithful lives." We are indeed glad to know a branch has been established at old Far West, and we hope the Saints there, by their diligence and right living, will gradually broaden the circle of their influence until once again the hills of Far West shall be dotted by the homes of Latter Day Saints. When we visited that historic spot last fall, we felt the time would not be long till a branch would be organized there; and we feel that even yet the work there has just begun. May the Saints of Far West be alive to the interests of the cause.

Bro. J. W. Rushton, in charge of the English Mission, reports sixteen baptisms for the quarter by the missionaries. He thinks the work is in fair condition and in several places there is an increase of spiritual activity. Financially the condition is still embarrassing and trying; but the missionaries and their families are, says Bro. Rushton, "bearing with becoming resignation whatever inconvenience accrues therefrom, trusting for brighter times."

Bro. Heman C. Smith in making quarterly report says there were fifty-six baptisms by the missionaries in his field, a "falling off of over one half, but there is always a falling off in the winter season." Bro. Heman at present is doing some office work "preparatory to taking the field until General Conference." He wrote: "Reports from the field where I have oversight show for the three months ending December 31, a fair share of work done considering the circumstances. Reports from the more northernly portions of the field are to the effect that the weather has been severe during the latter part of the quarter, and snow deep, which has hindered some."

On January 9 Bro. James E. Kelley wrote to Bishop Kelley from Lima, Ohio, telling somewhat of the work there. Two young people, Mr. and Mrs. Charles Paden, had asked for baptism, and he thought others would follow closely. He had asked for the use of the font in the Baptist church, but was refused. He was expecting to hold some meetings in the court house, and hoped for good results.

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#### EDITORIAL ITEMS.

The *Normal Eyte*, published in the interest of the Iowa State Normal School at Cedar Falls, reaches our desk. It is full of school news and seems to have an able corps of editors. There is also a great deal of advertising displayed, which speaks well for its management. Don Campbell, whose home is in Pleasanton, Iowa, and who is acquainted in Lamoni, is editor-in-chief.

The *Detroit Free Press* for January 10 contained an article under the caption "Mormon Church Growing in Detroit," in which the work of the Reorganized Church in Detroit is spoken of. The article is accompanied by a cut of our church building and a portrait of Bro. G. M. Shippy. The distinctive differences between us and the Utah people are pointed out.

Bro. I. M. Lane and E. A. Smith both appeared in the *Gazette*, of Burlington, Iowa, issue of January 12, correcting some of the mistakes made by Mrs. Weed in her lecture there on January 5. Bro. Smith also had a well-written article in the *Burlington Journal* for January 16, on the same subject.

For a week Southern Iowa has been literally in the icy grasp of Boreas. Tuesday night, January 19, it began to rain, the water froze, and Wednesday morning every bush, every tree was covered, glistening and sparkling, with ice. Many limbs of trees and in some instances whole trees failed to withstand the strain and to-day lie broken and twisted. Each succeeding day people thought would bring an end to the storm, and each day it grew colder until this

morning, when this goes to press, the thermometers registered as low as twenty-two degrees below zero. Some snow has fallen and drifted and a good strong breeze has added to the suffering of travelers. Telephone and electric lighting systems in many Iowa cities and towns have been wrecked by the weight of ice and will have to be rebuilt. Lamoni will likely be without telephone service until spring because of damage to pole lines. But the sun is now shining and we hope the end of the ice storm is near at hand.

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In the *Scientific American* for January 16, 1904, a list of officers of the American Association for the Advancement of Science is given. Iowans should take pride in the fact that the State University of Iowa furnishes two officers; viz., Professor T. H. Macbride, president of Section on Botany, and Professor L. G. Weld, secretary of Mathematical and Astronomical Section.

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Sr. Jeanette Young, of Quincy, Illinois, wishes to know the whereabouts of her uncle John Whitehead, last seen by her at Springfield, Illinois, about three years ago. Any one knowing the address write to J. M. De Lancy, Cottage 3, Soldiers Home, Quincy, Illinois.

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Bro. L. H. Davis, Kingsley, Iowa, says any of the Saints or elders will be welcomed gladly at his home. Missionaries in that field, please take note.

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Attention is called to the notice of the Church Secretary in this issue, concerning reduced railroad rates to General Conference. Since said notice was put in type rates have also been obtained from the Western Passenger Association. All interested are thus given early notice of the reduced rate that they may be making their preparations to attend. The rates cover such dates as to permit attendance at the Religio and Sunday-school conventions as well as the conference. Full particulars will be given in due time, in the regular notices of the Secretary. They are not inserted now for the reason that many forget them if published earlier than February or March.

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At the Bishop's office we learn that the Christmas offering fund, which is contributed to by readers of the *Hope*, has passed the two-thousand dollar mark, which was the ambition of the contributors this year. This will be good news to the Hopes.

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The finding of a huge mammoth tooth near Amboy, Ohio, recently, gave W. Frank McClure opportunity to write a short article for the *Scientific American* for January 23, 1904. His article is headed, "A Great Mammoth's Tooth."

## Original Articles.

### THE CITY BEAUTIFUL.

For reasons not far to seek, life in the city has ever possessed and holds to-day a supreme fascination for all mankind. Say what we will of the glories of the rural landscape, the free air, the verdant fields, the blossoming trees and the wild healthfulness and vigor of life in the open, quote Cowper as we may to the effect that "God made the country while man was in town," nevertheless the drift of humanity is to the city, and we shall not prevent it now nor in the future. I say the reasons are not far to seek. In the first place we inherit the tendency. Of old the city was the only place where men might be safe. Perhaps at first only a shepherd's byke, then his lowly wall, as men made greater progress the forming town was still a place of safety; becoming at length the fort, the tower, the fenced city, a place of refuge to which all people fled in time of trouble; to enter was life, to stay without was ruin. As the city became a nation, or as the number who passed under the scepter of a single sovereign enlarged, the capital came to include a wider and wider area. Rome seems to have had at least four walls, one outside the other. In time of danger the country was simply abandoned; people took their valuables and crowded into the town until the overflowing catastrophe spent itself or had passed completely by; and this during thousands and thousands of years of human story, away down almost to the memory of our own times; no wonder we still find stirring in us an impulse that bids us to the town; we have been trained to it in all generations; it matches the homing of the pigeons, the migration of the birds when they fly before the oncoming storms of our northern winters.

But this is only the first idea of the attractiveness of the city. Another follows close beside it. If safety made the city the only resort of those who fled for life, so also was it the natural depository of accumulated wealth. Where wealth is, there it may be bartered and exchanged, and walls and forts made possible the commerce of the centuries gone by. The mounds of Babylon and Troy, nor less those of Thebes and Carthage, are mute witnesses of the origin of commercial empire. The tides of commerce set toward the city; ever have done so and always will; so that, as it seems to me, the trend of enlightened men to habitation in the city is inevitable, fast bound by every tradition to the very destiny of the race. But the safety of person and property has never wholly satisfied the ambitions of humanity. Men long ago loved beauty, and in the most ancient cities some æsthetic taste and spirit no doubt sought expression. Beauty sought the city:

"Earth proudly wears the Parthenon, the brightest gem upon her zone,  
And morning opens with haste her lids to gaze upon the pyramids."

The cities of old were decorated in an artistic way with a splendor that has made them for ever famous. But the æsthetic development of the ancient city, the old-world city, was in all cases conditioned by the circumstance of safety. Athens, the type of them all, the most splendid and glorious of them all, was simply an artistic, a sculptured, fort—where the treasures of wealth and learning and art and faith were gathered upon the Acropolis out of harm's way; in groves of columnar marble, in piles of snowy symmetry, the culmination of human genius in the realm of constructive art.

Now it is needless to say that splendid as the picture is, the most glorious ancient city is not the ideal of our modern city beautiful. The dominant idea of modern life is freedom, liberty, nowhere better symbolized than in the falling walls of the old-time city of Europe and the wall-less cities of this our happier land. Walls are gone or are going; here in America they never were built. No smallest restriction is here any more; safety, in almost heedless abandon; commerce in security almost absolute; beauty untrameled may reach undreamed of empire. The Acropolis in ancient Athens is an area equal to some three or four of our city blocks; the Acropolis was covered with splendor, but elsewhere in that city of three hundred thousand people, was no beauty, save here and there a temple; the streets were narrow and crooked, the houses were low, and dark, and cold. Our modern city shall be open to all the winds of heaven, its highways shall run to the ends of the world, and the keys of its freedom evermore lie in the way of the poorest comer. Art it shall not lack, but that art shall not be limited to marble. Nothing that belongs to human life or human need shall be too cheap for its touch, or lack the evidence of its gracious ministry. The streets, the hills, the homes of men, nor less the temples, the schools and buildings consecrated wholly to public use, these shall be the plastic material on which the spirit of art shall find employ. Nor is this all; the art that shall make beautiful the ideal city that is yet to be, will supplement science, and be supplemented by it; so that to the construction of our city beautiful, to-day and to-morrow, we have at last as elements of assured success factors which no age before has ever known—science and art and freedom—from such a trinity what may we not expect? The first shall bring health, the second beauty, the third enthusiasm and public pride and perennial energy and life.

But it is time we approached our subject somewhat more concretely. What shall the ideal city of the future be, and what are some of the characteristics which we may reasonably hope to win? In the first place it will be, I think, universally agreed, that the city beautiful will be a clean city. To look at some of our American cities to-day it might seem that if the city that we seek is to be known by its cleanli-

ness, we may as well give up our dream at once. Filth is so well-nigh universal and we have become so habituated to it that even to talk of cleanliness provokes a smile. And yet, the thing is possible, and the established fact draws near. Paving, drainage, and efficient city management are here, in large measure the conditions of our new Utopia. Streets properly paved and kept in repair, streets properly drained, rightly swept by night and by day, will be clean. There are two principal sources of filth in our American cities; the first is the unpaved part of the city and country; the second is the soot. Much of the filth of the streets of our towns comes from districts unpaved. The wheels of vehicles bringing burdens over the country roads deliver to our city pavement a burden of clay and mud that is not their own. But the extension of pavement to the country will almost wholly remedy this; even if the rural trolley-car does not long before, permanently retire the farmer's wagon or at least limit its service to short journeys about the farm. Apart from this extraneous defilement there is no reason why the streets of the city, once they are paved, may not be just as clean as your own coach-road. It is simply a question of housekeeping. The thing is perfectly feasible. Think what a difference it would make if the streets of our cities were only once clean. No mud in winter; no dust in summer! I venture to say that the actual damage done in one summer in such a city as Des Moines or any Iowa city by dust alone would go far toward paving the outlying streets whence the dust in large measure comes.

The second source of disorder, the sooty flue of the factory or heating-plant or the water-works, is much more difficult to manage. Showers of soot all winter long, sometimes year in and year out, defile every city from side to side and smear and streak and ruin all our noblest architecture. The mud- nuisance can and will be abated; the smoke- nuisance must be. Why men are willing to spend thousands and hundreds of thousands of dollars in our palatial business structures; stone in beauty of form and tint; brick in all soft and richest hues; only to see the proudest splendors of our modern constructive art disfigured in a twelve-month, to the effacement of all color, the obliteration of all beauty, save only such as may linger in memory or be prompted by suggestion as of a ruin—is more than I for a moment can understand. The beautiful library building of Davenport, not yet finished, looks to-day as old as Westminster Abbey and no history to save it, either inside or out. In every city you may note the same disfigurement from the same promoting cause. In our ideal city there will be no smoke- nuisance, to be sure. Nor can I think this reform remote. When we reflect that in our present wasteful consumption of fuel ninety per cent of it is lost, it is certainly not too much to hope that another decade will develop

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methods of combustion that will perfectly utilize the soot and for ever do away with its defilement,—when it once pays to get rid of soot we shall do it beyond doubt.

But the cleanliness of a city reaches farther. We may not speak of moral cleanliness here, for it is physical cleanliness only I discuss; but no city is clean no matter what its streets, if its people or any fraction of them live in dirt and squalor. The cleanness of our ideal city must involve the homes of its people, its laboring people, its poor people. True, in that city which is to be, the number of the last-named class should be small; but nevertheless we shall have the city I describe, long before men shall have for ever abandoned those habits that lead to poverty, or acquired those elements of character that make for universal competence. Unless we can devise some plan by which the homes of all our people are clean, the back-yard as clean as the front-yard, our labor is vain, our preaching is vain; our faith also is vain. The trolley wire is our great coadjutor here. The congested district is no longer an absolute necessity. The factories and shops more and more betake themselves to the country, and once the people realize that life is possible, not to say preferable, elsewhere than in cellar and tenement-house, conditions will change. But in Iowa there are hundreds of towns that have no congested district; the ugliness and disorder that they show result from mere negligence, from ignorance, from carelessness, from lack of suitable administration. It must be admitted, too, that our climate is somewhat against the cleanliness we seek. It is difficult to clean streets in winter. Still with good paving and good control, who doubts that matters may not one day be vastly better than they are? "Spring cleaning" ought to go on all the year round. The gehenna of the ancient city, not the metaphor, but the furnace, should be revived, as indeed it has been, and the waste of the city so consumed.

But in close sequence with the purity and cleanliness of the city comes another quality that shall of course, not fail in our ideal; I mean the special contribution of pure art—the ideal city must be artistic. I have in mind a splendid picture where the canvas is the eternal hills and vales, the fair shapings of the natural world; where the colors are summoned by the sunlight and vary, not only with the seasons, but with the passing hours, where the theme of the picture is the industry, the convenience, and happiness, and joy of enlightened men. Who shall not glory in a picture vast and beautiful as that? What artist may not rejoice in such a triumphant masterpiece as that? And yet in the construction of such a picture we as builders of these newer modern cities are all of us privileged evermore to share.

In the attainment of the artistic city, just as in the making of a great picture, two factors will ever be

dominant and predominant. The artist must first have his plan, his concept, and then his color; and so the city, first well planned, then, well planted. By the terms of the first condition the cities of old could not possibly be beautiful. Planned to meet the necessities of the time, beauty was for ever excluded, or localized as we have seen. In order to add to the beauty of the city Louis Napoleon and Baron Haussman did not hesitate to plough with boulevards every quarter of the old Paris; and we well know the result. For fifty years Paris has been the Mecca of all such as worship beauty; has been, notwithstanding all misfortunes, the model of other European cities, to say the least. Even the *arc-de-triomphe* became the *arc d'etoile*, the *place de triomphe*, the *place d'etoile*, the plaza of the star, because of the broad avenues that radiate out in every direction from that wonderful memorial not only the *Champs Elysees*, and the avenue of the *Bois de Boulogne*, but the *avenue de l'Armee* and half a dozen others, reaching all parts of the city, so that for thousands of the people of Paris day by day the vista of the street is closed by glimpse of that beautiful monument, the monument of Victory. Washington was laid out on much the same principle; circle after circle gives opportunity for radiating boulevards which, without any doubt, will one day make Washington the finest and most beautiful city in all this world.

Not only that; but Washington will also be the most convenient city in the whole world. The men who planned it seem to have been almost inspired; indeed they dreamed and wrought far wiser than they knew. Who could have imagined that those hills and swamps by the Potomac should one day be trodden by the representatives of one hundred million people—that the poor republic whose capital was not yet even marked on the maps of the world, should one day surpass in wealth and power and purpose, all that men had ever imagined in the long history of the race, and be able to build and adorn with a prodigality more than imperial, absolutely unstinted, albeit to its citizens absolutely unknown and unfelt?

The proper direction of a street is from your point of departure to your point of arrival. It is needless to say that only the boulevard—or radiating—plan of the city comes anywhere near accomplishing this in the greater number of cases. Montgomery Street, San Francisco, goes from the ferry-landing straight to the heart of the town, and that one avenue is the convenience of thousands and thousands of San Francisco people. But most American cities have no such avenue. Our cities have all been laid out on the plan suggested by William Penn, and while a great improvement on the cities of Europe with which the Quaker statesman was familiar, because the streets are wide and straight, nevertheless the city of Philadelphia, even, can be improved, and will be.

The fact is, that from an artistic point of view, as well as from the standpoint of convenience, the only city in the United States that is thoroughly planned is the city of Washington. Does anybody fancy that the capitol of our own State, magnificent building that it is, would have been set down on four small city blocks, surrounded by private property on every side in a gridiron of narrow streets, had the slightest artistic spirit possessed those who laid the plans for a future capital city? Think what a capital city we might have, and, I believe, one day will have, if Locust Street, instead of being a narrow business thoroughfare, choked up with poles and stunted trees, were a broad avenue, one hundred and fifty to two hundred feet wide, sloping directly from the river up to that beautiful capitol with its golden dome burning in the evening light! What palatial residences might appropriately find place along a highway such as that, with capacious lawns making wider yet the path of beauty, opening still more the vista, making it more and more worthy the splendid architecture which would then close in the view more and more worthy of the splendid people who should throng the street to admire. Let any proudest citizen of this most fortunate commonwealth enter Des Moines from the east; or let him in his ambition to visit the state-house leave the railway train at the station called East Des Moines—what must be his impression of Iowa and its capital? Does any man imagine that such a view of the capitol of Iowa is destined to be permanent? It is as if one were compelled to view, from the highway, some magnificent country-seat athwart unkept yards, and piles of rubbish, and sheds and stables of low degree. Will the state of Iowa for ever be content to spend two and one half millions for a capitol, worthy of its prosperous people, yea and a half million now and again for simple decoration, and yet allow all visitors coming from either east or west to behold the result of all that expenditure of patriotism and art and money, rising amid a scene of ugliness and squalor, worthy only of the feudal ages? Is Iowa then so poor that she can not right this blunder? Is she so careless that she will allow her people to become habituated to such out-worn medieval form? I, for one, do not believe it. One of these days the State will own all the lands and streets to the Rock Island tracks—it will clear away every building to the south and southwest; and, planning the entire slope as Iowa Park, will lay out radiant avenues so that from the river until the train passes the hills to the east the fortunate traveler, whether citizen or the stranger within our gates, will indeed behold the capitol, rising majestic over a sea of verdure, while avenue after avenue in shining breadth shall open to the gaze of men those fine facades, the pride of this whole State, the fit emblem of its wealth and power, the triumph of architecture, not only in Iowa, but in

all the middle West. When that day comes, Locust Avenue will stretch westward double its present width, on to where, by an equal bridge, with promenades and parapets, it spans a river whose banks are bound in terraced beauty, by wall and turf, and rudeness and crudeness and all disorder shall have disappeared for ever. The Soldiers' Monument, now standing like some gigantic sample before a marble-cutter's door, its dignity all lost by the proximity and majesty of the nobler pile, will then grace some site peculiarly its own, where its fair proportions may at least have opportunity to tell the patriotic fervor which bade the column rise.

It is sometimes related that the mistakes of men are permanent; some of them surely are; but these earlier and pardonable faults of constructive skill in the history of this commonwealth are by no means so to be esteemed. Some mistakes are so patent as by their very egregiousness to hasten the day of their correcting. The wealth, the future wealth of Iowa, has not yet been even thought of by the most enthusiastic dreamer. All the resources of the immediate future are at the disposal of our successors to make the seat of our empire glorious; they will do it; never for a moment fear. If the city of London can to-day afford to buy an avenue from the Strand to High Holborn, right in the center of that ancient city, surely we may do as we please in our prairie towns in answer to the behests of present adornment, and the convenience, not of the present only, but of the unborn thousands who in tireless procession shall move up and down the streets and avenues of our devising in the centuries yet to follow.

But it requires something more than planning to make a beautiful city. Of course a badly-planned city can never attain highest beauty. The result, as has been said, must be a picture, and the picture must have all the colors of nature; in other words, the modern city claims not commercial supremacy only, but something of the freedom and glory of the natural world. Now the energetic, strenuous citizen is wont to remark, "What the town needs is more railroads and less blue-grass." This is not exactly as I should put it. Even the railroads are not averse to blue-grass. Notice the effort making along all the railway lines to adorn their holdings not with grass only, but even with flowers and ornamental plants of every description. True it is, that where the drudgery of the commercial world goes on, the natural opportunity for blue-grass, or any other plant, is small; but that fact has no significance with regard to parts of the city where the people live; where the toilers of the community gather in humble homes about the great factories; where the clerks and stenographers in hundreds find refuge at the close of every weary day. The true sentiment should be, with apologies to the immortal Daniel, "Railroads and blue-grass, one and inseparable, now and for

ever." No, the true spirit of decorative art as here applied, the true spirit of landscape architecture, is common sense,—a rare gift, I admit, and one by no means duly prized. Nobody wishes to plant a row of trees down the middle of Fourth Street any more than rows of telephone poles on every other street; not the less can common sense see why vegetation in all its forms may not be summoned to hide the naked deformity of rock and field, especially when such deformity is occasioned by the vandalism or the carelessness of man. Nor can there be any reason why blue-grass and flowers may not fill the center of wide streets, unused of commerce save when the lonesome grocer's boy and the snail-paced milk-man stop to exchange greetings on a summer morning, or the flitting street-car passes now and then along its lonely way. Some city streets, like the plaza at Versailles or Dresden, are quite as much a desert as any most barren section of Sahara. There are even cities with not a tree nor a flower nor a blade of grass within their corporate limits; but it is a matter of dire and sad natural necessity. No sane people elect or prefer such a situation as that. Butte City, Montana, a place of fifty thousand people, has, I am told, not a green growing plant within its borders; but not even the Anaconda copper mines, nor the hills from which men dig silver, nor the example of Senator Clark with his vaunted millions, nor even the society of gifted authors, as Miss McLean, can reconcile enlightened people to contented residence in such a city as that.

Of course, the city beautiful will have parks. There will be not only open squares, in the city proper, even where the railroads are, breathing-places where the workman may eat his luncheon beneath God's open sky with some little of Nature's cleanness and purity still about him, but the broad avenues will lead somewhere; outside, they must terminate in fair fields; agriculture of the highest type where native beauty is the annual and perennial harvest. Surely where we have given millions of Iowa acres to the plough, where field ranks against field the tasseled corn, we may yet return to Nature a few acres, a few hundred acres, in the vicinage of our towns and cities in order that creation's miracle-play, in bird and bud and blossom, in the leaping chorus of prodigal profusion, may yet come back to us with each recurring spring with all its pristine freshness of immortal hope and youth.

Fortunately for us, by the very circumstances of the case, we have in the neighborhood of nearly every city of Iowa, the elements of park-construction; we have generally the broad river valley; the heights which overlook its winding channel; the rough sculpture of valleyside and river-bank; perchance the rocky wall and cliff with tiny stream or trickling spring; we have all these elements of park-creation; and, besides, Nature has already taught us



how to use all these features of the natural landscape to our noble purpose. Once they were all of them planted, and that in the highest style of art. Oaks were marshaled on the hillsides; elms stood in gothic splendor along the river and evermore bathed their root-tips in the stream; thickets of wild plum and thorn brodered the forest edge, home of the painted warblers; wild vines and creepers covered the face of the cliff and scaur where scraggy pines and cedars peered from the treacherous summit, while farther back the open mead gave the necessary verdure, in its season starred with flowers. Now, of course, much of all this wild beauty has been destroyed; but, if we simply give Nature a chance much of it will come back to us again. Besides, most of the region we shall use for parks is unfit for agriculture or even residence; except here and there a level field, what we want are these wild banks of the river, these rock-walled ledges, these deep defiles, with now and then a road that leads to the edge of some commanding height, or some far-sweeping ridge. All this we can have within a mile or two of nearly every city in Iowa, have at small expense; and, by giving Nature a chance, the picture of splendor will shine again to the wonder and joy of men. There is an old saying: "Nothing for nothing, and not much for a dollar;" in the world of Nature that is not true; such is her beneficence that she always gives much for nothing, and millions for a dollar! You begin to see now to what I am coming. The beautiful city will be a happy city. Its cleanness and its fairness will be for the joy of men. What is it that for ever breeds discontent and rebellion and strikes among the thousands of our fellow citizens? Surely not ignorance, wholly; but the all too patent inequality in the enjoyment of the common gifts of our common Mother Earth. The laborer who lives in grime and filth is shut out from the enjoyment of those gifts of Nature, from those visions of her face, which are the portion of the poorest savage! Doubtless inequalities in the possession of wealth will always obtain among the children of time; but is there any reason on this account why vast numbers of our fellows should be condemned to ugliness and filth and all consequent vice and degradation? Says William Morris:

"For surely there is no square mile of earth's inhabitable surface that is not beautiful in its own way, if we men will only abstain from willfully destroying that beauty; and it is this reasonable share in the beauty of earth that I claim as the right of every man who will earn it by due labor; a decent house with decent surroundings for every honest and industrious family; that is the claim which I make of you in the name of art. It is such an exorbitant claim to make of civilization; of a civilization that is too apt to boast in after-dinner speeches; too apt to thrust her blessings on far-off peoples at the can-

non's mouth before she has improved the quality of those blessings so far that they are worth having at any price, even the smallest?"

Do you answer William Morris by saying that the city is built; we can do nothing now? Unless the city were built you could do nothing. It is because you have the city, that the splendid possibility is yours. The city beautiful may not exist in the limitless waste of the desert; it will come where there are people, the highest and most enlightened kind of people; where there is wealth, wealth of gold, and wealth of energy, and wealth of purpose, and wealth of love and plenty of it; where there is commerce and science and power; where Nature is generous, not lavish, but ready; where the oak rears his Norman column of majesty and strength; where the pine sifts the sunlight of summer nor less the snows of winter; where grass covers the dark ground with the glorious enamel dim with early dew or mottled with the barred sunshine of the evening sky—only such a city in such a land may realize the hopes of art. The mill-owner can help bring it, by brightening the place of his industry; whitewash and geraniums would transform the factory world; he may help it by looking to the dwellings of those who toil, and demanding that they be healthful and clean; every householder can aid the cause by making clean his own fore-ground, the hinter-ground as well; the city government can forward it by maintaining a park-commission divorced from politics, in office to serve the community, to plan great things, to think great thoughts for men, to love the republic and plan for the majesty of future years.

The whole people can aid it by never forgetting, by entering upon it in the spirit of pride and high intent. Pericles did not make Athens; every Greek, every freeman contributed to make Athens, through four hundred years. Our fathers have made mistakes, but we can correct them and, depend upon it, our children will correct ours.

The fact is, the creation of the city beautiful will constitute at once the triumph and the test of our future art. "The love of beauty is good taste, but to create beauty is a fine art." It is the function of the artist not to create Nature but to invite us to its contemplation, but nothing that he can do is Nature. Nature is always better than his best. Go stand before that marvelous woman and her child that men name the Sistine Madonna. Supremely wonderful! The eyes speak forth after five hundred years, in very brilliancy the joy of motherhood. The child in exuberant health would leap strong and splendid from the canvas. But did Rafael himself stand beside us as we gaze he would doubtless say: "You call that marvelous; there is no light in those eyes to match that that shines and beams in the eyes of your own wife or friend entranced with the dewy gladness

of a similar joy: that child Divine—there is no life in that painted form like unto that which beats and throbs and springs in the little fellow that clings to your own shoulders, or vaults in his mother's arms before the cotter's door!" You admire the landscapes of the Dutch masters and wonder at their skies, their glowing lights, and deepening shadows; but let once Ruysdael speak and he will say: "There are no shadows like the shadows of the evening; there are no lights like the glory of the morning; no landscape painted by artist's brush can match that spread along the glowing hills; no arch like that which springs in blue above our heads; no music like that of God's choristers from every leafy grove in opening spring; no incense-cloud like that white island that floats above the meadow on a summer day; no perfumed offering like the odors that go up day and night from the flower-starred meadows of God's garden; all Nature is art, and in our return to Nature is our safety and our health." It is the old, old story; we neglect the gifts of the gods and amuse ourselves with the toys of our own creating. In the future masterpiece of future art in the city of to-morrow for which I plead, all the forces of Nature will be on our side; in high and noble sense we shall be coworkers together with her, to build among men the habitation of man's delight, the city beautiful.

The city, then, is still to be the destiny of our race. More and more, as the ages pass, shall men dwell in cities; but it will be because the city has gone to country and given to all its children all the advantage with none of the disadvantages which so far mar our rural life. The trolley and its successors will bring the transformation in due time. Is it without significance that in the Scripture man's life begins in a park and ends in a city? The whole pilgrimage of human life is of those who seek a city. Saint John's beautiful city was described from the structures that he knew; were he to describe the heavenly city now, his imagery might take another form, its colors a different hue; a thousand years from now, no doubt it were different still; nevertheless that city which has filled the horizon of all the Christian centuries has in it the elements of the terrestrial city beautiful; the artistic foundations of gathered wealth, the fleckless gates and streets, the rivers of waters, the unflinching trees. Saint John's vision shall doubtless never fail from the eyes and faith and hopes of men; but let us never meanwhile forget that our feet are still upon the earth; and so long as the terrestrial city shall be the ideal home of the race, so long, for the sake of the poor, for the sake of the toiler, for the sake of the little children, for the sake of weary men and women who carry earth's burdens and do earth's work,—so long must that city be beautiful, if it is to be at the same time sane and free.

T. H. MACBRIDE.

#### IN REPLY TO "INQUIRER."

*Editors Saints' Herald:* In the issue of your paper of December 30, 1903, the question is asked, "Through what prophet did the Lord give Emma Hale to Joseph Smith as his wife?"

There are at least two women who declare that they were sealed to the Prophet Joseph Smith as his wives for time and for eternity, in the presence of Emma Hale Smith, who gave her consent to their marriage. Under these conditions, and according to the law of the "alleged" revelation your correspondent mentioned, it would be most natural to suppose that Emma Hale Smith was first married "by a prophet of the Lord" to her husband before other women were.

Suppose it were stated *positively* that Patriarch Hyrum Smith performed the ceremony of sealing Emma Hale Smith to the Prophet Joseph, for time and for eternity, will you dispute the statement?

Most respectfully,

ANOTHER INQUIRER.

The above in reply to "Inquirer," is referred to me for examination and comment. It is quite unfortunate, but the foregoing is not a reply to the question asked. Emma Hale was the wife of Joseph Smith for sixteen years prior to the date of the questioned revelation and twenty-five years before any publication of it. Four sons were born to this union in marriage before the alleged date of the revelation. When did the Lord give Emma Hale to be Joseph Smith's wife, before the birth of these sons, or after? And by or through what prophet was the gift made? The revelation in question provided for but one on the earth at the same time holding the authority.

A supposition is not in order. Emma, the wife of Joseph Smith, avers that she did not at any time give consent to an invasion of her rights as a wife, such as is stated by "Another Inquirer." Her statement is natural, and good, for the reason that it affirms what was lawful according to the law of God and the law of the land. Any other action would have been unlawful.

INQUIRER.



#### THE ORIGIN OF THE CHRISTMAS TREE.

The actual origin of the use of Christmas trees for decorative purposes dates from before the Christian era, when the Romans made use of pine-trees in their festivities at certain times of the year. The pine-trees were laden with little earthenware images sacred to the gods. This, however, was done for the sake of religion—not for amusement. It was among the Goths, some of the Germans, and the Scandinavians that trees were first adorned at Christmas time for the express purpose of delighting children.

These people celebrated the advent of the winter solstice very elaborately, and the chief item of their program was the erection in every house of a tree decorated with burning tapers. The tree used for this purpose was then, as now, the fir-tree—probably because of its abundance and convenient shape.—*Northwestern Christian Advocate.*

## ARGUMENT VERSUS CALUMNY.

There seems to be a combined effort among the enemies of the latter-day work organized for its overthrow; but the means by which they seek to accomplish this and the degradation to which humanity descends in combating the work of God prove their weakness.

In the unholy warfare of the "anti-Mormon" people we have an exact duplicate in the arguments and persecution employed by the anti-Christians when Christianity was in its infancy. Should those "antis" look through the dark pages of the sanguinary persecutions of the early Christians and what they then suffered at the hands of their enemies, they would see their twin brother.

Lies, misrepresentation, and calumny have ever been the stock in trade of the opponents of righteousness always accompanied with an open confession of their inability to meet and successfully controvert their opponents. When argument against the doctrine of Jesus Christ failed to accomplish their evil purpose, falsehoods and calumny were resorted to. When they failed to stop the spread of his doctrine, murder was then resorted to, but in this direful thing they were defeated, for "the blood of the martyr is the seed of the church."

In the tenth volume of "Ante-Nicene Fathers" is an account of the distressing persecution and lying rumors to which the early Christians were subjected by their "antis." There was nothing too base and shameful with which to malign those humble Christians. Here is what Justin Martyr says:

"Is there any other matter, my friends, in which we are blamed, than this, that we live not after the law and are not circumcised in the flesh as your forefathers were, and do not observe sabbaths as you do? Are our lives and customs also slandered among you? And I ask this: have you also believed concerning us, that we eat men; and that after the feast, having extinguished the lights, we engage in promiscuous concubinage? Or do you condemn us in this alone, that we adhere to such tenets, and believe in an opinion, untrue, as you think?"

"This is what we are amazed at," said Trypho, "but those things about which the multitude speak are not worthy of belief; for they are most repugnant to human nature."—Justin's dialogue with Trypho, vol. 1, p. 199.

The above sets forth the popular opinion of the doctrine of the Christians, but noble Trypho was not willing to believe such sickening rumors about them. I presume our modern "antis" would accept such with smiling relish against the Latter Day Saints.

The following is an excellent defense of Justin in behalf of his persecuted brethren:

Do you, then, since you are called pious and philosophers, guardians of justice and lovers of learning, give good heed, and hearken to my address; and if you are indeed such, it will be manifested. For we have come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after an accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious

men, nor induced by irrational impulse or evil rumors which have long been prevalent, to give a decision which will prove to be against yourself. . . .

But lest any one think that this is an unreasonable and reckless utterance, we demand that the charges against the Christians be investigated, and that, if these be substantiated, they be punished as they desire; [or rather, indeed, we ourselves will punish them.] But if no one can convict us of anything, true reason forbids you, for the sake of wicked rumor, to wrong blameless men, and indeed rather yourselves, who think fit to direct affairs, not by judgment, but by passion. And every sober-minded person will declare this to be the only fair and equitable adjustment, namely, that the subjects render an unexceptional account of their own life and doctrine; and that, on the other hand, the rulers should give their decision in obedience, not to violence and tyranny, but to piety and philosophy.—Ibid., p. 163.

Those early Christians did not object to an honorable investigation of their doctrine, but instead of this their enemies, like our own of to-day, judged and condemned them on false and groundless rumors.

The following shows they were persecuted for the name they bore:

By the mere application of a name, nothing is decided, either good or evil, apart from the action implied in the name; and indeed, so far at least as one may judge from the name we are accused of we are most excellent people. But as we do not think it just to beg to be acquitted on account of the name, if we be convicted as evil-doers, so, on the other hand, if we be found to have committed no offence, either in the matter of thus naming ourselves, or our conduct as citizens, it is your part very earnestly to guard against incurring just punishment, by unjustly punishing those who are not convicted. For from a name neither praise nor punishment could reasonably spring, unless something excellent or base in action be proved. And those among yourselves who are accused you do not punish before they are convicted; but in our case you receive the name as proof against us, and this although, so far as the name goes, you ought rather to punish our accusers. For we are accused of being Christians. And to hate what is excellent (Christian) is unjust.

Hence we are called atheists. And we confess that we are atheists, so far as the gods of this sort are concerned, but not with respect to the most true God.—Justin's address to Emperor Antoninus Pius Augustus Caesar, vol. 1, pp. 163, 164.

Latter Day Saints know how to sympathize with those early Christians, for how often are we maligned for no other reason than that the name "Mormon" is applied to us.

But how unjust it is, to form a judgment on things unknown and unexamined, as you do! Believe us ourselves when penitent, for we also were the same as you, and formerly while yet blind and obtuse, thought the same things as you, to-wit, that the Christians worshiped monsters, devoured infants, mingled in incestuous banquets. And we did not perceive that such fables as these were always set afloat by those (newsmongers), and were never either inquired into nor proven.—The Octavius of Minucius Felix, vol. 4, p. 190.

Minucius, like many in these days, believed lying rumors instead of trying to prove them true or false, but unlike many of our unscrupulous persecutors of to-day, he finally examined into those "fables" and learned they were "set afloat" by the "newsmongers," and confessed that it was while he was "blind and obtuse" that he believed those silly rumors about the true followers of Christ. All such stories are

started by those who are entirely ignorant of the teachings and practice of the saints of God. Joseph Smith truly understood the situation when making the celebrated speech at the capital city before senators and congressmen, when he said, "The sin of the world is ignorance."

These, and such as these infamous things, we are not at liberty even to hear; it is even disgraceful with any more words to defend ourselves from such charges. For you pretend that those things are done by chaste and modest persons, which we should not believe to be done at all, unless you proved that they were true concerning yourselves. For in that you attribute to our religion the worship of a criminal and his cross. You wander far from the neighborhood of the truth, in thinking either that a criminal deserved, or that an earthly being was able, to be believed God.—*Ibid.*, p. 191.

According to the above the early saints were charged with adoring a criminal. The chosen instrument of this dispensation is classed as the same. But if they called Jesus Christ such hard names, it is not strange that his followers will be called the same thing. The same writer continues his account of the calumnies made against the saints:

And now I should wish to meet him who says or believes that we are initiated by the slaughter and blood of an infant. Think you that it can be possible for so tender, so little a body to receive those fatal wounds; for any one to shed, pour forth, and drain that new blood of a youngling, and of a man scarcely come into existence?—*Ibid.*, pp. 191, 192.

Just such sickening and unreasonable stories as are here related about the former-day saints, many in these days are wont to believe and relish about the Saints of the last days.

Origen, the scholarly defender of the early Christians, gives a lengthy treatise of the unholy warfare urged against the people of God. Any one guilty of persecuting another simply for opinion sake, and with a spark of manly principle or professed adoration for the man, Christ, should blush with shame on reading this:

And since, in imitation of a rhetorician training a pupil, he introduces a Jew, who enters into a personal discussion with Jesus, and speaks in a very childish manner, altogether unworthy of the gray hairs of a philosopher, let me endeavor, to the best of my ability, to examine his statements, and show that he does not maintain, throughout the discussion, the consistency due to the character of a Jew, for he represents him disputing with Jesus, and confuting him, as he thinks, on many points; and in the first place, he accuses him of having "invented his birth from a virgin," and upbraids him with being "born in a certain Jewish village of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery; that after being driven away by her husband, and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child, who having hired himself out as a servant in Egypt on account of his poverty, and having there acquired some miraculous powers, on which the Egyptians greatly pride themselves, returned to his own country, highly elated on account of them, and by means of these proclaimed himself a God."—Origen's answer to Celsus, vol. 4, p. 408.

De Fuga tersely tells where persecution emanates: If, because injustice is not from God, but from the Devil, and

persecution consists of injustice (for what more unjust than that the bishops of the true God, and all the followers of the truth, should be dealt with after the manner of the vilest criminals?) persecution therefore seems to proceed from the Devil, by whom the injustice which constitutes persecution is perpetrated, we ought to know, as you have neither persecution without the injustice of the Devil, nor the trial of faith without persecution; that the injustice necessary for the trial of faith does not give a warrant for persecution.—*De Fuga on persecution*, vol. 4, p. 117.

The following is so closely allied to the methods employed by the "anti-Mormon" combine that one is almost led to believe it is the old association revived, differing only in phraseology to suit the personalities; viz., "lazy Joe," "sheep-thief," "money-digger," "peep-stone Joe," "dreamy and visionary," etc., and laying every crime at the doors of the Saints from petty larceny to treason:

And now, as wickeder things advance more fruitfully, and abandoned manners creep on day by day, those abominable shrines of an impious assembly are maturing themselves throughout the whole world. Assuredly this confederacy ought to be rooted out and execrated. They know one another by secret marks and insignia, and they love one another almost before they know one another. Everywhere also there is mingled among them a certain religion of lust, and they call one another promiscuously brothers and sisters, that even a not unusual debauchery may by the intervention of that sacred name become incestuous: it is thus that their vain and senseless superstition glories in crimes. . . . Now the story about the initiation of young novices is as much to be detested as it is well known. An infant covered over with meal, that it may deceive the unwary, is placed before him who is to be stained with their rites: this infant is slain by the young people, who have been urged on as if to harmless blows on the surface of the meal, with dark and secret wounds. Thirstily—O horror!—they lick up its blood; eagerly they divide its limbs. By this victim they are pledged together; with this consciousness of wickedness they are covenanted to mutual silence. Such sacred rights as these are more foul than any sacrileges. And of their banqueting it is well known all men speak of it everywhere; even the speech of our Cirtensian testifies to it. On a solemn day they assemble at the feast with all their children, sisters, mothers, people of every sex and of every age. There, after much feasting, when the fellowship has grown warm, and the fervor of incestuous lust has grown hot with drunkenness, . . . the light being overturned and extinguished, in the shameless darkness, the connections of abominable lust involve them in the uncertainty of fate. Although not all in fact, yet in consciousness all are alike incestuous, since by the desire of all of them everything is sought for which can happen in the act of each individual.—*The Octavius of Minucius Felix*, vol. 4, pp. 177, 178.

This anti-Christian circulated those unthinkable abominable falsehoods about the early saints upon baseless rumor set afloat by the enemies of the cross. These were accepted by many who loved a lie more than the truth. From the animus manifested by some of the modern "antis" they must have graduated from the same school. Such sickening and silly stories as were circulated on the saints of God as above related, the Christians of to-day regard as an insult to one's intelligence to believe or give the least countenance, but many of the same individuals will studiously search from one end of the earth to the other, and relate such stories with all the gravity of a

pious monk in defamation of the character of Joseph Smith and his coadjutors.

Celsus was the leader among the "antis" of his day. To the false and unreasonable quibble of those fellows was the famous reply of Origen directed. In this fight against the Christians, he does not even dignify them by calling it an argument, but calls it "calumnies." Hear him:

After the matter of the diagram, he brings forward certain monstrous statements, in the form of questions and answers, regarding what is called by ecclesiastical writers the "seal," statements which did not arise from imperfect information; such as that "he who impresses the seal is called father, and he who is sealed is called young man and son;" and who answers, "I have been anointed with white ointment from the tree of life,"—things which we never heard to have occurred even among the heretics. In the next place, he determines even the number mentioned by those who deliver over the seal, as that "of seven angels, who attach themselves to both sides of the soul of the dying body, the one party being named angels of light, the others 'archontics,'" and he asserts that the "ruler of those named 'archontics' is termed the 'accursed god.'" . . . He appears to me, indeed, to have acted like those Jews who, when Christianity began to be first preached, scattered abroad false reports of the gospel, such as that "Christians offered up an infant in sacrifice, and partook of its flesh." . . . These calumnies have long exercised, although unreasonably, an influence over the minds of very many, leading those who are aliens to the gospel to believe that the Christians are men of such a character; and even at the present day they mislead some, and prevent them from entering even into the simple intercourse of conversation with those who are Christians.—Ibid., vol. 4, p. 585.

Back in those early ages the saints had to defend themselves against the silly rumors of "sealing." Only they were accused of sealing men to men, while the Saints in these days are accused of sealing men to women. By reason of those baseless falsehoods many, says Origen, refused to enter into a simple intercourse of conversation. The same is true, in many instances, of the Saints of the present day. Simply because of our belief we have been ostracized from society and our children made subjects of ridicule.

The following is some of the wild and dreamless nonsense the early Christians had to meet and to which Arnobius made his masterful reply:

Since I have found some who deem themselves very wise in their opinions, acting as if they were inspired, and announcing with all the authority of an oracle, that from the time when the Christian people began to exist in the world the universe has gone to ruin, that the human race has been visited with ills of many kinds, that even the very gods, abandoning their accustomed charge, in virtue of which they were wont in former days to regard with interest our affairs, have been driven from the regions of earth,—I have resolved, so far as my capacity and my humble power of language will allow, to oppose public prejudice, and to refute calumnious accusations; lest, on the one hand, those persons should imagine that they are declaring some weighty matter, when they are merely retailing vulgar rumors.—Arnobius against the heathen, vol. 6, p. 413.

It will doubtless be noticed that all the charges made against the saints, were simply a base fabrication of false rumors.

As to the evils following the introduction of the Christian philosophy the same polemic continues:

Since this is so, and since no strange influence has suddenly manifested itself to break the continuous course of events by interrupting their success, what is the ground of the allegations, that a plague was brought upon the earth after the Christian religion came into the world, and after it revealed the mysteries of hidden truth? But pestilences, say my opponents, and droughts, wars, famines, locusts, mice, and hailstones, and other hurtful things, by which the property of man is assailed, the gods bring upon us, incensed as they are by your wrongdoings and by your transgressions.—Ibid., p. 414.

Being unable to meet the argument of those humble disciples by fair and manly controversy, and not unlike our opponents of to-day, they refused to meet them "on the grounds of reason," and resorted to scandal and vilification:

Cruelty, combined with innocence, is unheard of, nor is it worthy of the condition of victorious enemies. What is the so powerful cause of this fury? Doubtless, because they can not contend on the ground of reason, they urge forward their cause by means of violence; and, with the subject not understood, they condemn those as most pernicious persons who have declined to make a stand respecting the fact of their innocence. Nor do they deem it sufficient that those whom they unreasonably hate should die by a speedy and simple death; but they lacerate them with refined tortures, that they may satisfy their hatred, which is not produced by any fault, but by the truth, which is hateful to those who live wickedly, because they take it ill that there are some whom their deeds can not please. They desire in every way to destroy these, that they may be able to sin without restraint in the absence of any witness.—The epitome of the divine institutes, vol. 7, p. 243.

Much more could be extracted from this valuable work relative to the sufferings of those early saints, but this will suffice. The most prominent feature in all this unholy hatred is that all reasoning, principle, and justice were abandoned, and lies, false rumors, and vituperation made the chief weapon. When such unfair means are resorted to, no more outspoken confession can be made of the weakness of their cause. Those early saints always stood ready to defend their doctrine in an honorable way, and offered to give a reason for all the falsehoods circulated about them; but their enemies chose rather to hide behind a refuge of lies, realizing that a fair and open investigation meant a loss to them and offering as an excuse that the saints were too low and wicked to engage even in a simple conversation. This cowardly subterfuge the elders of the Reorganized Church oftentimes have to meet. Those who are disposed to persecute and calumniate another for simply following the honest dictates of conscience, we invite to take a look into the great mirror of past history, whether sacred or profane, and behold the kind of company they are in; and those not of that company will be despised. "Because ye are not of the world the world will hate you."—Christ. "All those who live godly in Christ Jesus must suffer persecution."—Paul. "Yet if any man suffer as a Christian [Mormon], let him not be ashamed."—Peter. "Marvel not my brethren, if the world hate you."—John.

These inspired utterances, taken in connection with the fact that we are everywhere spoken evil against and are able and willing to prove for righteousness' sake is much to encourage us amid the din and battle of life.

Now then, ye "anti-Mormons," remember, when you are persecuting and circulating false rumors about the Latter Day Saints, you are simply joining hands with the anti-Christians of former days in their wretched work of hate and malice, as well as fulfilling prophecy which will come down upon you with unmingled vengeance when the secrets of men's hearts shall be revealed. Such methods as you have employed in the past, and presumed will continue to use, never have nor never will prevent the spread of the truth; but, instead, has the effect of binding us closer together and inspiring a determination to continue the fight with greater zeal and courage than ever.

The fight is on, brethren, and let us arm ourselves for the conflict, not by condescending to the dastardly work of our opponents; but let us meet lies with truth, calumny with argument, ridicule with reason, rancor with meekness, buffoonery with the spirit of love. By this means the honest and truth-loving ones will see who is right, and we are better off without those who prefer to feast on the spewings of sectarian hatred.

I have found those excerpts very helpful in meeting the abuse and calumnies of our enemies, and submit them with the view of helping others. Praying God's blessing to attend,

F. J. EBELING.

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## Selected Articles.

### NEW SAYINGS OF JESUS.

(*The Daily Telegraph*, London.)

A paper of remarkable interest was read at the last meeting of the Egypt Exploration Fund, held in the rooms of the Royal Society, under the presidency of Sir John Evans, F. R. S. Doctor B. P. Grenfell, who has been engaged in Egyptian excavations since 1894, rendered an account of the works at Oxyrhynchus, conducted by Doctor Hunt and himself. For four winters they had, he said, devoted themselves to the Ptolemaic cemeteries in the Fayoum, and succeeded in obtaining a large number of Ptolemaic texts. In March, 1902, a fortunate chance led to their finding a rich necropolis at Hibeh, about one hundred miles south of Cairo. They were equally fortunate at Oxyrhynchus. The bulk of the documents they unearthed belonged to the third century after Christ, and some of the theological fragments of the fourth century, by which time Christianity had become general, were of exceptional interest. The first of these formed part of a collection of the

sayings of Jesus, similar in style to the so-called Logoi discovered by them in 1897. As in that papyrus, the separate sayings were introduced by the words, "Jesus saith," and were for the most part new, though one of the uncanonical sayings was in part known to have occurred in the gospel according to the Hebrews. The new sayings were not so well preserved as the previous ones, the ends of lines being lost throughout. They had, however, this advantage, that the introduction to the collection was given, stating that these were the sayings which Jesus spoke to Thomas, and perhaps another disciple. The first saying was that one of which part was already known to have occurred in the gospel according to the Hebrews, and was one of the most remarkable of the uncanonical sayings ascribed to our Lord. It was as follows:

"Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering he shall reach the kingdom [i. e., the kingdom of heaven], and when he reaches the kingdom he shall have rest."

The kingdom of heaven was also the subject of the second saying, which was much the longest and most important. The kernel of it was that most remarkable and profoundly mystical saying recorded by Saint Luke alone of the Evangelists, "The kingdom of God is within you," but the saying in the papyrus appeared in quite different surroundings from those attributed to it by Saint Luke and extended far into another region. Those sayings, when they come to be published in June, 1904, would, no doubt, be widely discussed, and the opinions of critics were likely to be nearly as diverse as their views about the Logoi discovered in 1897. These sayings were of enormous interest on account of the variations which they disclosed from accepted texts. One variant was of great value. The verse in Luke 11:52 said, "Woe unto you, lawyers! for ye have taken away [or ye have hidden] the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." The papyrus has it thus:

"Ye have hidden the key of knowledge, ye entered not in yourselves, and to them that were entering in ye did not open."

The internal evidence was such that the two papyri could not be explained by any other hypothesis than that they were fragments of different manuscripts of the same collection of sayings. Stated briefly, the authors did not regard the sayings as extracts either from the Gospel according to the Hebrews, which seemed not to have possessed the Johannine characteristics which marked both series of sayings, or from the Gospel of Thomas, which, so far as could be judged from the scanty information concerning it, appeared to have been mainly a gospel of the childhood; or from any other of the known uncanonical gospels of the early second century. They preferred

to regard the sayings as what they maintained the Logoi of 1897 to be, and what the introduction to the new fragment stated them in so many words to be—namely, a collection of sayings as such, not dependent on the canonical gospels, a collection which they now know was traditionally connected with Saint Thomas. Another third-century fragment found last winter came from a noncanonical gospel, parallel in form to the Synoptists. It contained, first, part of a discourse of our Lord which was closely related to certain passages in the Sermon on the Mount in Saint Matthew and to parallels in Saint Luke; and, secondly, part of a conversation between Christ and his disciples. This presented a striking resemblance to a well-known story recorded both in the Gospel to the Egyptians and in the uncanonical gospel used side by side with the canonical gospels by the author of the Second Epistle of Clement, a Christian homily written in about the middle of the second century. It consisted of an answer to a question, which was put in the gospel according to the Egyptians into the mouth of Salome, in the gospel quoted by Clement into that of some unnamed, in the papyrus into the mouth of the disciples. The question, with some varieties of form between the three, was this: "When will Christ's kingdom be realized?" The answer, as recorded in the Gospel according to the Egyptians, was, "when ye shall trample on the garment of shame, when the two shall be one and the male as the female, neither male nor female." From this the papyrus differed somewhat, and incidently showed that the interpretation which had generally been given to "when ye shall trample on the garment of shame" was incorrect. This had usually been considered to be equivalent to "when ye shall put off the body"—i. e., "when ye die;" but the papyrus showed that the real point lay in the mystical allusion to the third chapter of Genesis, and that the phrase meant "when ye return to the state of innocence which existed before the fall," being thus closely parallel to the following clause, "when the two shall be one."

Biblical scholars have always assumed that there were many sayings of Christ current unreported in the Gospels. The remarkable passage which forms the last verse of Saint John's Gospel implies as much. Saint Paul, in Acts 20:35, actually recalls one such saying which is not elsewhere to be found, "To remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—*World Wide*, December 5, 1903.

To be misunderstood by those one loves is the cross and bitterness of life. It is the cruelest trial of self-devotion; it is what must oftenest have wrung the heart of the Son of Man and if God could suffer, it is the wound we should be for ever inflicting on him.—Selected.

## Mothers' Home Column.

EDITED BY FRANCES.

### Woman's Way.

Smile a little, smile a little,  
As you go along.  
Not alone when life is pleasant,  
But when things go wrong.  
Care delights to see you frown,  
Loves to hear you sigh;  
Turn a smiling face upon her,  
Quick the dame will fly.

Smile a little, smile a little,  
All along the road;  
Every life must have its burden,  
Every heart its load,  
Why sit down in gloom and darkness,  
With your grief to sup?  
As you drink Fate's bitter tonic,  
Smile across the cup.

Smile upon the troubled pilgrims  
Whom you pass and meet;  
Frowns are thorns and smiles are blossoms  
Oft for weary feet.  
Do not make the way seem harder  
By a sullen face.  
Smile a little, smile a little,  
Brighten up the place.

Smile upon your undone labor;  
Not for one who grieves  
O'er his task waits wealth or glory;  
He who smiles achieves.  
Though you meet with loss and sorrow  
In the passing years.  
Smile a little, smile a little,  
Even through your tears.

—Ella Wheeler Wilcox.

### Discipline in the Home.

When nature, after countless ages of only physical progression in the process of evolution, began to make physical variations, what we call intelligence had its birth and man became a possibility. When, through the production of helpless, dependent offspring and through the lengthening of the period of infancy, mother care and love became necessary to the preservation of the race, intelligent man was introduced to a moral world. As we trace this germ of morality from mother love to father love, spreading to family relations, extending to those of the clan and the nation and finally embracing the whole world in the sentiment of the brotherhood of man, we may well exclaim that God's best gift to mankind was the mother.

The savage mother had but a brief period with her child, as he early adapted himself to the simple environment of that primitive time and became independent; but the modern mother, having to deal with problems of a prolonged infancy and of the complex conditions of a highly civilized life, finds it by no means a simple matter to establish the discipline of her home.

The use which parents consider should be made of the lengthened period of infancy will determine to a great extent the form of discipline to be adopted. If the parents look upon childhood as a somehow necessary state of existence, which is to be lived through in the easiest possible manner, with the peace of the household (especially the older members) as the paramount consideration, that form of government which makes the domestic machinery run smoothest will be adopted. If, on the other hand, the parents look upon childhood as of great importance in the preparation for life's activities, as an opportunity for devel-

oping that which will work for the greatest good to the individual, to the state, and to God, a very different form of discipline will be adopted.

There are three forms of state government to-day,—the autocratic, democratic, and republican. Some families have what may be called an autocratic government,—a paternal autocratic government, founded upon an absolute disregard of the individual rights of the child, having unalterable laws, designed chiefly to make the domestic machinery run smoothly, without a thought for the development of the child's own personality, but designed to furnish him with ready-made rules of conduct, thus fitting him for life's duties. The frequent result of such government is the weakening or destruction of the child's will. Such repression causes anarchy and rebellion. When the parental restraint is removed, children so trained sometimes show a recklessness and an indulgence of evil emotions and desires which cause one to wonder how children of such good parents can go so far astray.

On the other hand, there is a modern autocratic family government which is of quite the opposite nature. In this, the children are absolute rulers and there is due subjection on the part of the parents, affording a pitiful spectacle of unjust, unwise government, producing insolent, disrespectful, and selfish children.

The democratic form of home government has been adopted quite widely of late years by thinking mothers. In such a family the life of each individual is so far exalted above the life of the family that there will soon be no home, only a sort of headquarters from which each may start out each day to his separate duties and pleasures, without a thought or a care regarding the other members of the family. Under this discipline, or lack of discipline, the children are considered to be on an equal footing with the parents, so that the spirit of criticism, which is at once the bane and the blessing of this age, is unduly fostered until all reverence for age, for superior ability or station, and even regard for the simple courtesies of life, are becoming unknown to the children of to-day. Again, with such parents, if the child is doing something that he ought not to do, they just turn his attention to something else that is right. It certainly is wise at times to turn the child's attention to other things and thus hinder him from deserving punishment, but if that is too frequently resorted to, self-restraint and self-control will be negative quantities in his character. With this form of government there can be no thought of unquestioning obedience; it is the child's right to have a reason given for every request. He must be guided entirely by love, and the words obedience and obey are discarded from the home vocabulary.

To illustrate, a certain child of such a home was asked by a caller to announce her presence to the mother. The child, with that contrary spirit which is exhibited by even the best of children at times, replied that she wouldn't. The father overhearing the conversation, took the child one side, remonstrated, argued with her, but she repeatedly refused to comply with the visitor's request. What was then left for the father to do, if consistent in his belief in the nonenforcement of obedience, but to retire from the field vanquished and allow the visitor to do the same? Which was what happened.

There can be no equality between parents and children. Years of character building and experience must place the parents upon a higher plane of development than the children. Let the child never forget that he owes his life, his sustenance, all that pertains to his well-being to his parents. He can never repay their labor, love, thoughtful care, and willing sacrifices. Only the highest love, honor, respect, and obedience can, with justice, be shown to parents by their children.

But there is still another form of state government, the republican, in which the head of the government is obeyed, not through fear, but from a knowledge of his absolute justice, of the reasonableness of the command, or from love and respect

without knowledge of the cause for the command. A parent corresponding to such a ruler issues few commands and sees that they are obeyed. Taking time for thought, he is just in his decisions. Desiring to give the child the benefit of his wider experience, he enters into the closest possible sympathy with the child's thoughts and deeds, his hopes and disappointments, his joys and sorrows.

Such a mother formulates a system of discipline; does not use one method to-day, another to-morrow. She studies the development of the race and the history of the civilization. She knows the laws of life, physical and mental, and watches the development of the various instincts to encourage or discourage them. She learns that the children of to-day come into the world with inherited tendencies which enable them in a short time to surpass the development attained by the adult savage of primitive times. She learns that the inherited instincts have their time of growth and of death, and that she may either nourish them into habits or check their growth and hasten their death. She finds that among these instincts there are some which have lost their value to the race and should be discouraged. For example, there comes a period in the child's life when destruction of life, cruelty to insects and torture of animals are a delight; when the fly is dissected alive and the bird is robbed of its young. By calling attention to the mother bird's cry of distress and by the suggestion that it would be exceedingly unpleasant to have one's arms and legs amputated in such a rough manner, the mother may at once discourage cruelty and encourage sympathy for distress and protection for the weak and helpless. This instinct of protection, the caring, tending instinct, is manifested in the extreme love and care bestowed upon dolls and pets, and no one hesitates to encourage it, knowing that upon its development depends largely the growth of altruistic sentiments. That the hunting and fighting instincts belong to those debatable ones which some think should be indulged and allowed to wear themselves out, as it were, and others think should be absolutely repressed, is understood by many a mother who has questioned what to do when her son has begged for a gun, or when he has come home bleeding and torn, yet triumphant, from a fight in which he has avenged his own or a weaker comrade's wrongs. Surely the feelings of rivalry, of competition, of love of conquest and of unwillingness to be beaten which accompany these instincts, later contribute toward success in life's struggle, whether the life be a martial, an industrial, a commercial, or a strictly intellectual one.

Through the instinct of imitation the child becomes best adapted to his environment. It is because of this instinct that the use of what is termed suggestion is of such value. The child naturally and readily does what it sees done; it absorbs and imitates the good and the bad with which it is surrounded. It is, therefore, of supreme importance that the environment be good, that the parents become what they wish their children to be.

Accordingly, the ideal parent in seeking to establish certain cardinal virtues in the child's character should first make them a component part of his own character. These virtues form the framework for a noble, upright life. They are:

First. Filial love and obedience. The ideal mother studies the laws of moral development and knows that the child before the age of twelve or thirteen can only understand right and wrong from concrete examples and in the light of former experience, since abstract reasoning only comes after the complete development of the nervous system. Therefore, an outside authority of parent, or nurse, or teacher, or Bible is necessary to the moral development of the child. The mother, by her love, self-control, justice and unvariableness, can arouse such respect, admiration and love in the child that he will take delight in obedience, and will have an abiding respect for law and order, and a true religious spirit of reverence.

Second. Perfect honesty and love of truth. Scientific inves-



tigation has shown that a child apparently tells lies for several reasons: from a vivid imagination, from a playing with words, from confused, weak perceptions or a lack of perspective, any of which causes are remedied by time; but when the cause of the lie is found in fear or in the weakening of self-control caused by overindulgence, the parent is directly to blame. When love of approbation or love of "showing off" is back of the lie, care must be taken to discourage it. When a child lies selfishly to avoid doing something, or cheats to excel in games or pass an examination, the case is more serious, and unless checked at the start will develop an unscrupulous, grasping disposition. The lie that is told to protect some one else must be dealt with carefully, for it comes from an unwritten code of honor and should it be condemned absolutely the child would have an absurd sense of injustice. Be absolutely truthful and honest yourself with the children and before them.

Third. Regard for the rights and happiness of others. There are many generations of selfishness, of thought only for the individual and not for society from which the child naturally inherits his belief in the supremacy of his own rights and desires. These inherited tendencies can not be overcome easily; but working upon the principle that those whom we benefit we love, the child can finally be taught the beauties of unselfishness, of courtesy, of generosity of kindness, of charity in thought and deed.

Fourth. Self-respect. This must be encouraged so that there may be no neglect of individual rights and personal needs.

Fifth. Self-control and self-reliance, or cultivation of the will. This is the very foundation of success and happiness. At first the parent's will must necessarily control the undeveloped child, but gradually with the growth of the child's understanding the will of the parent should recede more and more into the background, leaving the child greater freedom to develop his own individuality.

Sixth. High ideals, with purity of thought and deed. Create in the child the highest possible ideals of life. Fill his mind so full of good and noble thoughts that the evil which may surround him will glance off and leave him unharmed. This can be done only by being yourself pure in thought and noble in aspiration.

There are various departments in the family government as in state government, all of which are concerned in one's scheme of discipline.

There is the department of health, including rules and regulations concerning food, clothing, cleanliness, sleep, and exercise. The correct management of this department has more moral influence than is commonly supposed, for upon its wise administration depends the child's preparation for those life activities which Spencer places first in importance, those which directly minister to self-preservation.

There is the department of amusement, including the all-important management of play, one of the greatest factors in the development of character. Consideration must be given to toys, games, playmates, athletics, and parties, likewise to the development of the æsthetic nature and the regulation of dancing, reading, picture-seeing, theater-going and musical culture.

In the department of instruction that which we call intellectual is delegated largely to the schools; but the mother should have an understanding of what is needed by the child. There should be a closer relation between the school and the home. Religious instruction, training the use and handling of money, development of habits of order, of industry, and of charity are left largely to the home. The mother is responsible for the good manners of her household, and through domestic instruction she may well cultivate such qualities as perseverance, concentration, patience, and unselfishness.

Finally, there is the judicial department. The subject of punishment and reward, censure and praise, is deserving of more study than is commonly given it. Punishments should

never be given arbitrarily and should be few in number. There are hundreds of little backslidings which the wise mother never sees, which at most are faults of the day. Constant nagging defeats the purpose of punishment. Let not the mother in an angry spirit take it out on the child. She should investigate the nature of the wrong-doing, putting herself so far as possible in the child's position and tracing his emotions. She should try to discover whether the nature of the act was understood by the little immature mind, which may not yet have developed a sense of time, of proportion, of space, of relations; whether the deed was done with an understanding of the consequences to himself and others or in thoughtlessness, or from an overflow of animal spirits. She should see if he has understood the wording of the law which had been broken, and then not be obstinate, but forgive his faults and try him again, if possible; if not, inflict a punishment which shall have some relation to the wrong done, shall follow as effect upon cause, shall be inevitable.

Just as the child learns the existence of physical law, so may he come to an understanding of moral law. In babyhood he is constantly running up against physical law and paying the penalty. Thus he collides with a chair and finds that two bodies can not occupy the same space at the same time. He soon learns to respect nature's law through the penalty exacted. As the emotions of fear, anger, curiosity, etc., appear he again finds himself in collision with law. This time it may be a moral law, perhaps the one that he has no right to take some one's else property, certainly not to destroy it. He in his innocence appropriates everything to himself, but he must suffer some penalty for such wrong-doing. A sorry look on the mother's face, or gentle spat of the little hands that did the mischief, is usually sufficient penalty to help him know that he is doing what he should not.

As the child advances in years and reason, as his motives and desires and temptations become more complex, the problem of appropriate punishment becomes more difficult, but the reason for giving any punishment at all should never be lost sight of. It is not because the parent is bigger and stronger than the child; it is not to work off disagreeable feelings; it is to teach the child to understand and respect moral law.

With this object in mind it is frequently better to reward a good act, thus placing the emphasis upon the good instead of the bad. Parents are far too apt to pay no heed to good deeds done, the temptations overcome, the kind thought shown. A word of commendation, a sympathetic look, an unexpected gift, is often more benefit than all the whippings in the world.

Now neither parents, nor children, nor the civilization in which we live is ideal, therefore we can not expect to exalt all the good tendencies of the child or overcome all the evil ones. Parents are sometimes unjust in their decisions and harsh in their treatment of children. Society is in many ways corrupt and debased. But we can all study to know what would be ideal and work toward the goal, secure in the consciousness that we are looking toward the right and are fulfilling to the best of our ability the noblest mission which God has given any one to fulfill.—Mary L. Lockwood in *American Motherhood*.

#### Prayer Union.

Sr. Hartrup, of Piedmont, Missouri, requests prayers that she may be healed of kidney trouble.

Bro. T. J. Lawn, Sacramento, California, asks the prayers of the Saints that his wife who is threatened with consumption may be restored to health.

Censure and criticism never hurt anybody. If false they can not hurt you unless you are wanting in manly character and, if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

## Letter Department.

PATTERSON, Iowa, January 21, 1904.

*Editors Herald:* On New Year's day the writer, accompanied by Bro. Bernt Johnson, left for our field of labor, after a short stay at home over Christmas, St. Charles being the objective point. Bro. Jesse Roberts met us at the depot and conveyed us to his home a mile and a half from town, where they had announced meeting for the same evening. Being somewhat afflicted with a severe cold I succeeded in persuading Bro. Johnson to occupy, and thus we commenced the year in the good cause.

On Sunday I spoke to the Saints at the schoolhouse and on Tuesday we wended our way into new territory, trying to open up in new fields. After considerable travel and labor we succeeded in securing a union church building on the condition that we furnish our own light and fuel. This we thought we might be able to do by taking up collections. We so thought and congratulated ourselves on that thought that we had succeeded wonderfully well thus far; but our next effort, that of trying to get a place to stop, was not so successful. After canvassing the whole neighborhood and making inquiries, we were finally compelled to abandon the project of holding meetings there and could scarcely find a place to stop over night, and had to pay for the same. Finding that plan rather expensive and one which our salaries would not warrant us in continuing, we left for other parts.

Remembering that Bro. L. Finney lived only a few miles away, we stopped with him for dinner next day and he seemed anxious to have us try at Patterson. Hence we set to work and secured the Christian church building, which they have not used since a year ago last July, and by a little work in cleaning and fixing up, and securing an organ belonging to the church, we were ready for meetings and commenced January 9. A young lady volunteered to play the organ and with an average attendance of about seventy-five we are continuing the services. A goodly percentage of the attendants manifest a good deal of interest, and one family has offered us a standing invitation to stop with them whenever we want to.

Patterson is a small town on the Rock Island Railway, and finding that there was a regular appointment out for Sunday evening, we dispensed with our services, thinking best not to run any opposition. So we attended the Epworth League in the evening in the Methodist Episcopal church, and for some reason there was to be no preaching as previously announced, and so the writer was called upon, rather unexpectedly, to speak after the close of the League. The Lord blessed me in the effort. There were present about two hundred, many of whom had been too prejudiced to attend our services at the Christian church.

I spoke from the nineteenth Psalm, on God's perfect law, as that which converts the soul, in contradistinction to the ten-commandment law given by Moses, which could not reach the hearts of men; and hence Christ taught them a higher law when he said, "It is said by them of old time, Thou shalt not kill, thou shalt not commit adultery," etc., "but I say unto you, whosoever is angry with his brother," "and he that looketh on a woman to lust after her," etc., "and this is the new and better covenant" which he would put in their hearts and write in their minds. Hence being led by this higher law prompted by the Spirit, we would have no use for the ten-commandment law which says, "Thou shalt not kill, nor commit adultery," etc., because, being prompted by love toward God and our fellow men, we would live above that law, and love thus becomes the fulfilling of the law.

I was pleased with the courtesy extended as well as the privilege to tell the gospel story to those who otherwise would not come out to hear because of prejudice.

Mother, Earth is wrapped in a sheet of ice several inches thick

in this part and it is dangerous to venture out, especially in the evening. So last night we could not reach our appointment, but hope this will not last long, as it makes one feel very restive all over.

The gospel seed sown while near Milo this fall seems to have taken effect with some. I received a letter a few days ago from a family residing there, nonmembers, who attended a series of eighteen meetings, the first they had ever heard in the way of preaching of the gospel. It says: "We have not been to meeting since you were here; would be awfully glad to have you come back."

My colaborer, Bro. Johnson, is doing very well for a beginner and by practice and perseverance will make a useful man.

Yours in bonds,

S. K. SORENSEN.

HAYERHILL, Massachusetts, January 17, 1904.

*Dear Herald:* For about two years I have read the HERALD and I feel that I have been blessed greatly in so doing. There are only a few members in our branch and we ofttimes get discouraged and it is very strengthening to read the encouraging letters from the Saints. There is quite a lot of prejudice here, although not so much as there is in some places.

We have a little hall to ourselves and it is clean and warm. We have some very spiritual meetings. Brn. Bullard and Sheehy visit us once in a while and stir us up to activity. We are looking forward to the time when some of our members will be called to the eldership. We now have a deacon, a teacher, and a priest.

The Sunday-school and Religio work is advancing. I feel that the study of the Book of Mormon is a grand thing and the *Quarterlies* help lots in understanding the lessons. The Good Literature Committee have distributed quite a number of tracts and other church literature to the residents near the hall and we are hoping to get the work before the public in that way. Three new members have been added within the last three weeks.

My prayer is that this grand work may advance until it will cover the whole earth.

Your sister in the faith,

EMMA S. THAYER.

SOUTH HAVEN, Kansas, January 15, 1904.

*Dear Herald:* This beautiful day, when all nature shines with radiant glory, I will try to write a few lines to the Saints, as I get lonesome, it never having been my privilege to live near the Saints, and having no one to talk to of the truth. The people here are very good neighbors, but they are opposed to our faith. I get discouraged sometimes. If my husband belonged to the Church what a pleasure it would be. I try the best I can to teach my children the truth with the help of the Savior; but if it were not for the promise of a life beyond where there is no more sickness, pain, or death, I am afraid I would fail. The Lord knows my great trials and temptations and if it had not been for his great blessings to me it seems I could not have stood. I was taught by my father and mother when I was little to pray and be faithful and the Lord would keep me from danger.

I have three bright, religiously inclined children, and if I can set before them the example I desire, what a different world this will be. I love my family and it makes my heart ache to see that my husband can not understand or will not listen to the truth. But the time is not far distant when every "knee shall bow and every tongue confess." The dear Lord will not always strive with man.

It has been fourteen years since I left home and took the responsibilities of house-keeping, and in this time I have heard two sermons, one ten years ago at Lone Rock, Missouri, when Bro. C. H. Jones spoke, and this last winter when my father, I. P. Baggerly, spoke several times, though I was there but once. Is it any wonder, dear Saints, that I would get hungry to hear

the precious words? My mother sent me some *Ensigns*, and I was glad to get them. I enjoyed the sermons and letters.

My father was in this section this fall; held meetings at Wichita and had a very good time, and came to visit me a few days. He got very sick of malarial fever and was hardly able to ride when he went out in the field of labor. I never saw him look so bad and he still continues in bad health. Pray for him, Saints, that he may be able to do the will of the Lord.

I realize what the servants of the Lord have to withstand. They go into all parts of the world and leave their homes and dear ones and try so hard to get people to listen to the glorious gospel for their own salvation. May the Lord bless each and every one of the ministers that are sent to preach this glorious work. I ask an interest in your prayers that I may be able to set the example of a true Latter Day Saint before the world.

MRS. EMMA BUTLER.

TORONTO, Ontario, January 11, 1904.

*Dear Herald:* In your issue of the 6th inst. I notice an attempted reply on the part of Bro. A. M. Baker to F. R. Tubb's answer to an assertion by the brother, in a former issue, that the Holy Ghost is not a person. I say *attempted*, as I fail to see that his essay at all covered the ground he intended. I am pleased with the jocular spirit that pervades his article, as well as his admiration of the courageous spirit that animates Canadians in their speaking out "when things do not go to suit." All right, dear brother, we may not agree on all things, but I think we understand each other as Yankees and Canucks.

Now then to the question in debate. I sincerely trust no one will conclude that I have taken up the cudgels for Elder Tubb on account of any idea I may have as to his inability to make a proper and effective reply. Far be it from me to entertain any such a thought. I know Elder Tubb is eminently fitted to do all justice to the subject, but the question is one that has been much discussed, and another one in the arena of polemics may adduce something that may throw some ray of light on the matter, however small the reflection may be.

I have before me Buck's Theological Dictionary, the "corrected edition," published in Philadelphia by Crissy & Markley, Goldsmith's Hall, Library Street.

On page 170 is the subject, "Holy Ghost, the third person in the Trinity." In the first place, what do we understand by the word "person"? Webster defines it as "the bodily form of a human being," consisting of body and soul. We apply the word to living beings only, possessed of a rational nature; the body when dead is not called a person. It is applied alike to a man, woman, or child. Locke gives it, "A person is a thinking, intelligent being."

Buck says: "The Holy Ghost is a real and distinct person in the Godhead. 1. Personal powers of rational understanding and will are ascribed to him, 1 Corinthians 2: 10, 11; 12: 11; Ephesians 4: 3. 2. He is joined with the other two divine persons, as the object of worship and fountain of blessings, Matthew 28: 19; 2 Corinthians 13: 14; 1 John 5: 7. 3. In the Greek, a masculine article or epithet is joined to his name, *pneuma*, which is naturally of the neuter gender, John 14: 26; 15: 26; 16: 13; Ephesians 1: 13. 4. He appeared under the emblem of a dove, and of cloven tongues of fire. Matthew 3; Acts 2. 5. Personal offices of an intercessor belong to him, Romans 8: 26. 6. He is represented as performing a multitude of personal acts; as teaching, speaking, witnessing, etc., Mark 13: 11; Acts 20: 23; Romans 8: 15, 16; 1 Corinthians 6: 19; Acts 15: 28; 16: 6, 7."

Permit me to give an extract from Orson Pratt's "Absurdities of Immaterialism," page 30: "The Godhead may be further illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge, and truth, together with equal qualifications in every other respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but one council. Each alone possesses, by

supposition, the same wisdom and truth that the three united or the one council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be one part of the council when reference is made to his person; but the wisdom and truth of each man would be the whole wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature into fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two thirds of these qualities or affections, then neither of these persons could make 'one God,' 'but only a part of a God.' But because the divisibility of wisdom, truth, or love is impossible, the whole of these qualities dwell in the Father—the whole dwells in the Son—the whole is possessed by the Holy Spirit. 'The Holy Spirit is one part of the Godhead' in essence; but the whole of God in wisdom, truth, and other similar qualities. If a truth could become three truths, distinct from each other, by dwelling in three persons or substances, then there would be three Gods instead of one. But as it is, the Trinity is three in essence, but one in truth and other similar principles. The oneness of the Godhead, as described in the Scriptures, never was intended to apply to the essence, but only to the perfections and other attributes."

What are we to understand by the word "substance"? The root of the word, is *to stand*. Webster says: "In a *general sense*, being; something existing by itself, that which really is, or exists; equally applicable to matter or spirit. Thus the soul of man is called an immaterial substance, a cogitative substance, a substance endued with thought."

Notice that Pratt says, in part "the Holy Spirit is one part of the Godhead *in essence*." Let us see Webster as to the meaning of the word "essence." He says: "That which constitutes the particular nature of a being or substance, or of a genius, and which distinguishes it from all others."

Does Bro. Baker wish us to understand that the Holy Spirit was not known till Christ had finished his work on earth and had ascended to his Father? He quotes John 14: 16-18, and then remarks: "From this teaching we gather the following thoughts: God and Christ were united in the one purpose of sending the Comforter, harmonizing with the thought of its being the influence of power emanating from God and Christ. Yet this Comforter is referred to as the 'Spirit of truth.'" My dear brother, wherever God has had a people, in any age of the world, the "Spirit of truth" has been with them. The Spirit of God fills the immensity of space, and is the sustaining force and power in nature. (Doctrine and Covenants 85: 2, 3.)

From Doctrine and Covenants we gather that the Holy Spirit strives with men, but will not always do so. (Section 1: 5.) In section 17: 5, latter part of paragraph, we read that "the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end." Surely no one will deny intelligence to the Holy Ghost. In section 12: 4 the Spirit giveth utterance, and in section 10: 6 we are commanded to put our trust in "that Spirit which leadeth to do good: yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit," and can be appealed to (paragraph 9). It will teach the peaceable things of the kingdom (section 35: 1). In section 63: 14, we are told that Sidney Rigdon, by folly, "grieved the Spirit," and his work was rejected.

In Dr. Hook's Church Dictionary, article "Holy Ghost," he says: "The third person of the adorable Trinity is of one substance, majesty, and glory, with the Father and the Son, very and eternal God!" You may say this is sectarian doctrine, but has our Church an accepted and understood position on the subject? Are we instructed by a "verily thus saith the Lord" that it is "the influence of power emanating from God and Christ," and not a divine person? If so, I have not seen nor heard of it.

Nevertheless, I am open to conviction, and if Bro. Baker can adduce sufficient testimony to prove his position, I will be more than pleased to acknowledge the same, as it is truth we want. So far, however, I fail to see that he has supported his claim by the argument presented.

I have not exhausted the scriptural evidences that support the proposition that the Holy Ghost is a divine personage in the Godhead, nor the opinions of eminent men. Of one thing all may be assured, that if the word is ever spoken to us, *ex cathedra*, in opposition to the divine personality of the Holy Spirit, I shall only be too happy to accept the same as the word of Him who alone has the right and authority to speak; and we have one at our head who stands in the prophetic line as the representative, on earth, of Him who is our Prophet, Priest, and King. He is the medium through which such will come, if it must, and to his mandate, when given by "verily thus saith the Lord," and passed by the quorums successively and successfully, I, and all true Latter Day Saints will bow.

Yours for truth,  
A. E. MORTIMER.

ALBION, Idaho, January 14, 1904.

*Editors Herald:* Over a year has passed away, I believe, since I intruded on your patience, but if I keep silent too long you may conclude we are all dead. It is presumed we have something to say of general interest, or we are only imposing on the patience of the Saints, if we escape the waste basket. "The same old story I have listened to from the time I came into the Church," is what we sometimes hear after listening to some elder do his best to wake up Saints to duty, sinners to obedience, and I might say his hearers to a sense of their duty.

When I read the HERALD and *Ensign* as they come along on their weekly calls, I feel much the same as when standing on a main thoroughfare in our big cities watching the ebb and flow of humanity. All seem intent on "getting there" as soon as possible. What a busy world! I always say, and there is no room for the idler in the Church, or in the world.

The matron in the girls' dormitory for our State Normal School, told me we are all in the whirl, and we only get left in the rear if we try to resist or check the common whirl. This was said in a chat concerning the prestige the students gave to the midnight revelries held in our town to raise funds for Odd-fellows, Masons, Woodmen of the World, etc., and sending a committee to request the Normal faculty to suspend rules and allow students to attend. "When in Rome, do as Romans do," is the old excuse for sowing wild oats and all kinds of noxious weeds. Foreseeing this condition in the world, the gathering of the Saints was designed to be a counter-whirl in which all Saints are expected to take an active part.

The world seems to have the jolliest crowd, as Mr. M—— told Bro. Anthony once when he was advising about church services anent the dance-hall.

After all is said about this continual see-saw play of the Church and the world, "the kingdom is to be like ten virgins," so the Spirit of truth said; and if half the virgins are wise, though their lamps need trimming badly, and no oil to spare, we have great need to ask ourselves about our lamps. We try to discern the signs of the present time (exact time), and while we do this, are we prepared for the Master's coming? If half the virgins are accepted it is exceedingly sweet consolation.

Saints do not wish to be counted idlers,—at least, "that's me." I do not know of any Saints, even among the most active and successful, who feel satisfied with their efforts—always sanguine of what they do, it being the best they can do.

How often have I heard members of the Church say, "We are doing the best we can do." How often in HERALD and *Ensign* I see the same statement made! And I think, brother or sister, I would like to ask you a few questions.

I have been made glad in reading letters from elders in North

Idaho where I have been. Laborers are sorely needed there. Every member, wherever located, is on duty, is a missionary for good or evil in the prestige their influence exerts.

I noticed lately an account of some Mormon elders in New York with hypnotic eyes—young elders, I suppose, among the daughters of Adam. Without doubt young men are best in love or war. It would be so nice if some one with the hypnotic power of the gospel could break the drowsy stupor of these parts, for spiritual sleep is the most deadly.

Every issue of the HERALD seems full of good things, notwithstanding I have written nothing for a whole year for it. The world can and will whirl along just the same without me or any other man. Sad to think of, but it's a fact.

CHARLES ALBERTSON.

PADUCAH, Kentucky, January 19, 1904.

*Editors Herald:* I just closed a series of meetings at Wil-dersville, Lexington, and West Port, Tennessee. I put in twenty-five days in these three new places, and am billed here for January 20, and will be here for a few days. Then away again further into Tennessee to a place where the people want me to come. I received a new call for preaching to-day, and have all I can do. Pray for me.

Ever in gospel bonds,  
727 South Sixth Street. G. H. GRAVES.

OPHIR, Kentucky, January 14, 1904.

*Editors Herald:* I take this method of informing your many readers of my true situation regarding this great latter-day work. I have been a member of the Utah Church for about six years, and I must confess that I believed with all my heart that the representatives of the Utah Church were the true successors of the Prophet Joseph, until some time ago, when I began to investigate the claims of the Reorganized Church. And upon my investigation, I became very much interested in their doctrine; and through the infinite wisdom of God I got up a correspondence with Elders Snow and Metcalf, of the Reorganized Church, and later the good Lord sent Elder J. W. Metcalf, of Louisville, to visit our branch of the Utah Church.

Paul like, he did not shun to declare the whole counsel of God. So he portrayed before the people the gospel as believed by the Reorganized Church and reasoned from the law and the testimony by the power of the Holy Ghost with such convincing force, that it left an everlasting impression upon my mind.

So I began to call upon the Lord with all my heart to show me the right and acceptable way, and one night when Elder Metcalf was at my house I prayed earnestly unto the Lord to reveal unto me which one of the two contending factions was acceptable in his sight, and while in this state of mind and while I was calling upon the Lord with all my heart, I had a dream or vision in which the Lord represented the two churches before me by two roads running down the creek I now live on. And it appeared to me in the dream or vision that the two roads representing the two churches at the beginning were very close together, starting almost from the same point; but in just a few steps from the starting-point they began to widen out and get farther apart until they were quite a distance from each other. The road that represented the Utah Church was the most crooked road I ever was permitted to look upon, running in and out and with a woman traveling in it; and the road representing the Reorganized Church was just as straight as a line and appeared to have a rock bottom.

While I was looking upon the two roads and contemplating what to do, I saw in front of me in the road representing the Reorganized Church, Elder J. W. Metcalf just as plain as I ever saw any one in my life, and I heard him say, "Come this way; this is the right way," just as distinctly as I ever heard any one speak. So I commenced to follow Elder Metcalf and we traveled on toward the schoolhouse where I thought we were going

to hold meeting, and while on our way we met quite a crowd of people coming; but when we met they all turned around and went back with us.

In a few days after this vision I was baptized by Elder Metcalf, as also my wife, my nephew, Joseph C. Cantrill, T. M. Dyer, and Isaac Skaggs, all members of the Utah Church, and many more are ready to accept it. So I am truly thankful unto my heavenly Father for sending one of his true servants unto me, and for granting me the glorious privilege of accepting the true gospel of Jesus Christ in its purity unmixed or soiled by the precepts or doctrines of men. Hoping all the Saints will remember me in their prayers, I am

Your brother in Christ,  
N. M. CANTRILL.

DELOIT, Iowa, January 21, 1904.

*Editors Herald:* Having been called home and quarantined because of scarlet fever, I take this means of notifying your readers that I am not on duty and can not send out mail, but all business will receive my prompt attention as soon as possible. All Bishop's agents in the Gallands Grove District are requested to send reports to me by February 9, as our district conference convenes February 13. This is dictated through the window.

Very truly,  
C. J. HUNT.

MALAD CITY, Idaho, January 15, 1904.

*Editors Herald:* It has been some time since I have written to your columns, but I have been doing all that lay in my power for the spread of the gospel.

I arrived at Malad on the 23d ult., just in time to spend Christmas with home folks, which of course was greatly appreciated. Mrs. Fannie Pender and J. A. Condit had a real nice and entertaining program arranged for the occasion, which proved to be a grand success, after which Santa Claus, wife, and two children appeared on the scene and distributed presents for all.

On the 27th ult., we accompanied a little band of Saints to the water's edge where the ice had been cut, and after singing a hymn and returning thanks to our heavenly Father, Bro. W. S. Pender immersed two precious souls beneath the cold waves. In the confirmation service that afternoon a lady (not a member) arose and said she knew the Lord was in the work performed by the Reorganized Church, and she hoped to become a member some day and asked the Saints to pray for her.

I also had the pleasure of attending a discussion between Elder W. S. Pender and Professor J. M. Larson, of the Utah faith, which was held at Clifton, Idaho, on the 5th, 6th, and 7th. Subject, first night, was "gathering;" second night, "temple-building and baptism for the dead;" third night, "presidency." Good feeling prevailed throughout, and some warm friends gained to the cause.

The bishop expressed friendship towards Elder Pender, and also the manner in which he conducted himself during the discussion; but said he was obliged to announce, owing to those in authority over him, that the doors of his church would hereafter be closed against Elder Pender, as long as he was bishop. However we left an appointment at the Dayton Schoolhouse, about five miles distant, for the Monday and Tuesday following.

When we returned to fill the appointments we were pleased to greet a fair-sized audience. Elder Pender spoke the first evening. The writer announced he would continue the next evening and we had the house so crowded that we could not seat all. We left several investigating, also an appointment for next week. So the good work goes on.

On the evening of the 8th Elder Pender and the writer were called to administer to a son and a daughter of David M. Jones, not members, who were suffering from severe attacks of pneumonia, and both of them were instantly relieved. The boy,

who had not taken any nourishment for days, wanted to be dressed immediately after the administration, and, declaring he was well, ate a hearty supper a short time after.

So the work seems to be moving and there are better prospects for the spread of the gospel here than the writer has ever before seen.

Trusting our new year will be one of success, I remain in the conflict,  
J. E. VANDERWOOD.

TRINIDAD, Colorado, January 17, 1904.

*Editors Herald:* I have been following the Kelley-Griffiths discussion. It puts me in mind of the German and the politicians. One of the latter made a grand speech and the German exclaimed, "Ach, he's gotim!" After the other one was through, he exclaimed, "Mine gracious, he's gotim, too!" So it seems to me; I think the brethren should settle the matter between themselves and then give the HERALD readers the benefit of the decision.

JOHN W. KENT.

BAY MINETTE, Alabama, January 17, 1904.

*Editors Herald:* I will begin the year by writing a letter to the HERALD. I love to read the letters from others.

I was eighteen years old on the 16th of this month, and have been in the Church about nine years. I have been afflicted for many years, having lost the use of my right arm. I ask the prayers of the Saints that I may be healed. My eyes also are afflicted. Bro. W. J. Booker has administered to me and they are better, for which I thank the Lord.

I like to go to school, but we have lived so far from one that I have not attended very much. We now have a new schoolhouse near and we are going to have preaching and Sunday-school. Saints, pray for us that we may build up in the faith and be worthy of blessings. May God bless all is my prayer.

Yours for truth,  
JOANNA BANKESTER.

ELLISTON, Montana, January 17, 1904.

*Editors Herald:* Elliston is a small town twenty-eight miles west of Helena on the Northern Pacific Railroad, and the population is not very religiously inclined. There is not a church building here. The Presbyterians hold meeting in the schoolhouse, and they also have a Sunday-school.

Brn. Allen and Stead were here last summer and had a very small turnout. They also held meetings about five miles from here and my wife and a Mrs. Smelcher and Miss Davis were baptized. We have since been to Deer Lodge twice to meetings, a distance of twenty-six miles over mountain roads.

I was in Spokane, Washington, last Wednesday; came back on Friday. While there I had quite a talk with a young lady by the name of Dolly Bruns on religious matters, and gave her the tract, "What we believe." She seemed to be pleased with the talk and asked me to send her more tracts. On the way home I got in conversation with a half-breed from the Flathead reservation. We got to talking about his forefathers and I went back with him to Lehi. He got considerably interested and asked me to get him a Book of Mormon and Inspired Translation of the Bible. He is pretty wealthy. I think he told me that he, his father, and brother had fifteen hundred head of cattle and good homes. That may be a good place to start the gospel among the Flatheads.

Ever praying for the welfare of the cause,  
Your brother in Christ,  
G. A. SPRAGG.

Extracts from Letters.

Bro. A. M. Chase under date of January 16, writes from Salt Lake City, Utah: "One baptized here this week. Bro. Swenson is doing a good work among Swedish people here."

Bro. J. A. Tanner writes from Bevier, Missouri: "I am here to attend the funeral of Sr. Sarah Morgan, sister to Bro. William Lewis of St. Joseph."

Bro. and Sr. Arie Roothoff were baptized into the Reorganized Church on the 4th of December, last, by Bro. Kemp of the Enfield Branch, North London, and confirmed by Bro. T. J. Sheldon, missionary to London. Bro. Arie Roothoff writing from North London, England, of late, says: "The language in which this letter is written is Hollandish, or so-called Dutch. We are only eighteen months in England and we thank God in the name of his son for the goodness he has bestowed upon us in bringing us to his church. I have been for several years a member in the Utah Church, which is the more reason to rejoice, that God has given me sufficient light to see their apostasy."

## Miscellaneous Department.

### Conference Minutes.

**Southern Missouri.**—District conference convened with the Ava Branch, January 2, at 10 a. m., President A. M. Baker in the chair. Branches reporting: Springfield 133, Beaver 44, Ava 102, Grove Springs 27, West Plains 58. Ministry reporting: Seventy A. M. Baker and Henry Sparling; Elders James T. Davis, William Taylor, G. W. Anderson, J. C. Chrestensen, H. J. Bootman, P. W. Premo, and J. W. Quinley; Priests Grant Burgin, G. W. Bootman, W. P. Bootman, and Joseph Ensley; Teachers O. E. Ensley and J. H. Burley. Bishop's agent's report: Collected in tithes, \$420.90; from bishop, \$344.88; total, less cow \$25.00, \$740.78. Due agent January 1, 1903, \$59.83; paid out, to elders' families and poor, \$683.58; total expenses, \$743.46; due agent, H. Sparling, \$2.68. Norvil Johnston and P. W. Premo audited the accounts and reported the same correct. Report of J. C. Chrestensen, financial secretary and treasurer: On hand last report, \$7.72; amount collected, \$10.01; total, \$17.73; amount expended, \$5.51; balance on hand, \$12.22. Report was approved. Committee on J. R. Wedlock case, H. Sparling and A. M. Baker, reported that they had secured his address and whereabouts, and asked to be released; but the committee was continued and Elder James T. Davis added thereto, with instructions to report to next conference. A resolution was passed to the effect that hereafter the branches shall forward quarterly reports two weeks before conference, with other matters pertaining to the conference, to the secretary. J. C. Chrestensen, A. M. Baker, and J. T. Davis were appointed a committee to solicit money for a district tent. A resolution and petition to General Conference, together with a communication from missionary in charge, I. N. White, was read, in regard to boundaries of the district, and was approved. I. N. White was authorized to present same to next General Conference. Secretary was instructed to inquire into Peter Carrow's ordination to the office of elder, as to time, place, and by whom ordained. Officers elected: A. M. Baker president, J. C. Chrestensen, secretary and treasurer. The Saints and Sunday-school of Springfield were requested to hold an entertainment Friday evening before conference, March 25, the admission fee to go to the district tent fund. A collection of \$2.27 was taken to apply on the Kirtland Temple repair fund, and was turned over to Bishop's agent. A solicitor was appointed in each branch to solicit means for the same fund.—J. T. Davis, Woodside, G. W. Bootman, West Plains, Sr. O. E. Ensley, Ava, J. E. Swegart, Beaver, H. Sparling, Springfield, G. W. Anderson, Grove Springs, A. M. Baker, Pomona. Resolved that hereafter the sacrament oblations taken up during conference sessions shall be considered property of the the branch where the conference is held. Preaching by Norvil Johnston, W. P. Bootman, H. Sparling, and J. C. Chrestensen. Conference adjourned to meet with the Springfield Branch, Saturday, March 26, 10 a. m., as per former resolution.

### Notice to the Fifth Quorum of Elders.

Your attention is called to requests in our last circular letter for advice of changes of address during the year and for questions for consideration at the next sessions of the quorum. Are you interested in the quorum and its work? Then write to the secretary at once so the programs and report blanks may be issued on time and sent to you promptly. The president and secretary can not do it all. They need your cooperation.

C. I. CARPENTER, Secretary.

LAMONI, Iowa.

### The Bishopric.

#### ELDERS' FINANCIAL REPORTS.

The reports of the following general Church officers and missionaries have been received for the year in good order at the Bishop's office:

Anderson, Peter.	Elvin, R. M.
Adamson, Peter.	Etzenhouser, R.
Allen, D. L.	Enge, N. C.
Aylor, W. M.	Earle, C. W.
Allen, Arthur.	Erwin, Jefferson D.
Adams, J. W.	Ebeling, F. J.
Anderson, D. A.	Ellis, W. D.
Ames, J. N.	Erwin, E. A.
Allen, S. D.	Ecclestone, William.
Arber, Joseph.	Fuller, W. H.
Barr, Andrew.	Foss, John C.
Becker, A. J.	Foss, S. O.
Beebe, George W., Sr.	Fry, Charles.
Bell, T. J.	Flinn, P. A.
Bennett, Walter.	French, H. E.
Breve, Amos.	Griffiths, G. T.
Blackmore, J. A.	Greene, U. W.
Booker, W. J.	Gould, Leon A.
Booker, W. L.	Gunsolley, J. A.
Brokaw, Guy L. M.	Green, George.
Bryan, J. W.	Godbey, G. H.
Bullard, E. D.	Goodrich, V. M.
Burt, G. W.	Gamet, Levi.
Burr, A. E.	Gibson, William.
Brookover, George L.	Gilbert, J. W.
Burr, Charles H.	Goodenough, E. J.
Baggerly, I. P.	Granger, Francis.
Beckley, J. R.	Grant, John A.
Butterworth, C. E.	Graves, G. H.
Baker, J. M.	Greenwood, William H.
Bullard, Richard.	Grimes, J. F.
Bond, Myron H.	Gurwell, L. G.
Bailey, O. H.	Goodrich, J. L.
Baldwin, D. R.	Gowell, M. F.
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 Whiteaker, A. L.

E. L. KELLEY, Presiding Bishop.

January 23, 1904.

Addresses.

R. Etzenhouser, 177 West Fifth Avenue, Columbus, Ohio.  
 H. E. French, 177 West Fifth Avenue, Columbus, Ohio.

Church Secretary.

Missionary report blanks, provided for by action of General Conference, have been mailed to all General Conference appointees, to latest obtainable addresses. Any failing to receive them will be supplied on request. Said blanks should be filled out to include the month of February, and should reach the undersigned by March 1, or as soon as practicable thereafter, for prompt publication in the SAINTS' HERALD before General Conference. Reports received after making up the report for the HERALD, can not be inserted, hence the necessity of promptness.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 21, 1904.

RAILROAD RATES TO GENERAL CONFERENCE AND CONVENTIONS.

Preliminary notice is hereby given that the Central Trunk Line, and New England Passenger Associations, covering territory from Chicago, Peoria, and St. Louis on the west, Cairo, Louisville, and other Ohio River points on the south, and up to and including New England on the east, have granted reduced rates to the coming General Conference and auxiliary conventions to be held at Kirtland, Ohio,—Willoughby, Ohio, the rail point,—in April, 1904. The rate is a fare and one third, round trip, certificate plan. Full particulars will be announced later. Other associations covering western territory are expected to concur in said rate.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 25, 1904.

Correction.

In conference notice of Northeastern Illinois District in last issue of HERALD Secretary W. E. William's address was given as Marseilles, Illinois, R. F. D. No. 67. This should have read R. F. D. No. 57.

Conference Notices.

The Fremont District conference will be held at Glenwood, Iowa, February 21, 22. The president requests that branch officials send in their reports to the secretary at Shenandoah, not later than February 15. J. F. Redfield, secretary.

Conference of the Little Sioux District will convene at Logan, Iowa, Saturday, February 6, at 10.30 a. m. James D. Stuart, clerk.

Conference of the Nodaway, Missouri, District will meet at Guilford, Missouri, Saturday, February 27, at 10 a. m. Please forward reports in time. E. S. Fannon, president.

Conference of the Southern Wisconsin District will convene with the Wheatville Branch, three miles south of Soldiers Grove, Crawford County, February 6, 7. Branch and official reports must be sent in time to W. A. McDowell, Soldiers Grove, Wisconsin. Those who expect to come on the cars, drop a card to Bro. Frank Montgomery, Soldiers Grove, and you will be met. W. A. McDowell, president, J. O. Dutton, clerk.

Semiannual conference of the New York District will convene in the new church, Eastern Parkway and Hopkinson Avenue, Brooklyn, February 20, at 7.30 p. m. Ministerial reports to be in writing and sent to secretary, Samuel Guilfooy, 189 Schaeffer Street, Brooklyn, New York, three days before conference. All Saints and friends are invited to attend. Any of the ministry who can be present are cordially invited. Joseph Squire, president.

Convention Notices.

Religians of Little Sioux District will convene in Logan, Iowa, Thursday, February 4, 1904, at 7 p. m. Come with the Holy Spirit for guidance. George H. Sherer, president, Mrs. Nellie E. Ballantyne, Secretary.

Franklin found religion in the world and he concluded that it is a necessary element in promoting and securing the general welfare. It should be observed because necessary; but, unlike Emerson, he would not have produced a system of religion had there been none in the world until his time. Having admitted by force of his own self-experimentation the necessity of religion in society, he deduced its usefulness to the public, and this giving occasion for another indulgence in comparison, he at once concluded that "the Christian religion above all others, ancient or modern, was the most excellent." Had Franklin been born in India, he probably would have advocated the religion of Buddha.—Educational Report.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, February 3, 1904

Number 5

RSSalyard

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

JOSEPH SMITH } EDITORS  
 FRED'K M. SMITH }

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### QUESTIONS AND ANSWERS.

We sometimes get questions in a bunch; here is one:

1. Where is it taught that tithing is one tenth of what you possess, and of what you make above a living after?
2. Where is it taught that baptism remits sins?
3. Is abstinence from food fasting?
4. Baptism by proxy, where is it taught?
5. Where is it taught that a priest can bless the emblems?
6. Where is it taught that in partaking of the sacrament one gets a forgiveness of sins?
7. Can any one have eternal life that commits adultery after he comes into the Church?

In answer:

1. Doctrine and Covenants 42: 9, 10; 106: 1, 2. In connection, Genesis 14: 17-24. Webster's definition of the tenth.
2. Mark 1: 4; Luke 3: 3; John 3: 5; Acts 2: 38; Doctrine and Covenants 32: 2; 83: 12; 18: 4; 83: 10.
3. Abstaining from food is fasting; but fasting in a gospel sense is something more. It is abstaining from food with some definite object in view.
4. Not as yet teaching the doctrine, we cite no authorities in its support.
5. Doctrine and Covenants, 17: 10, 11, 22; Book of Moroni, chapter 4.
6. It is a matter of belief with some elders that the sacrament is "the Lord's supper," or in semblance of it. We know of no text specifically teaching that in the act of partaking of the sacrament there is remission of sins, but it is safe to believe that as the ordinance is intended as a means of receiving spiritual strength it is also a token of remembrance through which if it be partaken of worthily a remission of sins is retained by it in connection with the other duties attaching to membership in the Church.
7. The Church is commanded not to forgive a member who commits adultery the second time. A first offence may be forgiven, if the offender is penitent; but the second offence is not to be forgiven. We believe from this that the Lord reserves to himself the right to fix the punishment for this sin; and the scriptures teach that adulterers and whoremongers are to be cast out, thus losing the right to eternal life.

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### February.

The laggard sun, on frosty morn,  
 Throws long beams through the stubble corn.  
 Against the sunset, naked trees  
 Weave magic bredes and tracteries.  
 From woodman's ax the splinter bounds;  
 The flicker's cheery tapping sounds;  
 Ice thaws, and in the quickening flood  
 Are vague, fond hopes of leaf and bud,  
 When, lo! like fleck of living sky—  
 Full-songed, a bluebird sweet flits by!  
 —By Sara Andrew Shafer, in the *Outlook*.

## SAINTS IN MISSOURI.

In his last report, January 23, Bro. I. N. White states: "The Church (through the Saints) now owns about eleven hundred acres of land in and around 'Old Far West,' and seem contented to abide and make an effort to 'build up (one of) the old waste places of Zion,' by living pure and faithful lives."

Brn. White and W. W. Smith commenced a protracted effort at Kingston on the evening of the twenty-second; and would go from there to Richmond on the twenty-ninth to start the work there. We wonder what our brethren of the Church of Christ ("Whitmerites") are doing about Richmond? There was a little flock of the Reorganized Church some two or three miles away from Richmond a few years ago. We hope Brn. White and Smith will stir things up down there, now that the centerpiece of the Whitmer movement (the manuscript of the Book of Mormon) is removed from there.

In 1864 there was some difference of opinion between some of the elders as to whether the Saints should settle in Missouri or not. It was held by some that none should move into the State until a new command in the shape of "To your tents O, Israel," should be given, as it was the intention of the Lord to sweep that land with the besom of his wrath, until it should be depopulated and be a waste ready for a new set of inhabitants. Others, and we were among them, were of the opinion that the scourge of the Civil War, in the course of which contending armies fought each other to and fro over Jackson and adjacent counties, would be calculated to sufficiently change the character of the inhabitants by the passing on of the old and the incoming of the new, to warrant those who proposed to become permanent citizens and behave themselves as good men should in the belief that they would be permitted to gather into the "regions round about" and live and worship according to the requirements of their religion; provided those requirements did not involve them in disregarding the rights of others, or breaking the laws of the State.

We had occasion to give brethren advice in regard to moving into Missouri in 1864 and thereafter, and we always told them that if it was their intention to go there for the purpose of making a home, they were at liberty to do so; and if they would occupy in quietude and peace, minding their own business and letting the business of others alone, dealing honestly with all men, attending to their religious duties at home, and in public when opportunity offered, they could do so in safety and might plant their hearthstone, erect their rooftree and stay till Gabriel should blow his horn, and the end of all things human should come if they should live that long.

Considerable comment at times has been made on paragraph 6 of section 64, Doctrine and Covenants, and those who have been much opposed to the work

have attempted to make capital out of it to condemn the work, especially to make light of the revelations to the Church given through the Seer:

Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but, behold, it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore, as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he hath set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion, and, behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

Those who have so used this paragraph have constantly asserted that it sanctioned stealing, robbing, spoliation of the Gentiles, deception, and fraud—any way to get goods and moneys. Every one forgot to mention the peculiarly plain saving clause, "whatever ye do according to the will of the Lord, is the Lord's business." Or, if they have had sense enough to notice the clause, each of them has utterly ignored it and misconstrued the whole paragraph. To make it effective as against the inspiration of the Seer, or to support the charge that it authorized dishonest practices, those men who charge must show by other revelations in the Book of Covenants, the Book of Mormon, or the Bible, that it is the *will of God* that men should steal, and that he has so revealed it to be his will; for, the things which those men were to do as "agents" and "on the Lord's errand," were to be in accordance with the "will of the Lord," and not otherwise.

We have cited this paragraph in this connection to call attention to the abundance of teaching in each of the three books named forbidding theft, robbery, deceit, and fraud of every kind among his people and on the "promised land," for God will not suffer his people to pollute their inheritances.

No matter by whom practiced, nor for what purpose, double-dealings, deceit, lying, injuring others in property, reputation, or person, is not sanctioned nor commanded by the word of God as anciently or modernly revealed, and will not be permitted to prosper. And those who settle in the "regions round about" must live in pursuit of eternal happiness in the light of the declaration made by the Prophet Joseph Smith quoting the words of another. We believe in being honest, true, chaste, benevolent, virtuous; "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Time has verified to some extent the advice we gave forty years ago. Many have settled in the parts once occupied by the Saints as citizens. In most of the localities where they have moved in the population occupying at the time the Saints were driven out has largely changed, the old giving place

to the younger, the restless and uneasy, half-lawless element has drifted out and on, and their places filled by the more conservative and law-abiding from the North and East. And in all cases where our people have behaved as lawful citizens should they are not disturbed, but are accounted as good citizens and neighbors. We make no inquiry as to the political preferences of those who seek advice in regard to moving into Missouri, or elsewhere; nor do we offer a word of advice in political affairs, other than is couched in the words "seek to put good men in office;" and to see to it that no intoxicating liquors are sold as beverages by votes of Latter Day Saints. Sober parentage results in sober posterity, and that is what the country everywhere is in need of. As no drunkard can inherit the kingdom of God, so no drunkard can be a representative of the angel's message, the latter-day work, and the people of the Saints of the most high God.

---

#### ANOTHER FRAUD.

We have been handed a few letters between brethren in regard to a young man who has been imposing on Saints by claiming membership in the Church, securing lodging and borrowing money as a brother and then disappearing. Here are the letters:

TO BRO. C. A. PARKIN, SAN FRANCISCO, CALIFORNIA.

*Dear Brother:* I write you to make inquiry concerning a stranger who came to my house about the 10th of October, claiming to be a brother in the Church and that his home was in San Francisco. He gave his name as A. J. Weis, and stated that he was a Jew by birth, had met with such opposition from his father that he was expelled from home penniless, or nearly so, though his father was well-to-do. He said he had intrusted his savings amounting to about one thousand dollars in his father's care for safe-keeping. This his father refused to give him unless he would "give up his insanity," meaning his faith in Christ and the restored gospel. According to his story, Bro. Fred Blair first interested him in the gospel, and he was later baptized by you. He stated his occupation was that of expert stenographer and typewriter in newspaper work; that he had a cousin in Cincinnati, Ohio, working for the *Cincinnati Enquirer*, and that through his help he expected to have work almost as soon as he could reach Cincinnati. He had come as far as St. Louis, Missouri, and there at the Saints' meeting he met Bro. L——, of Pittsburg, with whom I am acquainted, who being a railroad employee got him through to Pittsburg. From there he came down to Wheeling.

He stated that through the courtesy of a newspaper man in the city here he could get to Cincinnati on half-fare by going that night. I let him have the money (four dollars) with the promise from him to return it within (he thought) ten days. He gave me the address at which he said mail would reach him. After waiting more than a month I wrote him at the address given, but the letter had been opened by A. J. Weis (or H. J. Weis) at some other street number and then returned to me. Now I am anxious to know whether this is a worthy brother or whether he is an imposter. I do not care so much for the four dollars if he is worthy of help; but if he is going about playing upon the credulity of the Saints it is time that they be warned against him. He told such a straight story and seemed familiar with so many men in the Church and with its workings, besides professing such a strong faith in it, that I could not at the time

doubt his statements. I still hope to hear that he is not an imposter, but he should have written me before this, even if he was not able to return the money. I shall be pleased to hear from you regarding this person, if you know him. Wishing you success in the work of the Master, I am,

Your brother in Christ,

O. J. TARY.

WHEELING, West Virginia, December 6, 1903.

REPLY.

*Dear Brother:* The party you refer to is unknown to me. I have heard of a similar person, but I do not know who he is. I never baptized him. He is a fraud.

If I were you I would write the *HERALD* and *Ensign* to warn the Saints of him. I think he must be the same party who has used my name before to people, passing himself as a Saint.

Trusting this will be sufficient to satisfy you and put you on your guard against frauds, I am, Yours in bonds,

CHAS. A. PARKIN.

SAN FRANCISCO, California, December 11, 1903.

TO BRO. F. B. BLAIR, LAMONI, IOWA.

*Dear Brother:* The inclosed letters will explain themselves. You will doubtless remember if in your missionary labors in California you interested a young man answering the description of this one. I am not afraid of again being imposed on by this man, but the manner of his greeting and his pathetic story of opposition from his father, together with his familiarity with the Church and leading men in it, make him such a one as the Saints at large should be warned against. You may give the letter, with any statement you may wish to make, to the editors of the *HERALD*. If they think the case one to which they should call attention through the *HERALD* they can do so.

Your brother in Christ,

O. J. TARY.

WHEELING, West Virginia, January 20, 1904.

Bro. Blair does not remember such a party as is described in the foregoing, and hence it is quite evident that Bro. Tary has been imposed upon by one of the many rascals and parasites who are abroad in the land.

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#### NEWS FROM THE FIELD.

Bro. F. M. Sheehy reports things in his part of the Eastern Mission as moving along about as usual. "All things considered," he writes, "we have nothing to complain of that is serious."

Bro. U. W. Greene reports that the work in the western part of the Eastern Mission in the past quarter has been remarkable for the number of new openings. He says: "Brn. Kelley, Beckley, Schmidt, Scott, and Carlisle have been diligently at work in Western Ohio; Brn. Etzenhouser, Beatty, and Long in Southern Ohio; Brn. Williams, Durand, and Jeffers in West Virginia; Brn. Ebeling, Baldwin, Craig, Becker, and Porter in Western Pennsylvania. All are trying to honor the law which says: 'The Twelve and seventy administering as those prosecuting the work of preaching with the warning voice, . . . pushing their ministry into other fields until the world is warned.' The leadings of the Spirit are along these lines and we have so counseled." Bro. Greene then mentions the work of a number of other missionaries. He thinks the branches in the

Kirtland District are taking on new spiritual life. The organization of the Temple Branch has resulted in good. Bro. Devore has taken about fourteen hundred visitors through the Temple during the year. Prospects are good for the organization of two new branches in the Pittsburg District. "We look over the past year," writes Bro. Greene, "with a degree of satisfaction. One year ago there were perplexing conditions confronting us. They have been fairly met, and in every instance the work has been left in better condition. To-day we approach the future with increased confidence in the work and its ultimate triumph." The missionaries have baptized fifty-one in the quarter, organized two Sunday-schools, and made thirty-five new openings.

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#### EDITORIAL ITEMS.

Doctor Arthur D. Bevan, of Chicago, startles the members of his profession by making the following statement: "Drug treatment is useless in cases of pneumonia. The medical profession, so far as medicines are concerned, can be of no assistance in the fight against this disease. The sooner the profession will acknowledge this to the public and set to work to discover some specific to save pneumonia patients, the better for all concerned." Pneumonia has taken the place of consumption as the "captain of the men of death," and is a disease of the aged—of impaired vitality. "The resisting vitality of the patient is the sole thing that determines whether he is to live or not," says Doctor Bevan. With this reserve strength lies his safety and without it physicians avail nothing. "Fresh air, a good nurse, nourishment, and stimulants will assist the resisting powers of a patient."

Gradually the speed of man's racing machines has been increasing. A mile a minute speed has long ceased to be sensational, and a mile has been run in thirty-two seconds by a New York Central train. Automobile record smashing demands attention at present, records being broken weekly. The latest performance was that of W. K. Vanderbilt, Jr., at Hotel Ormond, Florida, when he drove his machine on a straight course along the beach, a mile in thirty-nine seconds. And the end is not yet.

Elder I. N. White, Independence, Missouri, an apostle of the "Josephite" church of the kingdom of Mormondom writes that he is ready to [have] a round with Bro. Thomas Popplewell at Colfax, Iowa. Bro. Popplewell will no doubt accomodate him there or elsewhere. Both men are trained polemics and experienced in debate.—*The Mountaineer*.

No paper in the United States, of a general character, has kept closer in touch with the development

of the automobile than has the *Scientific American*; hence it is no surprise to see that enterprising journal devoting one of its splendid special numbers to the automobile. The regular issue of the *Scientific American* for January 30 is an "Automobile number," and is well illustrated with half-tones depicting various types of automobiles.

The following from the *Deseret News* for January 9, 1904, appeared over the signature of J. M. Lauritzen, stake clerk: "Some of our Josephite brethren have been laboring in our midst, and not content with preaching what they claim to be the gospel, they challenged our elders to debate with them, and the challenge was finally accepted by Bishop A. C. Young and Elder I. J. Stewart. The debate commenced on Wednesday following our conference and lasted four nights. The debate had not proceeded far before it became apparent that our friend took more delight in tearing down than building up—in finding fault with our faith than in teaching us theirs; hence the debate was a failure as far as giving our people any new light upon the Josephite faith. During the last session Elder Andrew Jenson happened in, and when the discussion had been closed and the meeting dismissed the audience unanimously requested him to speak. He successfully maintained that the Church had never for a moment ceased to exist since its organization in 1830, and this being a fact the Reorganized Church had no foundation whatever on which to stand."

In this issue we reproduce a very sensible editorial from the *Electrical Review*, which contains information which should be known by the general public. Many of us have seen the frightened faces of street-car passengers when fuses have been blown or a circuit-breaker operate with a crack or explosion, and some of us may have seen more or less serious results follow the fright. If the riding public better understood the functions of fuses or circuit-breakers there would be less of fright or panic.

The first forty-two pages of the February number of the *Open Court* are devoted by the editor to an answer to the question, "Who wrote Shakespeare?" The article is profusely illustrated by facsimile reproductions of documentary evidences on which the arguments of the author are based. Near the close of the article are these words: "An identification of the poet Shakespeare with Lord Bacon is fantastical and without the slightest support, except so far as negative evidence is concerned. An identification of the poet with the owner of New Place is an assumption of doubtful value." Students of Shakespeare can not but find the article by Doctor Paul Carus interesting.

## Original Articles.

### FOUR CLASSES OF MEN.

It is evident that God's definition of property rights is quite different to that of the world. It seems quite generally understood in the world that what a man gets by means lawful, or at least not too openly unlawful, is his to have and to hold. He may get it as he pleases and he may do with it as seems to him good,—all the way from hoarding to squandering.

God's definition is found in Psalm 24:1: "The earth is the Lord's and the fullness thereof: the world, and they that dwell therein." Man, then, as taught in later revelations, is but a steward, even over that which he calls his own.

"For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures."—Doctrine and Covenants 101: 2.

It is well for us to get this fact firmly fixed in our minds. All that is God's, to be used as he directs. We may work and earn money and call it ours; but whence came the force that earned the money? We are the capital that God has invested, and our earnings are his increase to use as he pleases. He wills that we use what we need. Food and raiment and shelter and education he gives us, that our lives may be prolonged and our mental and physical strength sustained. We are supposed to use that prolonged life and sustained strength in advancing the cause of God. Anything more than is required to sustain life and mental and physical well-being of ourselves and those dependent on us should be placed, as God may direct, where it, too, will be of use in building up his cause. It is his, as he has said, and he does not believe in idle capital. Any one who has not yet accepted this definition of stewardship, as opposed to ownership, is not in condition to obey the financial law of God. A disregard of that definition has brought great misery into the world and has prevented that condition of equality wherein all labor honestly to increase the products of the world that all may have what they need of "the fullness thereof." So to-day we have at least four classes or conditions of men; all of whom are destined to come willingly or unwillingly under the regulations of the law. First we might notice the

### DISHONESTLY SUCCESSFUL.

This, perhaps, is a contradiction of terms, because dishonest success, in the end, is failure. That is what we want to discover. What shall be the end of some who to-day are considered successful and happy? They will learn sometime that the widow's sigh and the tears of the orphan and the blood of humanity are a heavy debt.

There are and have been many men in this class,

We find them all the way from the Pharaoh of the oppression, driving the ill-fed Hebrews to labor for his enriching, down to the present Pharaohs who put up the price of oil or flour or meat and make a million men toil overtime in their service,—the Pharisee, devouring widow's houses, the dishonest merchant, the land agent lying about an acre lot to a hard-working old couple.

The law applies itself to each man in this class as follows: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool."—Jeremiah 17: 11.

"He hath swallowed down riches, and he shall vomit them up again . . . that which he labored for shall he restore, . . . according to his substance shall the restitution be, and he shall not rejoice therein. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not."—Job 20: 15-19.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James 5: 1-5.

What a significant statement, "Your gold and silver is cankered; and the rust of them shall be a witness against you." Idleness breeds rust. Their gold and silver, dishonestly gotten, has been hoarded in idleness and has rusted while God and the poor had need of it. Therefore it shall be a bitter witness at the end, eating their flesh like fire.

### THE LAZY MAN.

There is another class of men who are not successful, not because of conscientious scruples but because of idleness. They are always anxious for a more even distribution of the world's goods; but it is not God's intention to compel any man to divide with them. Their case is disposed of very quickly in the law: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—Doctrine and Covenants 42: 12.

Sometimes a swarm of bees will tolerate a few drones in the hive for a time; but when winter draws near and economy becomes necessary, some chilly evening the workers stand in the entrance to the hive and the drones are shut out. The frost does the rest. So will it be in Zion. The food and shelter will be for the workers. The able-bodied idlers will be shut out in the cold and friendless world. For it is not

meet they shall "eat the bread" or "wear the garments of the laborer."

#### THE UNFORTUNATE.

There is another class who are not successful because of misfortune; because of disability or adverse surroundings,—the poor.

Some must go without the necessities of life so long as the first named class accumulate so much more than they need and the second class consume and do not create. The burden falls on the weak and unfortunate. It is not God's purpose that this shall continue. The poor are near to his heart: "For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Psalm 9: 18.

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support."—Doctrine and Covenants 42: 8.

"And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor."—Doctrine and Covenants 82: 2.

The first two classes named will be ruled out of Zion, under the law, as we have seen; so the care of the poor must of necessity devolve on the kindness of the fourth class,

#### THE HONESTLY SUCCESSFUL.

They must gather to Zion and they must remain in Zion with the intent to bear willingly this burden. God has clearly outlined his method for securing equality. It is by striking a balance between the fortunate and the unfortunate.

"It is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare."—Doctrine and Covenants 101: 2.

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors."—Doctrine and Covenants 42: 8.

Are the parties of the fourth class ready to take up their burden? Their best answer will be to open communication with the Bishop. We have heard it said that there are no rich in the Church. Perhaps not, when judged by worldly standards. Yet when we come to look at riches as God looks at them we are satisfied that there are many rich. Paul, "having food and raiment," was content therewith. It is evident from reading God's word that one is well-to-

do who has that, which we have stipulated,—shelter, food, raiment, the means to nurture his mind, and enough to maintain himself in the business or trade that supports his family. If he has ten dollars that may be spared without injury to any of these rights, he is rich to the extent of that amount.

That amount is God's. He has told the man what to do with it. Now, after being told, if he still keeps it, does he not pass out of the fourth class into the first? Is he any more honestly wealthy? Is it not as bad to withhold from God what he wishes to use for the poor as it is to rob the poor in the first instance?

There is a great beauty in the law touching this class, if we will but see it. It is the same that applies to the minister. He is consecrated to God's service. True, a part of his time and thought must be devoted to himself, the needs of body and mind, and to his family. Even that is in the service, because he is sustaining his strength for future usefulness. All the balance of his time and thought are spent in active service. Now in the case of the man who can earn money, a portion of his money must be devoted to sustaining himself and family. Should not the balance be used in the active service of the Master? That would be a complete consecration.

So we see that no class of men are exempt from the law of God. To some it will bring honor; to others dishonor.

ELBERT A. SMITH.



#### SIGHTS AND SOUNDS OF A GREAT CITY.—NO. 2.

##### THE IROQUOIS THEATER FIRE.

"All things that we ordain Festival,  
Turn from their office to black Funeral;  
Our instruments to melancholy bells;  
Our Wedding cheer to a sad Burial feast;  
Our solemn Hymns to sullen Dirges change;  
Our bridal flowers serve for a buried corse,  
And all things change them to the contrary."

"Death is a fearful thing.

To die, and go we know not where."

—Shakespeare.

"Neither the sun nor Death can be looked at steadily."

—La Rochefoucauld.

But yet the people of Chicago have been forced to this terrible ordeal,—to look into faces or upon mutilated forms where death in its awful and unexpected onslaught seized six hundred victims, without warning or preparation, at the Iroquois Theater on the afternoon of December 30,—the thing indescribable that has happened to so many, many households and homes forever destroyed.

My first communication, I had thought, might be succeeded by something less somber or sad. But although HERALD readers have, no doubt, become more or less acquainted through the secular or daily papers concerning the awful disaster that has overtaken and that still enshrouds the city of Chicago

with its pall and is still a common and every-day theme to be heard everywhere, we have thought that some notes taken from close range and personal observation might be of interest.

After considerable trouble and routine work we succeeded in obtaining from Cheif O'Neal a permit, and to-day we visited the interior ruin of the Iroquois Theater,—the ill-fated playhouse never to be forgotten by Chicago people. A thorough inspection as we saw it to-day, added to information from officers, guards, and police inspectors, and photographers, inspectors after evidence presumably for coroner's council at the city hall, we were forced to the conclusion that criminal, murderous recklessness and indifference as regards provision for the safety of the public, must be laid at the door not only of the managers of the house and of the play, but of Chicago city officers whose duty it is to see that the law is recognized and obeyed as regards fire prevention in all public buildings.

The doors or places of exit in cases of emergency or necessity in the upper balconies were closed and barred and unattended, and there scores and hundreds threw themselves in their frantic and fruitless efforts to escape. Places were shown us where scores of bodies were found piled together in every conceivable shape, some with clothing almost torn off, and in a number of cases entirely stripped in their awful and desperate fight with death. In places where bodies were found forms are still to be seen silhouetted against a wall, or over plush seats, where they were suffocated by smoke and gas. The stage and the charred and blackened appointments, the trappings and all are ruin and reminder of the awful scenes transacted and witnessed within the walls of that magnificent and murderous death-trap.

Officer Williams, father of Sr. Grace Williams, who was present and assisted in caring for the dead and the dying, detailed something of the awful scenes which he was forced to witness,—scenes which compelled many officers and fireman to retire from the place and the awful task of pulling apart the dead heaps of men, women, and children, lying, standing, sitting with arms outstretched and open eyes, staring, stark, and dead,—and who could only be located as they were stumbled over or disclosed by the dim light of lanterns and such meager and poor temporary illumination as succeeded the horrible darkness that fell upon the panic-stricken crowd soon after the fire had extinguished or cut off the lights of the house. Hands, fingers, and pieces of charred flesh have been among the gruesome finds in the ruins up to a comparatively recent date.

In the rooms on Dearborn Street which we were privileged to visit, there were and still are to be witnessed sights probably unlike anything that was ever seen and, it is to be hoped by myself at least, never will be again,—something, neither a junk-shop, fur

or jewelry store, but a combination of all of these and more. A case or two full of opera glasses, sealskin coats and cloaks, watches, diamonds, rings, hats, shoes, boots, clothing, and packages and hand portables of every description. Relatives and friends are to be seen there, at any or all times, frequently recognizing garments or belongings of loved ones lost in the fire,—“a continual tragedy,” “a constant funeral,” as one of the attendant officers told me, and one to which I was a witness. Twenty-seven hundred pieces or articles had been proven and delivered, I was told, and fourteen hundred yet remained and seemed to fill the rooms.

And the lesson, and what of it? Is there any consolation left in it? Poor consolation indeed for such men as Mr. Hall, an attorney, whom I met at this place. He is the promoter and at the head of the memorial movement, and his entire family—wife, children, and the nurse—perished in the fire, and their bodies now lie in a cemetery at Albany, New York. And he is but one among many, many men, women, and children whose lives have been wrecked by the disaster.

Public sentiment has been awakened as perhaps it could never have been save for some such terrible lesson as the people of Chicago have been forced to furnish, and it will compel attention and will not only force provisions for safety hereafter for the people of Chicago who attend places of amusement, entertainment, or even churches for worship, or congregations of peoples of any sort, but in all the world, carelessness and criminal neglect to provide against danger of fire and panic will of necessity become largely or better insured against. So that, on the whole, or in the aggregate, there may be hoped that something of compensation may come.

The closing of all theaters and of nearly if not quite all places of entertainment or amusement for an indefinite time, as well as many churches and most of the halls, is an indication of the feeling and fear that have been excited.

Business of nearly all kinds has met with a serious check, and the Holy-day crowds that thronged the streets and crowded the stores to suffocation on the day of the disaster was in strong contrast to the diminished numbers to be seen to-day on the street or in the market.

And lastly comes the moral, if it has one to us as a church or a people. No Latter Day Saint, so far as known, has suffered immediately or by personal loss of relative or friend. Whether because of luck, good fortune, or the principle that does not permit theater attendance, it is, however, a fact.

There may be and certainly are worse things, sins or offenses against gospel law and propriety, than that of an attendance upon a stage representation; but I think it is entirely safe and true to say that frequent attendance upon these places of entertainment

have a demoralizing effect upon those who claim to be followers of Christ. The evil is so intermingled with what might be harmless, that one not observant or who is disqualified as judge in the matter by such frequent attendance as to bring about an infatuation for the theater, would be unwilling to affirm that it would not be entirely safe to eschew the common playhouse altogether. On the other hand, if spiritual duties, church attendance, and gospel interest are forced to give way to an inordinate love of entertainment and amusement its devotees will likely at the judgment day, if not now, be found designated as "lovers of pleasure more than lovers of God." That this evil among others was referred to prophetically by Saint Paul, and is making times "perilous" in these "last days," not only in Chicago but everywhere, is undoubtedly true.

Were it even true that men and women in Chicago had been, or are, or were, lovers of God as much as they are and were "lovers of pleasure," there might have been, there would have been far less loss of life in the Iroquois Theater, if any at all. But the house was packed and jammed with lovers of the sensational if not questionable spectacle, and the "lovers of self" and "covetous" men who failed to protect those whose money filled their cash-box, who were away from places which required their watchcare, thinking and caring only for the receipts at the box-office, completed the dual force that Paul describes in his second letter to Timothy (3:4), and that brought to Chicago "peril," disaster, mourning, and death.

To eschew "pleasure" of a legitimate and safe sort, from a physical, moral, and spiritual point of view, is a thing to combat as unhealthful and against not only gospel privilege, but commandment (Doctrine and Covenants 119:6), and while we may not safely say, perhaps, that those who denounce theaters as prohibitive to any Latter Day Saint are "straining at a gnat," yet there is danger of our "swallowing a camel" in our ignorance of other laws which, if understood and obeyed as the governing rule of our life, would save us not only from physical, but from moral and spiritual hindrances to gospel growth and development.

A man or woman may be free from the guilt or offense of ever being seen in a theater, who may yet be a long way from heaven through neglect or failure to watch the avenues or manifold sources of "peril" to the soul's highest interests in other infractions of law written or unwritten in the letter of verbal commandment, and which not only retard the growth of the individual, but of the church of God as well.

To "live by every word that" has proceeded "forth from the mouth of God," is more than most of us have attained to, and when we do get to that point there will be other tests for us by way of enlightening us upon questions relating to our progress in the

divine life, of which we are all, or most of us, either innocently or willfully ignorant.

M. H. BOND.



#### WAS CHRIST BORN AT JERUSALEM?

The opponents to the Book of Mormon think they have positive evidence against the book when they find such statements in it: "He shall be born of Mary at Jerusalem."—Alma 5:2. The language quoted refers to Christ, and as the Bible says he was born in Bethlehem, the "city of David," they conclude at once that the Book of Mormon contradicts the Bible.

The difficulty lies simply in the fact they do not comprehend the thought of the writer, and yet there is no good reason why they should not; for if they would take enough of the language of the writer in consideration it would explain itself. The writer says: "Behold he shall be born of Mary at Jerusalem, which is the land of our forefathers." The Book of Mormon writers were thousands of miles from Jerusalem, and as that city was the place of the temple and seat of Jewish worship and the principal object of attraction in their fatherland, they referred to the land of their forefathers as Jerusalem. So whatever transpired in that whole land, to them, was at Jerusalem.

Bethlehem was, properly speaking, "at Jerusalem." It was not in Jerusalem, but at, close by. The Book of Mormon does not say Christ was born in, but at, Jerusalem. Bethlehem, or the "city of David," or Zion, was one of the forts or strongholds of Jerusalem, hence was at Jerusalem. (See 2 Samuel 5: 7-9.)

In speaking of the burial of Amaziah the writer says: "They brought him on horses: and he was buried at Jerusalem with his fathers in the city of David."—2 Kings 14:20. So Bible writers did not hesitate to say that the city of David was at Jerusalem.

Another objection urged is that the writer of the Book of Ether says that the brother of Jared prayed to the Lord and the Lord did not confound the language of him and his friends, while the Bible says the Lord did "confound the language of all the earth."—Genesis 11:9.

This language does not necessarily imply that the language of every man and woman and child was different and changed from the original, but that there became so many different languages that confusion reigned over all. The language of the whole earth may be said to be in confusion or "confounded" to-day, yet different nations may and do speak the same language.

If all must mean every one in all cases, let our opponents harmonize this language with the subsequent history of the Jews: "Then went out unto him all the land of Judea, and they of Jerusalem, and were



all baptized of him in the river Jordan."—Mark 1:4. If we must use this literally, then the Lord must have been baptized of John, but if "all" meant all the people, every man, woman, and child, what about the "Pharisees and lawyers" who "rejected the counsel of God against themselves, being not baptized of him"? (Luke 7:30.)

How men will "strain at a gnat, and swallow a camel!"—Matthew 23:24. J. M. STUBBART.

ALVA, Wyoming.



#### ONE FACT WORTH MORE THAN TEN THOUSAND THEORIES.

Of late I have been wondering, after reading certain articles in the HERALD, whether I am in the faith or not. After nearly twenty-four years in the Church and nearly fourteen years of active missionary work at home and abroad, I am surprised that the very things I in connection with my associates have been opposing throughout the Church are now advanced by Latter Day Saints as truths. I refer to the "personality of the Holy Ghost" and "Peter as successor in church presidency." Had some one told me that he had heard an elder in the Latter Day Saints Church declare that the Holy Ghost was a person, I would have contradicted him at once. Had some one told me that he had heard an elder of the Reorganization claim that "Peter was the successor to Jesus in the presidency of the church," I would have told him that he was mistaken, that the man was a representative of the Utah Church. I do not question the honesty of the brethren who hold to those theories; I simply express my very great surprise.

And with my surprise I begin to wonder if we are not about to enter an era like one in the early church, when they suffered worldly wisdom, manifest in theories, to draw them away from the facts of the gospel. I sincerely hope we may be preserved from such, and that the experiences of those in other ages may teach us the one important lesson of abiding in the facts of the gospel. It is a fact that the Holy Ghost can not be in two places at the same time—can not be omnipresent, if it is a person. No amount of theory or play upon words can destroy that fact. For years Latter Day Saints have proven that God the Father is not personally omnipresent, for being a person he could not be in two places at the same time. The same is true of the Son of God. We have shown that the Holy Ghost is omnipresent and therefore not a person, and that fact yet remains true. Those to my mind are the facts of scripture. The Bible, as also the Book of Mormon and Doctrine and Covenants, clearly shows (as the advocates of the opposite theory will doubtless admit) that the Holy Ghost is the great power of God by which he moves and acts, not only in creating, but in sustaining and directing. By that means he hears our prayers and answers our supplications. Personally I have

felt the presence of the Holy Ghost when another has been speaking in tongues and in prophecy, which would be an utter impossibility if the Holy Ghost were a person. Fact with me is worth more than ten thousand theories. Often when declaring the word of God when I have been sufficiently humble, the Holy Ghost has enlightened and enlivened my whole being and the congregation has at such times enjoyed a portion of the same blessing. Then shall I believe that the Holy Ghost is only in one place at a time? All the argument from imperfect human language imperfectly translated from other imperfect languages is not to be compared with personal knowledge. Arguments based on pronouns will not set aside the facts of God as we have realized them. Let us as Latter Day Saints tie to facts rather than to theory. The world has been deluged with theories and theories and theories, religious, scientific, politic, and domestic, much of which no doubt we will have to unlearn in the great millennium. We better accept nothing that can not be fully demonstrated as a fact. For years we as a church have advocated a doctrine in contradistinction to the Episcopal theory of the "trinity" and now we are called to oppose the other extreme based upon human arrangement of language and opinions of sectarian writers void of the inspiration of the Almighty.

From the very incipency of the Reorganization we have pointed to the law favoring lineal priesthood as against the Utah idea. Must we now accept the other theory? Theory will hardly convince us that the Lord would accept Peter as president of the church when "James the Lord's brother" was worthy of a place and did hold a place in the first presidency. We are hardly ready yet, that is, I am not, to concede the point to the Brighamites and say we were wrong in the matter of lineal priesthood. That law being a fact all theories opposed to it are wrong, whether applied now or in the days of James the Lord's brother.

I want to chronicle my solemn protest and my candid opposition to the theory of the "personality of the Holy Ghost" and also the theory of "Peter the successor in the church presidency." I shall keep my eye on these matters and you may hear from me again if some one else does not express my sentiments first.

J. W. PETERSON.

Among the books promised in the near future is that entitled "Tolstoy the Man," which Professor Steiner, of Grinnell College, has in preparation, and which will bear the imprint of the Outlook Company. Professor Steiner is an acknowledged authority on all Slav and Russian topics, and has known Tolstoy for seventeen years. Last year he spent several months at Yasnaya Polyana, where the great Russian lives, and other places closely identified with Tolstoy's personal history. He has lived and talked with Tolstoy's peasants; met the author personally; lived in the Tolstoy circle in Moscow; so that his grasp of the subject is unusually comprehensive. The book will contain much new information about what may be easily called the most interesting literary man of modern Europe. The illustrations in the book will be from original paintings by Pasternak, the brilliant Russian artist and personal friend of Tolstoy.

## Selected Articles.

### AN ATTACK UPON CHRISTIANITY IN THE NAME OF SCIENCE.

In Germany there is generally at least one leading problem to vex the church at large. The Babel-Bibel controversy has dropped out of public prominence. Haeckel's "Riddle of the Universe" and Harnack's "Essence of Christianity" have lost their vivid interest. The new problem is one presented in an official address delivered by Professor Ladenburg, of the University of Breslau. The Professor spoke in his capacity as president of the National Society of Naturalists at the seventy-fifth convention of that body, held in Cassel, and his arguments lead to the conclusion that the researches of natural science have undone all the glories of Christian theology. The address is published in the Berlin *Reichsbote*, and may be summarized as follows:

"Since the days of Columbus and Copernicus, of Kepler and Newton, no greater and more radical changes have been made in the thoughts of men than those effected by researches of the natural scientists in our own generation. The whole conception of creation, of its author, and of men, as developed from biblical premises, has been shown to be the fantastic work of imagination. The church has instinctively felt that the whole trend of scientific research is fatal to its philosophy, and for this reason is on principle opposed to independent investigation. The Roman Catholic Church burned at the stake a Giordano Bruno and imprisoned a Galileo for their scientific opinions, and the Protestant Church with its sterile dogmatism, has been equally hostile to the advance of science. Yet, notwithstanding all this, the natural sciences have step by step undermined the fundamental assumptions of theology. It is now almost an axiom that a miracle never did take place and never will take place. The supernatural is purely the product of a vivid imagination. Even if there is a God, he is not above his laws in nature. It is high time that we radically changed the whole character of modern culture and education, based as they are on biblical premises. The study of the dead languages and of a subjective philosophy must give way to an investigation of the living truths of nature. Popular education must be established on the basis of knowledge of the laws of nature. Modern biology, and especially the Darwinian theory, have entirely changed the old views that man is the center of creation, and that all things exist only for him. It is now even possible to trace back men and animals to a common ancestor, and it is accordingly just as rational to claim immortality for the latter as for the former. How ridiculous that the soul of a genius, who in his later years had entered upon his second childhood and whose soul was accordingly not worth preserving, should be regarded as immortal! And mankind can only progress by setting aside all ideas

of the supernatural. The charge is frequently made against the natural sciences that they have robbed men of their ideals, and in the place of immortality and the hope of heaven, given only factories and the social evils. This charge is false; for just in proportion as men give up faith in the beyond will they labor for the good things of this earth. It is this aspect of things that awakens the feeling of fraternal love and coöperation among men, as is seen by the phenomenal blessings that resulted from the French Revolution. The keynote of modern thought must be the realization of the highest good that the earth affords."

This address has been discussed by all the leading periodicals of Germany. The convention that listened to it greeted it with vigorous applause, and the conservative papers can not suppress their amazement that in such a representative gathering there was not found one man who had the courage to protest in the name of Christianity against these radical utterances. The first reply of note has been published by Doctor A. Greve, of Sundershausen, in a special pamphlet. He argues (1) that what Ladenburg has put forward is nothing new, but in substance has been taught already by Haeckel and other Darwinians and materialists, and that the statements are merely words, with no proof back of them; (2) that the propositions are exceedingly superficial, and throughout demonstrate that the speaker is ignorant of leading theological and philosophical problems; (3) that the glorification of the Revolution of 1789 shows that these sentiments are the outcome of a blind hostility to Christianity and not the result of close and exact scholarly investigation.

The Leipzig *Kirchenzeitung* draws attention to the antecedents of this champion of radicalism. Ladenburg was born a Jew, and as such became a university professor in Kiel, and then in Breslau; but only a few years ago came to Leipzig for the special purpose of becoming a convert to Christianity and joining the Reformed Church. This journal says further:

"Such an attack is only to be compared in kind with those that the Apostle Paul was compelled to meet when former Jews considered it their privilege to utter their contemptuous criticisms of all that is cardinal truth in Christianity. Even in the circles of the natural scientists this attack has aroused a sharp protest. At the forty-seventh convention of the National Philological Association, held in Halle, Professor Doctor Cauer declared that such views only showed how superficially work is done by many representatives of the natural sciences, and that a book like Haeckel's 'Riddle of the Universe' is a childish production even from the standpoint of purely secular research."—*Literary Digest*, December 5, 1903.

## APPLIED SCIENCE AND SOCIAL CONTROL.

(Michael E. Sadler, M. A., in *St. George*, the organ of the English Ruskin Societies, slightly abridged.)

If we look up from our own special work, whatever that may be, and watch what is now going forward on a great scale in the chief countries of the Western World, we can hardly fail to discern three striking facts which need to be taken into account in any forecast of the future.

The first fact is the immense advance which has been made by applied science. We feel the same impressive advance of applied science in Germany. There, even more than here, an older order of controlling ideas stands in abrupt contrast to the new. Before our eyes there take place those changes in social structure which are the inevitable result of developments in applied science. The aristocracy of land has to surrender much of its former influence to the aristocracy of manufacture and of trade. But the advance of applied science reveals itself to our minds with far more striking force in the United States of America than in any part of the Old World. The air seems to thrill with electric energy. The very children in the schools grow up with a new conception of power and of the possibilities of its application to swift movement and quick production. As you stand on the deck of one of those steam water-beetles which ply across the Hudson River, with the salt air on your lips and the quick pulse of New York in your blood, you see on either hand the outward and visible signs of the new scientific order of things. Nearly a thousand miles to the west you find yourself in the vortex of Chicago, and what Chicago meant to an American who had time to brood over its masterful and half-malign significance is well said in a novel named "The Pit." As far again from Chicago to the South, astride of the great railway along which the new industrial ideas are pouring into the once supine and stagnant regions of the old "regime," you find the city of Atlanta, whirring with energy, and a radiating center of potent life. Far to the northwest, with the magical aid of applied science, Canada is rising in the flush of confident strength to a great career of industrial activity and commercial power. This, then, is the first great fact of our time—the victorious advance of applied science.

Secondly, even while we watch and try to measure the meaning of this wonderful change, are we not conscious of an undertone—of a deepening conviction that more must be done, and done on a more comprehensive scale than hitherto, for social reform? For the mass of men there is, let us be thankful for it, greater material comfort than heretofore. But is there not too, even as an outcome of that greater comfort and of the new hopes and of the new sense of capacity which have at last had a chance to grow, an instinctive sense that more could be done, and

should be done, to apply the new resources of science to the remodeling of some of the conditions alike of urban and of village life? That surely is the note which, as we listen, we hear in ever louder tones through the hubbub of things. Can not applied science, which has done so much for commerce and industry, help us to solve some of the problems of home-making, of physical training, of leisure, of childhood? Men are beginning to ask whether they can not, with the help of applied science, secure happier conditions for their work and realize some civic ideals hitherto beyond their reach. "There is a growing sense of individuality, but at the same time of the need for stern, though loving, discipline in the treatment of the industrially incompetent and morally unfit.

Thirdly, we feel on our minds the pressure of another necessity—the need for strict and foreseeing economy in the use of our public resources if we are to find the means for the defense and improvement of our national and imperial life.

From these three things—the advance of applied science, the deepening sense of the urgency of social reform, and the conviction that the national purse is very far indeed from being bottomless—there seems likely to spring a resultant demand for the timely, skillful, and therefore economical employment of scientific measures for social betterment. May we not look for this demand in three chief directions—(1) slum reform for the saving of the children; (2) factory reform, for the transplanting of industrial communities into surroundings where home life can be sweeter, and leisure be healthier, and social unity become more practicable because attempted with its diverse necessary elements on a smaller scale; and (3) village reform, for the quickening of intellectual interests and of social independence in our rural life, with a view to a revival, under the new conditions, of agriculture and country pursuits.

So great and far-reaching are the changes of which I have spoken that their influence can be traced even in that very desire for self-realization which lies behind so much of the deeper feeling of our time.

Men feel instinctively that, though character and individuality never had such power as they may have to-day, the old kind of individualism is out of date. Under the new conditions individuality must express itself in and through coöperation. It must have numbers behind it. It must act in concert. It must be, so to speak, at the head of a regiment of like-thinking people. And in submitting itself to coöperation, it learns. It finds that the problem was deeper and more complex than at first appeared. It loses its life in corporate effort, and finds that in losing it has gained it anew. This is the heart of individual devotion and self-sacrifice which animates collective effort and finds therein the fullest self-realization. Thus

what at first sight seemed a contradiction, is not really so. There is a deepening sense of individuality, and yet a greater disposition to move in masses. The mass movement is necessary in order to get the momentum which individual leadership may use. Is not this the key to some of the political tendencies of our time? People seem to long for strong men with executive power. This state of mind is noticeable in Europe, but far more evident in the United States, where there is less of that thick-set tradition and usage which in older countries hide for a time what is forming under the surface.

The drift of things in American municipal organization is to give, for a fixed period, extraordinary power to a popularly elected mayor. We know how much his magnetic personality and strenuous devotion to public duty have endeared President Roosevelt to millions of his fellow citizens. There are no signs, I think, of any lessening in men's minds of the care for liberty and of the opportunity for independent choice in the grave business of life. But there is a greater readiness to look below the form of government to the reality and substance of it, and to try experiments in new kinds of effective democracy. As one studies what is now being done and felt in some of the great American cities, one is led to conjecture that perhaps one form of democratic government in the future may be autocracy on short tenure—autocracy based on popular election, or on some not less effective though informal kind of popular choice, and checked by the constant influence of public opinion, operating through the press, through discussion, or through subtle but potent changes in the political atmosphere.—*World Wide*, December 5, 1903.



#### THE FUNCTION OF THE FUSE ON AN ELECTRIC CAR.

One sees occasionally in the daily press an account of the blowing of the fuse on an electric car. This is described as a more or less serious accident to the car which caused, or very nearly caused a panic among the passengers. Now, the greatest danger to the passengers lies in the possibility of some unexpected happening causing a panic. It is therefore most desirable that every one should know what may be expected to happen occasionally on a car, and that all should realize that the happening is not necessarily an indication of danger.

If a steam engine is overloaded it will stop and refuse to work, although the full pressure of steam may remain upon the piston, and not cause any damage. On the other hand, a motor when overloaded tries its best to do the work thrown upon it. If it can not run at full speed it will run at whatever speed it can. As the speed decreases the current through the motor increases and the motor adjusts itself to that speed at which the turning effort is sufficient to cause

rotation and do the work. If the effort demanded of the motor is so great that the current which passes through it when standing still is not sufficient to cause rotation, the motor will, of course, not turn, but the current will continue to flow unless interrupted by a suitable mechanism.

The current which will flow through a motor when it is standing still is in almost all cases far in excess of that which the motor is designed to carry; and, indeed, in a well-designed motor a current dangerous for the motor will be reached before the motor has been stalled. The effect of this heavy current on the motor, if allowed to continue, is to heat the windings to a dangerous degree and destroy the insulation, possibly setting it on fire; and it is to prevent this occurrence, whether due to careless handling of the car or to unexpected causes, that the fuses are used. A fuse is simply a short wire of such size that it will be melted by a current which, if allowed to flow through the motor for any time, will damage it. When a fuse blows, then, it simply means that one of the safety devices on the car has operated to prevent damage to the motor. The melting of the fuse opens the circuit and cuts off the current from the motor. To protect the car the fuse is enclosed in a fire-proof box.

There is another device for accomplishing this purpose, which is known as the circuit-breaker. This is a switch controlled by an electro-magnet, which opens whenever the current reaches a certain dangerous value. This mechanism is now generally installed upon electric cars in addition to the fuse. It is often placed on the roof of the platform over the motor-man's head, where it is easily reached and it is set to operate at a higher current value than the fuse, because the circuit-breaker acts almost instantaneously, while it takes a little time for the fuse to be melted. Now, a motor can stand for a second or two a current which would destroy it if applied for a longer period. The circuit breaker, then, takes care of heavy overloads and the fuse protects the motor against those smaller currents which are dangerous if applied for a considerable time.

When a fuse blows there is generally a volatilization of the metal of the fuse and a slight explosion. These explosions usually cause a report and some smoke. When the circuit-breaker is opened it draws an electric arc in breaking the circuit, and as in this arc, a considerable amount of energy is dissipated in heating the air, there may be here also something of an explosion; but in neither case is there any danger to the passengers when the apparatus is properly installed. The fuse and the circuit-breaker are safety devices, the operation of which indicates, not that there is danger to those on the car, but that danger to the motors has been averted.—*Electrical Review*, October 31, 1903.

## THE FIRST STRUGGLE OF THE CLIFF-DWELLERS.

What boy's imagination is not fired by tales of the Cliff-dwellers, that mysterious people who appeared, ages ago, in countless numbers, in the now arid Southwest, and established themselves there, building immense dwellings of a style that causes them even now to be termed palaces, constructed miles upon miles of irrigating ditches, and then vanished, leaving not a sign to show how or where or when they went?

Scientific men who have studied the ruins of their houses tell us that they had under cultivation in the Southwest enough of the splendidly rich soil to support a population of thirty millions, which is more than one third of the present population of the United States to-day. They had an architecture and an art, had domestic animals, and, altogether, were if anything, in advance of even the Aztecs, in point of civilization. Yet they were blotted out of existence, no man can say how, though many have ventured guesses.

The best explanation, which may be accepted until a better one is offered, is that they were driven away by the Apache Indians, who descended upon them and harrassed them day and night, year after year, until they gave up the fight and retreated to the far South. Probably it was not by prowess that their foes triumphed, but by cunning. The entire Southwest has always been a thirsty land in which no farmers could live except by the aid of irrigation. One foe could ruin a ditch which it would take a hundred men to repair. Do this at a critical moment for the crops, and hunger and thirst would compel the husbandmen to retreat.

Recently, the officers of the United States Geological Survey have had reason to believe that they have found the place where this struggle with relentless foes was begun. Following the lines of the old canals, far away in Southwestern Colorado, and surveying for sites for the reservoir system recently adopted by Uncle Sam, these officers came upon a group of ruins different from any found before. While all the others are built high up on the sides of almost inaccessible cliffs, reached only by steps cut in the sandstone walls, these were built out in the open. Yet they were undoubtedly the work of the same hands.

There was a reason for this difference. In the region of the real cliff-dwellings, a hundred miles to the south, the whole country consists of soft rock, covered by a layer of hard sandstone. The canyons cut deeply down through both, and the cliff-dwellings are built in caves hollowed out in the softer rock, and roofed by the harder sandstone. But in the newly found region—Ruin Canyon, as it has been fitly named—this hard sandstone is lacking, so that any cave dug in the hillside would sooner or later fall in upon itself. The Dwellers were therefore com-

pelled to give up their usual style of construction and erect their homes upon the level.

Once established there, the extreme fertility of the soil must have led them to fortify themselves when necessity for defense arose and to try to remain. Their fortresses, though flimsy enough in these days of gunpowder, were nevertheless formidable against foes armed only with bows and arrows, and could hardly have been carried by assault. Yet, if the Dwellers contented themselves with resistance merely, the result was of course inevitable. No race can afford to shut itself up behind stone walls, no matter how strong, and permit its crops to be destroyed by its enemies. Starvation and thirst will aid the attacking forces, and these are enemies that can not long be resisted.

That the end, here as elsewhere, probably came by flight, and not by destruction, is rendered probable by the condition of the ruins. The buildings are badly damaged, and the entire area around them is literally sowed with arrow-heads. . . .

Here, it is believed, the struggle began, which ended only with the destruction of the Cliff-dwellers as a nation. This is the only spot where dwellings are found in the open, arguing an unusual sense of security at the time they were built. It is the most northerly settlement yet discovered, and therefore the most likely to be the first attacked by a foe from the north.—Crittendon Marriott in *Young People's Weekly*.

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## Mothers' Home Column.

EDITED BY FRANCES.

Worth While.

'Tis easy enough to be pleasant,  
When life flows along like a song;  
But the man worth while is the one who will smile  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praise of earth  
Is the smile that comes through tears.

It is easy enough to be prudent,  
When nothing tempts you to stray;  
When without or within no voice of sin  
Is luring your soul away.  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honor of earth  
Is the one that resists desire.

By the cynic, the sad, the fallen,  
Who had no strength for the strife  
The world's highway is encumbered to-day  
That make up the item of life.  
But the virtue that conquers passion  
And the sorrow that hides in a smile,  
It is these that are worth the homage of earth  
For we find them once in a while.

## Example Better Than Precept.

I wonder if all parents realize the great responsibility there is resting upon them in setting a good example before their children? If father and mother do right there is little fear of their children going very far in the wrong way. But without this good example they may expect opposite results, and who could they blame but themselves?

Children are very observing and watch their parents more closely than others, and what they see them do they feel justified in doing, and it is useless to talk to them without we practice what we preach. A child can not respect a parent if he finds him unworthy, any more than he can other men and women. How often we hear young men while speaking of their parents call them the "old man" and the "old woman"! Why is this? It is because they feel no respect for them. When I hear a young man speak in this way I know what has been the example set before him.

I remember when a child my mother said to me, "What you hear me say you may say," and one day I heard her say a word I knew she would not allow her children to say—not a very bad word but an idle word. I thought, Now I can say it, too, for she told me I might say what I heard her say. So one day while at play something bothered me and I said the same word, and she reproved me for it, and I said, Well, I heard you say it, and you told me I might say what I heard you say. I shall never forget the look that dear mother gave me, and she said, "I did very wrong and will try never to say the naughty word again," and I never heard her.

The Bible says to train up a child in the way he should go and when he is old he will not depart from it. They may forget sometimes in their youth, but will come back to their early training.

Do not quarrel or dispute with each other. If it must be, let it be when they are not near. Do not talk about or backbite your neighbors or in other ways gossip before them, for how can you chide them if you hear them do the same? I believe that most gossipers learn this terrible habit at home.

PAULINA RUBY.

*Dear Home Column:* I have thought many times that I would write a few lines, but it seems a difficult matter. Although we do not know each other personally, we have all the same love and interest at heart and the same story to tell of God's great mercy and goodness. While I write this I feel that our heavenly Father has blessed me in many ways. We live away from a branch and seldom see the Saints, myself and husband being the only Saints in this place, and sometimes we get discouraged. We have had much good preaching, but the people do not seem to care to hear.

My sister died November 11, of typhoid fever. She was sick eight weeks. It seems so sad to give up one so young (only twenty-three years) and she will be missed so much! *There is much trouble in this world.*

I will write a dream I had six weeks before my sister's death: I dreamed I was sick and one of our neighbors came in and told me to look at the sun. I looked. The sun was very bright and a rod about three feet long extended from the sun with a large ball on the end. The ball turned at full speed and each turn formed a photo frame which grew larger each time until it formed a life size picture of a young girl dressed in white with golden hair combed as my sister always wore hers. She died six weeks after and I was too sick to attend the funeral. I think my dream was a warning to me.

May we all receive the great blessing that is at the end of the race for those who love God and keep his commandments.

Your sister,

NASHVILLE, Iowa.

CORA TEEPLE.

## Notice.

To those who have so kindly offered us the use of their copies of "Footsteps of Jesus," we wish to say that one of our little friends, Bertha Anderson, of Lamoni, has furnished us with one copy and Bro. J. L. Terry, of Millersburg, Illinois, with another. Two copies are all we need; but we very sincerely thank all who have tendered us theirs.

The "Footsteps of Jesus" being out of print, it is our intention to reproduce it in connection with "The Gospel Story" which was run through the *Hope* some two years ago. This volume will be number five of the Birth Offering Series and we will have more to say to the mothers about it soon.

M. W.

## Program for February Meetings of Daughters of Zion.

Saint's Hymnal, number 154; scripture reading, Proverbs 22: 1-11; select reading from Home Column, "Discipline in the Home," with discussion; roll call; business; hymn number 274.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

## Work in the Sunny South.

Our last stop for work in the South was at the Lone Star school near Harp, Alabama. We were carefully provided for by our faithful and willing Bro. and Sr. McPherson during our stay there. It has so often been said, "There is no place like home," and it is true. But some have the happy faculty of making their homes real "homes" to the missionary, so much so that we are loath to leave when the time for parting comes. Our stay there was short, but we learned to love them for their kindness and earnestness and hope that time and distance may not prevent our being able to meet with them again at some time not too far in the future.

This is the home school of our Bro. E. N. McCall, superintendent of the Alabama District, who, notwithstanding he had "married him a wife" since I parted with him only a few weeks before, was trying to make the school all that it could be made. He is one of the few that are always ready to make use of all that is offered that is practical. And while there a few changes in the workings of the school were made for its improvement, others to be made later on. We regret that Bro. McCall will leave the State soon and necessitate a change in the officers. He is needed in the school and in the district. But some one will be found to fill his place and the work will move on. We wish Bro. Emmett and his "fair young bride" a long, peaceful, useful, and prosperous life. They were soon to leave for Williford, Arkansas, where they expect to make their home.

We were with the school Saturday evening and Sunday, and on Monday took train again enroute for the North, thus closing a tour of nearly six weeks with the three districts in the South.

## WHAT DID WE ACCOMPLISH?

Just what we may have been able to accomplish in the districts of the South we shall probably never know, for it is impossible always to judge accurately from outward appearances. Appearances will deceive us either way, for at times we have thought we had succeeded in working up a splendid interest and considerable enthusiasm for the work and it seemed all would go on with renewed determination to make the best of all they had, but as soon as we were gone all would lapse into a state of listlessness, little if any better than they were before. While on the other hand we have seen them less expressive about their appreciation and less demonstrative about their desires and determinations, and where it might seem, almost,

that only a small amount of interest was being taken, yet, when left to themselves, they seemed determined to make use of every idea or suggestion that they had received as fast as they could reach them. And they are the ones that make the substantial progress in their work, not because they did not make any particular demonstration of interest or show of appreciation, but because they made use of what they were given.

“WE CAN'T DO THAT HERE”

is a very common remark heard by the faint-hearted or the half-hearted worker. In fact that thought does more mischief than any other one thing I know of. With many it is honest conviction and with others it is only a “scapegoat.” But we are always best pleased when opportunity is afforded to give actually a practical demonstration of the working of the various changes we recommend. This frequently occurs and then it is that the most good is done. The skeptical are convinced and the “scapegoats” removed.

In the Alabama District they have a district association running very well and the work of the schools shows the effects of its influence. Their present superintendent, Bro. E. N. McCall, has removed from the district, but the assistant superintendent, Sr. Bertha Harper, is abundantly able to carry the work along. Not only is she able to do so, but willing to put forth any necessary effort for good.

The Florida District has no district organization, and prior to our visit they had no schools. They have since organized two schools and possibly a third one. We hope to see them continue their schools well for a while and then form a district association. And though they have many odds to contend with, they may be able to accomplish much of good for the cause.

The Mobile District has an association presided over by Bro. F. P. Scarecliff. They have some good schools and some that are weak, but taking all in all they are doing some good. In this district we often found some imprints of the hands of Bro. C. I. Carpenter who worked several years in this section. He is held in good esteem there and whatever he said was to them all right. I only wish for their sakes that he could have remained with them and had his entire time or as much thereof as was necessary for the building up of the work of the young there, for with the young lies the hope of the South.

We went south as a matter of duty, not knowing whether we could accomplish anything. It seems impossible to judge from reports in all cases. In sections where we actually thought of not going, there we did our best work. We have learned that we do not know. We follow the dictations of the director of all things where He sees fit to guide, and otherwise as wisdom or circumstances may direct. At times we are satisfied and at other times we are much disappointed. There is a tremendous work yet to be done in the South, and they are making some progress. But the conditions are not what we would like them to be or what they would like to see them. But we hope that all influences for good will move together in time to shape the conditions there as we would like to see them. We have many noble Saints there, both young and old, and we would like to see them, as all others, come fully up to the plane God expects us to occupy. We would like to see them enjoying all the blessings intended for those that live up to the full light of the gospel. We would delight to see the younger element, those whose lives of usefulness are before them yet, taking hold with a determination to bless both themselves and others by improving themselves and others, and entering upon an uninterrupted life of usefulness. We wish you all well and trust you will continue the good work well begun. We hope to visit you soon again, but till then, “God be with you.”

Variety Needed.

“All sunshine makes a desert,” it has been said. This leads us to the thought that a change, a variety, is necessary to our

well-being, even though the change in itself may possibly be not a pleasing one. Anything long continued becomes monotonous and tiresome, no matter how pleasing it was at the first. When it has been a long time cloudy, we long to see the sunshine, but when we have been in the scorching rays of the sun for a long time, we are delighted to see a cloud appear and cut off the intensity of the rays. We are always pleased with variety.

If the order or kind of exercises in our church or Sunday-school, Religio, or other meetings, were more varied, if something different were frequently had, the life of the work would be increased and the interest in it would grow more intense, and the number of interested and earnest workers would increase. There would be fewer dropping out as they are constantly doing, and the work would seem less irksome to many. We are very prone to drift into a set form for all our work. The end of the year finds us doing exactly what we started the year with. We sing the same old songs, we pray the same prayer, and we preach the same sermons. We bear the same testimony and in the same way. And to some extent the monotony of the case is disgusting and discouraging to both self and others.

Seek a variety. A certain Chicago merchant, referring to a change they had just made in the name of a brand of meat, said, “The new is better than the old if it's only just as good.” It is better in that it possesses the element of freshness, of variety.

Seek to add variety to your program of work, and it will help to solve some of the problems of lost interest, lost attendance, discouraged and tired workers, and will add a degree of pleasantness, progress, and success to your efforts.

## Letter Department.

HEBER CITY, Utah, January 23, 1904.

*Editors Herald:* I arrived in this place on the 19th inst., but thus far have been unable to do much, partly because of stormy and unfavorable weather, and partly because no house for meetings has been obtainable, until Bishop Rashband will grant me the use of the meeting-house for next Monday evening. In this field we must be thankful for small favors, as we seldom can obtain a public building for a series of meetings. I find a few friends to the cause in this city, but as a whole the outlook for an ingathering in this field is not promising.

Last fall Bro. Swenson and the writer made a trip further south in the State, through Sanpete and Sevier Counties. We preached at Thistle, Clinton, Mount Pleasant, Manti, Richfield, Elsinore, Joseph City, Monroe, Glenwood, and Annabella. At most places we had good audiences and met with fair treatment. We were especially well received by Andrew and Thomas Ross at Joseph City, who are relatives of Bro. R. K. Ross, of Mound City, Missouri. They told us that a few years ago when Bro. R. K. was here on a visit an agreement was made that they would treat each other's missionaries right, and I am glad to report, that we found Andrew and Thomas with their families ready to fulfill their part of the contract. I wish that all our people who have opportunities would seek to bring about such friendship, as it would materially help the work here. At Elsinore the missionary always finds a home and resting-place with Bro. Lorensen and family, together with substantial help in various ways. The same is true at the home of Bro. Joseph J. Jensen at Richfield, where also Bro. M. Ross and others make the elders feel at home.

At the last named place we held a four night discussion with Bishop A. G. Young and Elder I. J. Stewart, but as this has been reported, I will only add that the conflict tended to confirm me in the safety of our position. I am glad to say that upon this tour we met with fairer treatment and had less trouble in obtaining houses to preach in than has been my experience in former years. I think the leading men are coming to the conclusion

that the Reorganization is not of so little importance that the people can be constantly kept in the dark in regard to its work and claims, but that they are beginning to see that the issue must be met sooner or later.

I see that Senator Smoot in his reply to charges preferred against him asserts that polygamy is no longer taught by any of his church authorities. This sounds a little amusing to us who constantly meet with defenders of that system, and we have several times lately heard it advocated from the pulpit as a most holy and elevating doctrine. Bishop A. G. Young, speaking in the stake conference at Richfield a short time since, spoke of polygamy as only suppressed for the present, and assured the people that the way would soon be open for its unhindered practice again. In the discussion he defended both polygamy, blood atonement, and the Adam-god doctrine.

Trusting in the ultimate triumph of truth and righteousness,  
I am,  
Yours in bonds,

H. N. HANSEN.

ASHLAND, Nebraska, January 26, 1904.

*Editors Herald:* I am comforted through the angel's message at times amid the cares of life and the deprivations of this world's goods. It seems the people of God in all ages have had their trials and I suppose the words "we must" through "much tribulation" enter into the kingdom of God, are as true now as they were when written.

The HERALD is a very welcome visitor with me. Many hours have I perused its pages, long hours by lamplight, and I have given it to others that are not of the faith to read, and I often wonder why there are not more skeptics when they hear so many different gospels preached and not any two alike. If they would only stop to think that one is possibly true, and that not all can be true. I often ask the question of people, if our latter-day prophet could have controlled the elements causing the former and latter rains in Palestine which are coming, do they not think that he will do to depend on? And I also refer them to many other things which are being literally fulfilled. May the Lord enlighten their minds, is my constant prayer.

CLAYTON BARGAR.

WATERLOO, Iowa, January 23, 1904.

*Editors Herald:* The Waterloo Branch is still trying to do all it can with Sunday-school, Religio, and prayer-meetings, and once in a while preaching, Bro. McKiernan having been here lately, but now in Oelwein. Why did not elder J. F. Mintun call on some of us while he was waiting six and one half hours here? He would have found Bro. and Sr. Goodrich across the street from the Great Western Depot on the east side, at 215 East Sixth Street. Tell him to call next time. Wishing you success, I am,

W. W. BEAL.

WILDERSVILLE, Tennessee.

*Dear Herald:* How many times have I been comforted and encouraged to press on by reading your pages. I have many trials, but God is my comfort and he helps me, and my heart is filled with loving trust in him. Saints, pray for me that I may have strength to be found always doing my part without murmuring or complaining.

SARAH E. RUSH.

SKIDMORE, Missouri, January 23, 1904.

*Editors Herald:* I came to this field the 11th day of last September, and can say my experience thus far in old Nodaway District has been a blessing. The Saints have been good and kind to me, and above all, the Lord has been near and that to bless. Bro. Vaughn and I labored together until near Christmas when we had to separate because of the demand for labor in this field.

I have just closed one of the best little meetings I ever held at Bilby's headquarters. He is the largest ranchman in the world.

I had good crowds and fine interest and never enjoyed such light and power in all my preaching. If I ever was blessed with the power of reason it was at this place. The Bilbys have attended, missing but two nights. More than once have I seen the Lord fill their poor hungering souls with light and power. How wonderful it was! How could we refrain from singing, "Hosanna to the Lord in the highest"?

Bro. Will Roach and family live near here, and the meetings did their souls good. We were all blessed together.

I preached about five weeks here, but had to close last Wednesday night because of dreadful weather and measles. I will start meeting again just as soon as the measles are stopped and people are able to go to church. Many are anxious for it to go right ahead and I may preach at Quipman, on Ed Bilby's place, next week.

This is the first preaching that was ever done in this part, which is surely a ripe field. May God still bless the honest ones in this part, and may they bless his name in time to come.

With a desire for Zion's triumph, I am

W. E. HADEN.

SCRANTON, Pennsylvania, January 25, 1904.

*Editors Herald:* I came to this place the latter part of last week. We have a small branch here in charge of Elder Tallie T. Jones. They hold regular meetings in a hall centrally located. Brn. David and George Morris have lately come here from Wales and will add two more families to the little band. Bro. David Morris has been elected as priest of the branch and Bro. William F. Hawkins teacher. If they had a deacon, the branch organization would be complete. It has been annexed to the Philadelphia District and we hope to see it grow until it becomes a large branch. They were to have a missionary, but for some reason there was none sent.

Brethren who have labored here know something of the peculiar conditions prevailing. The Devil has succeeded in capturing some of those "called to be Saints" through the curse of liquor. The liquor traffic is one of the greatest enemies of righteousness of our times. I believe the Church while dealing patiently and considerately with the liquor evil should always maintain a firm aversion to it. "Be not addicted to strong drink in any form" is the watchword for the faithful. Drunkards and adulterers should be given plainly to understand that they must either forsake their sin or get out of the Church. In many instances the Church law has been dishonored by too much forbearance on the part of those whose duty it is to "see that my law is kept." In other words we are inclined to be too slow and easy with transgressors. The branch teacher, whoever he may be, is one of the important officers in the Church. He should live right himself, keep his eyes open and mouth shut as much as possible, and "see that there is no iniquity in the Church" by promptly prosecuting those guilty of wrong-doing.

Our district conference is to meet February 13 at Philadelphia, and we hope and trust it will be a profitable one. Philadelphia Saints feel that they have been somewhat slighted by the general church officers, and we hope we may be favored there with their presence in the near future. I never have met better Saints anywhere than those at Philadelphia, and I am glad that my association with them has only endeared them more and more to me. Truly I have found "brotherly love" there.

The Church work in all its departments is alive, and we hope it may be kept alive by the untiring efforts and energy of those who have the interests of the cause at heart. Our folks can not say too much in praise of our incomparable Sunday-school *Quarterlies*. They can not be beat. I believe the *Quarterly* is one of the most potential factors at work at this time in educating our people in the practical features of our religion.

May the Lord bless all his people and the honest in heart is my prayer.

Fraternally,

156 West Ontario Street.

W. E. LARUE.



CHICAGO, Illinois.

*Editors Herald:* Last Sunday (the 24th inst.) when we started for the church the thermometer indicated ten degrees below zero and still kept going down till it arrived at fifteen degrees below and then acted as if it felt hurt because not allowed to cast anchor at the bottom. There was a good crowd out considering the atmospheric condition and the Lord seemed to recognize the sacrifice his people had made by coming so far in such bitterly cold weather, and dispensed a generous portion of his Spirit throughout the entire day.

About a dozen of us took lunches and stayed at the hall till after night meeting and as the Willing Workers have a gas-range, dishes, and table, we had a very palatable meal and spent the rest of the time visiting and singing and enjoyed ourselves as none but Saints can. Wish you had been with us as of old, Bro. and Sr. J. M. Terry.

Bro. Jerome Wildermuth was with us and gave the Sunday-school a very interesting talk from his chart: "One faith, one Lord, one baptism," and then preached a good sermon in the afternoon.

In the evening Bro. Bond delivered an instructive discourse in his own peculiar style, and then, the meeting over, out from the brotherly love and good fellowship into the bitterly cold night, waiting on windy corners for street-cars, slapping hands, rubbing noses and ears to keep them from freezing, and eventually boarding a chilly car which had every appearance of being Jack Frost's own private carriage, we finally arrived at home, and, after getting warm, cleared off the table, washed the dishes (which the nonmembers had left), prepared breakfast for those who must go to work early, and finally got to bed at a very late hour. Really to attend the meetings, through the week as well as on Sundays, in the city, in connection with our daily labor, leads one a very strenuous life.

But it is all in the cause of the Master and we all accept the situation cheerfully, I believe, as I hear no complaints, and are glad of the privilege to worship God in almost any circumstance.

Yours in the liberty of the gospel,

CELESTIA HORTON SANDERSON.

153 North Kedzie Avenue.

DES MOINES, Iowa, January 30, 1904.

*Dear Herald:* You are, indeed, a welcome visitor to many homes in this city each week, and the good tidings you bring is cheering at all times. Recently we chanced to see you as you were in the early part of 1860, and about the same time we were reading volume three of the Church History, and noted especially what the historian had to say of the different changes that had come in your life and the progress and development you have made. An issue of 1904, placed beside that of 1860, tells of great progress. Our mind goes back to that memorable conference of April, 1860, when your senior editor entered in to occupy the place of his worthy father. The Church at that time with its very few members coming forward to assert its place in the face of an unfriendly and scornful world, and to build up a name that had been tarnished by those who had once been of the faith. What a change has forty-four years made! And during most of that period the name of our honored President has appeared as your editor.

But it is not of this that we purpose to write. Your pages of January 13 brought a notice to the Saints of our Des Moines District, which we were looking for yet regretted to see. That notice was in regard to the resignation of our Bishop's agent, our beloved and honored brother, Elder W. C. Nirk. Age and failing health necessitated him giving up the work and he had continued for some time past only on the earnest pleadings of our people. Now that he is released we feel that we have parted from him in an official capacity and some reference to him and his lifework may not be out of place.

William C. Nirk was born in Germany in 1837, and at the time

he was baptized into the Church, January 14, 1868, he was living on a well-improved farm in the north part of Jasper County, Iowa. It was about 1865 that the Reorganized Church sent a missionary to Fort Des Moines, and among the early missionaries in this part of Iowa was Elder Gordon E. Deuel, who received our brother into the Church, baptizing and confirming him, and three days later, ordaining him an elder. Bro. Nirk can thus be said to be the father of our district. He continued to reside on his farm until about fifteen years ago, when he removed to Rhodes, where he has since resided. A family of four daughters and three sons have grown to manhood and womanhood and have gone out from the parental home, and our brother and his loving companion are spending the evening of life in their own lovely home.

Bro. Nirk was first ordained an elder and later a high priest. Residing in our district thirty-six years since the priesthood was conferred upon him, he has done much missionary work. He has visited every part of the district, and for many years was personally acquainted with every Saint in our territory. All knew him only to love, honor, and respect him. Possessing a name and character above the reproach of men when he entered the Church, the gospel and the Christ-spirit added to the many virtues of his life. His life has been one worthy of imitation. Successful in all his undertakings, faithful to every promise, earnest in the discharge of duty, a character almost perfect. During the past years he has done much labor in the master's cause. There was no burden so heavy, no task so hard, no trial so great as to swerve him from the path of duty. He will certainly have many sheaves to bear with him in the great harvest of life. All these years he has gone to and fro over the district, leaving home and loved ones. His entrance into the homes of the Saints was mingled with joy and sadness, joy on his arrival, and sadness that his stay must all too soon end. His coming brought sunshine and peace to the home and he always departed with a "God bless you," and "Peace be with you." He has ever been ready to rejoice with God's people in their hour of triumph, and cite them on to higher joys and greater heights. He ever had a cheering word and a sweet smile for the downcast Saint, and a few words of fatherly kindness from him would bring a ray of light even in the darkest hour.

Many of us have sat and listened to him as he occupied the sacred stand, and we have realized that at times he was but the mouthpiece of the Comforter. We have sat as it were at his feet, and were enraptured as he related the glories of the gospel and his wonderful experiences and blessings, and we drank in his words of advice, exhortation, and encouragement. Criticise, did he? If so, it was in kindly exhortation, and did not even savor of rebuke or chastisement. His life-work so prepared him that he ever had a sympathetic chord for every heart. We have seen him strong and steadfast when strength was needed. When the agents of Satan were throwing eggs at him, because he preached Christ and him crucified, he murmured not, and only said, "God has a people in this part of the vineyard."

For years he was our district president and when ill health unfitted him to fill the office we have seen him with tears in his eyes asking to be released, but when the Saints unitedly asked him to continue the work, he could not refuse. Then upon giving up the district presidency he continued the work of Bishop's agent and only relinquishes this when age and physical strength indicate that his life-work is drawing to a close.

He has ever been a man of great faith, and richly endowed with the Spirit of God. The audible voice of our Savior has greeted his ears, and glorious visions in prophetic views have been presented to him. Many infirm ones have realized that he was an intercessor between them and God, and many children have received blessings under his hands. He has many times ministered in the hour of death, and his words on such occasions have caused us to fully believe "there is no death."

We regret that his official work seems almost or entirely fin-

ished, but we hope for him many years of life in which we may be privileged to clasp his hand, and still listen to his kind words. A name, a character, and a life worthy of the profession he has made, he is certainly now able to say, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness," and when the hour of departure comes he will certainly be able to say, "The moment of this mortal ending is the triumphal arch and the eternal gateway into the fair fields of immortality."

The world has been made better by our brother having lived in it, and may grace, mercy, and peace be with him and his loved companion during the evening of such a well spent life.

A. A. REAMS.

WEYMOUTH, Kentucky, January 7, 1904.

*Editors Herald:* We have moved from Kentucky to Tennessee, but only a short distance. Our aim was to move to Zion's land, but for various reasons we changed our mind. We desire to be there, but we could not see wisdom in going now under the circumstances. We are commanded to have all things prepared beforehand which no doubt means more than many of us, at first thought, might suppose. We hope to move to Zion in order every way.

We live in a good country, among people composed of the various sects, and we notice that when any of the Saints get into distress and severe need or sick, the outsiders are just as good as can be to assist us. Surely they will reap a great reward.

Saints, let us be very careful how we speak of our fellow brothers because of their peculiar faith in God, lest we are found no better than the Pharisees. It has been quite a while since we heard a sermon and we are getting very anxious to hear a few good gospel sermons. We sincerely hope that Bro. T. C. Kelley will be sent to the Southeastern Mission at our next conference. We also hope earnestly that Bro. C. L. Snow will be reassigned to his old home mission, Kentucky and Tennessee, as he has done much to establish the work in this mission. All of our ministers are zealous and good men, but some are more so than others. May God bless all.

J. W. WILLIAMS.

*Editors Herald:* When a little child about six years old, I had a dream, not once, but many times; night after night that dream would come. It was so terrible that I would wake up covered with cold sweat before the dream was finished. I never dreamed it clear through but once, and I never dreamed it again. I have thought of it a hundred times and wondered what it meant. I was no believer in dreams, and always thought those rather lacking in sound sense who did; but this was so remarkable that I could not help thinking about it and feeling that perhaps "there are more things in heaven and earth than are dreamed of in our philosophy." As I grew older, I could see that the dream was a type of my life. I felt in my dream just as I felt in actual experience of some things that came into my life.

I dreamed that I was in an underground labyrinth of corridors, in gloomy, semidarkness. There was no sunlight, but still I could see where I was going. I was fleeing in terror and horror unspeakable from a secret evil power which continually pursued me to take my life. Just what this power was I did not know; except that it was secret and was an evil power.

As I flew along the main corridor, I would come to a fork, and would take the wrong way, for all ways looked alike, till I would come up against a stone wall. Invariably these branch corridors were walled across the end. Then with an increase of terror I would hasten back into the main corridor, lest the evil power should be gone ahead of me and be lying in wait. This happened many times, and I would then, as I said before, become so overcome with fright and horror, that I would awake covered with a cold sweat.

At last I did not wake up; but dreamed the dream through to

the end. It began to get lighter and I soon saw a door set across the end of the corridor. The door was open about an inch, and I could see it was light beyond. I was afraid to go through, lest the evil power be lurking beyond. So I lingered about half an hour, and thinking the only way to know if there was evil beyond the door was to go through, I touched the door and was very much surprised to find it opened so easily; for it looked very strong. I went through and looked around to find who had opened the door, but I was alone, in an exceedingly beautiful country. It was as level as the house floor and was covered with short, thick grass, with not a weed in it. But the best part to me, after the gloom of the labyrinth, was the light, —it was such a pleasant light, I can convey no idea of its cheerful effect and pleasantness.

At last, I felt sure there was none of the evil power there, and went back to tell the others what a beautiful country I had found, and how much pleasanter it was than the gloomy underground labyrinth where they were. There were four young people whom I particularly wished to go into the pleasant land I had found; but the evil power hid them from me. At last the little girl rose up and cast off a garment which the evil power had put upon her, put her hand in mine, and with her I went through the door for all time. Strange as it may seem, I had lost all fear of the evil power as long as I remained in sight of the light which came through the door. As we went through the door, a great company sprang right up out of the ground and crowded around, congratulating us that we had escaped the perils of the labyrinth. There were some there who have now been dead thirty years, and none of them to my knowledge ever belonged to any church. There was one, a dear friend, a member of the Evangelical Society, who did not come to congratulate me. I felt hurt about it and wondered where she was, but she did not come although I thought she would have been the first to rejoice over my escape.

When the rejoicing was over the people began to go away to their homes. I took the little girl's hand and also turned to walk away, feeling very lonely, and thinking: I have no home in this land. As I did so a young man stepped out of the crowd, and placing himself beside the little girl, said to me: "I have built you a house. The heat and burden of the day is gone, the twilight will be long in this land, and the evening will be more pleasant than all the rest of the day. Come with me." And I walked away with him on the outside of the labyrinth, in the direction from which I had come.

A few years ago Elder Payne of the Latter Day Saints' Church preached here. The first sermon was upon the "evil power." I had always heard it preached that the Devil has no power; so when one asked me, "What do you think of that?" I thought of my dream and said, It is just what the Bible says. One night he preached on the millennial reign, as you understand it. I had never heard this doctrine, and again thought of my dream, and sat and listened, awe-stricken. I said to myself, I will investigate these doctrines, and if I find no evil in them, I will join this church. Just seven and one half days from that time I know I was converted. I wish to state a few more facts, and then ask a question, which is troubling me somewhat. 1. A day in prophecy stands for a year, and parts of a day for corresponding parts of a year. (Revelation 9: 15.) 2. If a dream is repeated it means its fulfillment is near at hand. (Genesis 41: 32.) That part which is dreamed but once is more remote. 3. If a part of a dream comes to pass it is sealed, so to speak, or made sure that it is of God; and that the remainder will come to pass. (Deuteronomy 13: 1-3; 18: 22; Daniel 12: 9.) 4. The resurrection is used by Christ as a type of conversion. (John 5: 21, 24-26; Romans 6: 4.) 5. "I am the door," says Christ. Again, "I have set before you an open door." (John 10: 9; Revelation 3: 7, 8.)

This dream has come true thus far. I am standing to-day where I was when I went back into the labyrinth and am becom-

ing discouraged and fearful of losing sight of the light which came through the door. Jesus said, "I am the light of the world."—John 8:12. The next that is to happen is the little girl taking my hand and going through the door the last time and for all time. As a part of the dream is in symbol, I see no reason to say a part is literal; therefore I do not understand that which is yet to come. Does this resurrection mean a literal rising, or does it mean a great revival of God's work here? If the latter, why were people who were not church members chosen to represent this, since they are dead? If conversion is meant, why were not the real living persons who will be converted shown? Is there any instance in the Bible which would give authority to the belief that since the first part came to pass in seven and a half days, the remainder will come to pass in seven and a half years?

I think it worthy of note that the people I saw looked just as they did years after when I knew them as grown up people, although at that time, if they were living at all, they must have been small children. The young man bore a singular resemblance to one who, many years after, was connected with me in such a way as to entitle him to be regarded as a fit type of the Great Physician.

Yours in hope of an answer which will make these things clear to me.  
M. E. REED.

APPLEDORE, Ontario, January 22, 1904.

*Editors Herald:* I have felt edified in perusing your columns many times. Those who have endeavored to entertain the HERALD readers, have not written in vain. A faithfully borne testimony in meeting has its weight; bread cast upon the waters feeds something hungering for food.

Some are talented in preaching the gospel, some in singing, some in rendering music sweet to the ear, some in painting, some in accumulating wealth, some have patient spirits to wait upon the afflicted, and in various ways we fill our mission in life and help to make life enduring. Why should we fear to make an effort in what we feel is right if we are true brothers and sisters in trying to serve God? How quickly the world rewards willing and trusty workers! God's wisdom is higher and more far-seeing than man's; he rewards us all along the journey of life for striving to cultivate the talent he has given to us. It will take us all to make a perfect body, it will require all our best talents to make the Bride equal to the Bridegroom, even Christ, whose second advent to the earth is near at hand. May we be ready. With kindest wishes for the ensuing year, I remain

Your sister in the gospel,  
MARY M. GREEN.

XENIA, Illinois, January 21, 1904.

*Dear Herald:* It is with the greatest of pleasure I read your columns, which contain many gospel truths. I enjoy reading letters from the brothers and sisters. They cheer and encourage me to press forward to the prize that is given to the faithful at the end of the race. My greatest desire is to live faithful in this life, that I may enjoy the life which is to come, eternal life, there to meet dear ones in glory. What a happy meeting that will be, when Christ will reach forth his hand and bid us "Welcome home!" I long to meet my Savior, first of all, and be permitted to enjoy the heavenly music.

This life is only a preparatory state, and life is short, and whether we be prepared or not will not prevent the coming of Christ. We learn by studying the word of God that we are living in the last days when false Christs will arise and show great signs and wonders; that if it were possible they would deceive the very elect. When we hear of wars and rumors of wars, earthquakes, famines, pestilences, and see the signs in the heavens above, and men's hearts failing them for fear of the things coming upon the earth, then we learn the parable of the fig-tree, when her branches are tender and put forth leaves,

"ye know that summer is near." So when we see these things coming to pass upon the earth, "know ye that the time is nigh, even at the door." Jesus informs us that this generation shall not pass away till all things be fulfilled. We as Latter Day Saints need to be preparing for that great and notable day when Christ will come the second time without sin unto salvation.

Our Sunday-school and Religio are progressing nicely. As teacher in Sunday-school I feel the great responsibility resting upon me. My prayer is that God will direct me aright in teaching the children.

Your sister in the faith,  
MARTHA E. BING.

CHICO, California, January 24, 1904.

*Editors Herald:* The work here is in good condition and we now have a good, active branch. We have a small unpretentious house to worship in and we expect to build a larger and more commodious house when we can raise sufficient means. And we would like to ask the Saints to help us in our effort. Any desiring to assist us can send donations to me at 922 Walnut Street, or to Sarah E. Boydston, secretary, this city, and they will be given credit, the list to be published in church papers.

Yours in the conflict,  
J. S. HOMMES.

#### Extracts from Letters.

Bro. Alvin Knisley writes from Trehern, Manitoba, January 23: "I have just baptized and confirmed five, four adults. Have been attacked through both press and pulpit most venomously; still the work rolls. Have preached over forty sermons—busy every day."

A. Sutton, Harrisburg, Nebraska, writes: "I can not do without the HERALD, as it is the only preacher I have, and I am the only Saint in this part of the world. If any of the elders ever pass through here, they will find a home with me."

The February *World's Work* presents a variety of timely and striking articles. In "One Trust and What Became of It" Henry Wysham Lanier tells the story of the rise and fall of the notorious Shipbuilding Trust with many pictures. "The Panama Canal and the Mississippi Valley," by Charles M. Harvey, shows how the building of the Canal will change trade currents and establish new seats of Empire. Ezra S. Brudno, himself a distinguished emigrant, gives in "The Emigrant Jews at Home," which is illustrated, a first hand explanation of the character and condition of the dwellers in the Russian Pale. A superbly illustrated article is "The Work of Augustus Saint Gaudens," an admirable appreciation of our most eminent sculptor, by Charles H. Caffin, a noted art critic. In "Perfect Feeding of the Human Body" Isaac F. Marcossou writes of the art of right eating and the remarkable experiment of Mr. Horace Fletcher in economic nutrition. Miss A. M. Shaw, in "The Public Schools of a Boss-Ridden City," shows Philadelphia schools in political thralldom. "South America and Our Responsibility," by W. M. Ivins, Jr., is a compact statement of the economic, social, and political conditions in South America, with special reference to our future relations with the continent. Arthur Goodrich tells in "Providing the World with Power" of the marvelous increase in the use of electricity. A new era in the use of soil is shown by Professor B. T. Galloway in "The Profits of Field and Orchard;" "Lumbering by Machinery" by K. Smith and "The Work of the Wireless Telegraph Man" by Winthrop Packard are illustrated articles that deal with interesting phases of contemporary activity. Sereno S. Pratt tells the inside story of the antagonism of great financial interests toward Mr. Roosevelt in "The President and Wall Street," and in "The President and the People" a symposium of significant views is presented. Alfred Mosely, head of the Mosely Commission, gives an interesting "British View of American Schools." The editorial portraits include Augustus Saint-Gaudens, Admiral Alexieff, Richard Olney and General S. C. Armstrong. The departments of The March of Events and Among the World's Workers complete a notable number.

## Miscellaneous Department.

### Conference Minutes.

**Eastern Colorado.**—Conference was held September 5, 1903, at Colorado Springs in the district tent, president J. B. Roush in the chair. J. M. Subbart was chosen secretary pro tem. Secretary reported having recorded 68 new names and 18 removals, giving a membership of 552. Branches reporting: Rocky Mountain, Wray, Pueblo, Fairview, Colorado Springs, Rocky Ford, Colfax (new), Alva (new), and Denver. Fruita Branch was disorganized. Bishop's agent reported: District receipts, \$232.98; expenditures, \$521.18. Ministry reports read from High Priests E. F. Shupe and J. B. Roush; Seventies J. F. Curtis, J. W. Morgan, and J. M. Stubbart; Elders C. E. Willey, James Kemp, E. Curtis, W. C. Duncan, A. B. Hanson, H. L. Ashbaugh, J. I. Young, and E. D. Bullard; Priest J. D. Curtis. J. F. Curtis reported tent fund receipts, \$51.68; expenses, \$52.67. Officers chosen, J. W. Morgan president, J. B. Roush, vice-president, A. E. Tabor secretary. A. B. Hanson was sustained local historian. A vote of thanks was extended to retiring president, also to Colorado Springs Saints and friends for hospitality. Adjourned to meet in Denver March 5, 1904.

**Central Illinois.**—Conference convened at Taylorville, February 26, at 10 a. m. with Elder R. T. Walters in the chair, Alice M. Simpson secretary, J. G. Ettinger assistant secretary. Invitation was given to all visiting members to vote, and the delegates system was dispensed with; minutes of previous conference read and approved, and the names of the New Canton Branch were placed upon record. Ministry reporting: Elders R. T. Walters, T. J. Bell, M. R. Shoemaker, Luther Simpson, F. M. Sharrock; Priests Jacob Waltenbaugh, S. J. Bartlett; Teacher J. G. Ettenger. Branches reporting: Beardstown 57, with 1 elder, 1 priest, 1 teacher, and 1 deacon, Taylorville 82, with 3 elders, 2 Priests, 1 teacher and 2 deacons. Bishop's agent's report: On hand last report, \$2.76; received since, \$163.75; disbursements, \$140.84; balance in treasury, \$25.67. District treasurer's report: In treasury last report, \$11.95; received of district collector, \$5.80; disbursements, \$9.89; balance in treasury, \$7.86. District petitioned the Quorum of Twelve for the return of Elders R. T. Walters and T. J. Bell to this district. Delegates appointed for General Conference were S. J. Bartlett, Jacob Waltenbaugh, Caroline Lilly, T. J. Bell, R. T. Walters, Alexander Smith, Maggie Lilly. Adjourned to meet at Beardstown, June 4, 5, 1904.

### The Presidency.

#### CHANGE OF FIELD.

Bro. J. B. Lentz, who has been at work in the Eastern Mission, was called home by the fatal sickness of his father who passed to the other side January 21. The time being short until the beginning of the conference year it has been thought proper that Bro. Lentz does not return to his field in the East prior to the April session. He will therefore labor in Iowa, as may be arranged between Bro. F. A. Smith and himself for the remainder of the conference year.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, January 29, 1904.

### The Bishopric.

**Southwestern Oregon District.**—The Saints of the Southwestern Oregon District please take notice that in accordance with the recommendation of the Southwestern Oregon District Conference and the missionary in charge, Bro. G. T. Griffiths, Bro. William Smith, of Gravelford, Oregon, has been duly appointed to act as Bishop's agent for the Reorganized Church in and for said district and is authorized to receive and receipt for offerings in the interest of the Church and the Church work generally, in and for the district and territory of said Southwestern Oregon, and perform all acts usually falling upon Bishop's agents within the confines of their districts.

Witness my hand, this 28th day of January, 1904.

E. L. KELLEY, Presiding Bishop.

**Northern Wisconsin District.**—Saints and friends of the Northern Wisconsin District will please take notice that upon the resignation of A. V. Closson, Bishop's agent in and for Northern Wisconsin District and by the approval of Bro. Closson and also Heman C. Smith, missionary in charge, Lester Wildermuth, of Necedah, Wisconsin, has been duly appointed Bishop's agent in and for the territory of Northern Wisconsin. Bro. A. V. Closson, having moved from the state of Wisconsin,

desires to be relieved of the work of Bishop's agent that he may give his time more fully to missionary labor. The thanks of the Bishopric are extended to Bro. Closson for his past worthy services in the district as agent. The Bishopric also asks the Saints and friends to remember the new agent, Bro. Lester Wildermuth, and his address, R. F. D. 2, Necedah, Wisconsin, and not forget that if we are truly children of the Master, we must be "laborers together with him" for the progress of his work. Every one in the district who wishes to discharge his duty should place his name and offerings with the agent and help to forward on the gospel work. We trust that no one shall be lacking in duty in this, for should they, they will certainly not be commended in the time when the accounts are rendered. In the interest of the gospel work and proclamation of truth everywhere, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, January 30, 1904.

### Church Secretary.

#### DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents, or secretaries, of the various districts, also to officers of branches not in districts. Said officers of districts and branches are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference to the Church Secretary as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of holding of conference or business-meeting, is sufficient. Separate individual credentials are not necessary. Please insert total membership in all cases.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the restrictions of delegate voting provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast a full vote of the district of which they are delegates, unless otherwise instructed by their district conference;

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts." However, the President at the General Conference has ruled "that a branch of more than twenty-five members is entitled to one delegate for each twenty-five of its membership, the same as a district."

For further information concerning representation, choice, and instruction of delegates, etc., see Book of rules, chapter 16.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 30, 1904.

#### ENROLLMENTS IN QUORUMS.

Elders, priests, teachers, and deacons who desire to be enrolled in quorums should send in applications to the undersigned, in harmony with rules adopted by the General Conference. Blanks containing instructions will be forwarded on request. Those making applications, if previously enrolled, or ordained to other offices, should state what quorums they have been members of. The Secretary can not enroll any one; quorum officers obtain applications from him, said applications being subject to action of the quorums. Reports of quorums to the General Conferences are supposed to include names of members lost or added. All applications should be in hand not later than

March 31, that reports may be made up for the Conference. The number enrolled depends largely upon there being enough members of the quorums present to act in their behalf; however, it is well that all not enrolled should make application.

R. S. SALYARDS, Secretary.

LAMONI, Iowa, February 1, 1904.

#### Notices.

Wanted.—Any information concerning the following parties whose names are on the branch record at Deloit, Iowa, and whose whereabouts are unknown: Irena A. Smith, McKinza Morgan, Peter Larson (Danish), Ancil G. Smithers, Cora J. Turner, Charles E. Franks, George Butler, Margaret Martin, Mary Johnson (born June 3, 1857, at Dekalb, Indiana), May A. Johnson (born December 4, 1860, Grant, Wisconsin), Sarah J. Johnson (born June 24, 1835, Hancock, Illinois), and Charles A. Smith. Send information to branch clerk, Mrs. Ellen Horr, Deloit, Iowa. James T. Turner, president.

#### Conference Notices.

There will be a conference held in Seattle, Washington, January 30 and 31. The place of meeting will be Alki Hall, in the Collins Building, corner of Second Avenue and James Street. D. A. Anderson.

Eastern Iowa District conference will be held at Fulton, Iowa, February 27, 28, 1904, at 10 a. m. Trains will be met at Maquoketa up till noon on Friday the 26th. All going by train will please note this fact. Address all reports to Elder John Heide, Fulton, Iowa. Florence Eckhart, Secretary.

Conference of the Kirtland District will convene with Cleveland Branch, Cleveland, Ohio, Saturday, March 12, 1904, at 10 a. m. Chapel located on Wade Park Avenue, No. 180. Get off street-car at Giddings and Wade Park Avenue. Please note change of date from March 5, to March 12. After consultation with the major portion of the elders of the district and as well the advice of our missionary in charge, U. W. Greene, we have thought best to take the responsibility of the change, and trust that it will meet with the approval of all concerned. Thus all who choose may attend both the Pittsburg and Kirtland conferences, the former being set for March 5. Branches will please mail reports to J. A. Becker, secretary, Byesville, Ohio, not later than March 5. V. M. Goodrich, President.

Conference of the Central Nebraska District will be held with the Bonesteel Branch on February 27, 1904, at 10 a. m., in the Saints' chapel. District Sunday-school convention same place, the day previous, at 2 p. m. Branch secretaries will please have reports ready in time. Levi Gamet, president.

Eastern Colorado District will convene at Denver, Colorado, March 5, 1904. Please send reports to A. E. Tabor, Wray, Colorado. J. W. Morgan, president.

Conference of the Ohio District will meet February 27, 1904, at 10 a. m., in G. A. R. hall, Wellston, Ohio. S. J. Jeffers, president.

Conference of the Clinton District will convene at Richhill, Missouri, February 27, 1904, at 10 a. m. A. C. Silvers, secretary.

#### Convention Notices.

The Nodaway, Missouri, District Sunday-school association will convene at Guilford, Friday, February 26. Schools should send delegates as election of officers will take place. Vina Powell, secretary.

The Gallands Grove District association will meet at Dow City, Iowa, February 11, at 2:30 p. m. Delegates should be sent as this is the annual business session. Religio will convene on the 12th, at 2 p. m. Floy Holcomb, secretary.

The Northeastern Illinois District Religio will convene at the First Chicago Branch, Wood Street, near Lake Street, February 26, 1904. Locals please send reports to Laura Hayer, secretary; C. A. Sherman, president.

Sunday-school and Religio associations of Spring River District will meet in Convention at Webb City, Missouri, February 26. All are invited to attend. Remember delegates and "amount collected for association," as treasury is about exhausted. Mollie Davis, superintendent; Maude Einstein, secretary.

The Fremont District Sunday-school association convenes with the Glenwood, Iowa, Branch, Friday and Saturday, February 19, 20. Joseph Roberts.

By invitation of the Richhill local we appoint that place for the holding of our next Clinton District convention, Thursday, February 25, at 1 p. m. Let us have reports from every officer of the district and from officers of locals as well. George W. Beebe, Jr., president.

The Southeastern Illinois District association will convene during the district conference. Local secretaries please send your reports to me before February 27, 1904. J. E. Bogarth, secretary.

The Southeastern Illinois District association will convene on Friday, February 26, 1904, at Springerton, White County, Illinois, just preceding district conference to be held at the same place on February 27, 28. We will be pleased to meet as large a representation from each school in the district as can possibly attend. Send your reports to me in ample time. Come prepared to enter into all work to be done at that time. F. L. Sawley, superintendent.

The Eastern Iowa District association will convene February 26, 1904, at Fulton, Iowa, morning session 10 a. m. Trains will be met till Friday noon. Cora E. Weir, secretary.

#### Married.

BOOKER—THOMAS.—At the Saints church in Pittsburg, Pennsylvania, January 26, 1904, at 8 o'clock p. m., Bro. John R. Booker and Sr. Catharine Thomas were united in the holy bonds of wedlock, Elder U. W. Greene officiating. To the strains of Lohengrin played by Miss Margery Booker, the wedding party entered, Mr. Heber Thomas "best man," and Miss Mary Huber bridesmaid, leading. Bro. E. Harry Thomas escorted the bride. The groom accompanied by the minister met the party at the altar where the ceremony was performed. After the customary congratulations the happy couple departed to spend their honeymoon in the east. Many beautiful presents were received.

MORE—HAWLEY.—At noon January 28, 1904, Sr. Alta Sue Hawley, of Audubon, Minnesota, and Mr. Delbert D. More, of Berthold, North Dakota, were united in marriage at the home of the bride's parents, Bro. and Sr. M. L. Hawley. The ceremony was performed by Elder Thomas J. Martin.

#### Died.

HOLMES.—Sr. Jessie Holmes, adopted daughter of Bro. and Sr. Moses Holmes, was born in Minneapolis, Kansas, June 14, 1885; died in San Jose, California, December 27, 1903. Funeral sermon by C. W. Hawkins, assisted by J. B. Carmichael. She had no faith in the physicians that attended her, but called upon the elders to administer, till the Master said, "'Tis enough; come home."

BROOKS.—At Kansas City, Missouri, December 19, 1903, Bro. Charles H. Brooks; born August 6, 1854, in Fayette County, Iowa; baptized by Elder John Shipley, December 6, 1891; ordained a priest at Brush Creek, Iowa, August 9, 1897; married September 18, 1901, to Mrs. Ella Powers Cator. He was highly esteemed by all. Funeral December 21 in charge of Elder Jay C. Elvert, at the Delano church, three miles north of Cameron. Sermon by Elder Walter W. Smith.

COOK.—At St. Joseph, Missouri, January 22, 1904, Frederick Harold, son of Bro. George and Sr. Malvina Cook, aged twenty months and twenty days. His death was caused by fire, the flames of which he inhaled. The body was brought to Lamoni, Iowa, for interment, Bro. J. W. Wight in charge of services, Bro. H. A. Stebbins preaching the sermon.

REESE.—At Pittsburg, Pennsylvania, January 18, 1904, Miss Martha Inez, third daughter of Bro. and Sr. Frank J. Reese, of Kittanning, Pennsylvania. Inez spent the holidays with relatives in this city, and January 4, while dressing to return home, her clothing caught fire from the gas. She was removed to the hospital and all that science, kindness, and prayer was capable of was done to ease her pain, and save her life, but the pale reaper called, and she went hence, at the age of 17 years, 7 months, 14 days, of the faith, but not baptized. Funeral the 21st at the home of her grandfather; Elder Jacob Reese in charge of and sermon by Elder Robert M. Elvin from 1 Corinthians 15: 26.

JONES.—John Jones, born at Penagos Montgomery, Wales, April 14, 1849, blessed by Abel Evans; baptized December 12, 1880, by his father, Elder Isaac Jones. Was ordained an elder by Thomas E. Jenkins in 1881. His spirit took flight December 28, 1903, death being hastened by an injury received in the mines. He leaves a faithful companion and nine children to mourn. Funeral by Elders E. B. Morgan and Thomas Gould. A few fitting remarks were made at the graveside. The same brethren conducted funeral services at Victoria Room, Nantyglo, the following Sunday, Bro. Morgan being the speaker.

**MITCHELL.**—Sr. Julia L. Mitchell, wife of Mr. Thomas Mitchell, was born at Gallands Grove, Iowa, July 20, 1859, and died at the W. C. A. Hospital, Council Bluffs, Iowa, January 22, 1904. She was baptized into Christ near Dow City, Iowa, April 7, 1880, by Elder C. E. Butterworth. She leaves a husband, three sons, three daughters, and other relatives to mourn her departure from earth life. Services were held in the Saints' chapel, Dow City, Iowa, January 25, 1904, at 2 p. m. by Elder C. E. Butterworth.

**PAXTON.**—Sr. Cumorah Paxton departed this life January 3, 1904, surrounded by her father, mother, sister, brother, and husband. She had been a wife a few days over one year. Sr. Paxton was born May 17, 1885, at Pawnee, Harrison County, Missouri; was baptized August 29, 1901, and died in full faith of her Redeemer. She was married to Oliver Paxton, December 25, 1902, at her father's house, being the daughter of Bro. and Sr. Willgus of Hickory County, Missouri. Funeral services by Elder C. P. Welsh.

**POWELL.**—At Clarksdale, Missouri, Sr. Lydia E. Powell, wife of Bro. Thomas J. Powell and daughter of Bro. and Sr. L. L. Babbitt. Lydia was born September 29, 1876, at Clarksdale; baptized by Bro. A. W. Head; married to Bro. T. J. Powell, November 11, 1898, to which union was born one son. After a lingering sickness of three years she passed peacefully away in the home of her parents, January 19, 1904. Funeral from Pleasant Grove church in charge of Bro. Charles P. Faul; prayer by Bro. A. Nesser and sermon by Bro. Temme T. Hinderks; singing in charge of Sr. Carrie M. Lewis. These arrangements were made by the deceased sister a few days before her death.

**AMENT.**—Walter Douglas Ament, died of pneumonia after an illness of but little over one week, on January 27, 1904, at Holden, Missouri. He was born January 8, 1878; baptized July 4, 1897, by Elder F. L. Sawley. He was a member of the I. O. O. F. and was buried by the Order. Funeral sermon by H. E. Moler, assisted by C. F. Scarecliff and A. H. Parsons, before a large audience of Saints and friends. From the beginning he said he would die, and, though desirous of living, was not afraid of death. He was quite a regular attendant at church services, and seemed much in earnest in the work.

**MORGAN.**—At Bevier, Missouri, January 20, 1904, Sr. Sarah Ann Morgan. She was the widow of J. W. Morgan (deceased) and the sister of Bro. William Lewis of St. Joseph, Missouri, and Joseph Lewis of Kansas City, Missouri. She was born at Mineral Ridge, Ohio, February 21, 1864; was baptized May 18, 1879, at Stewartsville. She lived an earnest, faithful Christian life and was loved by all. She leaves to mourn two sons, one daughter, three brothers, and one sister. Funeral services from the Saints' church in charge of J. A. Tanner.

#### Addresses.

A. M. Chase, 132 Quince Street, Salt Lake City, Utah.

A grapevine at Hampton Court, England, says *Country Life in America*, has borne good crops since 1769 and now fills a house thirty feet broad and one hundred feet long.

#### British View of American Schools.

To the February *World's Work* Alfred Mosely head of the Mosely Commission of thirty English Educational experts, which recently completed an investigation of the American schools contributes "A British View of American Schools." It is the only published expression of the results of his inquiry. He says, the most striking facts I gathered are these:

"That the people of the United States spend a marvelous amount of money on their public schools, endowing education more lavishly than any other people in the world.

"They do not spend enough. The salaries to teachers are not sufficient for the service the country desires and should have.

"One especially notable manifestation of enthusiasm I found in New York, Boston, and other large cities. On the East Side in New York and at the North End in Boston the schools in the poorer districts are kept open at night to give the children of the crowded tenements a clean and comfortable place to study their morrow's lessons, with some one to help them on difficult points. The children resort to these evening study rooms in surprising numbers, and the teachers help them patiently and encouragingly.

"As a whole, the Middle West is more intense in matters of education than the other parts of the country. The schools of the Middle West are newer than the eastern schools and more modern, because they have no traditions to get rid of. There is an even greater thirst for knowledge there than elsewhere, and money is spent to advantage. The schools of Indianapolis are among the best in the country.

"In brief, I might sum up my impressions of American education by a single personal note. I have placed my two sons in the Hopkins Grammar School at New Haven to prepare for Yale."

#### Preacher's Story Revives Memories.

The announcement that Doctor W. S. Rainsford is to write a life story has called up memories of the early days of his work in connection with historic St. George's Church. One enthusiast, who is something of an antiquarian as regards the city's history, has just called attention to the first St. George's Church when it was in the lower part of the city. It stood in 1811 in Beekman Street, close by Cliff, a district now given up entirely to business purposes, but the energetic searcher has found the site and found, too, that a building there still bears the name of St. George's Building, to recall the church of old. One interesting memory that clings to the earlier St. George's is the fact that Washington Irving was baptized there, he having been born close by on Golden Hill. Doctor Rainsford will tell of the later history of the church in his book, which will bear the title of "A Preacher's Story of His Work," and will be published shortly by the *Outlook* Company.

Ohio is the great maple syrup-producing State. In 1900 Ohio produced nearly half of the maple syrup product of the United States, or nearly 1,000,000 gallons.—*Country Life in America*.

#### Lent.

The season of Lent is a season set apart by a certain portion of the Christian church for prayer and fasting; but whether we do or do not belong to this portion, the idea of Lent is not without a lesson. Our age is a rapid one; we move forward with great strides toward an unusual material prosperity. Nor are we unmindful of what progress we would like to make in a higher way, and our great movements for good are often on as magnificent a scale as our more material advances. We are strenuous even in our charities and our religion. But being good on a big scale is not all that is necessary. We need some quiet and reflection as well; we need time for thought on the conduct of things. Now and again it is good for a warrior in the battle to stop for rest and to count his strength; now and again it is well for a runner to pause and take account of his road, to refresh himself in a shady place for new running. So for everybody a season when we are less active in endeavor, but more thoughtful, is a season to be welcomed and encouraged. We will do well as a nation and as individuals to take opportunity to relax from the "great handicap for sixpenny pieces" and do a little meditating. As we reflect, we may wonder whether or not so much of this scurry after money is worth while. We may wonder if so much doing and so little of real living is the best way to take things. It is not probable that we shall be able to overturn the modern spirit or to regenerate the world; it is quite probable that we will all be compelled in one fashion or another to keep in the swirl; but pausing for a little while will do us no harm. The withdrawal into ourselves will enable us to get a little better acquainted with our own natures; we will see things more sanely, be the better able to estimate values, to distinguish the real from the specious. Action is great, but it is not everything; reflection counts, too.—February *Woman's Home Companion*.

#### The Korean People.

The people of Korea are not Japanese and they are not Chinese. They are Mongolian, and have a polysyllabic language with a phonetic alphabet. They have a recorded history, of disputed authenticity, which claims for them a continuous existence as a Korean people of about five thousand years, the earlier part of which, of course, is shrouded in the mists of tradition and fable. As early as three centuries ago, the Koreans had made great progress in the arts. They built ships two hundred feet long and covered them with plates of iron, the iron being hammered into small plates and fastened by small spikes driven into the wood. They made woven fabrics, and were very skillful in metal work, in the fashioning of jewels, and in the manufacture of pottery. They were far in advance of their Japanese neighbors, to whom they have taught the arts of metal-working, pottery-making, and silk-weaving. Three centuries ago, Japan overran the country and devastated it, transferred whole colonies of artisans to Japan, and broke down for ever the military power of Korea. Korea has produced but little literature. Korean students have been largely devoted to Chinese authors. The native literature consists largely of descriptions of scenery and folk-lore.

## The Saints' Herald.

ESTABLISHED 1860.

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The people of Korea may be described generally as robust, amiable, industrious, pleasure-loving, and given rather to the arts of peace than the ardors of war. They are agricultural rather than commercial. They are kindly and generous. They have no national religion, and never have had. Confucianism, so far as regards the worship of ancestors, the reverence for parents, and the dignity of family, has a stronger hold than any other form of religion. Buddhism has always had a languishing existence among them. There is a widespread belief among the people in witches, in spirits, and in devils. There are relics of fetishism. The costumes of the men and the women do not differ widely from those in use thousands of years ago. The universal costume is cotton cloth, bleached and unbleached. In winter, this is padded with short staple cotton which grows in Korea and is carded into pads for the purpose of quilting the clothing of the people. Their headgear is remarkably varied in form. They have a different form or a different kind of hat for almost every station in life. All the unmarried men in Korea are called boys, and wear their hair in braids down their backs. Marriage may take place at any age from twelve upward, and when a boy is married he is a man. The women of Korea have no legal status. A man may have one wife, and her children are his legitimate heirs; but a Korean may have as many concubines as he may have the ability or the disposition to support.—From "Korea as the Prize of War," by J. Sloat Fassett, in the *American Monthly Review of Reviews* for February.

It takes from one to five years to grow "Dutch" bulbs of marketable size, says *Country Life in America*. Gladioli make good bulbs one year from planting, while tulips take two or three years, and hyacinths three to five years.

## The Necessity of Mystery in Revealed Religion.

The Reverend George Searle, C. S. P., author of "Plain Facts for Fair Minds," contributes to the January *Catholic World* a very interesting and valuable article for Catholics and non-Catholics, on a question that ever needs explanation—that of mystery in revealed religion:

"Many people find great difficulty in accepting the dogmas of religion, because some of these dogmas are mysterious or incomprehensible. This difficulty, evidently, is found conspicuously in the teaching of the Church with regard to the Holy Trinity and the Real Presence of Christ in the Blessed Sacrament.

"The actual dogma is that there are three Persons, with an absolute unity of nature. The difficulty with the objector is, that he forms an idea of the terms 'person' and 'nature' which really confounds the two. His ideas of these matters are not clear. If you tell him that space exists in three dimensions, length, breadth, and thickness, he has no difficulty; for his ideas on these subjects are, or at any rate seem to him, clear.

"The difficulty as to the Real Presence arises from a similar cause. The objector takes for granted that the presence of a physical substance anywhere is entirely a matter of geometry. He regards it as necessarily extended, and having a definite shape. He may perhaps never have thought of the presence of the soul in the body, which his own consciousness must make at any rate extremely probable to him. The same consciousness tells him that his soul is individual or indivisible, and yet that it exists in every part his body.

"Yes, this is the trouble; our minds are not content with obscurity, but insist on understanding all about every subject presented to them; or at any rate that no subject shall present insuperable difficulties. Individually, we may acknowledge that some matters are beyond our own understanding, as no doubt is the case for most people with regard to the higher mathematics; but we feel sure that some minds understand them clearly, and that perhaps we ourselves could, if we would be willing to go through the necessary study.

"And yet even here, if we would make that study, we would find that there are limits which it would appear that no human mind will ever pass in this world. We see, for instance, that space of more than three dimensions is what may be called an algebraical possibility; we can deduce formulas and conclusions with regard to it very similar to those which we obtain with regard to the space with which we are familiar. But when we try to realize what it would be like, to imagine it, we fail entirely. We see then that the apparent completeness of our notion of actual space is a matter of experience; that it comes from our physical senses, and that if we had been absolutely deprived from the beginning of every one of those senses, or even of those of sight or touch, our notion of three-dimensional space would probably be no better than that of the four-dimensional. We can not be sure that the latter is an actual impossibility; but it certainly seems that if we lived in it we should have to get by experience entirely new sensations to obtain a knowledge of it like that which we have of the space with which we are familiar, and that at present such a knowledge is hopeless.

"Also it seems quite plain that the existence of the mysterious or incomprehensible in what claims to be a revelation, instead of being an argument against it, should be one in its favor. If there were nothing in it hard to be understood, it would seem to come from a source no higher than ourselves."

## Secret of Success.

Leslie M. Shaw, Secretary of the Treasury, in a recent address to students, admirably epitomized the secret of success:

"If you take my advice, you will never work for hire. If you work for hire you will never rise. If you work for hire life will have little else for you but drudgery, and eight hours per day—ten hours per day, at the most—is all that you can stand and keep your health. But if you work for the accomplishment of the thing you are employed to do, you can work sixteen or eighteen hours a day, and life will be full of sunshine and song. God implanted in the human mind the desire to do things."

In other words, if we love our work we have taken a long stride toward success.

The immortal things accomplished in this world have been wrought for the things themselves. The emoluments, the praise and the glory that follow striking achievement in many illustrious instances were regarded lightly, as the incidents and not the objects of lifelong endeavor. The late Herbert Spencer was so absorbed in his philosophical speculations that he never learned how to make money, discarded academic honors, and doubtless lamented the brevity of life, which set metes and bounds to his delightful toil.

With the most of us satisfaction is to be found in the things we do, rather than in great rewards or in the plaudits of the world. Usually a fair measure of the success which, in the popular conception, means wealth or public honors follows as the result of devotion to the appointed duty. Certain it is that nothing can be hoped for the man who does not find his work congenial and a pleasure in itself. This is true whether we are searching for new stars in the skies or are engaged in the humblest mundane duty. "The best artist is not the man who fixes his eye on posterity, but the one who loves the practice of his heart."

It is likely that many of the exploits on the conspicuous arenas, on the battlefield, on men-of-war, in listening senates, were essayed because the actors had their minds on the work to be done rather than upon what men should say of the performance after it was done. One who has closely analyzed human motives says that success attained in any pursuit is often explainable only on the theory that the man likes to do what is required of him at the moment. "I suspect that this is the reason why Lord Beaconsfield and Mr. Gladstone have debated so much in the House of Commons, and why Burnaby rode to Khiva."

Aside from morality and correct living and the love of wife, family and kindred there is nothing in which a rational man should have more interest than in his work. We can predict failures for him who labors merely for hire and salary. We can not expect notable progress or praiseworthy distinction.—*Philadelphia Record*.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, February 10, 1904

Number 6

RSSalvards

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

JOSEPH SMITH }  
 FRED'K M. SMITH } . . . . . EDITORS  
 Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### RESENTMENT.

"Resist not evil."

This sentence formed the central thought of the now celebrated Russian Count Tolstoi's book called "My Religion." It is a part of the Saviour's Sermon on the Mount, and occurs in the contrast drawn between the ethical teaching of the old law and the spirit of the gospel as taught by Jesus and exemplified in his life. What preceded it was this:

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if a man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.—Matthew 5: 38-41.

The last two verses above quoted are much improved in the Inspired Version, reading thus:

And if any man will sue thee at the law, and take away thy coat, let him have it, and if he sue thee again, let him have thy cloak also, and whosoever shall compel thee to go a mile, go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt go with him twain.

The evident intention of the Savior was to teach his disciples the consequences of following the spirit of resistance, or resentment, rather than that of conciliation and compromise, the "soft answer turneth away wrath" policy, as he based his after-teaching quoted above on the precedent, "Resist not evil" instead of upon the vengeful retaliation of exacting "an eye for an eye, a tooth for a tooth" principle. For this reason we say that the rendition of verses forty and forty-one in the Inspired Version is the better; for if the intention of Jesus was to teach submission to aggression which could not be turned away except by resistance, or conflict, he would not have told his hearers to force a cloak upon one who sued and took away a coat; nor to force one's company upon a man who wanted only a mile; that would have been counter aggressiveness, a sort of personal revenge; whereas, if compelled to go one mile with a man, consenting to go cheerfully when resistance would result in conflict would be to disarm the aggressor and put him to shame if he was capable of feeling shame. Consenting to go two miles under similar conditions would be the same thing as going the one; to suffer a man to take one's coat in a suit at law, without rancor or resentment, would be in harmony with "Resist not evil;" but to force one's

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A SPLENDID new tract has just been issued from the pen of Elder H. O. Smith, entitled "Why I believe the Book of Mormon." Price twenty cents a dozen, one dollar and fifty cents per one hundred.



THE Mexican cotton-boll weevil has become so grave a pest in the Southwest that an extra session of the Louisiana Legislature was held last month to take measures to stay its ravages, while Congress has just appropriated the sum of two hundred and fifty thousand dollars to be expended by the United States Department of Agriculture for a like purpose. Entomologist Howard, writing in the *Review of Reviews* for February, describes the insect and shows what preventive measures are practicable in the cotton-belt.

self on a man for two miles when he only exacted one would not be resisting evil, but would be of the same sort of wrong-doing as the compelling a man to go a mile. It is in effect: If a man sue thee at the law and take thy coat, do not resist unto evil result, let it go; then if his debt be not satisfied and he sue thee again let him have thy cloak. This is virtually saying, If thou art unfortunate in thy business and become indebted, and thy creditor sue thee at the law, turn thy goods over to the officer that the demand of thy creditor may be satisfied and thy debt be paid. Do not presume upon thy folly in getting into debt, nor upon thy poverty to contend against the enforcement of the claim held against thee.

Resistance is the usual first resolve under aggression of wrong; and, if the impulse is yielded to it results in adding loss of time, and often misery to self and others; and if it be a legal wrong, peace of mind and costs in money in many cases follow. Of course it is possible that there may be instances where to yield might involve the rights of others as well as one's own, when resistance to wrong would itself be wrong; but this is not in the text, for in that it is the personal right alone that is being considered, "If a man sue thee."

We believe that there is no command in the Bible authorizing a man to smite another on the right cheek, or indeed on either cheek; nor is there any directing a man to sue his neighbor at the law and take away either coat or cloak; hence, believers in the mission of Jesus and his words ought not to resort to the law for redress of private wrongs, nor at all, except in such cases as the courts must necessarily take cognizance of, to the intent and purpose that the edicts of justice may be enforced, as the Church has no power to put any man in jeopardy of life, person, or property, the withdrawing fellowship from unworthy or unruly persons being the only final remedy, after persistent, kindly labor and remonstrance.

The spirit of resentment if allowed to rule in the disposition and habits of a man unfits him for the consideration of what is done to his apparent or real injury. It magnifies the wrong done, distorts the mental vision, and the injury is increased proportionately and to such an extent that the man is quite disqualified for entertaining the admonition of common prudence, and charity, which "thinketh no evil," is altogether forgotten.

We should be able to so judge men and conditions that what men may do toward us should be seen with the possible motive of good, or the love of right that good men think themselves to be endowed with, and by parity of reasoning should invest others with, "loving our neighbor as ourselves." Men can not successfully be and act in accordance with this if cherishing the spirit of resentment or acting under its influence.

It is enjoined upon us as followers of Jesus to "forgive all men." Of course, if men do nothing to us for which they would be blameworthy and reparation or restoration could be justly demanded, there would be no call or room for our forgiveness; and hence, no merit would attach to us for forgiving. But, if wrong is done us, to a greater or less degree of injury, and we forego the application of a legal remedy and the possible punishment of the wrongdoer, forestalling such resort to legal action by our forgiveness, then are we entitled to reap the benefit of the sweets of forgiveness of our trespasses "as we forgive those who trespass against us." No such result can come to us if the spirit of resentment controls our minds.

To have a spirit keenly sensitive to harm, insult, injury, and to suffer these silently, impassively, uncomplainingly, and forgivingly, is to be good and Christlike. Can we afford to be like him?

---

#### ANOTHER CHURCH GONE WRONG.

Some six or seven years ago, one Doctor J. E. Roberts left the ranks of the Evangelical ministry of which he was at the time a "bright and shining light," and set up a new church, calling it "The World's Church." It was thought by many that a fit successor to Honorable R. G. Ingersoll had been found. But the *Journal* of Kansas City, where the phenomenon occurred, now has it thus:

The Church of This World has suspended business and its founder and pastor, Doctor J. E. Roberts, has left Kansas City and returned to his farm near Grant, Michigan. Doctor Roberts' leaving was signalized by no demonstration on the part of his congregation, and the word has gone forth that not again will the congregation assemble until Doctor Roberts returns, a date that is indefinite.—News item in issue of January 29, 1904.

#### DOCTOR ROBERTS RETIRES TO HIS FARM.

It looks as if the Church of This World has finally collapsed. Its pastor, Doctor J. E. Roberts, has retired to his farm near Grant, Michigan, and his congregation is to hold no more services—not now, anyway.

The main reason assigned for the Church of This World's dissolution—or suspension of animation, as the case may be—is the ill health of Doctor Roberts. It is suspected, however, that it is due more largely to some other causes. The signs that the end was approaching have been visible for some time. When Doctor Roberts apostatized from Christianity and set up a rival institution of his own, he became somewhat of a fad locally. His bold avowals of his disbelief in most of the current teachings of religion, his eloquent apostrophes to Nature, and his sarcastic attacks upon the sacred books and the time-honored dogmas and creeds of Christianity, attracted to his meetings large crowds of curious and interested people. His popularity and following rivaled, if they did not exceed, those of any orthodox preacher in the city. It was not long, however, until the public curiosity and interest began to wane. They have lately sunk so low as to become plainly disheartening to the eloquent expounder of the religion without a revealed God. This, as well as his ill health, may have had some influence in retiring him from the lime-light of the theaters where his sermons have been preached, to the peace and quiet of his Michigan farm.

What caused Doctor Roberts to lose his grip? Various

things. The suspicion crept into the minds not only of the community generally, but into those of his once most devoted followers, that he was not wholly sincere and disinterested. Sunday is a day expressly set aside for the worship of the God of Christianity. Why did Doctor Roberts, who denied the truth of Christianity and the existence of its God, choose Sunday as the day for his meetings? "Church" is a word universally applied to organizations of Christians. Why did Doctor Roberts call his institution a "church"? The public deliverances of Christian ministers are called sermons. Why did Doctor Roberts call his public addresses "sermons"? These questions and others similar to them were repeatedly asked, and they were not answered to the satisfaction of anybody but certain Christians, who contented themselves with saying that Doctor Roberts was borrowing the livery of heaven to serve the Devil in. Doctor Roberts may be as honest and sincere as any man, but the belief got generally abroad that he was not, and the belief hurt his cause almost as much as the certainty would have done.

The form of organization of the Church of This World and the principles on which it was founded also made its permanency impossible. Its regular attendants were among the best and most cultured people in Kansas City, but mere morality and culture have never constituted a foundation broad enough and deep enough to establish a permanent, expanding, and fruitful institution of any kind upon and they never will. Common interests, common aims, common passions, common sympathies, common longings for a better life in this world and a happier one in another world are the cement that binds men permanently together. It is because the members of the various Christian denominations are held together by all these ties that the church membership has grown in strength and numbers. Because the members of the Church of This World were held together by few or none of them, its early decline was assured from the day of its inception.—Editorial in *Kansas City Journal*, January 30, 1904.

It is to us but another illustration of the text "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matthew 21: 44.

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#### EDITORIAL ITEMS.

The first issue of the *Mormon Point of View* reaches our office. It is a small periodical in magazine form and is published by "N. L. Nelson, Professor of English, Brigham Young University," at Provo, Utah. It seems from his editorial, "Why this magazine is needed," that his idea borders on university extension work. He says: "My present work throws me into direct contact—so far as the views above outlined are concerned—with fewer than one hundred young people each year. I desire to increase this class to ten thousand. In short, I would bring the Brigham Young University, as far as my 'philosophy of the gospel' work is concerned, into the home of every Latter-day Saint." "The merit of this journal . . . must be in quality; and in suggesting this, I beg the reader not to think I am throwing a bouquet at myself, but rather that I am paying a tribute to the grandeur of our religion as it unfolds along advanced lines." In the leading article, "The ministers and the Mormons," is found this language: "This religion, the Church of Jesus Christ of Latter-

day Saints, was the one and only religion in all the world denied representation in the World's Congress of Religions during the late Chicago Fair." This is not a true statement, as the Reorganized Church was denied representation after it had been promised them. The "Spalding Story" is quite thoroughly canvassed by Mr. Nelson, and we wonder if the Utah faction ever was known publicly to give the Reorganization credit for having first brought out and published the "Manuscript Found."

The discussion advertised to take place at Broadhead, Kentucky, last month between W. H. Kelley of New Albany, Indiana, for the Latter Day Saints, and J. T. Davis of the Disciple or Campbellite Church, was declared off on account of a clean back-out on the part of Mr. Davis after the parties had met to enter upon the work of the discussion.

Mr. Davis refused to debate the propositions which both had agreed to prior to the fixing of the time for the discussion and to which the names of both parties had been duly signed. Not only this, but the proposition was drawn by Mr. Davis himself, which he refused to discuss.

Elders W. H. Kelley and J. W. Metcalf were present to carry out the work undertaken by them. A goodly crowd had gathered at the meeting-place to listen to the contest, and when the time arrived, Elder Kelley went into the stand, read the proposition with name of Mr. Davis duly signed, and stated that he was ready to go on with the discussion as per agreement, when Mr. Davis and his associate ministers present betook themselves to their heels and refused to enter into a discussion of the propositions to which both parties had agreed. They desired to substitute new propositions, which Elder Kelley would not accept, knowing that the proposed substitution was but a trick to defeat the discussion. He held them to the work already agreed to and hence forced them to a clean back-out.

This took place near Broadhead, Kentucky, surroundings of which are noted on account of the terrible feuds that have taken place within the borders of Kentucky.

Bro. F. Haworth forwards illustrated post cards from Broken Hill, New South Wales, with holiday greetings, and wishes "the HERALD office greater success than hitherto."

Bro. Frederick M. Smith left his editorial desk February 4, for the purpose of attending a reunion of the Smith Family Association, to be held in Salt Lake City, Utah, February 9. He will represent the family resident outside of the valleys of the mountains at this social function.

## Original Articles.

### "THE RESURRECTION."

SERMON BY T. J. SHELDON, AT ENFIELD, ENGLAND, NOVEMBER 2, 1903.

(Reported by Dover E. Judd.)

There is a statement in the prophecies of Daniel relative to the resurrection of the dead. Daniel indicates the thought that there shall be a resurrection of the dead of all men small and great. He says:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine in the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Daniel 12: 3.

Now some, we find, shall rise from the dead, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. The brief statement that Daniel has made upon the subject indicates that while men shall rise from the dead there will be a difference in their condition; for some shall have everlasting life, some shame and everlasting contempt. What do we mean when we talk about everlasting life? Do some of the preachers understand what is meant by that term when they use it? Life is just the opposite of death. Life is not comprehended in the statement of existence. A thing may exist without life. Perhaps it is a paradoxical thought that a thing may live without life; yet it is true; that is, it may have a physical life and yet not be living.

Jesus said, "I am come that they may have life; and that they might have it more abundantly." Life means progress, development, and drawing nearer and nearer to God. Death is the opposite of that. Death is the cessation of progress and development. When progress and development cease, shame and everlasting contempt enter in. And some shall awake—the condition will be everlasting life for those who have progressed and developed. Some shall have the opposite of that; they will be held by certain limitations while the righteous shall not be hindered by the same limitations at all. Again, life means uniting everlasting or eternal life, as we can see the term implies, with God. When the soul or spirit is united with God that spirit has eternal or everlasting life. When a spirit is parted from God death then ensues. This spiritual death is the worst of all deaths. Jesus, when making the statement that he came that we might have life, and that we might have it more abundantly, presented the grand truth that he was "the life"; and he says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." We gather, then, that those who

will awaken to everlasting life will simply be raised to a condition and into the sphere in which they may enjoy and more perfectly develop that which they have received here through obedience to the Gospel of Jesus. I can not apprehend that time, I can not bring my mind to think that there will ever come a time when man has placed himself under gospel influences, and received the spirit of the gospel, that is, the Spirit of God, and gone so far that he can go no farther. I do not realize that men can be so limited.

I find a statement in the fourth chapter of Ephesians that bears out this thought, and to this I now direct your attention. Paul says: "But speaking the truth in love may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." I wish to call your attention to the second chapter of Colossians, nineteenth verse: "And not holding the Head, from which all the body by joints and bands having nourishment ministered, but knit together, increaseth with the increase of God." To this thought I want to direct your attention: To make increase with the increase of God. It will not be accepted by many that such a thing is possible that man may go by development and progress and become more and more wise. But one of the poets said:

"Truth strengthened by the strength of thought  
Pours inexhaustible supplies;  
Whence sagest teachers may be taught,  
And wisdom's self becomes more wise."

Well, now, man makes progress here; and the gospel law is taught by which man makes progress, and the more man lives in harmony with the gospel law, the more progress he will make. David says: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." If the law of the Lord is perfect it will be a step to develop man all it is possible for him to be developed. When we remember that God has put his Holy Spirit in man, and when man possesses the gospel that he received at God's hand, we then see that man is capable of more than we can comprehend.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1: 3, 4. Here Peter says that we are partakers of the divine nature. If we have been made partakers of the divine nature and permit that nature to develop within us then that power is divine, and if it is divine it is illimitable.

When I represent the statement that in the resurrection some shall arise to everlasting life, and we remember that life means uniting with God and that implies progress and development, we gather the thought at once that everlasting life means everlasting attainment—all the time attaining something. They are not limited because they are believers of the perfect law, and the perfect law will produce perfect results and hence man can develop because he has the divine nature implanted in him when he becomes obedient to the gospel.

Let us look at some of the scriptures which indicate the difference in the condition of the people. I find a statement made in the prophecies of Isaiah explaining how these differences will be recognized:

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isaiah 42: 5-7.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways [notice what will be their condition], and their pasture shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from afar: and, lo, these from the north and from the west; and these from the land of Sinim.—Isaiah 49: 8-12.

Here it states that the Lord is to bring out the prisoners from the prison; to bring out those who are in darkness—to bring them out of the prison house, and here in the forty-ninth chapter we find a language that is very similar and points to the same thing. And having brought them out of the prison house, he will establish them upon the earth so that they shall inherit the desolate heritages. Why? Because God has had mercy upon them, so the prophet states. Jesus Christ the chosen of God was going to bring the people out of hell after they had been punished for their sins, not before. Go to the ninth chapter of the prophecies of Zechariah, ninth verse. Here is a prophecy referring to Christ—he points out this to us: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” There is no doubt that this prophecy refers to Christ. Jesus himself indorsed this, for we read that he sent two of his disciples into the village of Bethphage for the ass and the colt as it was written of him. And if Jesus

acknowledged this part of the prophecy, surely he will acknowledge the other part wherein he says: “And I will cut off the chariot from Ephriam, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.”—Verses 10-12.

In the Gospel of Luke you will find corroborative evidence for the position which I have taken. There we read about two men who both died—the rich man and Lazarus. Lazarus was carried by the angels into Abraham’s bosom, while the rich man went to hell. In hell he lifted up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom, cried for a little water to cool his tongue, but Abraham said between them was fixed a great gulf. There was no water in hell, if there had been the rich man would not have wanted some brought to him from other places. Zechariah, speaking on behalf of the Lord, says: “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water,” as I have previously quoted. Says one, “I have you there, for between the rich man and Lazarus there is a great gulf fixed: ‘Besides all this there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence.’” What is this gulf? Come with me to Isaiah, fifty-ninth chapter, verses one and two, wherein he says: “Behold, the Lord’s hand is not shortened, that it can not save; neither his ear heavy that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” What have we here? We have a statement that sin and iniquity have separated God from them, and sin is the only thing that will keep men from God. Then sin is separation of man from God. There are two ways to get rid of sin. One way is to have those sins remitted, and the other way is to pay the penalty of suffering for them. The individuals who go to hell are not forgiven for their sins; they do not seek forgiveness in time, and have to suffer therefor. Christ taught that after a man was cast into the prison house he should not come out from thence until he had paid the uttermost farthing; or, as Isaiah puts it, “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received at the Lord’s hand double for all her sins.” Now if she hath received of the Lord’s hand double for all her sins, there is nothing held against her, and she is counted free. Does this not corroborate Zechariah’s state-

ment: "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee"? God will punish them double for their sins;—once for sinning against their fellow men, and again for breaking his law. It will, as no doubt you will see, be double punishment. After they have been punished doubly for their sins, what becomes of them? "They shall feed in the ways, and their pasture shall be in all high places. They shall not hunger nor thirst: neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." They shall inhabit places in the earth, but there is not a word said about them going to the celestial city. And when they see the mercy and justice of God, methinks they will be ashamed of themselves to think that they have not served him, to think they have not repented and been obedient to the gospel and lived in accordance with the divine law. It "shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for them. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." They shall have shame and everlasting contempt when they might have been in the eternal or celestial city where God and Christ are, but they would not. We might gather much more from the Old Testament if time permitted it, but we will now turn to the New Testament.

In the twenty-fifth chapter of Matthew we read the parable of the sheep and the goats. We have, however, more than two classes of people. To begin with there is Christ the great King, the angels that are with him, after which comes the brethren of Christ, followed by the sheep and the goats:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit down upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.—Matthew 25:31-40.

What becomes of the goats?—"Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me."

Every angel, in the meaning of the term, is a just man made perfect, who worked out his salvation with

fear and trembling. The spirit shall again live in the body previously inhabited, resurrected, and made perfect by the glorious power of the celestial kingdom.

The goats were sent to a place of torment, prepared for the Devil and his angels; the sheep were rewarded and went to inhabit the kingdom that had been prepared from the foundation of the world. But not so with the brethren of Christ. It does not say anything about them going there, for God has something better for them, which we find recorded in the fourteenth chapter of John. It reads thus: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—Verses 1-3. Evidently the place which was to be the eternal abode of the brethren of Christ was not prepared while he was upon the earth or he would not have made this statement. The place for the redeemed was not to be with the brethren, for that was prepared from the foundation of the world; while the disobedient were to inherit the desolate heritages, where in his mercy he shall lead them, even by the springs of water shall he guide them.

For corroborative evidence as to where the children of God are going we can turn to the last chapter of Revelation and the fourteenth verse: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And in the preceding chapter we read: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Revelation 21:7. The righteous, then, have a right to the celestial city and to be called "sons of God." "And God shall wipe away all tears from their eyes; and there shall be no more death [of course not, for they have everlasting life], neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:4. They are going to dwell in the celestial city, the New Jerusalem, where no sun is needed to give light, for the glory of God dwells there. "And the nations of them which are saved shall walk in the light of it: and the Kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Who are the kings of the earth? They must be the followers of Jesus who have been faithful, who have triumphed and overcome. "Blessed are the meek, for they shall inherit the earth." Those who have been obedient to the gospel of Christ and have lived according to their religion, shall be made kings and priests unto God, Christ tells us in the parable of the talents. To one he gave one talent, to another two, and to another he gave five. The man to whom he gave five talents

gained another five, making ten talents in all; the one to whom he gave two gained another two, thus making four; while the one to whom he gave one talent went and digged in the earth and hid his Lord's money, therefore gaining nothing and hence was cast into outer darkness because he was an unprofitable servant. Well, to the man who has ten talents the Lord says he will give authority over ten cities, and to the other authority over five cities. What is the meaning of having authority over cities? It means ruling, or, in other words, being kings over them. Then here is the reward: and the kings of the earth shall bring their glory into the city where Jesus is monarch. He is King over his servants—who in their turn are kings, and thus we see Jesus is King of kings and Lord of lords.

Thus we have the city. Those dwelling outside the city are in the light of the city; and the further they get away from the city, the less light they get. Or, as Paul beautifully puts it in the fifteenth chapter of 1 Corinthians: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—Verses 41, 42.

May God grant that we may so live and so keep his commandments that we may be worthy of the celestial glory, entering into his kingdom, and enjoying these blessings with him, having a right to the tree of life.



#### "DROWNING MEN CATCH AT STRAWS."

For more than seventy years the world, religious and irreligious, has been moving earth and, it would seem, the nether regions, to find evidence that Joseph Smith was a false prophet. They searched the Scriptures to find it, but the sacred record afforded them no aid. They charged that he got his inspiration for the Book of Mormon from the "Spalding Romance," but that failed them because there was no resemblance between the two. "Spalding's Romance" was a silly, idiotic affair, while the Book of Mormon is a deeply religious work, the precepts it teaches are in perfect accord with the divine teachings in the Bible, and its history shows the dealings of God with his people on this Western Continent, thereby proving that God is the same in all ages, and that his love is not confined to one people, but all are the subjects of his love and care. But these facts are ignored by these "anti-Mormon leagues" and "associations," and every device that human or infernal cunning could suggest has been resorted to by them, but all in vain. They are now confessing their utter failure thus far by their organizing at this late day into anti-Mormon associations, thinking that by their united efforts they can so trim and shape their false charges that they may have the appearance of consistency though they lack the great essential, truth.

Their last resort is to try to fasten the odious and God-forbidden doctrine and practice of polygamy upon Joseph Smith, and in this they seek aid from that faction which departed from the original faith and practice of the Church that demands, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—Doctrine and Covenants 42: 7. Upon any true point of doctrine these antis would not accept the testimonies of the polygamous faction. This huge falsehood was concocted because Brigham Young knew that he could not foist the abomination upon the church without using the name of the martyred Seer, and these antis gladly avail themselves of this rotten straw in order to save their craft by the destruction of what they are pleased to term Mormonism. For more than fifty years the Reorganized Church has challenged the Utah faction to produce evidence that children were born unto Joseph Smith, from the practice of polygamy. No people in the world would be more glad to furnish such evidence, either dead or alive, than would the polygamists; but they have never produced them, for the best of all reasons—that there never were any such evidences. Emma Hale Smith bore five sons unto him, which is abundant proof that he was a proper man, and had there been any such relation between him and other women there would have been fruits of the same, especially if he had half as many wives as his enemies attribute to him.

But if it were possible for these men to establish their claim, that he was a polygamist, would that be evidence that God had not called him to be his servant? If so, it would be evidence that no man who had been contaminated by that evil had ever been called of God, for God is unchangeable and with him there is no respect of persons. We offer no apology for polygamy, be it practised by whomsoever it may be, when we refer to Abraham, "The friend of God," to Jacob who wrestled with God and prevailed, and said, "I have seen God face to face;" to David, the prophet king, the man after God's own heart—"the sweet singer of Israel;" to the divinely inspired Solomon to whom "the Lord God hearkened and appeared to him in a dream by night, and said, Ask what I shall give thee;" and to Gideon to whom the angel of the Lord appeared. Did this wicked practice in this thing prove that God had never favored them by his presence and honored them by a divine mission? If it did the hope of humanity is lost, for both the Old and New Testaments testify to the divinity of their calling, and if they were not so called those documents are a huge falsehood and humanity has no foundation for hope in God.

The fact that those men practised the abomination is only an evidence that they were weak human beings, and in an evil hour they yielded to the lusts of the flesh; but when they forsook their evils, God in his mercy forgave and continued them in his love,

so long as they continued to do his will. Those men were not given as perfect examples of purity and patterns of perfection for humanity to follow. Only one man has been given to the world to be a perfect pattern of righteousness in all things, and that is the man Christ Jesus. His example we may safely follow; but we are not warranted in rejecting the truths that God has revealed through any man, however liable to error he may be; hence, while we reject the evils of those men referred to, we honor them for the good they manifested, and in doing so we honor God who sent them.

In a recent number of the *Arena* we have specimens of the logic of John T. Bridwell. He tries hard to show that Joseph Smith changed the early revelations as they were found in the Book of Commandments, and professes to give one instance from the Book of Commandments. He says: "Many startling changes had occurred in the 'word of the Lord to my servant Joseph.' For instance, the expression, 'I will consecrate the riches of the Gentiles unto my people,' becomes, 'For I will consecrate the riches of those who embrace my gospel among the Gentiles to the poor of my people.'" It is not very uncommon for printers to blunder, and certainly it is the privilege of an author to see that the blunder is corrected. Years ago, I compared the "Book of Commandments" with the book of Doctrine and Covenants and I saw some changes; but, to the best of my recollection, those changes were not contradictory of any principle taught in those books, but simply changes of phraseology. I have not a "Book of Commandments" now, so I can not speak with certainty.

His next point is that Parley P. Pratt, in the Voice of Warning, had misrepresented Boudinot, author of "A Star in the West." "Doctor Boudinot says, in the passage quoted, 'that the book which the white people have was once theirs,'" but Bridwell makes Pratt to say, "It is said among their principal or beloved men, that they have it handed down from their ancestors that *such a book as* the white people have was once theirs." I hold in my hand the third edition of the Voice of Warning, published by Pratt in Manchester, England, in 1841, and I find that Pratt does not change the text, but quotes the words which Bridwell says Boudinot uses. Pratt does not use the phraseology, "such a book as," that Bridwell attributes to him. But in the revised version of the Voice of Warning, published by the Reorganized Church in 1893, on page 81, the words that Bridwell attributes to Pratt are found. Be it understood that the language is not Pratt's, nor was Joseph Smith, Jr., responsible for it; but the words "such a book as" do not change the sense of Boudinot's version. The Standard Dictionary defines "such:" "Of that kind, of the same or like kind." The Bible is claimed to be a divine or sacred record. The same claim is made for the Book of Mormon, and if Pratt had used the phrase, "such a

book," he would have meant simply that it was a book of like character as that which the white people have. Every edition of the Voice of Warning, published by Pratt, which I have read, has been verbatim, in the exact words of that of the first edition published in 1837. The preface to the edition of 1841, now before me, makes no claim to be a revision; but the one published by the Reorganized Church claims to be a "revision" of the original work, and in that Mr. Bridwell finds what he tries to make out to be a misrepresentation, which, in fact, is no misrepresentation, but simply a change of words without a change of the sense. But truly "drowning men catch at straws."

Bridwell's entire article is a batch of sneers and unworthy of the name of argument. He has found out to his confusion that Latter Day Saints are reading men, thinking men, men who can weigh a reason, and if he is to convince them that they have accepted a delusion, sneers will not weigh very heavy with them. Nor must he bring the false statements of avowed enemies to the cause, but bring facts, facts that will not shun the light of day. Upon the false statements of avowed enemies on the one hand, and the lying testimonies of people whose lusts have led them to pervert the right way of the Lord on the other, and in order that their perversions may have some semblance of truth, they have forged the name of Joseph Smith and, eight years after his death, appended it to their bogus revelation, because by no other name could they have hoped to palm the abomination upon the people; upon this kind of testimony Bridwell and his confreres rush to the conclusion that polygamy was an original doctrine of the church, taught and practiced by Joseph Smith.

By such testimony as that Jesus Christ was condemned to death, and it is a notable fact that by such testimony, his people in every age have been condemned, and the course which these anti-Mormon leagues and associations are pursuing proves that this age is no exception to the former ages. But truth can afford to wait, and those who love it may rest assured that it will ultimately prevail.

CHARLES DERRY.

Mr. Editor: Permit me in the interest of truth to add another item which I had overlooked in my article, "Drowning men catch at straws."

Bridwell in his article in the *Arena*, "Origin of American polygamy," charges P. P. Pratt with misrepresenting Boudinot, by quoting him as follows: "There is a tradition related by an aged indian of the Stockbridge tribe that their fathers were once in possession of a 'Sacred Book' which was handed down from generation to generation and at last hid in the earth," etc. Pratt does not give this as a quotation from Boudinot; he does not even intimate that that was Boudinot's statement. He gives it purely



as a tradition related by an aged indian of the Stockbridge tribe. But I am sorry to say that the revised version of the Voice of Warning of 1893, by the Reorganized Church, does contain the blunder of inserting that statement as a quotation from Boudinot, as represented by Bridwell. (See revised version of "A Voice of Warning," 1893, p. 82.) In Parson's Text Book, page 34, is a quotation from "View of the Hebrews," page 67," quoted from "Josiah Priest's Antiquities of America," page 67," as follows: "Doctor West of Stockbridge relates, that an old indian informed him, that his fathers in this country, had not long since been in the possession of a book, which they had for a long time carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief." I think our writers can not be too careful in quoting other authors; we can not afford to misrepresent any more than we can afford to be misrepresented. I am satisfied that the error was an oversight and not willful and should be corrected in future editions. C. D.

#### A SEASON WITH THE SPIRITUALISTS.

Sunday, October 25, 1903, I spent in the city of Buffalo at the home of Bro. William Brothers, who lives in Carmine Place, and who, with his companion in like faith, and Annie, always accords a welcome to the passing ministry, and any Saints who may be disposed to call. Isolated they are, being some miles from branches or Saint congregations; but they are not forgetful of the work, its demands, its promises and rewards.

Our people are frequently chilled by the snows of separation from church privileges, but upon these noble stalwarts it does not seem to have produced that dire effect, for I observed a commendable constancy in attention to all duties within reach and a spirituality that would credit any Saint surrounded with all that might tend to promote spiritual welfare, and to increase their lustre.

Early Sunday afternoon and before the brother had to mount his object of duty—for he is a motor-man—we had a little Sunday-school exercise, using the *Quarterly* and quite conforming to the usual curriculum. We realized the divine presence, felt acknowledged, encouraged, cheered. The brother then went on duty and I went to a spiritualist meeting which I shall endeavor to describe.

The meeting was indeed a departure, and for uniqueness I dare say it impressed me something like the first Latter Day Saint meeting did Fanny Stenhouse, which she describes so rapturously in her "Tell It All." There could have been no listener or observer more eager than I to learn all that was to be learned, and to take note of all that was said and done, for I have for many years believed that spiritualism was a revival of what existed in Bible

times, and to which the ancients frequently resorted to learn something of the past, present, and future of their individualities.

It may not be proper to speak of the nonexistence of spiritualism during the Dark Ages, the apostasy, or the long reign of "antichrist." There is no reasonable doubt but what these occult forces have found their avenues of manifestation to a greater or less extent from Christ to the present, as well as in all times preceding; only it may not have existed in the completeness that it has since 1848 when the Fox women made their appearance with their astonishing disclosures. And this may be due to the nonexistence of the true church—the genuine power. During the period of apostasy there have been manifestations more or less from both sources. To honest ignorance appeared angel messengers of light; heavenly visions were granted to the persecuted, those who suffered for what they believed to be right. Also the power of the enemy was there and he made a lesser struggle to blot out the faintest spark that radiated on the sons of men. He feared. But it is not to be believed that the adversary would have the same inclination to work when he had everything pretty well in his own hands, when the condition of things existing was the result of his own efforts only a short time before.

The meeting was opened with the singing of singular hymns, but without prayer. No prayer would be offered, of course, because these people only recognize God as the principle of good and the Devil as the principle of evil, neither having any personality. A reading of some length was given, not from the Bible, but from some book which made me think of Dickens, though I do not know that it was from him. After this the clairvoyant moved toward the stand with the remark that he would see what he could do for them. On the stand was a number of papers with questions, or initials of parties, placed there as they entered and who desired of him some light respecting themselves or some matter that had been a source of trouble to them in the past. There were also some portraits submitted. He began to examine all one by one.

As he picked up a paper I could discern a change in his visage. For some moments he was speechless, his eyes partly or entirely closed, and apparently waiting for the "guides," as he termed them, to give him the necessary information. Presently he saw something and began to speak in reference to the party whose paper he held in his hand. Whether his utterances were always the result of what he saw or whether they were sometimes the result of an extraneous force by which he was actuated, inspired, I did not learn; it would seem that he was moved by both, had both at his command.

One thing of which I was convinced beyond a reasonable doubt was that whatever his character may

have been or the character of his "guides," he was really in communication with some agency invisible at the time to me, and which had the power to convey to him information and did convey to him information that he could have acquired in no other way. When he would raise a paper from the stand and giving the initials he would say, "Whose is this?" some one would raise his hand or respond, "Mine." Then in communication with something I saw not, he would direct his remarks to the last one to respond. To one young lady he said, "You have been contemplating going off on a visit." She said, "Yes," "Well," he said, "whether or not it is any consolation to you, I will tell you right now that you are not going." To another lady he said, "You've lost something." She acknowledged she had lost a little dog. He said, "I see him, he is shut up. He has been gone about three weeks and is to return to you in about one month from the time he went away, which will be up in another week."

These things were largely prophetic, a matter of the future, their truthfulness or untruthfulness to be revealed by time. But all his statements were not characteristic in this way. To total strangers he made the most positive declarations, sometimes in reference to things of the past and which, if he was only guessing or presuming, would leave him fatally open and expose him ignominiously as an imposter in the first meeting. For a time I cherished an idea, at least during the fore part of the meeting, that he was acquainted with all the parties besides myself and that he spoke according to what he had previously learned of their personalities from themselves. My mind was altogether disabused of this suspicion when, toward the close of the exercise and after he had finished the papers, he addressed himself to me. You may ask, Can it be possible? the infinite presumption of the man! Well, what did he say? Why, he said, "Young man, I am constrained to say to you that your situation in life for the future is well planned in your mind, well decided on. You have no uncertainty as to what you will follow up in time to come." Nothing could have been truer, for I expect always to be in the missionary work and am fully resigned to die with the harness on. He said, "You are soon to experience a change." I asked, As to location? He said, "Yes; you are to take a long journey, and you are going where your surroundings and everything will be a big contrast and much different to what you have been accustomed to in the past." Nothing could have been truer, for I was then in Buffalo largely to ascertain railway rates, the prices of tickets, and to see how cheaply I could reach Winnipeg. I was appointed there at our late district conference and I expect between now and spring to be in Alberta and to behold for the first time the lordly Rockies towering to the skies. I asked again, In what direction am I to journey? A momentary

pause; then he said, "West." He told me some other things I will not take space to recount, things I knew too well and which he could have learned only from God or the Devil. All this together with all that I saw and heard there dispelled every doubt from my mind as to the realities of spiritualism.

After the meeting I had friendly interviews with the leader and some female members of his congregation. The name of the former was Doctor Matthews. He was a very respectful and attentive listener to all I had to say, was very reserved and in private capacity seemed more inclined to acquire than to impart. He said he had a mission in Salt Lake City once when there was much discontent among many of the Mormon Church, in consequence of which many fell in with his band. The ladies agreed to investigate our philosophy and more than one of them invited me to their homes. Two of them were mediums themselves. One professed that she saw a spirit behind me as we conversed.

Now who has the audacity to say that they all lied? Certainly they knew whether they saw what they asserted. To say that they were deceived presents a still greater difficulty in that it requires us to believe that they were controlled by some extraordinary agency the immediate influence of which led to their deception. Wide-awake, sane people in the enjoyment of all their faculties—if they could be deceived in those solemn affirmations then how are we to have any certainty in any eternal thing? Even the discovery of some instances among spiritualists wherein their claims, or some particular one, amounted only to a pretense and its publication to the world as such, would not by any means invalidate the testimonies of all others. Our people will readily see this, for there have been numbers of cases found to be merely pretenses among us. They claim to speak in tongues. Tongues have been given among us which were detected to be of the Devil—by his power—and is it then improbable that he would thus manifest himself through them?

I should not be loath to admit that most if not all those seers of spiritualism are deceived in this definite sense, that their apparitions are not what they ascribe them to be. But as to the reality of their seeing something I can not grant that there is any deception about it. Soon as that is demonstrated I should ask for something way beyond what I have ever experienced yet in connection with this latter-day work. Immediately would I be thrown into a most painful uncertainty, for why will not eyes do for spiritualists what they do for any one else? Are we to believe that these external organs, eyes and ears, have been given us to deceive the brain, to manipulate falsehoods, to mislead?

Spiritualism to-day is the antithesis of Latter Day Saintism. It is the embodiment of the opposing element. It is the earthly headquarters of the prince of

darkness, the capital of his dominions. Statesmen, capitalists, men in all classes and stations in life are its supporters, its devotees, worshipers at its shrines, the eager recipients of what it has to bestow. This is in harmony with Revelation where John intimates that even kings are to bow to its scepter, to be led by its influences.

To deny that any one now has communication with the Devil is to deny that his power is operative, that whether it ever was or will be it is not now. This will not do. The numerous testimonies and instances are a complete refutation. If spiritualism is true,—that it is, real,—infidelity is not. The reality of spiritualism establishes the existence of immorality and of consciousness hereafter.

We regard the "guides" of the mediums as fallen angels instead of the departed or those who "passed over." It was one of those guides who impersonated Samuel at the instance of the witch of Endor and told him things all of which came to pass exactly as prophesied. How far these fallen spirits, demons, may see into the future we know not—surely not as far as God. But they nevertheless have some power in this direction which is acknowledged by the Bible where it is said: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods; . . . thou shalt not hearken unto that prophet."—Deuteronomy 13: 1, 2. "The sign or wonder come to pass." This is an admission that they may come to pass.

Spiritualism has had its apostates as well as any other "ism." Hatch was one. He had a long experience with it, practised it for many years until he became convinced of its evil nature, whence he left it and wrote against them. But it is remarkable that he never denied that it was endowed with the wonderful possibilities I have treated in the preceding portion of this production. On the other hand he staunchly affirmed and continued to affirm their existence. He became convinced that the "guides" were evil instead of good because they gave permission to do things and countenanced conduct that was revolting to his honorable sense of right, God or no God. One of those women over in Buffalo told me that the reception of the manifestations shown that day was not dependent on the purity of the life of the one who received them; that one might receive all I witnessed and at the same time be addicted to or steeped in the very dye of the very blackest crime. They deny the resurrection, deny God, deny the Devil, deny the Bible, deny the marriage covenant, and, in a sense, "forbid to marry." In fact spiritualism may be the remotest condition from this work that may be reached with reference to societies which set up claims counter to our own.

Spiritualism may be in its infancy in respect to the

extent of the manifestation of its power. "He knows that he hath but a short time," saith the Revelator. As that time draws to its conclusion it is to be believed that he will exert himself more and more, more desperately than before. There are to be "great signs and wonders insomuch that if it were possible they would deceive even the very elect."

It is something we must not tamper with. It is a crater whose mouth we must not approach too close, the unsafest precipice, a Niagara that dazzles and draws. I should approach it only to find out its character, what it is. I should taste it to ascertain its flavor; then without swallowing any of it I should turn and speed away. He who lingers at its fount may quench his thirst with its impure waters and fall on Gilboa. It made snakes of wood, converted waters into blood, made the frogs come up in abundance, and he who lives will see no less in time to come. Righteousness that will not uncurtain the heavens to let in the resplendency of divine light needed upon a poor soul is meagre indeed; it had better wait and improve.

The number of demons is indefinite. "A third part of the hosts of heaven" may be ten thousand or it may be countless myriads numberless unto man. There may be a limited number low enough to occasion the "prince" a vexation sometimes to find an ambassador for every port; and the number may be so great that two or more could be dispatched to the haunt of every one of the sons and daughters of men.

Of this exceeding throng, one it seems is their prince, their chief, their captain. By virtue of what circumstance he attained that position is not altogether clear. Was it by election after his fall or by occupation before? It is apparent that the affirmative of the latter is correct. Strange that he would rebel against one whom he knew could overpower him and whom he must have known had more strength than he had unless he posed on a very high altitude, higher than others of the "morning stars."

According to Job, first and second chapters, Satan for a time had power to move the Sabeans and Chaldeans to deeds of trespassing, power to make fire come down and devour sheep and herdsmen, power to control the elements. The stock were plundered, fire came down, the house tumbled, all at his instance. Then he had power given him to afflict Job.

Catholics have had their miracles and miracle-mongers during the Middle Ages. Hume gives some instances the truth of which he denied only because he believed a miracle to be a scientific impossibility. Providing they were not scientifically impossible he allows that the testimony was sufficient to prove their genuineness. John Wesley also allows that miracles have been wrought within the church of Rome. He who denies these things is not abreast the times. The evidence is overwhelming. We come in contact with many who ask for signs, who make their

faith contingent upon the phenomenal, who promise belief upon condition that they see something. Paul foresaw this and he says that "God shall send them strong delusion that they may believe a lie who believe not the truth but have pleasure in unrighteousness." This strong delusion he said was to be "lying signs and wonders." The very class that urge these conditions upon us are the ones whom spiritualists like to meet; they demand what the latter have on tap.

If I may be permitted to add a few words testimonially I should say that I have had some experience with these spirits myself. By seeing, hearing, and feeling, the three senses, I know that such intelligences are moving about and influencing the actions and conduct of mortal beings when the latter frequently mistake their indispositions for weakness of body, physical infirmity, visible surroundings.

ALVIN KNISLEY.

LOW BANKS, Ontario, November 2, 1903.



#### SOME PRESS COMMENTS ON "MORMONISM."

(Compiled by R. C. K. and F. M. S.)

It is not generally known that there are two distinct Mormon churches in this country. One of these churches is known as the Utah Mormons, and they believe in polygamy. The other is called the Josephite Mormons, or Reorganized Church of Jesus Christ, and they repudiate polygamy. Both of these churches came from Joe Smith, the fraudulent deceiver, and are equally unscriptural, but the latter church is not quite so corrupt as the Utah contingent. —*American Baptist Flag*, July 23, 1903.

Wednesday's *Keokuk Constitution-Democrat* contained a two-column article about the "Mormons in Nauvoo," taken from the Ottumwa, Iowa, *Courier*. Parts of the article are taken from an article appearing in the *Independent* several years ago, and this part of the article is correct, while the rest of the article is full of mistakes and incongruities—even absurdities. These are a few statements: "Nauvoo is now a little village of one thousand. . . . As the town now stands it is more asleep than awake. . . . The Mormons were good road builders. The roadways are still in good condition. . . . In the outer edge of town is the little Mormon cemetery where lie Mormons dead and the victims of the Meadow Grove massacre. Emma Smith, first wife of Joseph Smith, is buried here." The article abounds with similar misstatements. If the writer would investigate she would find that Nauvoo is very much alive, a place of fifteen hundred inhabitants, and has other interests besides a "winery." —*Nauvoo Independent*, July 4, 1903.

Alfred Stafford, of Chagrin Falls, Ohio, who was a schoolmate of Joseph Smith, the Mormon prophet,

when the latter was a resident of the Buckeye State, is still living at the age of eighty-eight years. He and his wife celebrated the sixty-second anniversary of their marriage on the 1st inst.—*Kansas City Journal*, September 11, 1903.

The restoration hosts will assuredly crusade to Utah in 1904. From Chicago and the neighboring States they will move three thousand or four thousand strong. In the West Zion has many followers and they will be expected to join the army.

The founder of Zion City anticipates a decidedly lively campaign against the serried ranks of Mormonism. He thinks that the trend of affairs will be anything but dull. No secret has been made by Doctor Dowie of his longing to contrive a conversion of the Mormons, and the deeds that they hope to do in the Utah stronghold are constantly being discussed by the citizens of Zion.

After the iniquity of Chicago and New York, Doctor Dowie, it is understood, believes Salt Lake City to be the worst of remaining wicked American cities. —*Chicago Record-Herald*.

William E. Curtis, the *Chicago Record-Herald's* noted correspondent, writing from Davenport, Iowa, among other things says: "In 1846 the hegira of Brigham Young and his Mormon followers from Nauvoo, Illinois, began, after Joseph Smith and his brother Hyrum had been taken from the Carthage jail, where they were imprisoned, and killed by a mob. The Mormons left Kirtland, Ohio, in 1834, and went to Jackson County, Missouri. They were driven from there to Clay County in 1838 and then went to Nauvoo, on the banks of the Mississippi, below Ft. Madison, Iowa, which, it was claimed, was revealed in advance by the Lord to Joseph Smith in a dream. It has been frequently pronounced by experienced engineers to be the finest natural site for a city in the entire Mississippi Valley. After the Mormons were driven out the temple which they had erected at a cost of one million dollars was destroyed, and not one relic of the Mormon occupation remains to-day. Nauvoo is a pleasant little town, with vineyards and wine cellars, occupied by peaceful and happy people." —*The Nauvoo Independent*, August 22, 1903.

The self-styled Elijah [Alexander Dowie], in his latest project, furnishes another evidence of his aim to emulate Brigham Young and other followers of Joseph Smith, founder of Mormonism. Dowie has been a careful student of the boy who won thousands of converts by pretending to have divine revelations through the angel Moroni, and after inciting civil war, was lynched in a cell at Nauvoo, Illinois. This modern Elijah has adopted Smith's banking and industrial schemes.

Smith died leaving two million dollars. Dowie is

reputed to be worth five million dollars. 'Smith's followers built Salt Lake City. Dowie built Zion City, a settlement with ten thousand containing imposing "administration buildings," "hospices," tabernacles and dwellings. He is now successfully operating hotels, "colleges," publishing houses, banks and other institutions in Chicago. Dowie's growth and accomplishment has comparatively far exceeded that of Smith and Brigham Young.

Smith was ruined through his immoral conduct. Dowie's domestic life and moral character are without reproach. Dowie is evidently following the methods of Smith and of Young, but avoiding their mistakes. The Mormon tabernacle as compared with Dowie's proposed structure is an insignificant pile; the Mormon temple, however, which cost six million dollars, surpasses anything in the immediate contemplation of "Elijah." It is Dowie's ambition in later years to erect a temple that will cause the Mormon temple to also pale into insignificance.—*Daily Times Index*, San Bernardino, California, August 26, 1903.

#### ZION HAS NO AFFINITY WITH MORMONISM.

Zion has no affinity with the false Zion that has sent forth a false gospel, false prophets, and a false religion under the guise of truth to curse the world. There were many good people deceived by them because the Mormons had, and, I think still have, the capacity of misquoting scripture in order to sustain their position.

Let me remind you that when our Lord was tempted, in each instance, he turned the sword of the Spirit, which is the word of God, upon the enemy.

In the last temptation the Devil thought that he would try the sword of the Spirit, too. So he set the Son of God upon a pinnacle of the temple, and said: "If thou art the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." That was quite smart of the Devil, but he forgot that the word of God was not a one-edged sword, but a two-edged sword, and the Christ turned the other edge of the sword and with it overcame the Devil; for he said: "Again it is written, Thou shalt not tempt the Lord thy God."

When these false systems that have cursed America and the world come, they come with many things in their favor. The Mormons taught what the word of God distinctly teaches: that the apostolic, prophetic, and teaching offices are perpetual in the Church, according to 1 Corinthians 12: 28. They taught the perpetual organization of the Church and the gifts of the Spirit as the twelfth chapter of 1 Corinthians teaches it. They taught tithing as God's word has taught it from the far-distant age of Melchisedec, king of Salem, and high priest of God, when Abraham paid tithes to him.

The "Word of Wisdom," of Joseph Smith, contains some excellent provisions for the good of the people.

But with it all came the damning lust; that which enticed, under Mohammed, the tribes of the Koreish to forsake their God and enlist under his banner, namely, that they would have women galore while they lived, and that when they died there would be a host of houris with whom they should dwell in a paradise of damning lust, eating and drinking, and be forever happy, with the happiness of a filthy brute whose highest aspirations never rise higher than its belly. This was the prize that Mohammed offered, and this is the prize that Mohammedism still offers. This was the prize that Joseph Smith and Brigham Young offered. This is the prize, despite all they say, that still underlies Mohammedism and Mormonism, and which, by the grace of God, we hope to do something in smashing.

I want them to understand in New York that the suggestion that in founding the City of Zion I received inspiration and help from Mormonism is false, malignant, and diabolical. I never had any understanding with the Mormon authorities at any time, and I think that it is a base insult; because all of good that Joseph Smith or Brigham Young ever knew, I knew apart from them or any of their followers. I will not be likened unto them; not for a moment! I am their superior mentally, morally, spiritually, intellectually, and every other way, and I will not be likened to these wicked men. [Applause.] I have nothing in common with them, and never have had. If we go to Salt Lake City next year I will let them know that, over the length and breadth of Utah. I am not sure yet that I shall go. . . . But whether I go there or not, you would better believe that all the world will be on tiptoe to see where Zion Restoration Host go next year. [Laughter.]—*Leaves of Healing*, September 12, 1903.

IN 1860.

In August, 1860, a rumored return of the Mormons to Nauvoo under leadership of Joseph Smith, Jr., caused a meeting of citizens of the county to take action. Resolutions were passed protesting against location of Mormons at Nauvoo and that they would not be permitted by the people of the county to return. Copy of resolutions were sent to Joseph Smith, Jr. Meeting also held at Hamilton, passed similar resolutions and stating that Mormons would be kept out "peaceably if we can, forcibly if we must."—*Carthage Republican*.

—*Nauvoo Rustler*, September 22, 1903.

Read "Valuable Rules Gathered from Various Teachers of Hygienic Living," in Editor's Corner, February *Autumn Leaves*, and if they benefit you in any way write the editors of the *Leaves*.

## Mothers' Home Column.

EDITED BY FRANCES.

### A Norse Love-Song.

Breezes low  
To and fro  
Over the Northern sea;  
Sweet and low  
Through the snow  
Thirma is calling for me.  
Now strong her voice through the darkening distance—  
Now madly resonant—baffling resistance!  
Wails with the wind, rises fierce in its pleading!  
Thalkeld is coming, nor elements heeding.  
While thou, sweet, art calling—calling!

Breezes low  
To and fro  
Over the Northern sea;  
And I know  
Sweet and low,  
Thirma is calling for me.  
Wind-riven rocks rib the coast of the ocean—  
Thor's mighty hand guides the sea's wild commotion—  
Viking shades plunder 'mid lightning and thunder—  
Grim terrors ride on the flood and the tide,  
And Thirma is waiting—waiting!

Back! Move back,  
Death-strewn track!  
Think not to frighten me!  
Naught appals  
When Thirma calls—  
Demons or raging sea!  
Back, all ye elements—back, nor prevent me!  
Love hath its mightiest armament sent me!  
On through your menacing terrors I'll go—  
On to the land of the midnight and snow—  
For Thirma is calling—calling!—*Denver Times.*

### The Spices in God's Garden.

The true believer's heart is the "King's garden." It is described in the "Canticles" as a "garden inclosed." The orientals were accustomed to fence in their gardens with hedges of prickly shrubs. Sometimes a stone wall was built, as in the case of the hallowed inclosure around Gethsemane. Outside the garden was often a barren waste. So is the believer's heart kept apart from a world lying in wickedness. "Come out and be ye separate," saith the Lord Almighty.

What are the products of this heart-garden? The singer of Solomon's song tells us that they are "pleasant fruits, with all trees of frankincense and myrrh and aloes, with all the chief spices." These spices are the graces of a Christian's soul. As spices were not native to the oriental garden, but were planted there and required careful cultivation, so the fragrant graces of Christian character are not natural to the human heart. They do not spring spontaneously in any man before conversion. They are the blessed and beautiful results of regeneration. What a vast deal of watching and watering do they require! What constant need there is of that remarkable prayer: "Awake, O north wind, and come, thou south! Blow upon my garden, that the spices thereof may flow out!"

Look at the meaning of this prayer a moment. Its root is found in the fact that, as delicious odors may lie latent in a spice-tree, so graces may lie unexercised and undeveloped in a Christian's heart. There is many a plant of profession; but from the cumberer of the ground there breathes forth no fragrance of holy affections or of godly deeds.

As long as any member of Christ's church lives a hollow life

of mere profession; as long as he aims to please himself and not his Savior; as long as he is grasping and self-seeking and self-indulgent and covetous and a lover of pleasure more than a lover of God; so long the professed cinnamon-bush is not a whit better than the Canada thistle.

But even in genuine Christians there are latent graces which require to be drawn forth. And this prayer is for the coming of a "north wind" and of a "south wind," that the fragrance of the soul's spices may flow out. Anything rather than a scentless, formal, fruitless religion.

Let the north wind come, even though it be a cutting wind of conviction! Christians need to be convicted of sin as much as impenitent sinners. The most powerful revivals in churches are those which bring professing Christians to repentance and tears and to the cutting off of "right hand" sins. Awake! O north wind of conviction and blow upon our dull, odorless hearts, that the spices of penitence may flow out.

Sometimes God sends severe blasts of trial upon his children to develop their graces. Just as torches burn most brightly when swung violently to and fro; just as the juniper plant smells sweetest when flung into the flames; so the richest qualities of a Christian often come out under the north wind of suffering and adversity. Bruised hearts often emit the fragrance that God loveth to smell. Almost every true believer's experience contains the record of trials which were sent for the purpose of shaking the spice-tree.

"Who bears a cross prays oft and well;  
Bruised herbs send forth the sweetest smell;  
Were plants ne'er tossed by stormy wind,  
The fragrant spices who would find?"

Trials are of no profit unless improved. We need the Spirit's work at no time more than in our hours of trial. A graceless heart is none the better after affliction. The same wind blows on the thistle-bush and on the spice-tree; but it is only one of them which gives out rich odors. Awake, O north wind, and come thou south? Blow upon my heart, that the perfumes of sweet graces may flow out!

There are two winds mentioned in this beautiful prayer. God may send either or both, as seemeth him good. He may send the north wind of conviction to bring us to repentance, or he may send the south wind of love to melt us into gratitude and holy joy. If we often require the sharp blasts of trial to develop our graces, do we not also need the warm south breezes of his mercy? Do we not need the new sense of Christ's presence in our hearts and the joys of the Holy Ghost? Do we not need to be melted, yea, to be overpowered by the love of Jesus?—Doctor Theodore L. Cuyler.

### Sympathy Necessary in the Home.

The powers of wise appreciation of woman should be cultivated to include more than the children in the home. The brother or husband or father, who fights the battle of life, may need the helpfulness of sympathy and proper appreciation more than imagined. No man boldly asks for it; that is beneath his sense of pride; but he needs it and welcomes it. The wife who gives it ungrudgingly by entering into the difficulties of her husband's toil and worry proves a more important factor in his development and ultimate success than she might be if she labored side by side with him at his desk, in the shop or in the field. Woman's mission in life is to encourage and sympathize; to show forth her steady confidence in the ultimate success of those she loves; to share with husband, father, or brother the troubles and difficulties that constantly beset all in the struggle for existence; in short, to appreciate the spirit of every effort put forth in the right cause by giving praise where needed and blame, it may be, when demanded. Discouragement has been the rock on which men have failed.

Many men have succeeded simply because their wives have

appreciated their worth, realized the peculiar weak and strong qualities in them and have then steadfastly encouraged them to continuous effort. They were not allowed to fail, because they were told that they possessed qualities that would in the end win. The world often fails to appreciate the value of a man because it has no time to stop and discriminate, but the wife or mother who thus fails falls short of her highest gift, her greatest opportunity.

The power of wise discrimination and appreciation is something that needs the training and development of years to make of the highest benefit. In some women it is born with them; they inherit it from past generations; they had at the beginning good taste, wisdom, and well-balanced reasoning faculties. In most, however, it is produced by the effort to look upon the pleasant side of life and to discriminate closely between good and bad. We exercise our powers of observation, and without trying to be harshly critical we separate that which deserves praise from that which needs condemnation. It is the spirit put in any work more than the work itself that counts. The loving hands of the child that have made a simple gift for us confer far more pleasure than another gift of a skilled artisan.

-Sympathetic appreciation of another's work in life makes the home a happy and successful one. It is in reality an asset of great pecuniary value. It may encourage a man to the performance of works that he would never dream of doing otherwise; it steadies the heart and nerves to be encouraged and stimulated. Half the reward comes sometimes from the expressed appreciation of one we love. This sympathetic attitude of the woman in the home must develop along with those other qualities of affection and love which go to make every happy home circle an ideal place for mutual appreciation.

In the wider circle this attitude of mind and spirit must influence others to greater effort. In church or society work and in the endless little functions of modern life, the sympathetic appreciation of one's aim counts for much. It will often be the great factor to stimulate others to successful effort in lines of useful and charitable industry. Some women possess this faculty of wise appreciation to such an extent that they make enterprises successful simply through their advice and direction without doing any of the actual work. Their presence and words stimulate others to do the work and they merely act as leaders.—*The Ledger Monthly*.

#### Prayer Union.

Sr. Polly A. Morris, Lebanon, Oregon, requests prayers of the Prayer Union in behalf of her daughter, Mrs. Hale, and herself, that they may be healed of affliction.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Socials.

##### SUNDAY-SCHOOL SOCIALS.

*Dear Teachers:* Do you ever have socials in your Sunday-school? I suspect that some teachers who have had experience with socials will say "No," and then add mentally if not openly, "and I am glad of it."

I am ready to admit that the Sunday-school social does often degenerate into rather a noisy and wearisome affair. What we call the "animal spirits" of the children seem to rise to high tide at a Sunday-school social, and they do make a great deal of unnecessary noise. They have a good time, if their teachers and the other elders of the school do not. After all, why not let them race around the vestry and jump over the backs of the settees and have a good time if they will? I suspect that many of

us who so severely deprecate performances of this kind did the very same thing when we went to church and Sunday-school socials in our childhood. But then, it is not at all necessary to have this extreme degree of boisterousness in order that the children may be happy. It is possible to keep the boys and girls within proper bounds and to at the same time give them a merry evening. There are amusing games that can be played without ear-piercing noise and wild racing hither and thither, and if all the older teachers and officers unite in an effort to have a jolly and yet reasonably quiet social it can be brought to pass. Little folks under ten or twelve years of age are better off at home and in bed than attending evening affairs of any kind excepting on very special occasions, and the evening social is not one of those occasions.

Older boys and girls can be kept in subjection by a tactful and good-natured committee appointed for that express purpose. We had a social in our Sunday-school the other evening that was a very enjoyable affair. Even the grown-ups said that they enjoyed it. This is a church and Sunday-school composed almost entirely of poor people who have very few social pleasures excepting such as the church and Sunday-school can give them, therefore we have a social of some kind as often as once or twice a month. We have a committee appointed to take charge of the Sunday-school socials and to see to it that a program of games, recitations and music is arranged, with intervals of five or ten minutes for conversation between the numbers on the program. At the last social we had a number of questions written on slips of paper and numbered with the same number at each end of the slip. Then the strips of paper on which the questions were written were cut in the middle and all the questions were well mixed. Then each of the young people drew one of the slips and hunted about until the person holding the other half of the question was found, when the question was discussed for ten minutes, and the slips were all mixed and again drawn and matched. This is an amusing game, and one that will interest young people. The Sunday-school social can be made to add a good deal to the pleasure of boys and girls who have few social pleasures. If some simple refreshments can be served, all the better.

A SUPERINTENDENT.

#### SOCIAL EVENINGS.

*Dear Friends of the Round Table:* Having been a Sunday-school teacher for twenty-eight years—twenty-one of which have been given to Bible class work, the members of which have held monthly class socials—I surely ought to be able to say something on the subject of "social evenings with the class."

The Bible class, referred to above, is composed entirely of young men, and the socials held by them are largely attended and prove very enjoyable.

The merriest evenings have been those in which the entertainment provided has been of such a character as to allow the meeting and greeting of each person with every other individual present.

A "Proverb Social" serves this purpose well. Make out a long list of familiar proverbs. Write half of one of these proverbs on a slip of paper, and the remaining half on another slip. Commence the first half of the proverb with a capital letter, and the second half always with a "small" letter. Pin these slips on the curtains, in the picture frames, etc., in all the different rooms. Each guest takes a slip commencing with a capital letter, and is not allowed to "drop" the same or take another new slip until he has found the mate of the first one held. Having been successful, another capital-lettered slip is taken, and the search continued. At the close of the contest, the person holding the largest number of these mated slips is, of course, the winner, and can be awarded a prize or not as is thought best.

Another pleasant diversion is to have ready slips of paper on which have been written the names of prominent Bible characters. As each guest arrives one of these is pinned at the back of the neck, there to remain until, by questioning his neighbors,

he is able to tell who this individual is. No question can be asked except such as may be answered by "yes" or "no."

Many persons do not know that, by carefully dropping penny nails, one at a time, into a glass full of water, the surprising number of nearly two hundred may be dropped in before a drop of water will overflow. Care must be taken, however, in filling the glass, not to wet the outside edges of the same; therefore, at the last, fill up the glass by adding the water with a spoon, as the outside of the glass must be perfectly dry. It is interesting to have young people guess at the number of nails which can be so put in before an overflow will occur, as they generally come wide of the mark. The floor must not be jarred while the nails are being dropped in the glass.

If time and space would allow, I should be glad to speak of other, and perhaps far better ways, of passing a social evening, for, during these many years past, we have tried many novel ways for entertaining; among them being an auction party, an informal musical, an excursion train, a passing party, etc. I should be glad to exchange ideas with any of you who are trying to make the social life helpful to the spiritual. Through the columns of the Round Table over a year ago I became acquainted with a Bible class teacher in Los Angeles, California, and the exchange of letters has been helpful to us both, I am sure. I should be glad to receive a personal letter from one or more of the "workers," and exchange ideas as to how to entertain my class in a social way.

MRS. J. FRANK CAMPBELL.

1353 N. Cleveland Avenue, Canton, Ohio.

—*New Century Teacher's Monthly.*

#### Questions and Answers.

1. Q.—Should there be a general review of the lesson at every session at the close of class work? A.—Yes. The objects of a review being to make clear any obscure point, to correct possible errors, and to make impressive the teaching points of the lesson, as well as to stimulate both teacher and scholar to more and better work, it would naturally follow that this would be needed every session.

2. Q.—Who should conduct the review? A.—The superintendent, or any competent person whom the superintendent may appoint.

3. Q.—Do you think it well to have it conducted often by the teachers or not? A.—This might depend very largely upon the circumstances. If the teachers were all fairly competent to conduct a general review, and if the superintendent were not competent, it might be well to have the teachers pressed into this service very "often." But the constant change in the person of the one to conduct review does not always augur well for the review. We like the idea of pressing the several workers into the service occasionally and think it will be for the best interest of the work in general to do so, but we would not allow the changes to be made too often.

4. Q.—Are the review questions in the *Quarterly* intended for use in the class or in the general review? A.—It is not intended that these questions should be used verbatim or adhered to strictly by any one. The teacher or the superintendent who confines his work to the questions in the *Quarterly* exclusively or strictly, or who does not vary his work from the printed form, becomes a slave to the work and will not accomplish the good that he would accomplish if he would break over the printed form and ask questions in his own language, or give directions not found in the *Quarterly*. The questions are very good and to the point, but we must not get into a rut in our work and remain there. We must have some originality and variety in our work or we will become monotonous or tedious in our work and lose the interest of our class. Ask the questions if you can do no better or till you can do otherwise; but try little by little to get out of the stereotyped form of teaching into which we are too liable to fall.

5. Q.—How would you treat the lessons in the teachers' meet-

ing? Is there any better way than simply to ask the questions and discuss them? What attention should be given the different grades of *Quarterly* in the teachers' meeting? A.—From the fact that at almost every teachers' meeting there will be some one who has not studied the lesson, it will be necessary to go through it from the beginning. In the study of the lesson it will be found advantageous to study the lesson in the *Primary Quarterly* first. Then take the other grades and study the lesson in detail. Briefly review the previous lesson. Read carefully the introduction and outline of the lesson. Read the lesson text. Then study it verse by verse in connection with the comments in the *Quarterly*, side references, etc. Note the golden text and its application. Also memory verse. Canvas the review questions. Decide upon the "central truth" or "truths." Consult on any other pertinent points.

## Letter Department.

Parley P. Pratt and the "Voice of Warning."

*Editors Herald:* I wrote you some time ago about the question of Parley P. Pratt being guilty of manufacturing evidence in his quotations from Elias Boudinot in the *Voice of Warning*. This charge was first made (within my knowledge) by Elder John T. Bridwell, general secretary of the National Anti-Mormon Missionary Association, in a debate with Elder J. F. McDowell held at McArthur, Ohio, and repeated at Creola, Ohio, in January, 1902. He then placed himself in type in the *Arena* for May, 1903, reiterating and repeating the assertion and making a specious argument from his "discovery" (?) and challenging the correctness of his position being overthrown.

Your correspondent took the position that only the sentence at the top of page 82, our edition of *Voice of Warning*, ending with the words "in which it differs from most other languages," was all that Pratt intended as a quotation from Boudinot; that the remainder of the quotation in regard to the Stockbridge Indian's relation of a sacred book being hid in the earth was Pratt's own language drawn from a source not given, and that the quotation marks were by a printer's error set down seven lines too far and thereby put Pratt's own words into Boudinot's mouth.

I wrote a letter to the historian of the Salt Lake Church and asked for information in regard to the matter, and through the kindness of Elder B. H. Roberts, assistant historian, I secured a copy of the 1854 edition of the *Voice of Warning* and the information that every edition published by the Salt Lake people had it correct, thus exonerating Pratt from forgery or manufacturing evidence. Elder Roberts also sent me a manuscript which he had sent to the *Arena* Publishing Company straightening out the matter; but with the usual unfairness shown anything that savors of Mormonism the manuscript was rejected, thus leaving the false charge standing without a refutation.

As an organization we have always favored turning on the light of truth. Even though we lose a point it is more than replaced by the consciousness that we have the truth which is always more valuable than gold. So in this matter, we must admit that in our editions the typographical errors crept in; but we may still rejoice that the early Church is exonerated from the charge of manufacturing evidence to support its claims.

But the question may arise, Where did Pratt get his data for his "sacred book" statement? After a year's rummaging of old musty books on kindred subjects I found the following in a book published by Reverend Ethan Smith, Poultney, Vermont, second edition 1824, entitled "A View of the Hebrews," on page 223: "Reverend Doctor West of Stockbridge gave the following information: An old Indian informed him that his fathers in this country had not long since had a book which they had for a long



time preserved and having lost the knowledge of reading it, they concluded it would be of no further use to them; and they buried it with an Indian chief."

Thus nearly every material allegation of Pratt is provided for and the National Anti-Mormon Missionary Association has one more prop knocked from under its already shaky foundation. I called upon Elder Bridwell and asked him to give me some acknowledgment of his erroneous deductions, but he flatly refused on the grounds that he had based his argument on our book and if our book was wrong we must stand the result.

CREOLA, Ohio.

A. B. KIRKENDALL.

SPRINGFIELD, Missouri, January 25, 1904.

*Editors Herald:* Having been silent for years, I trust that it will not be considered an intrusion upon the fair pages of our church organ, should I write of a few things that have come under my observation, in the way of news.

First of all I wish to make mention of the public debate here in the Saints' church between Elder H. Sparling and the Reverend O. M. Thomason of the so-called Church of Christ, Christian Church, Campbellite, or what not, for I note that the *Christian Standard*, and the *Firm Foundation* do not agree either on name or organization. However, according to the *Christian Standard* these congregations differ on the question of missionary organization, etc.; but this does not put them (Church of Christ and Christian Church) in separate organizations, says the writer, J. A. Lord. The discussion began January 11 and continued twelve nights. Each affirmed his respective church for six nights, Elder Sparling taking the lead, and with the exception of one or two stormy nights the house was overcrowded and standing room was at a premium, some being turned away.

Reverend Thomason entered into the debate in a mild form, stating that he wanted to act fair toward his opponent and not use any books not indorsed by Elder Sparling. But as the debate progressed he began the usual mud-slinging.

At the close Reverend Thomason arose and said his opponent was not fair or gentlemanly in a discussion and he could not shake hands with him as a friend or as a Christian, and that it would be the last time that he would enter into a discussion with any one, save the one that had framed the propositions, and that I. N. White would not get him into that kind of a trap again. Elder Sparling stated that notwithstanding the fact that his opponent had grossly misrepresented our faith, yet he entertained no hardness against him, as he had possibly used the best argument he had at his command, and that he could freely shake hands with Reverend Thomason, and walked over and extended his right hand, which Thomason refused.

No one was lost as far as we know, but all left strong in the faith. As for myself, I entertain no hardness against Reverend Thomason, nor his people, who are generally good, law-abiding citizens, and he, like Paul of old, is fighting the truth and knows it not. If he be truly honest, the eyes of his understanding may yet be opened, and in time he may become a defender of what he now tries to tear down.

But now a few words about the Beaver Branch and our needs. A renewed effort is now being put forth to build a church house, which is now badly needed, as quite a number of Saints have moved in during the past year, four families the past two months, swelling the membership, when letters are received, to about fifty-five. On January 4 the branch met, the old committee, J. C. Chrestensen and J. E. Swegart, were continued, Bro. Benjamin Pearson was added and appointed treasurer; one acre of land was promised by Bro. Geo. G. Chrestensen for a church site, and the work will begin as soon as possible. But the Saints are generally poor in this world's goods, as is well known, hence if any one in or out of the church feels disposed to help us financially or otherwise in the erection of a church, with a free pulpit and an open bible, it will be thankfully received, and receipted

for. Send all moneys to Benjamin Pearson, Beaver, Douglas County, Missouri. Money orders should be made on either Ava or Seymour, Missouri, as Beaver is not a money order office; but be sure to send the order to Bro. Pearson at Beaver, or any of the committee, if so desired by the giver. No doubt the church would have been built ere this, but for the drouth of three years ago, which brought everything to a standstill. If unable to help us just at present, write and tell us when you can and will. We must have a house of worship, as private houses are getting too small and many do not want to attend in private houses. Where there is a will there must assuredly be a way, so by the help of God we are going to try, try again, praying and working for success.

Yours in gospel bonds,  
1928 Vernon Avenue.

J. C. CHRESTENSEN.

DES MOINES, Iowa, February 5, 1904.

*Dear Herald:* We mentioned in a former letter the movement of the Saints in this city to secure a larger and more commodious house of worship. The desired end has been accomplished much sooner than was expected and another house of worship is now in possession of the church here.

When it became known in the city that the Latter Day Saints were going to have a new church building an offer of another church property was placed before our people. The Methodist Protestant people had vacated their church property, and the man in possession of the same offered it to the Saints. A committee of two was appointed to act for the Church, and they completed the transaction by which we came into possession of the church above referred to, our old church going in as part of the purchase price. The Saints here now have possession of the new church building and will occupy it for service about April 1. In the meantime some needed repairs will be made.

The new church is located at East Fourteenth and Lyon Streets, three blocks from the old church. It is two blocks from the Walker Street car line, two blocks from the East Grand Avenue car line, two blocks from the fair grounds car line, and two blocks from the Interurban line. The building is a frame structure with an audience-room of a seating capacity of near four hundred, and one lecture-room, furnace heat, and a three-room cottage on the church lot belongs to the church.

The church when ready for occupancy by our people will be a neat and comfortable house of worship, adequate for the needs of the church at the present time, and we believe that this solution of the question of a church building in the city will meet with the general approval of all. The financial part of the question will be met cheerfully by the Saints, and the church as a body unitedly looks forward in happy anticipation of occupying the new building.

A. A. REAMS.

STEUBENVILLE, Ohio, January 23, 1904.

*Editors Herald:* In looking over the index of HERALD for 1903, I do not see a single letter from me during the year, hence I resolve not to let this year go by without contributing something to your estimable paper. However, during the eventful year just for ever closed, I have not been idle; but on the contrary it has been the most active year of my ministerial life. My health has improved very much since last spring, greatly encouraging me to redouble my diligence in the blessed cause of soul-saving. My afflictions at times seemed almost unbearable, but they have proven to me this one grand fact: that in all things we must put ourselves entirely in the hands of God. Learn to be more trustful, cultivate that child-like confidence, and let our faith in the promises of the gospel be uncompromising. Too often we suffer the extremities of man before we seek the opportunities of God. If God, Christ, and the hope of the Saints are all we claim for them, what have we to fear, or why should we doubt or falter upon the threshold of duty? What meaning there is in the admonition of the Master, "Have faith

in God," and "With faith all things are possible"! The study of faith is unlimited, the power of faith is boundless. How apt we are to descant upon the faith of the dear dead past with all its wondrous achievements, bask in the dim shadows of historical monuments, but when it comes to applying it to present demands, it has disappeared with its sweet songs like the melody of the robin as soon as night hangs its mantle of darkness over the earth.

"Shall I find faith on the earth?" is a cogent question propounded by the Savior. Judging from the growing infidelity, mad rush for wealth, the mysterious works of necromancy, and "vain philosophy of men," it will be at a very low ebb.

With all our optimistic proclivities, endeavoring to look on the bright side of all things, I see nothing but tumult, disaster, bloodshed, and death on all sides. In the midst of it all how thankful we should be to God for the glorious deliverance he has made possible for his Saints. Are we preparing to enter with honors, or are we going to suffer ourselves to fall in the march like rebellious Israel, or, worse still, to sleep upon our opportunities and be rejected as those of more recent times? The Church is about to make mighty advancements toward the accomplishment of the marvelous things foretold by the prophets of old, confirmed by the prophets of to-day, and adored by the saints of all ages. Are we ready to keep our places in this great march, or will we go just far enough to view the promised land and then be shut out? "He that endureth to the end shall be saved."

How often have I been impressed with the importance of the times in which we now live, and more especially since last August! At that time I was called to Kirtland on church business. While there I occupied the old sacred stand, the same desk from which the martyrs of blessed memory proclaimed the joyful news of Zion's redemption. The hallowed influence so characteristic of this divinely erected structure was perceptibly felt. In the audience was Bishop Kelley, who at that time received satisfactory evidence to take immediate steps to restore the veils of the Temple, and that, too, before the convening of the General Conference. From the stand in the afternoon meeting he declared his intentions, adding that if he failed it would be because the Saints did not come to his aid. Have we done anything toward this important undertaking? I know some in these parts who have done considerable. I was made glad last evening while talking over this matter to hear a brother say he had five dollars or more for this purpose.

The Lord has declared the waste places of Zion must be built up. Is Kirtland not one of them, and the complete restoration of the Temple essential? "Remember Lot's wife." In the old organization Kirtland was a stake, and to me it will not be strange to see it again a stake, and that soon, too, that the Saints of the East might have a place of safety when anarchy and the great pending conflict between capital and labor shall almost depopulate the earth, and the many other perils spoken of in prophecy just prior to the end. A mere glance at the unsettled state of the political, religious, and industrial world urged to frenzy by the insatiable greed for wealth, reveals the wisdom and goodness of God in having a place or places for the protection of his people. The serious question for us to decide is, Are we contributing to secure us an entitled right in the harbor of rest? These are but hints, but to the wise are sufficient.

The work in these parts is gradually gaining ground. A number of new openings have been made, and with very few exceptions, followed with baptisms, and good prospects for further ingathering. The brethren have been faithfully discharging their duty. During conference year about forty baptisms have been reported in this part of the mission, aside from some by the local brethren, of which I have no record.

We have effected a good opening at Monongahela City, Pennsylvania, through the untiring efforts of Bro. and Sr. Beam. Sr. Beam has interested her neighbors, and secured places to preach in their homes, while Bro. Beam has labored and cheerfully sup-

plied the recurring needs of the outer man. Scores of families have thrown open their doors and invited us to preach, which we have been doing most all winter. As a result two have been baptized so far, Bro. and Sr. Lamer, of excellent reputation and influence among their neighbors. Numbers of others are waiting a more favorable opportunity. Yet, Brother Editor, I heartily coincide with your editorial on sticking to a place until we raise up a congregation or preach ourselves out of one.

I find house to house work the best way of interesting people in the gospel. You can talk more direct to the question and mostly to those who are specially interested. With street preaching in the summer and private house preaching in the winter there is no need to be idle. I will tell you the scheme Sr. Beam employed, and one which any can use with fruitful results if they will: She took out an agency for a Bible and went from house to house canvassing, which invariably led to a conversation on religion—the only purpose in selling the Bible. And before the conversation would be closed they would be sufficiently interested to grant a request for preaching in their house and thus it goes from one to another, contagion-like, until the entire city will likely hear from us. Why can not others do this, and help the elders greatly in their work? Much of our time is taken up in securing places to preach, but when places are already secured, the help and benefit can hardly be appreciated.

I recently returned from Southern Ohio, where I went with my family to my wife's people. They will remain there for the winter, after an absence of over four years. The meeting can only be realized by those of similar experience. How the corroding influences of time have left their grim traces along the way of mortal travel. Faces that once greeted us with a cheerful smile, hands that once ministered so willingly to our needs, were not there to give us the saintly welcome. Great heroes die and are soon forgotten, but kind deeds of the humblest live for ever.

The four years spent at Conneautville, Pennsylvania, have brought forth their share of experience, some pleasant, some otherwise. The pleasant ones we shall always cherish, the others we shall try to profit by.

No institution on earth affords better opportunity for the study of human character, in all its attributes, than this latter day work. The divine reflector is turned upon us in all its penetrating force. While man can not, or will not, always see the actuating motive in the course of others, there is unfading consolation in the fact that the One before whom we must stand and render account for every thought, deed, and action, has a far different way of determining the worth of man.

While in Southern Ohio I met and had a very pleasant but brief association with Bro. Etzenhouser, who is assiduously engaged, by precept and example, in maintaining the exalted standard to which the Saints are to ascend.

The hour came to separate from loved ones, to be away likely till after the General Conference, and then I passed through an experience for the first time and one of which I have heard others speak. A sweet little boy of four years, just beginning to realize a father's love, clinging to my hand and pitifully begging me not to leave him, and would not be put off with anything but the assurance I would soon return, while the angelic smiles of another of ten months indicated perfect content with or without a father's care. Soothing the oft-repeated solicitations the best I could with the feeling that they were in good hands, I stepped into the buggy of Bro. Isaac Woods, who is always on hand to cheerfully make the drive of sixteen miles with the missionary. I consoled myself with the comforting thought that the sacrifice is all for the dear Lord who has done so much for me, and the blessed time when we shall dwell with the redeemed, when "peace, like a river, shall flow."

Reaching Columbus, the capital of the State, I wended my way to the pleasant home of Bro. French and mother. Found Bro. Harry suffering with pneumonia; administered to him, and

he got better. He has done much to lend a good influence to the work there. I met with them in their prayer-meeting and felt blessed, and called on Bro. J. E. Matthews, found him out of the city, but had a pleasant visit with Sr. Matthews and did justice to a good supper. Coming by Cambridge I stopped off and spent a day with the Byesville Saints of past pleasant association. I find them still clinging on to their old habit of letting a dollar or two slip through their fingers into the missionary's hand—not a bad habit, Saints, and I am perfectly willing to let it go unrebuked. Had not time to call on all, but they are still remembered.

With Bro. Becker, one of the missionaries for this district who resides there, we boarded train for Wheeling, West Virginia, where I met with the Saints on Sunday, enjoying the peaceful Spirit to a marked degree, awakening within my soul many pleasant experiences of bygone years. The spot where you were buried with your Redeemer in baptism, the place where you first raised your feeble voice to thank your God for his redeeming love, the pulpit from which you made your first attempt to declare the sweet message of life, are all places of sacred memory. After the social service I baptized a sister in the waters of the Ohio.

I have noticed in several issues of the HERALD recently where special mention was made of the missionary in charge having preached more sermons than any of the missionaries under him. In the last HERALD I note this: "As is the case in many fields, the minister in charge of the mission heads the list as to number of times preached." Mr. Editor, please do not think I am posing as a critic or in the least finding fault, but let me offer a word for the lesser fellows. This is commendable and reflects credit on the earnestness and faithfulness of our superiors, but do you not think it might be interpreted by some not acquainted with field operations to mean that some of us are not as diligent as we should be? Just a word of explanation and I think all will be able to see the reason for my query and why the minister in charge reports the greatest number of sermons. First, those in charge of missions are usually of uncommon prominence in the Church and their preaching is mostly in demand. Of this we make no complaint. Second, they attend most all the conferences throughout their respective missions, and are most always the principal speakers. This is as it should be. Perhaps several of the traveling elders are present, but time or wisdom, or both, do not offer to them the same opportunity. Third, their work calls them among the branches the major part of the time, where appointments have gone on ahead—perhaps to begin a series of meetings on the evening of their arrival, while the elder or seventy, if he is honoring his calling, is out among entire strangers to the faith, having no one to secure a place or even make an announcement, and very probably spending several days or a week in getting a place to preach. I have on several occasions spent an entire week in securing a place to preach, and after preaching my first sermon, would be informed I could no longer have the building. Elder R. Baldwin and myself spent two weeks one time in going from place to place in trying to get places to preach. This is a common occurrence among the elders. Just last week two of the traveling elders waited a week in getting the privilege to occupy; went to the schoolhouse, only to meet the directors who had promised them the use of the building, and be informed that during the day they had concluded not to let them use the building, and then had not even the privilege of explaining to the public. Fourth, when the ordinary minister is holding tent services or any other series of meetings, and our minister in charge drops in, it is for respect due him as well as the people to have him occupy most of the time, and this we are always glad to do, especially with our minister in charge here; we never get tired of him. And last, but not least, in many cases the ministers travel two by two, as the Lord directs, and thus the honors are divided between them, while the minister in charge travels mostly alone. For the last four years

I have had a traveling mate. Had one of us been by himself he might have had as many sermons to report as the minister in charge. Please have mercy on the little fellow.

I am here holding meetings nightly at the home of Sr. Edwards, and have the assistance of Brn. Reese Jenkins, Adolphus and John Edwards, and the singing of their wives and Srs. Annie and Joseph Edwards. They are Welsh, which explains their singing ability. The three first named are elders; they hold regular services, and have not failed to let their neighbors know of the faith. There are fifteen Saints here, whom we hope to see organized into a branch ere long.

Please pardon this long letter. It may not be appreciated, but I have thought to make up for lost time.

Cheerfully in the conflict,

F. J. EBELING.

FARMINGTON, New Mexico, January 27, 1904.

*Editors Herald:* It may be interesting to some of your readers to learn how the work is progressing in the southwestern part of Colorado and in New Mexico. There has been very little work performed in this section of the country for some time.

About thirty miles east of Durango, Colorado, I baptized five, and four of them were heads of families. I organized a Sunday-school and made arrangements for prayer-meetings every Sunday evening, and left the Saints feeling well in the work. I expect to return and do more work there on my way to the Denver conference to be held the first of March. The work in Durango is in good condition under the care of Bro. W. B. Farley. While laboring there this winter I baptized eight, a Sunday-school has been organized with an attendance of about thirty, and the prospects are good for a branch to be organized in the near future, as there are fifteen members there at present and several members are living in the country. There has never been any branch organization in this part of the district, but we hope for one in the near future.

I spent about a week at Flora Vista, New Mexico, where the Methodists and Presbyterians each have a church building; but we are not allowed to tell the gospel story in either. I held a few services in Bro. A. Crandal's house, but only a few came out to hear.

At present I am holding forth in the Adventist church at this place, and notwithstanding the Methodists and Presbyterians are holding a big revival, I have preached two evenings and have had a very good hearing. I expect to continue as long as wisdom directs.

During this conference year I have baptized twenty-five and expect to trouble the water again before the year is ended. It has not been all sunshine, but we have moved forward feeling that in working for the Master we were laying up treasures in heaven.

Bro. and Sr. Crouch are the only members we have here and they are on the shady side of life, he being eighty-three and she sixty-seven. Their home is always open to the missionary and he is made welcome. They enjoy reading the HERALD and gave me five dollars to send to you so that the good news may still keep up its weekly visit.

J. T. CURTIS.

BERRYDALE, Florida, January 26, 1904.

*Editors Herald:* As it has been quite a while since I have seen any thing from this part of the field I thought a few words at present would not be out of place. Our missionary in charge, Bro. I. N. Roberts, left this part of his mission about the tenth of December, and wending his way through the mission, stopping at different places, is now at the home of his boyhood days in Virginia. I trust that his visit to his old home will be pleasant to him and profitable to the Church in getting the work planted in that vicinity.

The work is moving along reasonably well in this part of the vineyard, so far as I know. The Sunday-school organized at this place by Bro. T. A. Hougas, is progressing nicely and I hope it will continue and that it may be a power for good among the young and rising generation.

I have been talking Religio to the Saints here, but can not say that conditions are ripe for such an organization yet. There are so many of the men engaged in public works that it makes it hard to keep an interest in any kind of religious work. I would be glad to see all the Saints take an interest in the Sunday-school and Religio work and push it to the front where it should be. This part of the work has been badly neglected in this mission, and I trust that Bro. Hougas' visit to the "Sunny South" will have its desired effect in years to come. I think he accomplished good wherever he went and left many warm friends who speak of him and his work often. May the Lord bless him in his work and may he again be permitted to visit this part of the field at no distant day. I find many warm hearted Saints in the South where ever I have been, who seem to want to do what they can for the advancement of this work.

I appreciate the kindness of all who have administered to my needs and wants. May the Lord bless his Saints and enable them to come up higher and live nearer to him, is the prayer of your brother,  
W. R. SMITH.

#### Extracts from Letters.

Bro. Richard Ferris writing from Oakland, California, to Bishop Kelley, January 28: "The Saints in San Francisco baptized seven last Sunday (24), and are making efforts to build a church. The Saints in Oakland and Berkeley are moving along quietly. . . . Bro. Alpheus Haws just returned from a visit to Utah. He labored with the people there telling them that he was in the meeting when the Martyr led his son Joseph forward, saying, Here is your leader and prophet, and that he had heard Brigham say that, 'Little Joseph would lead the church.' That his father refused to let Brigham baptize him at Salt Lake, telling him that he would not be baptized into Brigham's organization and out of the church."

We remember Peter Haws, the father of Alpheus and Albert, quite well. We also remember seeing Peter Haws and George Miller, after they made their stand against the "iniquity" that "came in like a flood." Whatever they may have become after the departure from Nauvoo, we did not know, but we had some reason to believe that their opposition to Brigham Young's rule was sincere.

Bro. Alvin Knisley writes from Treherne, Manitoba, date not given; but with postmark of February 2: "I have just baptized and confirmed three more this Sunday afternoon and five last Sunday. The three are Mrs. Graham, aged seventy-one, a Disciple formerly, a Mr. Graham, and a Mr. Sorenson. Others are near and I rather expect a number more by Sunday next. I have calls for preaching from different localities."

Sr. Polly Morris of Lebanon, Oregon, writes: "There are four or five members living here. We only hear preaching occasionally. People here are more or less prejudiced and it is seldom we can obtain a house to preach in. I hope the elders will continue to call on us, for we will try to assist the work as much as possible. There is something for us all to do in this great latter day work. We have been handing out our HERALDS and *Ensigns* and tracts to the people who will receive them. What the results will be time will tell."

Sr. Annie Fetter writes from Hampton, Nebraska: "We are isolated Saints and if any of the elders come through this way our home is open to them. Hampton is on the Burlington Railroad between Lincoln and Grand Island."

Elder W. A. Smith wrote from Logan, Iowa, January 30: "I am holding meetings at the above place with fair attendance and good attention. Expect to baptize some to-morrow. Bro. G. H. Hilliard was with us two nights this week and gave us two good sermons. The prospects are bright in this district."

## Miscellaneous Department.

Notice of Proposed Amendments and Changes to the New Rules of Order and Debate, Ordered Printed by the General Conference.

First. Omit the "introduction" and "committee's preface" in old Book of Rules and insert proper introduction to new work, to be furnished by the Editor of the HERALD, or Board of Publication.

Second. In printing new book, omit the word "section" at the beginning of the subheadings and insert the subheading in the margin and at the beginning of each section.

Third. The new work shall be punctuated to agree with the best and most authoritative works at the present time, instead of following the former rules of punctuation, but no change in punctuation shall be made where such change destroys the meaning of the clause as formerly punctuated.

Fourth. Grammatical errors shall be corrected and a new and proper index supplied. Marginal numbers at beginning of paragraphs which simply mark the division may also be omitted as unnecessary.

Section 3, page 9. For "secondly," read "secondarily."

Section 4, page 9. Strike out "the" and "s" and read "by order of conference."

Section 7, page 10. First line, insert the word "a" for "the" before the words "general assembly."

Section 8, page 10. Insert "who" after "those" before the word "constitute" in sixth line.

Section 10, page 12. Insert the word "contiguous" between the words "more" and "branches" in third line and strike out the remainder of the sentence.

Section 16, page 16. Second line, strike out the words "that holds" and insert instead, the word "holding," and in fourth line after the word "presidency," insert the words "of the Church."

Section 18, page 17. Strike out the word "every" before "assembly" and insert the word "the." Eleventh and twelfth lines, insert the word "which" after "rules," and strike out the word "they" after "respects."

Section 20. Eighth line, after the word "proposition," read, "couched in such words as will express if assented to by the requisite number, the judgment or will of the assembly," instead of the present reading; also in line fifteen, after the word "not," insert the word "express" and strike out the words "or may be modified so as to be made to express."

Section 22, page 19. Insert at the beginning of the second clause the words "during the sitting." In second clause read, "He should not engage in reading, in writing, or in conversation except in reading notes or in making memoranda for his guidance," instead of the present reading.

Insert after subdivision 5, page 20, the words "the presiding officer may read while seated, but should rise to state a motion or put a question to the assembly."

Insert after the word "receive" in subdivision 12, page 21, the words "and announce" and strike out the three last words.

On page 22, strike out all of subdivision 19.

Page 23, strike out the subheading "Custody of Papers."

Page 24, change division *a* to read, "It is the privilege of the secretary to have one or more assistants or clerks who may be chosen by vote of the assembly," instead of the present reading.

Section 24, page 25, beginning in middle of tenth line, read, "On the other hand, it is the duty of every one to so conduct himself, in debate and in his general deportment in the assembly, as not to obstruct any other member in the enjoyment of his equal rights," instead of the present reading; and in the fifteenth line, insert the word "the" before the word "members."

Page 30, top line, insert between the words "and" and "to" the words "is permitted."

Page 34, section 40, third line, substitute the word "member" for the word "one."

Section 43, page 35, strike out the words "standing uncovered" in tenth and eleventh lines, and in next to the last line, the words "obtain the floor, and."

Section 46, page 37, transpose the word "regularly" to end of clause and amend by adding to section the following: "The presiding officer is not obliged to present any communication or petition sent to him by persons not members of the body over which he presides. If he were, then outsiders would possess one of the attributes of membership. The only way outsiders can reach the assembly is through one of its members."

Page 42, subdivision 1, fifth line, for the words "previous question," read, "motion to lie on the table."

Section 55, pages 44 and 45. Page 44, beginning with the word "shall" in the sixth line from the bottom of the page and ending with the word "question," tenth line on page 45, strike out, and insert the following: "Shall the vote now be taken?"

or Mr. 'A' demands the previous question. As many as are in favor of ordering the previous question will say aye; as many as are opposed will say no." Also insert after the word "manner" in the fourteenth line, the following: "If it be decided affirmatively it puts an end to the discussion, and the main question, together with its subsidiary motions must be put to vote at once without further debate."

Page 46, strike out all between the words "the" in the third line and "it" in the fifth line and insert the following: "vote now be taken, or Mr. 'A' demands the previous question. As many as are in favor of ordering the previous question will say aye; as many as are opposed will say no."

Section 56, page 46, amend by adding after the word "discontinuance" the following: "As an affirmative vote on a motion for indefinite postponement may decide the main question, the motion is at once debatable and opens the main question for discussion. The motion can not be amended."

Section 57, page 46, amend by adding at the close "The motion to lie on the table, or to lay the matter upon the table, has become to be considered a means of disposing of a question without taking a vote upon it and so becomes equivalent to a motion to indefinitely postpone. In the United States House of Representatives an affirmative vote on the motion to lay upon the table defeats the proposition, and deliberative bodies, especially in the United States, generally construe the effect of an affirmative vote on this motion to be a final disposition of it."

Section 59. Strike out all after the word "assembly" in the tenth line and insert the following: "But owing to the fact stated that deliberative bodies now quite generally construe an affirmative vote on the matter to lie on the table to be a final disposition, thus removing it for ever from before the body, it is better to provide for the foregoing contingency by definite postponement."

Page 50, second line from top, strike out the words "into separate parts" and in the third line, strike out the word "severally" and insert "separately."

Section 65, page 51, division a, strike out the word "together" in last line.

Page 52, third line from top, strike out the words "struck out" and insert "eliminated."

Page 53, division b, strike out the word "question" sixth line, and insert "action." In eighth line, strike out the word "however."

Section 67. Strike out the word "namely" at end of third line and the word "either" in fourth line and the word "or" in sixth line. In eighth line, after the word "by" insert the words "striking out certain words and."

Page 54, rule a, third and fourth lines, strike out the last word "beginning" and insert the word "first." Fourth line, strike out the word "back." Fifth line, substitute "which" for "that" and strike out the word "once."

Section 68, page 55. Substitute for the words "struck out" the word "eliminated" in subdivision a, and in subdivision b, third line, substitute the word "eliminated" for the words "struck out." Subdivision f, fifth line, substitute the word "eliminated" for the words "struck out."

Page 57, subdivision g, substitute "and" for "or," last line.

Page 58, transpose the words "those" and "only" and insert thereafter the words "who are friendly to a proposition," and insert the word "it" after the word "amend" in third line, and strike out the words "a proposition, who are friendly to it."

Page 59, subdivision e. Strike out the word "however."

Page 61. Add note as follows: "The Previous Question, Postpone to a Certain Day, To Commit, or Refer, and Indefinite Postponement, are all of equal rank and when one is pending, it must be disposed of before another can be made."

Section 70, transpose the word "first" and place after the word "are" in seventh line, and strike out the word "the" in eighth line.

Section 71, page 62, transpose "first" and insert after the word "are" in third line, division a.

Page 63, subheading, strike out the words "to be renewed" and insert the words "is removed."

Section 73, page 64, change "the" to "that" before the first "day" in fourth line and strike out the words "for that day." Also in second clause, fourth line, strike out the words "for that day." Page 66, subdivision 6, strike out the words "must be renewed" and insert "is removed."

Subdivision 7, second line, strike out the words "of course," and in third line the word "for."

Section 74, insert after the word "are," in fourth line, the words "the following."

Page 72, line 5 from top, strike out the word "namely."

Section 85, page 72, line 4 in subdivision a, strike out the words "as, for example: Suppose" and insert "if." Line 9, strike out "suppose" and insert "if."

Subdivision c, page 73, read, "Shall the vote now be taken?" instead of "Shall the main question be now put?"

Page 74, strike out all of subdivision d of section 86.

Section 87, page 75, strike out the words, in third and fourth lines from bottom, "that the main question shall now be put" and insert the word "then."

Section 88, page 76, after the word "certain," second line, read, "The motion to postpone to a day certain may be amended; but the motion for indefinite postponement is not subject to amendment," instead of present reading.

Section 89, last five lines, read, "But if it be decided negatively, that is, that the proposition shall not be postponed, then the question may be committed, or be amended, or the previous question may be moved," instead of present reading.

Page 77, second line from the bottom, section 90, substitute the words "disposed of" for "suppressed."

Page 80, subdivision d, fourth line, strike out the words "to be proposed by the assembly."

Section 94, page 81, fifth line, strike out the word "supposed."

Page 83, first line, substitute the word "members" for "gentlemen."

Section 96, page 84, fourth line, strike out the word "uncovered." Seventh line, strike out the word "his."

Page 85, division d, read, "A member in the course of debate may give up the floor for a question addressed to himself without losing his right to continue, for yielding to an interrogation involves the retention or retaking the floor for reply. He may also yield for a motion to adjourn, or take a recess, or for the rising of the committee of the whole, without losing his right to resume the floor if either motion is denied. Or if the motion carries, he has a right to the floor at the next session when the subject is resumed before the assembly or committee. The one who has the floor and yields under the foregoing conditions has a right to resume, because the motions are indifferent, simply affecting the sitting of the body. But he has no right to yield to the mover of another kind of motion; if he yields he must do so for all purposes," instead of present reading.

Page 86, subdivision e, third line from bottom, strike out the words "as it were."

Section 99, page 92, strike out the words "the only" and "until recently" and insert the word "one" at the beginning of the sentence. In sixth line, after the word "affirmative" insert the words "by a two thirds vote." Subdivision b, first word, supply "an" for "the." Second line, strike out the words "which has recently been introduced into use." Fifth line, strike out the words "such a time" and transpose the words "specified" and "time."

Subdivision c, page 93, first and second lines, strike out the words "which has lately been introduced for the purpose of" and insert the word "for."

Section 101, page 94, second line from bottom, strike out the words "what" and "what the."

Section 110, page 99, instead of the words "Shall the main question be now put?" read, "Shall the vote now be taken?"

Section 111, page 100, fourth and fifth lines from the bottom, strike out the words "more proper" in the fourth and "if then" in the fifth and substitute for the words "more proper," the word "better."

Page 101, subdivision b, strike out all after the word "accordingly."

Section 114, page 102, instead of the words "this country," read, "the United States," and strike out the words "of our" before "legislative."

Section 115, line 11, strike out the words "standing uncovered, they."

Section 117, page 104, fourth line, substitute "the" for "that" and insert before the word "case" the word "later."

Page 106, ninth line from top, strike out the words "nor" and "unless it be made" and insert the words "the call must be made."

Page 109, fourth line from top, strike out the words "this country" and insert "the United States."

Subdivision b, ninth line substitute "the" for "our" and in tenth line after the word "assemblies," insert the words "of the United States."

Page 110, beginning with the word "it," ninth line, strike out all following in the section.

Page 114, seventh line, strike out the words "given in."

Section 145, page 121, beginning with the word "until," third line from bottom, read, "until the assembly desires to consider it," instead of present reading.

Section 146, strike out the word "made" in first line and insert the word "finished" and before the word "received" in second line insert the words "its report of work."

Section 148, page 122, second line from top, strike out the word "namely."

Section 151, page 124, subdivision b, read, "In that case, the

presiding officer calls another member to the chair and takes his place as a member of the committee. This is the usual procedure in modern times, though it is sometimes said that this committee, like all other committees, has the right to choose its own chairman. If there should be any question about the selection of chairman, it should be settled by the assembly before sitting as a committee of the whole," instead of present reading.

At the close of subdivision *e*, insert "the clerk of the assembly acts as clerk of the committee of the whole, keeping only such temporary record as will assist the chairman to conduct the business orderly."

Page 125, subdivision *f*, strike out the last word "these" and insert "as follows."

For section 152, page 126, read: "Elders' courts are composed of two or more elders, or other officers holding authority at least equivalent to that of an elder, who have been duly appointed to make suitable inquiry, sit, hear evidence, and determine the truthfulness or falsity of the complaint made which was the occasion of convening the court, and report upon the guilt or innocence of members duly charged in such complaint."

Section 153, introduce the section with the words "members of" and insert after the word "presidency" first line, the word "and." Beginning with the word "where" in ninth line of said section, strike out all including the word "vote" in the fifteenth line and insert the following: "A branch or conference at any business meeting may appoint a court by nomination from the members confirmed by vote, or by vote authorizing the presiding officer to name the elders who shall compose the court." In lines fifteen and sixteen, same section, strike out the words "a branch or district president," and insert the words "an officer."

Page 123, second line from top, substitute "materially" for the word "purposely."

Section 155, insert the words "and enjoin," after the word "request" in the first line.

Section 156, sixth line, strike out the words "shall be liable to" and insert the word "may."

Page 129, insert after the word "duty" in ninth line, the words "the other members approving" and after the word "to," same line, the words "direct the procedure of the case."

At close of section 157, insert the following: "Upon the convening of an elders' court to hear a case, the proceedings shall be duly opened with prayer; and upon determining that the parties are ready for trial, the court shall read, or have read, the complaint, and require that a plea be entered upon the records on the part of the defendant, guilty, or not guilty, as the defense shall deem proper, and then proceed with the hearing of the case, the complainant first being heard, then the defense."

Section 158, last line on page 129, strike out the words, "who may appear." Page 130, first line at top, insert the word "to" after the word "give" and at close of sentence, add the words "and verdict."

In the last sentence subdivision *b*, section 159, strike out the words "the hand against them" and insert the words "their hands against him or her."

Page 131, insert at the close of section 159, the following: "There being no authority or right for a branch or conference to hear the evidence on a complaint, neither to judge the guilt or innocence of a party except through the appointment of a committee or court, the report of the elders' court must be sustained when presented, and any party aggrieved, or dissatisfied with the findings, must for redress appeal to the proper courts, authorized under the law, to hear and pass upon such findings."

Page 132, after the word "counsel" in first line at top, insert the following: "Counsel may or may not be members of the Church." Also beginning with the word "persons" in the eighth line, strike out all including the word "offered" in line fifteen and insert the following: "Persons not members of the Church may give evidence before an elders' court, but when offered as witnesses they shall be subject to the rules and regulations of the court, as though they were members, and in case that they should disregard, or fail to properly respect the proceedings of the court, their evidence may not be considered by the court in making up its findings."

Section 161, subdivision 2, first line, strike out the words "person, a." Subdivision 3, strike out the word "whatever" in third line.

Page 134, subdivision *b*, strike out the words "or if such presiding officer be not an elder or other officer in the Melchisedec line of authority," and after the word "shall" in the ninth line, insert the words "cause to be appointed or."

In subdivision 4, third line, between the words "the" and "officer," insert the words "branch or."

Page 135, line seventeen, for "officer" insert the word "party."

Page 138, third line from top, strike out the words "if approved by the branch or district conference," and in the fourth line insert after the word "final," the following: "Except

where fraud and collusion are duly charged in the trial, in complaint before a higher court, when such court may upon satisfactory proof being offered examine into the case anew, and issue such order as shall accord with the facts." Same page, seventh line, insert before the word "be" the word "otherwise."

Page 139, second line, strike out the words "contrary to" and insert the words "contained in."

Page 150, last line, substitute the word "except" for the word "unless."

Page 155, subdivision *c*, insert after the word "ordained" in sixth line, the words "records to be complete," and at the close of the same subdivision insert the following: "The officers of the branch to which they remove need to have the full items at hand; also the general recorder can compare the copy of items with previous records of the members and see if the birth, baptism, confirmation, and ordination items agree. If not, he can supervise the correction, so that all records may be brought in harmony." Strike out all of subdivision *d*, also strike out all of subdivision *e*.

Subdivision *f*, second line, strike out the words "the fact" and insert "baptism," and in fourth line strike out the words "parties could" and insert the words "members can." At close of subdivision insert the following: "But the clerk of the first branch where a member is recorded should indorse upon the certificate that such person has been there enrolled, so that the certificate may not be presented elsewhere. All should be instructed to obtain letters of removal when certain to unite with other branches."

Subdivision *g*, insert after the word "which" in first line, the following: "members remove and from which members are received should be given because it is sometimes needful to know the successive dwelling-places of members upon the general record." Also, beginning with the word "or," first line, strike out all following.

Page 157, subdivision *i*, after the word "reported" in second line insert "with date and by whom married, giving full name of husband."

Page 162, in printing articles of association, all the amendments which have been made shall be incorporated.

The Rules of Order and Debate shall be further amended by inserting in the proper place a new chapter as follows:

#### STAKES.

The Organizations of Stakes are formed under the direct command of the Lord. (Doctrine and Covenants 117: 10; 125: 10.)

They are for the purpose of bringing the Saints nearer together in their work and the more complete systematizing and honoring of the law of Christ in spiritual and temporal duties, than is found provided for in branch and district organizations. They are defined in the law to be "for the curtains, or the strength of Zion."

The Organization of a Stake consists of a stake presidency composed of three high priests ordained and set apart for this purpose; a high council known as the stake high council, composed of twelve high priests duly ordained to act as members of the council, presided over by the stake presidency; a stake bishopric consisting of a bishop and two counselors who have been duly ordained to their respective positions; and a secretary and recorder.

The Duties of the Stake Presidency are to preside over the branch in "the city of the stake" or seat of organization; have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers who have general control of the work everywhere by virtue of their office, or special appointment, and look after the welfare and discipline of the members within the confines of the stake generally.

The High Council of a Stake is the highest judicial body of the stake, and besides its work of an advisory board, in both spiritual and temporal matters of the work within the stake, it also has jurisdiction as an appellate court, within the stake, to which appeals may be taken from the findings of the stake bishop's court, where matters have not been settled by that court "to the satisfaction of the parties."

The Stake Bishop is the chief financial officer within the stake having immediate charge and oversight of the stake finances, subject to the advice and direction of the Presiding Bishop and trustee of the Church; he is also a judicial officer, the stake bishop's court having both original and appellate jurisdiction of cases of a local character within the stake. Appeals from the action or decision of a stake bishop's court are made to the high council of the stake, and in case of failure of settlement or dissatisfaction by either party with the decision of said council, appeal may be had to the High Council of the Church.

The Duties of the Recorder and Secretary of a Stake are common to those of like officers in branch and district organizations.

An Organized Stake may contain within its territory a num-

ber of branches which are duly organized according to the general rules governing the establishment and organization of branches of the Church in organized territory, and the duties of branch officers within organized stakes are parallel with those of like officers in other branches and districts of the Church.

**Change of Officers in a Stake.** Upon the resignation, removal from office, or failure to sustain by the stake conference of either the president or the bishop of a stake, the general officers of the Church, whose duty it is to organize and set in order stakes, shall direct in the selection and ordination of the officer to fill such vacancy.

**Rules.** The general parliamentary practice set out in the Rules of Order and Debate for the conduct of business, and guidance of officers and assemblies generally in the Church, shall be the order and guide in the transaction of business within a stake so far as applicable.

GENERAL PROVISION FOR AMENDMENTS AND CHANGE BY THE CONFERENCE.

1. At any time during the examination and discussion of any clause or rule proposed herein by the conference, any member of the general conference shall have the right to propose a change, either by amendment or substitution of other matter, for such clause or rule.

2. On account of it having been impracticable for committee-man Elder F. M. Sheehy to meet with the other members of the committee to consider these proposed amendments by reason of his work in the Eastern Mission field, the committee gives further notice that it may after a session and consideration of the matters by the full committee, prior to the sitting of the General Conference, at Kirtland, propose and offer for its consideration further amendments or corrections.

On behalf of the committee,

F. M. SMITH.

E. L. KELLEY.

LAMONI, Iowa, February 6, 1904.

The Bishopric.

Appointment of Bishop's agent in and for the new District of Washington and Idaho. To all who may be interested in the territory of the above named district: Please take notice, that upon the recommendation of the district conference held at Spokane, December 27, 28, 1903, Bro. J. M. Puckett of Deep Creek, Washington, has been appointed agent of the Bishopric in and for the territory outlined in the new district and that he is duly authorized to act in behalf of the Church in receiving and receipting for funds and disbursements of the same according to the rules and regulations adhering therein, and perform any and all work usually performed by Bishop's agents in their respective districts. Trusting that all the Saints within the borders of the new district may make an early effort to assist and aid in the work of the same and aid the Bishop's agent, Bro. Puckett, in his work, I am, in behalf of the Bishopric,

Very truly and respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, February 6, 1904.

Church Secretary.

**Railroad Rates to General Conference.**—To the Ministry: Notice is hereby given to all ministers of the Church who hold clergy credentials in Western, Southwestern, and Trans-Continental Association territory, and who expect to attend the General Conference of 1904, at Kirtland, Ohio, that the Central Passenger Association will issue clergy credentials to such ministers on application. For application blanks, address, with stamped return envelope, F. C. Donald, Commissioner, Ninth Floor, Tribune Building, Chicago, Illinois. Those entitled to credentials on indorsements of general missionaries in charge, will also obtain them from the Central Association on such indorsements. Lists of all general appointees, including missionaries in charge, are on file in said commissioner's office.

Willoughby, Ohio, the rail point nearest to Kirtland (two miles distant), is reached by both the Lake Shore and the Nickel Plate railroads, which run from Chicago to Buffalo, and is in Central Passenger Association territory. Trip permits in this territory will not be issued by said association, or by individual railway lines comprising the same.

This notice applies only to the ministry entitled to clergy credentials. Other persons will be entitled to fare and one third, round trip, certificate plan, notice concerning which will appear in next issue of HERALD and *Ensign*.

The following from Central Association blank is published for the information of all whom it may concern:

"Special Notice.—Applicants residing in the state of New

York east of Niagara Falls, Tonawanda, Buffalo, or Salamanea; states of New Jersey, Delaware, or Maryland; state of Pennsylvania east of Warren, Oil City, Franklin, Allegheny, and Pittsburgh; state of West Virginia east of Wheeling, Parkersburg, and Charleston; state of Virginia north of Charlottesville, Gordonsville, and Alexandria; and the District of Columbia will not be granted *annual* certificates; but to those persons whose residence is within the territory described above who will temporarily reside in localities in the United States where the clergy rules admit of the issuance of annual clergy certificates, may be granted *time* certificates limited in time to the duration of such temporary residence; *application to be accompanied by a definite statement indicating the period of such temporary residence.*

"(Note.—Bishops and such other general or national officers as otherwise come within these rules, whose residence is in the excluded territory noted above, will not be debarred on account of location of residence from receiving annuals, provided their jurisdiction requires them to travel over these lines.)

"Neither *annual* or *time* certificates will be issued to applicants residing in the Dominion of Canada."

R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, February 8, 1904.

Appointment to Fill Vacancy on Auditing Committee.

Bro. Harry C. Nicholson having found that he could not serve on the Auditing Committee according to notice given, the conference committee, to fill vacancy, has appointed Bro. Charles Fry, of Tabor, Iowa, to complete the Auditing Committee.

JOSEPH SMITH, Chairman of Committee.

LAMONI, February 4, 1904.

Correction.

In HERALD for January 27, page 83, first line of fourth paragraph, words "tenth volume" should be "ten volumes."

Conference Notices.

Semiannual conference of the Southern California District will convene with the Los Angeles Branch, February 27, 1904, at 10 a. m. Let us have a full representation. Several important things to come before the body. Maggie Pankey, secretary.

Conference of the Pittsburg District will convene in the Saints' chapel at Wheeling, West Virginia, Saturday, March 5, at 2.30 p. m. Myron E. Thomas, secretary.

The Northeastern Kansas District conference will convene with the Netawaka Branch, February 27, 10.30 a. m. All branches are requested to hold their business meetings two weeks prior to this date that the statistical reports of all branches can reach secretary, F. G. Headrick, Fanning, Kansas, ten days prior to conference, as per resolution, that if there are any mistakes they may be corrected in report. Samuel Twombly, president.

Pottawattamie District conference will convene at 10 a. m., Saturday, February 27, 1904, in the church at Underwood. This conference will elect officers and appoint delegates to General Conference. Please sent all reports by February 22, to the secretary, J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.

Convention Notices.

Pottawattamie District convention will convene at Underwood, Iowa, February 26, at 1.30 p. m. Let each school appoint delegates, as this meeting calls for election of district officers. Mrs. F. H. Hanson, secretary.

The Eastern Colorado District association will convene at Denver, Colorado, March 4, 1904, at 10 a. m., also Religio will convene on the same date. Mrs. L. A. Schmutz, superintendent; Mrs. Louisa Fishburn, secretary.

Nauvoo District Sunday-school association will convene February 19, at 10 a. m., at Saints' chapel in Burlington, Iowa, corner of Twelfth and Locust Streets, south hill. Madge M. Craig, secretary.

Pittsburg District association will convene at Wheeling, West Virginia, March 5, 1904. Louis A. Serig, secretary.

The Southern California District association will convene at Los Angeles, February 26 at 2 p. m. Send delegates as election of officers will take place. Pearl Pankey, secretary.

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"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormor, Jacob 2: 6

Volume 51

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Number 7

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of Latter Day Saints.

JOSEPH SMITH }  
FRED'K M. SMITH } . . . . . EDITORS

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### CHURCH REJECTED—WHEN?

"At what time was the Church rejected with its dead; was it before or after the death of Joseph Smith the Prophet? Is the Church still rejected? If not, when and by what method was it again received? Are the dead still rejected? If not, when were they again received?"

We are not aware that specific date or time, or any one specific act has been fixed upon as *the* time and *the* event when and why the Church was rejected. The elements of mischief by which the rejection was made possible and justifiable were sown as early as in 1843, and culminated ten years later when the so-called revelation on celestial marriage was forced upon the people, after the practice of plural marriage or polygamy had been carried on secretly for a number of years by some, and many involved in such practice.

The "mystery of iniquity" had already begun its paralyzing and evil work; and the withdrawing of the protecting power of the Lord from the chief shepherds, Joseph and Hyrum Smith, suffered them to be led "as a lamb to the slaughter," marked the increase of displeasure against the Church, as a body, not as individuals. Thenceforward the course of events progressed with more or less rapidity, until the final adoption of the so-called revelation, August 29, 1852.

By an official act of a number of the men who were members of the Church at the death of Joseph and Hyrum Smith, in conference assembled in June, 1852, before that fatal August 29, the act of reorganization within the line of safety was begun. This action of conference was foreseen, fostered, and accomplished by the Holy Spirit, and under its direction, by revelation in tongues, interpretation, prophecy, dreams, and visions.

Some of these men had sought to find the Church in the movements made by ambitious men, other than the church in the valleys of the mountains, and had listened to the leaders of these movements in hope to discover the true fold, but the hope was vain. At length, despairing of reaching their aim by human wisdom and so-called living oracles, they sought the Lord, and by him they were directed to the written word. This was like the action of the same revealing One, who on the occasion of his being

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tempted by the Devil resisted him in precisely the same way: "It is written."

In the struggle for supremacy in leadership new devices were presented and strange claims were asserted, one of the claimants (and he the most dangerous and successful of all) went so far as to say in effect, that the Church no longer needed to walk by the written word, that the need for the governing of the Church by the written word was past; and that the Church was at that time and thenceforward to walk and be governed by the "living oracles," the priesthood, or those holding the priesthood, especially those claiming to hold the presidential and apostolic offices.

Baptizing for the dead was a permissive rite; or to write more plainly, the Church was permitted by the Lord to baptize for the dead under certain rules. By terms stated in the revelations this permissive rite could be performed and would be acceptable if performed in the river while the time given the Church in which the temple should be built was passing. After the completion of the temple, baptisms for the dead were to be performed in it. But if the temple was not completed within the limit of time the privilege to baptize for the dead was to expire and the Church be "rejected with its dead."

Work continued to be done on the temple until the fall of 1845, possibly until the summer of 1846; but the building was never finished; and whatever ordinances were performed in it took place in rooms not wholly finished. The north stairway, the second or upper auditorium and attic were entirely incomplete. The basement and the first or lower auditorium were in a manner complete; but whether finished in accordance with plans and specifications we can not state, for we never saw these. It was rumored at the time that the plans for the finishing had been changed, but the truth of these rumors is not known to us.

It is a fact, however, that in October, 1848, the Temple was destroyed by fire, the entire woodwork inside being burned out, leaving the walls standing to the level of the eaves on all four sides. Later the walls fell at different intervals until only the southwest corner of the front in which was the stair tower was left, and finally this was thrown down by official order to avoid possible injury to incautious persons. The ultimate result was that not *one stone was left upon another as placed by the workmen when the walls were erected*; the only exception being the walls of the well which was intended to supply the font in the basement. This well was in use the last knowledge we had of the place. It seems, then, that the privilege to baptize for the dead being a permissive one, and its continuation conditioned upon a contingent event which did not transpire, the privilege must have lapsed by expiration, or limitation. And, if subsequently it was to be engaged in and enjoyed by

the same people, it must be restored again by revelation and command, and could not be assumed as being held over by sufferance. We do not know of any revelation or command authoritatively promulgated renewing the privilege.

It is certain, however, that the rejection of the Church as an organized body, existing in quorum organization at the death of Joseph and Hyrum Smith, did not affect those members who had been duly inducted into the Church who remained true to the covenant they entered into, "the new and everlasting covenant" which the Lord stated in a revelation given March 7, 1831, that he had sent into the world, in the following strong language: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."—Doctrine and Covenants 45: 2.

This is repeated in section 49, paragraph 2: "Wherefore, I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning."

That there needed not to be doubts in the minds of the membership what the nature of this everlasting covenant was, and is, the Lord revealed again: "And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written."—Doctrine and Covenants 83 (Utah 84): 8.

The individuals who kept this covenant were accepted of him and were not rejected, nor their standing before God put in jeopardy by the departure of others from the faith. Whatever the office in the priesthood each held under the ordinations ordered by the call of God and vote of the Church would remain valid. They could as elders, priests, teachers, etc., pursue the duties of warning, expounding, and inviting all to come to Christ, and by command of God could build up the Church from any single branch, which, like themselves, had not bowed the knee to Baal, or departed from the faith of the Church as found in the standard works of the body at the death of Joseph and Hyrum Smith. There were such branches.

The Reorganized Church, of which the HERALD is the official journal, in 1860 adopted as a rule of safe procedure that all baptisms performed prior to June 27, 1844, must be considered as valid; those performed after that date, to be accepted, must be shown to have been performed by some one who held authority in the time of Joseph and Hyrum and to have not been in transgression at the time the baptism was performed, or must have been indorsed by the reception of the Spirit and its certification at the

time application to be received on original baptism is made. This practically puts the rejection at the date of the death of Joseph and Hyrum Smith; though no action to the effect of settling this date has been had by the Church.

The church, using the word to mean the church rejected, has not been again received.

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#### SECTION SIXTY-FOUR, PARAGRAPH SIX.

Basing an inquiry on what we wrote in the HERALD for February 3, in regard to section 64, paragraph 6, a brother wishes to know what those men referred to as being on the Lord's errand might do to aid in building up and establishing the Lord's work. It appears that we stated what the revelation did not mean, and the brother seeking after truth wants to know what it does mean.

Questions are sometimes answered by a process of elimination. So, in answering this one we first eliminate from the things which those agents might do those which were contrary to God's will; among them lying, theft, robbery either public or private, these having been specifically named that the church should not do them. (See section 42: 6, 7.)

Section 64 was given in Kirtland, September, 1831, after the law in section 42, which was in February. It was given to the elders, and does not apply to Joseph Smith, on their way to Missouri, or in that State any more than to others of the elders in Kirtland, or elsewhere. Indeed, from the closing part of paragraph 4, it may be safely thought that it had reference to those remaining in Ohio, for the word was:

"I willeth not that my servant Frederick G. Williams should sell his farm, for I, the Lord, willeth to retain a stronghold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I, the Lord, will not hold any guilty that shall go with an open heart, up to the land of Zion; for I, the Lord requireth the hearts of the children of men."

After this follows the teaching on tithing "until the coming of the Son of Man." Further it was stated that it was not wisdom that Newel K. Whitney and Sidney Gilbert should sell their store until the residue of the Church should go into the land of Zion. This again confines the teaching of paragraph 6 as applicable to Kirtland as to Missouri. We know of no clause in the law other than paragraph 6, in which the Saints were forbidden to get in debt to their enemies. But, as such prohibition is mentioned in this connection, it is a fair presumption that in carrying on the affairs intrusted to them in their business capacities they might pursue the common procedure of buying and selling lands in Zion, or elsewhere,

wares, merchandise, even borrowing money, if such was deemed essential to their success, leaving the ordering of affairs outside the realms of their control to Him who can "take and repay" at his will. Therefore, whatever those men, his servants, on the Lord's errand at Kirtland, in Ohio, or Independence, Missouri, found it necessary to do in legitimate, honorable business ways they were at liberty to do. We understand that the men referred to as business agents did set about the securing of moneys by tithing, consecration and loans with which lands were bought, resold, and Saints settled on them all within the scope of the opportunities, resources and capabilities of the men engaged in the affairs. No other honest inference can be drawn from the revelation; and those who have attempted to charge Joseph Smith with the intentional effort to defraud by theft and robbery to be perpetrated on the inhabitants of Missouri, and to take shelter for such acts, under this clause, thereby making the Lord a party to fraud, deceit, and wickedness, do violence to the text and forget the fact that the revelation itself provides that whatever was done was to be in accord with his will.

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#### DOCTOR BRIGGS AND HERESY.

Whatever the heresy of the Reverend Charles Briggs may be in other respects, he seems to be sound upon the question of ordination as considered between the Catholic Church and her many daughters and step-daughters, for, if any of them has authority to set men apart for holy orders such authority must have been derived directly or indirectly, through channels more or less obscure and tortuous, from the primitive Roman Catholic Church. This Reverend Briggs ingeniously admits when he says:

I am quite ready to accept ordination by the Pope of Rome. I believe that my Presbyterian ordination was valid, and that it was a humiliation which the Protestant Episcopal Church ought not to have put upon me when it required me to start as a layman, or even to be confirmed, in order that I might enter into the ministry of one of the two churches to which I now belong. I am convinced that if the unity of Christians depends upon the ministers of all the bodies submitting to ordination by Roman Catholic Bishops, almost all of them would submit. I would for one. Protestants do not regard the ordination of their ministers as a sacrament and a sacrifice. I wish they did, in the same sense that Rome so regards it.

The tendency now to make the way to heaven easy, and to clothe every man, whatever his views on ecclesiasticism, with authority to minister in Christ's name, has so cheapened the sacerdotal robe that it is about time for the aggregation of so-called ministers to "stand ye in the ways, and see, and ask for old paths, where is the good way, and walk therein, and ye shall find rest to your souls."

But, will they continue to say, "We will not walk therein"? (Jeremiah 6: 16.)

## COINCIDENT.

Bro. Henry A. Stebbins, Church Recorder, laid on our desk a copy of the *National Magazine* for February, an up-to-date work, published in Boston and London. This copy has for its picture frontispiece a characteristic representation of the Western Continent of North and South America, the body of the great eagle at the Isthmus of Panama facing eastward, the left wing stretched to the north and the right wing extended to the south and east, following the contour of the coast lines very closely and clearly. It is called "Coming events cast their shadows before." The description under it is as follows:

"The above is Captain Arthur McGray's idea of one of the coming events—when the American eagle will supply his need of another wing by taking the southern half of the Western Hemisphere for that purpose. And Canada, too, will sometime, perhaps, just naturally come under the eagle's wing—and be glad to get there."

As this picture is in a magazine having one office at Number 10 Norfolk Street, Strand, London, England, and one at 41 West First Street, Boston, Massachusetts, United States of America, and thus having a sort of international interest and reputation, we hope our English and Canadian readers will not take our notice of this picture as a "slam" on Canada, or an effort to exploit America, for it is neither. It is only a sort of coincident having a language reference to "the land shadowing with wings." (Isaiah 18: 1.)

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 EDITORIAL ITEMS.

The American Prohibition Year Book for 1904, published at 92 LaSalle Street, Chicago, Illinois, is meeting with popular favor. It is having a good sale in all parts of the country and is being sent to foreign lands. This publication is now in its fourth year. It appears annually. It is standard authority on the liquor question. Its one hundred pages are full of the best facts and statistics. Its departments in addition to the almanac, are total abstinence, criminalology, cost of the drink traffic, legislation, results of legislation, election figures, and organizations. Every phase of the drink question is covered. This book is just the thing for those entering village no license or county option campaigns. Pastors use it in preparing temperance sermons and it is also popular with Sunday-school workers and young people's societies, as well as temperance workers. Price: cloth thirty-five cents post paid, paper cover, fifteen cents post paid.

We quote the following from this book: "For every dollar we receive from the liquor business we lose \$16.50. This is the kind of economy for which the license parties stand. The loss from the saloon

business is about as follows: Loss from drunkenness is estimated at 50 per cent of the cost of liquor; loss to sober men, 5 per cent; loss in pauperism, 1 per cent; loss in insanity and disability, 2.5 per cent; in sickness, 14 per cent; labor of liquor-makers, 40 per cent; total, 145.5 per cent. Thus the indirect cost foots up about 145.5 per cent of the direct cost. The direct cost in 1900 was \$1,172,493,000. This gives as the actual cost of the nation's liquor business for 1900 the enormous sum of \$2,804,958,000. The revenue from the traffic for the same year amounted to \$170,000,000, or just one dollar out of every sixteen dollars and fifty cents of the cost. If this is not business stupidity will not some one tell us what it is? In 1900 the city of Boston received \$1,000,000 from the liquor business, but it paid \$22,000,000 to maintain courts, police, hospitals, and to sustain its paupers. Why do we practice such financial folly? In our attempts to remedy the saloon ill by the license we get the worst of the bargain."

Elder I. N. Roberts, Missionary in charge of the Southeastern Mission, is at the present time at his old home in Rileyville, Page County, Virginia, where he is having excellent attention and talking to the people on Sundays and doing missionary work generally throughout the week. He reports having a very pleasant reception from his old friends.

George W. D. Millikin, Colchester, Illinois, in sending in ten-dollar offering for himself and Mrs. Florence Newland on the 8th instant, for repair of the Kirtland Temple, makes this suggestive statement: "Our mother, aunts, and uncles labored to build; we their children, will help keep in repair."

The Saints everywhere ought to keep in mind the lesson that the more they help to build up and sustain the Lord's work in their time, the more interest their children will feel in the same, and according to the scriptural statement, this continues down to the third and fourth generation. No one should be found lacking, then, in his or her efforts to lay up treasures in the kingdom of God.

Bro. J. W. Whitley, now resident at Dyer Post-office, Douglas County, Washington, aged 84 years, writes to the office under date of February 13, that he would be pleased if an elder would visit the neighborhood where he lives. He is now alone in the world, and feeble, but would like still to be useful in helping the work. He was baptized by Bro. J. C. Clapp, many years ago. Washington and Oregon laborers will please take note of him.

All interested in securing reduced railroad rates to the General Conference and Conventions should read carefully the notices from the Church Secretary in this and next issue of the HERALD.

## Original Articles.

### A PEOPLE PREPARED FOR THE LORD.

"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him [Christ] in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1: 16, 17.

The foregoing indicates that, according to the message of Gabriel, John, the child of promise, would do such a work among the Israelites that many of them would accept the Messiah when he would be personated, and would be in possession of knowledge even to salvation.

"To give knowledge of Salvation unto his people by the remission of their sins."—Luke 1: 77. It is clearly evident that John's teaching, and the rite he administered, brought to the people a knowledge of salvation and a remission of their sins, thereby preparing a people for the Lord.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matthew 3: 5, 6. Matthew, Mark, and Luke are united in saying that great numbers of people accepted the baptism of John as a command of God; even the Pharisees did not deny the divinity of his baptism. Taking the evidence from the writers mentioned we are safe in saying that John had quite a following of disciples previous to the Lord coming to do the work expected of him.

I am often asked, when preaching baptism for the remission of sins, if I could give proof where Peter, Andrew, Matthew, Mary Magdalene, and others were baptized. I was in company with a brother once, who took the position that the thief on the cross must have been a baptized believer, and did well on circumstantial evidence, as it was generally admitted; but one gentleman asked him if he could tell what river or pool he was baptized in. We can readily see that if the New Testament satisfied the demands of some people it would contain much of needless information. For instance, suppose it contained in a straight course, *only* the names of the three thousand added to the church at Pentecost; what an overflow of names we should have, apart from who baptized them, what river or pool baptized in, etc.

Notwithstanding the evidence that John had prepared for the Lord a baptized and repenting people, whose sins had been remitted, there is an impression abroad with lots of people that when Jesus called his disciples, saying, "Follow me and I will make you fishers of men," it was the first time he saw them and they him, and they readily followed him not knowing who he was, or who supposed to be; received their ordination as apostles at once, without any consideration on his (Christ's) part or theirs. But we have on record the incident previous to their ordination, of Jesus teaching the people from Simon's ship,

then the draught of fishes. The conversation that took place between Peter and Jesus shows that Peter had a strict regard for him then, regardless of all the waste labors of the previous night: "And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net."—Luke 5: 5. James and John, the sons of Zebedee, were there.

Jesus had disciples before he had apostles: "And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6: 13. Who were they? I will introduce another evidence and ask you to believe that they were of those people John had prepared for the Lord: "Again the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."—John 1: 35-37. Why was this? It is self-convincing that John had done what the angel predicted he would, and prepared his disciples to follow the Lamb. "Behold the Lamb of God!" was a password to them that this was the Christ of God.

These two that followed the Master—Andrew and Peter. Chaining themselves to these we find Philip going to Nathaniel and saying, "We have found him of whom Moses in the law and the prophets did write," etc. Then after the revelation that Jesus gave to Nathaniel, who also had in him the hope of a redeemer, his mind being hitherto prepared, though somewhat surprised, he exclaims, "Rabbi, thou art the Son of God; thou art the king of Israel."—John 1: 49.

There is not only proof of a people prepared, repentant, and baptized, when Jesus began his ministry, but here and there we read of the expectations among the people of the coming of Messiah; and though the Jews always believed in and expected one to come, yet we must admit that a great revival of that hope, through the forerunner, had been circulated far and near. The woman of Samaria said unto him, "I know that Messiah cometh which is called Christ: when he is come he will tell us all things." The blind men shouted, "Jesus, thou son of David," and the multitudes ran before him saying, "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord," all evidencing that John had indeed made a stir among the people in his references to the Messiah.

Now to suggest or even hint that Jesus would commission any one to call upon others, or to tell the world to have faith in God, themselves not having faith in him; or to repent, if they themselves were impenitent, would be inconsistent. Much less would he authorize them thus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." To ask for the proof

of Matthew's or James' baptism in the way people do, with all their claims of reverence for the Savior, his honesty and fidelity to God, is enough to make one suspect their honesty.

In conclusion let me say: When the claim is made that the thief on the cross, Mary Magdalene, or any other persons—yes, the twelve or the seventies—are in heaven and were never baptized, it is putting it mildly to say that such assertions are groundless and tend to destroy the truthfulness of the words of the Savior; or it suggests that Jesus has trifled with men's salvation, leaving it an open question as far as baptism is concerned. But it is not so; no, far from it. We have the Master on record in the previous quotation—his commission to his ministry. And very strong is the language found in John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he can not enter into the kingdom of God."

With such plain language, who shall desire to deceive their fellows and endanger their salvation?

THOMAS JONES.



#### THE THREE NEPHITES.

When the Savior appeared on this continent, he chose twelve men to preach the gospel. Of this number (all had been ordained apostles) he granted unto three permission to tarry until he came with the hosts of heaven, to reign upon this earth for a thousand years.

These three are spoken of as "The Three Nephites." A change was wrought upon their bodies, so they should not taste of death. They preached the gospel to the Nephites for two hundred and ninety-two years, and then departed. "The Lord did take away his beloved disciples . . . because of the iniquity of the people."—Book of Mormon, p. 483, small edition.

So these apostles were taken away but were to appear again before the coming of the Lord.

If these men are to walk upon the earth in our day, what will be their mission? How many can answer immediately? We turn to the Book of Mormon and read: "For ye have desired that ye might bring the souls of men unto me, while the world shall stand."—Page 474. "They did go forth among all the people of Nephi and did preach the gospel of Christ."—Page 475.

Let us consider for a moment the words of the Savior to his disciples on the other shore, in regard to his work in the latter days. "And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—Matthew 24:32. This scripture seems to stagger some. The gospel has been preached since 1830—seventy-three years, and but few of the nations have heard it! It is the last time—the end is near.

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How can the ministers of this Church accomplish the enormous task spoken of by the Savior in the few years that remain before the end? This question has been answered in different ways. To relate any of the theories advanced would be unwise, as we are sure of the fulfillment of the Savior's words whether we send messengers to every nation or not.

The three Nephites will preach the gospel to every nation and people under the shining sun before the end shall come: "And it shall come to pass when the Lord seeth fit in his wisdom, that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues, and people, and shall bring out of them unto Jesus many souls."—Book of Mormon p. 475. These are the words of Mormon concerning the three Nephites. But will they have power to accomplish such a wonderful work? "And also because of the convincing power of God, which is in them . . . therefore great and marvelous works shall be wrought by them."—Page 475. Should we not pray that miserable fiends and devils will not hinder them in their work? No, they hardly need our prayers. "They are as the angels of God."—Page 475. Also on page 476: "Satan could have no power over them. . . . He could not tempt them."

If these Nephites will preach here in America, shall we know them? "Behold they will be among the Gentiles, and the Gentiles knoweth them not. They will also be among the Jews, and the Jews shall know them not."—Page 475.

That the gospel of the kingdom shall be preached in all the world, not one Saint should doubt. Let us lift up our heads and rejoice that the sweet sound of the gospel has reached our ears, and may our feet be swift to carry the tidings to those in Babylon.

So by not steering clear, or sailing around God's words, but having our barks in the light of divine truth, we shall be carried by the breeze from heaven safely into the harbor of rest. May our spiritual man be looking upward, and with arms outstretched, saying, "Come Lord Jesus, come!"

JOSEPH FERRIS.

OAKLAND, California.



#### IS THE SPIRIT OF MAN IMMORTAL?

The following is a synopsis of a private discussion I have had of late with a well-learned gentleman in our town. Believing the points on both sides will interest all lovers of truth, we give his argument first, then our position. The subject is one I have never talked on before and do not consider myself able to defend our claims on this question.

My opponent argues that there is no such thing as an immortal spirit, or inner man; that the word spirit when referred to in the Scriptures does not at any place refer to a spiritual man; that it refers to breath, wind, disposition, etc., and that the word spirit is

taken from the Hebrew word *ruach* and always means wind, or breath, and that the word spirit when taken from the Greek word *pneuma* means breath and wind. He quotes from Young's Concordance to prove this. Now, while I do not count myself able to handle that question from an educational standpoint, I have given scriptural quotations which, if accepted as they read, will prove beyond all question that man is dual, and that there is a spirit in man independent of the breath—something that preëxisted—something that exists even when the outer man is laid away in the grave. My opponent quotes 1 Timothy 6:16, which reads: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This is certainly a wrong translation, for it positively contradicts other plain passages that testify that holy men have seen God. I offered him the Inspired Translation on it, which reads: "Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and hope of immortality dwelling in him."

Now then, against his reasoning, education, and seeming scriptural support, to prove that there is something in man that is immortal, that preëxisted, that lives on after death, that can not be annihilated, I offer the following: Christ preëxisted, "And now, O Father, glorify thou me . . . with the glory I had with thee before the world was."—John 17:5. "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."—John 16:28.

This is sufficient to prove that Christ existed with God before dwelling in the flesh. Now then, did we exist? We answer yes. Paul says: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Hebrews 2:14. Here we notice that we were all called children before we dwelt in the flesh.

Jeremiah preëxisted: "Before I formed thee in the belly I knew thee; . . . and I ordained thee to be a prophet unto the nations."—Jeremiah 1:5. John the Baptist preëxisted: "There was a man sent from God whose name was John. The same came [into the world] for a witness."—John 1:6, 7. Again: "When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7. Again in Genesis 1:27, man was created, that is, the spiritual part of man, for in the next chapter there was not yet a man (in the flesh) to till the ground. God then made the outer man out of the dust and "breathed into his nostrils the breath of life, and man became a living soul," that is, the spirit of man was then clothed with this earthly house of clay, as Paul calls it, or as Job says, "Thou hast clothed me [the inner man] with skin and flesh, and hast fenced me with bones and sinews."—Job 10:11. What could be plainer?

Job says further: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—32:8. Again, Zechariah 12:1: "The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." How strong! "With my spirit within me will I seek thee early."—Isaiah 26:9. "And her spirit came again and she arose."—Luke 8:54.

"There is no man that hath power over the spirit to retain the spirit."—Ecclesiastes 8:8.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."—Ecclesiastes 12:7.

Stephen called upon God, saying, "Lord Jesus receive my spirit"—not breath.

Hear Paul on the question as to whether man is dual; he ought to be good authority: "But though our outward man perish [that is the clay, the body] yet the inward man [the spirit] is renewed day by day."—2 Corinthians 4:16. "For we know [no guess work] that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands."—2 Corinthians 5:1. This house not made with hands is not wind or breath surely. Jesus said to the thief, "To-day shalt thou be with me in paradise."—Luke 23:43. Now neither Jesus' body nor the thief's body went that day to paradise, but it was the spirit,—the inner man, the real man.

Now what do these plain scriptures prove? They prove that both Christ and man preëxisted, that man is dual, that man lives on after death. I admitted that the word *spirit* is used figuratively at times, but that does not prove that it is always used as a figurative expression. That is equally true of many other words such as *fire* or *water*, but because these words are used occasionally figuratively we must not conclude that they are never to be understood literally. Why, if that would be allowed we might explain away the entire meaning of God's word. Where, then, will we draw the line? When it speaks of literal, let it be literal; when it speaks of the figurative, let it be that way.

But for one to hide behind education and assert that the word spirit never has any reference to the spiritual part of man, or the inner man, from the fact that some learned professor says the word spirit in the original means breath or wind, I question his interpretation of the Greek, from the fact that if that was an established tradition it would overthrow the entire tenor of God's word. We are reminded here of what Paul said. What if some did not believe? Would their unbelief make the word of God of no effect? I would like to hear from one of our educated men on the spirit as taken from the Hebrew and Greek.

GEORGE BUSCHLEN.

ARTHUR, Ontario.

## LOOK AND LIVE.

But whose looketh into the perfect law of liberty, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds.—James 1: 25.

Like the children of Israel, who, when they were bitten by the poisonous serpents, were commanded to look upon the brazen serpent and be healed, even so we are commanded to look into the perfect law of liberty and live.

But, dear reader, can we be saved merely by looking? Ah no! "He being not a forgetful hearer, but a doer of the work," he is the one who shall be "blessed in his deeds." So we see there is work for all of us who look into the law of liberty.

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well."—James 2: 8. From this we learn that if our neighbor is in need of aid or assistance we are to be just as ready to help him as if it was for our own good. We may be ever so zealous in our religion; we may have spiritual gifts and ministering of angels, but if we have not charity, we are nothing.

Paul says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Corinthians 13: 1-3.

Here is a grand lesson; if we will dwell upon it a little while we can comprehend more fully the beauty and meaning of "charity." Our mind and thoughts are the dwelling-place of charity, so if we do the outward deeds grudgingly, our efforts are vain.

But we should not boast of our good deeds nor do them merely because we expect to get a blessing, for if that is the feeling we have, I am quite sure we will be disappointed, for "the Lord loveth a cheerful giver."

We should be very careful not only to have our actions pure, but our every word. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers."—Ephesians 4: 29.

Again, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."—Chapter 5: 4.

I would exhort all Saints to consider these things and lay aside all light-mindedness and delve into the richness of the gospel where we will find pearls of great price redounding to the glory of Him who has "called us out of darkness into the glorious light of his dear Son."

But let us do all things with a willing hand and a cheerful heart, for "pure religion and undefiled

before God the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1: 27.

Dear reader, let us put on the whole gospel armor, remembering Paul's injunction: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit."—Ephesians 6: 14-18.

If we will but put on this armor, we shall be able to "fight the good fight of faith," overcome all the trials that come upon us, elude the wiles of Satan, and rise triumphant to reign with Christ a thousand years. Then we will dwell in happiness and be perfected by the help of our King—who shall reign over all the earth.

P. T. PLUMB.



## A PLEA FOR RIGHT LIVING.

I give not unto you that you shall live after the manner of the world.—Doctrine and Covenants 92: 3.

This statement of our Savior to Joseph Smith should be very significant to every Saint. Living as we are in a scattered condition among the world, where there are ten or more of them to one of us, it is sometimes quite hard for us to live not as they live—that is, in sin and rebellion against God. Ancient Israel wanted to live after the manner of the world, hence they desired a king. But this desire was not brought about suddenly—it was the culmination of the trend toward the manners and customs of the Gentile nations. No doubt Israel observed the amusements, the dress, and other things belonging to the Gentile nations and gradually took up their way of living long before they desired a king. Are we following ancient Israel in these things, or are we keeping ourselves unspotted from the vices of the world? I ask this question first of those Saints who are isolated from branch privileges. Are you raising your children up just like your neighbor who does not belong to the Church raises his? Do your children go to the same parties his do—dress just as fine, read the same kind of books, and have as little reverence for God and his word as those of your neighbor? In building your houses, do you build very costly ones, as though you never expected to leave them and go to Zion?

Now a word to the branches: Are you living after the manner of the world? How about your worship; is it formal, or spiritual? And how about your Church festivals, or do you have such? If so, for what purpose, and how are they conducted? It is true the world does things sometimes which the



Saints may do and not displease the Lord; but we must be very careful to distinguish between the good and the bad. Let us shun the very appearance of evil. The world does not keep the Word of Wisdom. Do we? The world does look somewhat after their poor. How much more are we doing for ours than they for theirs?

And this language of Christ stating that we are not to live after the manner of the world is doubtless applicable to us missionaries also. Are we preaching for money or to save souls? Are we laboring with all our might, mind, and strength to win souls to Christ, or are we sitting at ease in Zion and living after the manner of the world?

If any or all have cause to repent, let us do it and that willingly, for the "willing and obedient" shall eat the good of the land in these last days.

C. J. SPURLOCK.

#### SOME PRESS COMMENTS ON "MORMONISM."

(Compiled by R. C. K. and F. M. S.)

##### BOSTON IS DECLARED TO BE A STRONGHOLD OF MORMONISM.

"Boston is one of the strongholds of Mormonism. Their victims are the weak-minded, dissolute, unsatisfied bigots, in fact the scum which other religious sects cast off. They want not brains, but brawn, creatures whom they can mould according to their will to aid in their nefarious schemes."—Doctor Hamilton.

The spreading of the Mormon doctrine and its menacing effect upon the whole country, particularly the Western States, was the keynote of the address by Reverend Doctor Franklin Hamilton of the First Methodist Episcopal Church, Temple Place, at the closing session of the National Reform Association last evening.

"Slowly but surely this doctrine, which is a blow at the foundations of our civilization, is gaining power until it can now boast that the five States adjacent to Utah will now take a hand in blocking all legislation against polygamy.

"The Mormon doctrine has not changed in spite of all legislation. Polygamy is practiced, although not openly, and the blasphemous doctrines are being spread over the world by shrewd and crafty leaders.

"Statistics will show how the doctrine is being insidiously spread over the world. In 1897, with about one thousand missionaries, the Mormon converts numbered sixty-three thousand, thirteen thousand more than were made by four hundred thousand missionaries of all the Protestant sects.

"The sect was founded by a drunken, dissolute peddler, a fugitive from justice, Joseph Smith, who afterwards became a murderer, practically immune from punishment by the federal authorities.

"Upon this foundation the sect has flourished, and

is now sending its ministers over the country, drawing weak men and women to Utah, by false promises, and then ruining their lives. Their doctrine is not liberty, but license, and with their profanation of God's holy word for these evil purposes, they will soon sap the life-blood of the flourishing Western States.

"Their desire is to rule the United States, and unless some legislation is made to stop the unlawful practices of the sect, which are against the first principles of modern civilization, we will soon find that we have a power to deal with which will not be overcome without a desperate struggle."

After Doctor Hamilton's address it was unanimously voted by the association to forward to Congress a petition against seating Reed Smoot, the newly-elected senator from Utah.—*Boston Daily Advertiser*, November 18, 1903.

##### MORMONIZED BOSTON.

Reverend Franklin Hamilton rather startles us by calling Boston a stronghold of Mormonism. We have heard Boston called many things in our day, but never that before, we believe.

Doctor Hamilton quotes no figures and gives no facts. We know none ourselves, and the religious census has not yet been compiled. Consequently the assertion is impossible either of proof or disproof.

Still, counting them up on our fingers, we can not recall that we have ever met a Boston Mormon in religion, regardless of what some misguided men of our acquaintance may be in practice.

In fact, it seems to us rather shooting in the air to fire away at Mormons when there are so many other things locally that are really important.

Mormonism will die a natural death just as soon as something better than Mormonism is presented to the Mormons.

That is the key to the whole situation. Show the world by works the something better, and reformation becomes as natural as living.—*Editorial in Boston Evening News*, November 19, 1903.

##### MORMONISM STRUGGLING FOR FOOTHOLD IN LIMA.

For some time past one or more so-called "Elders," agents, organizers, or missionaries of the so-called Reorganized Church of Jesus Christ of Latter Day Saints, have been known to be working assiduously in this city in an effort to arouse a sentiment favorable to their cause and effect the conversion of our people to their so-called faith. So far it is believed that their efforts have been confined to the South Side, to the homes of the working people, the mechanics and artisans of the great industries which are the life and energy, the bone and sinew of the city.

The constitution of the United States guarantees to

all her citizens worship God or deny Him, as his judgment dictates.

But, the laws of the Union and of the separate States thereof prohibit bigamy, polygamy, or plural wifehood, and it was upon the doctrine of polygamy that the Mormon church was founded. It was this feature of the doctrine of this so-called church that gave its strength among the lustful men who gave it birth and nourished it into power and importance, built it up to an organization of wealth, built its temples and gave it a foothold which, eventually, the whole power of the highest courts of the nation have found it exceedingly difficult to dislodge.

It is true, the proselytes in this city at present claim to represent the "Reorganized" Church of Jesus Christ of the Latter Day Saints, but, with polygamy for its foundation stone, plurality of wives for its chief principle, can the so-called "Reorganized" Church of Jesus Christ of the Latter Day Saints be vastly different to-day, in its innermost, its secret teachings, given forth only after the convert has become imbued with the elementary principles of its faith and fallen a prey to the teaching of these "Elders," from the damnable organization known forty years ago as the Mormon Church, the organization of Brigham Young and the accredited, aye, proven cohorts of the savage Indians in the horrible Mountain Meadow Massacre, when men, women and children journeying to new homes in the Far West were set upon by this cruel horde of redskins and far worse white men, and slaughtered for no other cause than that they were considered interlopers, and not of the faith of the Church of the Latter Day Saints, otherwise the Mormon Church, the Church of Brigham Young?

"Can the leopard change his spots," the black man the color of his skin, the church of the Latter Day Saints its standing among civilized, refined people?

Never!

Once the "Mormon" church with its teaching of polygamy, pretended to have been abandoned and possibly has been only because prohibited the highest courts of the land forbade longer the practice, and apparently given up only after a long and bitter struggle against the supreme power of the nation, it remains the "Mormon" church of Brigham Young and all the renovation it can be given by the courts of the land, all the cleansing it can be given in the bath house of the law applied by the sheriffs, United States marshals, the military and public opinion; all the subterfuge to which resort can be made in the matter of tacking to its title the alluring and misleading word "Reorganized," does not remove it one step from the period of Brigham Young or the massacre at Mountain Meadow.

It was not a church of God then.

Can it be now?

There is no law by which these so-called "Elders,"

these agents of the memory of Brigham Young may be driven from the city of Lima; no statute to be invoked to aid in guarding the homes of our people against the dangers of this so-called religion.

But there is a power, the minds of the people properly applied to the situation, which is capable of removing them from our midst in a manner which, while lawful, can be forceful and such that will impress upon these agents of immorality and Mormonism the fact that their presence here will not be tolerated, either now or hereafter.

It is up to the strongminded fathers and brothers of the city to take such action within the pale of the law as will guarantee to them the protection of their wives, mothers, sisters and sweethearts from the encroachment of these "Mormon" elders, these agents of a Church which was founded upon the doctrine of lust, bigamy, and illegitimate children.—*Lima (Ohio) News*, January 1, 1904.

Joseph Smith soon left New York and went to Kirtland, Ohio. Afterwards he went to Missouri, and there, about twelve hundred Mormons gathered, and began to build houses, and to found the "New Jerusalem." They remained there for about four years, but were broken up by the State government. They then went to Illinois. Smith was murdered, and Brigham Young succeeded him as the prophet and head of the Mormonites. They were again compelled to move their headquarters through persecution, and marched across the country until they reached the state of Utah, where they now have their headquarters and the sacred temple. In process of time they made some changes regarding the church and gave it another name. They now call themselves, "The Church of Jesus Christ of Latter-day Saints." Another branch call themselves, "The Reorganized Church of Jesus Christ of Latter Day Saints." But it still remains a deception. It does not have its origin in the Word of God. The "Book of Mormon" is in no sense the Word of God. The Mormon church was founded in 1830, but Jesus built his church about 33. So we find that the Mormon church was built a period of 1797 years after Jesus had built his own, hence, that much too late.—*Gospel Trumpet*, January 7, 1904.

I am sometimes puzzled by perplexing questions; but there is one thing that never puzzles me; there is no question in my mind as to my own calling. There is no doubt, and never has been a shadow of doubt upon my mind, that Jehovah has established Zion and Zion City in these latter days, and destined us to do the latter-day work. If the church of the so-called Latter Day Saints were indeed the Zion of the consummation of all things and of the Restoration, the Christian Catholic Church in Zion would have no right to exist. But that church has been smeared by

the horrible sin which has made the name of Mormon to be synonymous with that of adultery. If that church has now received a revelation that plural marriage is no longer of God, then it could never have received a revelation that plural marriage was of God, because God does not change like that. God is not a man that he should lie, nor the son of man that he should repent. If God gave a revelation to Joseph Smith that plural marriage was divine, and gave another revelation to President Woodruff that it was no longer divine, then it is perfectly clear that either President Woodruff was not led by God, or that Joseph Smith was not. If, as the Mormons of to-day hold, plural marriage is no longer right, then it was never right; and that church has proved its own imposture and apostasy by the contradictory nature of its teaching on that point alone. But there has been no spiritual power in that church. I will not say that there are not Christians there, for under every form of church government, and without any form of church government, men find God.

But if this is not Zion, then there is no Zion anywhere. If I am not God's prophet, there is none on God's earth that is. But God has called me and I have obeyed. He has founded Zion, and all the powers of hell can not destroy it. (Amen.)—Dowie in *Leaves of Healing*, December 12, 1903.

## Selected Articles.

### DOCTOR ABBOTT'S CONCEPT OF LIFE AFTER DEATH.

"The universe is God's house. This world is not the only habitat of the living. In his house are many rooms. Death is only pushing aside the portieres and passing from one room to another." In this figure, says Doctor Lyman Abbott, is found the key to the Christian faith respecting death and immortality. He continues (in his new book, "The Other Room"):

"No philosophy is adequate to solve the mystery of life; none is large enough to include all its contracting phenomena. He who teaches us to speak to our Father who is in heaven as though he were at our side, also compares him to a householder who has gone into a far country and left his estate in the charge of his servants. Both teachings find their confirmation in Christian experience. Sometimes God seems to be an absentee God whom we can not reach. Sometimes he seems 'closer than breathing' and 'nearer than hands and feet.' He comes and goes through the open door, now seen, now unseen, but never distant. My father was the head of a school in Boston years ago. After the opening exercises he would often go out of the school-room, leaving the hundred girls without teacher or monitor, absolutely free, absolutely unwatched, with neither promise of reward nor fear of penalty to preserve order, for he would test the girls and see what kind they were, that he might make true girls out of them.

So sometimes God seems to leave us a little while without the vision of his presence, with neither penalty nor reward apparent before us, that he may both test and see what manner of children we are, and that he may make out of us children of God who follow righteousness and eschew evil not because we are watched, but because we are learning to love righteousness and hate evil. At these times he has but gone into the other room, unseen, but not far distant. At other times he is in the midst of us. He who says, 'Lo, I am with you alway, even unto the end of the world,' also says, 'It is expedient for you that I go away.' Sometimes we talk with him, and our hearts burn within us while the strange converse goes on. He appears to us as we sit at the table with him, and he blesses and breaks and gives the bread of communion to us; then vanishes. This appearing and disappearing Christ, this strange entrance which he makes into our life at unexpected times and places, should suffice to teach us that the other room is not far away; that, seen or unseen, he is always close at hand."

Where Christ is are those who are banished from our sight, Doctor Abbot maintains. He develops this thought as follows: "'To depart, and to be with Christ, which is far better,' is Paul's definition of dying: but if Christ is with his church, and Paul is with Christ, Paul is with the church. If your mother, your child, your friend, is with Christ, and Christ is with you, your mother, your child, your friend, is with you. 'This day,' says Christ upon the cross to the penitent thief, 'thou shalt be with me in paradise.' Yet Christ, rising from the dead, appeared to his disciples upon the earth. If he was with his disciples, and the penitent thief was with him, then neither he nor the penitent thief was in 'a happy land far, far away.' Paradise is not a distant country; it is only the other room."

In concluding, Doctor Abbot calls attention to what he regards as the kernel of truth in the doctrine of spiritualism: "All popular errors have in them some measure of truth. It is the truth not the error that makes them popular. I am not a spiritualist. There are many reasons why I am not. The spiritualistic mediums have too often proven arrant impostors; against fraudulent pretense by the spirits themselves, if spirits there are, there is no protection; the method of their communicating and the subject-matter of their communications are alike repellant to common sense and to refined feeling; 'by their fruits ye shall know them,' and spiritualism has no fruit of public service and little of enduring comfort to show: for these reasons I am not a spiritualist. But spiritualism would never have had the power which it once possessed and is now losing, had it not borne witness to the truth which the church of Christ has often ignored, and sometimes denied, that death is not cessation of life but transi-

tion, and that the dead are not dead, but living, are not even departed, but living near at hand, having only stepped across the threshold into the other room.

"The dream of poets that our unseen friends are friends still, and minister to us in services which we but dimly recognize, in counsels which strangely guide us, though we know not whence they come, is more than a dream. Poets also see. Their witness to the invisible realities is not to be discarded. Their prophesying we are not able to despise; and with rare exceptions they have always believed and taught us to believe:

"Far off thou art, but ever nigh;  
I have thee still, and I rejoice;  
I prosper, circled with thy voice;  
I shall not lose thee though I die."

—The *Literary Digest*, September 26, 1903.



#### COLLEGE PRESIDENTS' VIEWS OF RELIGIOUS EDUCATION.

In view of the great interest aroused in religious circles by the recent attacks of Cardinal Gibbons and others upon our public school system (see the *Literary Digest*, October 17, and November 7), the *New York Outlook* was led to request from the college presidents of the country an authoritative answer to the question: Is any difference noticeable in the moral character of young men who come from the public schools and that of those who come from the denominational, church, and other private schools? Nineteen presidents responded, and their testimony is almost unanimous that the morale of public school boys is quite as high as that of boys from other schools.

President Jacob Gould Schurman, of Cornell University, gives figures to show that the public schools actually produce a larger percentage of church members than the private schools:

"At the beginning of each year the University Christian Association is in the habit of asking each member of the freshman class to state his or her religious affiliations, and they have informed me that of the present freshmen class five hundred and seventy-four have reported on the question, of which number three hundred and sixty-three have stated that they are members of some recognized church. On consulting the University records we find that of these five hundred and seventy-four students four hundred and fifty-six came to us from the public schools, while the remaining one hundred and eighteen pursued their preparatory studies in private or in denominational schools; and by checking up these two lists by means of the data which the Christian Association has furnished us, we find that of the four hundred and fifty-six from the public schools, two hundred and ninety-seven, or sixty-five per cent, declare themselves to be church members, while of the one hundred and eighteen from the private and

denominational schools only sixty-six, or fifty-six per cent, make such declaration, the remaining students in each category answering the questions in the negative.

"The fact that practically two thirds of our freshmen who come from the public schools are church-members is a conclusive refutation of the allegation that the public schools are breeding an irreligious, immoral, and anarchical class of citizens.

"I do not believe the American people will ever consent to vote public moneys for denominational schools. But I see no reason why voluntary arrangements should not be made by the clergy of the respective localities for the systematic religious instruction of children in the public schools under such conditions of time and place as the school authorities might permit, the attendance of pupils at such instruction, of course, to be wholly optional."

President Charles W. Elliot, of Harvard University, says: "We observe that the students who come from public schools can not be distinguished from the students from other sources on any moral grounds." Similarly, President Arthur T. Hadley, of Yale University, observes: "We feel justified in saying that we have not noticed any adverse effect of the public schools upon the moral character of our students—taking the public-school pupils as a body, on the one hand, and comparing them with those of private, church, or denominational schools, on the other. We get a good class of boys from both kinds of institutions."

President David S. Jordan, of Stanford University, writes:

"We do not find in general the moral character of students coming from church or denominational schools is superior to that of students coming from the public schools. On the average, the character of graduates from the public schools is rather higher, but that is in part or wholly due to the fact that idle sons of wealthy parents are often sent to church schools because of their supposed greater rigidity of discipline. . . . With all their defects and limitations, our public schools, from the primary school to the state university, are sending out a body of sturdy, self-reliant, clean young people, who have in the main the essentials of sound life. The fact that they are self-reliant and do their own thinking is one reason for the attacks made on the schools. We do not often find a church school whose product is intellectually or morally above the average of public schools of the same grade."

The concurrent testimony of these college presidents is "a splendid vindication of the high moral character of our public schools," in the opinion of the *Christian Intelligencer* (New York). And the *Boston Congregationalist* comments:

"As seven of these nineteen presidents are Congregationalists, and all the others, we believe, are mem-

bers of Christian churches, they will not be suspected of special pleading in behalf of public schools. While it is made evident that some sections of the country, especially the South, place greater emphasis on Christian teaching than others, it seems clear that in most States the public schools stand for Christian principles and inculcate them in their pupils. If it were not for the opposition of Roman Catholics, this teaching would in many places be more positive."—*The Literary Digest*, January 2, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

In the Dark Days.

Through lanes of the faded heather,  
O'er graves of the withered leaves,  
In the face of the autumn weather,  
From the fields of the absent sheaves,  
I pass to the darkening winter,  
And have not fear nor pain,  
For the life of the world abideth,  
And the spring will come again.

Dear heart that is growing weary,  
Let not thy faith decay;  
Some days of the year are dreary,  
But the fogs will pass away.  
Ever the sun shines somewhere,  
Over the land and sea;  
Be strong in thy faith and courage—  
There are summers yet for thee.

—Marianne Farningham, in *Christian World*.

From the Islands.

*Dear Readers of the Column:* Perhaps it will be interesting, to some of you at least, to learn of our extraordinary prayer-meeting of this morning, and what led up to it. To make that known to you, I must commence with the events of last evening. Early in the evening the deacon, Moeava, came to the open window and informed us that we would be visited by the priest and teachers that evening in their official call. Now we had not been included in those official visits at any previous occasions since we came to the islands. The branch officers had thought that it was not in their line of duty to call upon their missionary and inquire into his manner of life, and manifested reluctance when Joseph informed them that it was. But when he related the words that "Bro. Joseph" was reported to have said upon a similar occasion, that "there certainly were some benefits to be derived from those official visits," and that he and his "family wanted them as well as the other members of the branch," that satisfied them; therefore we were notified of their coming.

When Moeava had gone, we laid aside our occupation, arranged the table and chairs to make the room look pleasant and inviting; turned down the glare of the lights, and drawing our rockers near together, as we do when we want to talk a little, sat down to await their coming. And not having been visited by branch officers for over twenty years, our thoughts naturally turned to the time and place when we were similarly visited in the Newport Branch when it was at the zenith of its spiritual power. And we conversed pleasantly upon those glorious times and of Elder D. S. Mills, his faith and power with God. And close upon these thoughts, came that of the law of tithing,—for we have always believed that it was because of a failure on the part of that branch to heed the words of the

Lord as delivered to us at that time that those blessings were lost. This word was, that the time had come for that branch to enter into and observe the law of tithing. If they would do so, their blessings should continue and be even greater, and they should also obtain their land. Otherwise, they should lose their land and be scattered to the four winds. The sequel was that we all failed, lost, and were scattered east, west, north, and south. Joseph here repeated to me that these were among the last words of Elder Mills to him when he was near death: "Tell the brethren to keep the law of tithing, for they know not how much there is in it."

Just here the branch officers entered, walking very slowly with low bowed heads, thus manifesting their great embarrassment. It was difficult for them to ask the questions that they did of the members of the branch, said they felt very much like children. But the Spirit of the Lord was present also, and we all partook of its hallowed influence. And while Joseph answered their questions (unheard by me of course), my thoughts still dwelt on the duty and known and unknown advantages of the law of tithing and of how much more this people would be blessed if they would observe that law as it is written instead of giving a few dollars, or even a great many dollars, here and there as they feel disposed, and call it tithing. Then a ray of light rested upon that thought, and showed it to me as a reality; how it was treating our heavenly Father like a child when men take it upon themselves to give what they choose and in the way they choose, when he to whom we owe all things has so plainly stated the portion that was due to him and the method of imparting that portion. And it seemed as if I could see that the Father so regarded it. And yet in his great compassion and tender mercy he bore with it, and blessed the giver, but not as if he purposed in his heart to keep the law in the Lord's way; for the steadfast purpose of the heart was far greater, than the amount given.

These were not new thoughts, but simply came with more force and a clearer light on points that are sometimes overlooked. But my words will not convey that force, or that clearer light that transforms thoughts and words into a living reality, and shows oftentimes that those things which seem to be most simple are of vast importance. I hope I shall not forget that glimpse of strength and beauty that radiates from heartfelt service of God in a legitimate manner, that is, to make it the aim to follow the pattern given of God. We know not, indeed, how much there is in observing the law of tithing. It certainly is a part of the plan of salvation that Christ has wrought out for us, for he says all his works are spiritual. Therefore it pertains to our spiritual life, and we know not but the free and full compliance therewith, may be as "earnest money" for the ransom Christ paid for us. At least we learn that it was given of God as a preparation against the day of vengeance and burning. (Church History, page 259.) It is also associated with and pertains to the fullness of the gospel. Right here comes the thought, Have Saints who become a law unto themselves in paying, or not paying their tithing, have they received the fullness of the gospel or only the proclamation of it? But I have digressed. Suffice it to say that those thoughts were still with me when we met in the church at eight o'clock in the morning, for our Sunday morning prayer-meeting.

The congregation was much larger than usual, and a good spirit pervaded even at the opening. It was the thought to encourage the branch officers in their work, that led me to speak of the evidences of the Spirit accompanying them in their visit with us, that I related the things that were shown to me. When I got beyond my depth in native, I spoke in English, and Joseph translated to them. The Spirit witnessed to what was said. Joseph spoke immediately afterwards on the same subject, and it became the theme of the meeting. There was no time for singing afterwards; both men and women arose to their feet as fast as they could, sometimes two at a time, and all spoke on the same subject, all spoke feelingly, some with

quivering lips and tearful eyes. Two became so overcome with emotion that they could not say more and sat down.

Now I could see, but could not hear, and since they are so matter-of-fact in their manner of speaking I was at a loss to know the cause of so much emotion, for we had never witnessed such before among the natives. Tears will spring to their eyes quickly in sympathy for another who may be weeping, or touched with a feeling of emotion, but it is a rare thing indeed for a native to manifest such in his own speaking. As I looked upon them, I thought how long they had been spiritually sleeping! How little of the real spirit of the gospel they had as yet grasped! And it seemed, too, that the awakening time had come, the time for them to comply with tithing as a law and not as a matter of choice; that they must take their part in the onward march of the work, if they would keep pace with the Church, and I did not know that in my silence, I was partaking of the same Spirit by which they were speaking, until after we came home, and Joseph rehearsed some of their words to me. Among them was this: that they believed the time had come for them to keep the law of tithing, to wake up to their duty. Another said her spirit had been sleeping, but now she seemed to be waking up.

Another thought came to me with an unusual degree of plainness. I found myself mentally repeating those words, "I the Lord am bound when ye do what I say. But when ye do not what I say, ye have no promise."—Doctrine and Covenants 18: 3. This statement seemed to cover much ground and seemed to speak in defense of God, or as an explanation as to the cause of failure many times on the part of Saints to receive. And if Saints everywhere who do not the things that God has said, did but remember these words, they would more often justify God, rather than question and stumble when they receive not the things they most earnestly pray for. Truly all can plead the Father's loving kindness, his leniency, and compassion, and who in his condescending love, grants his children much that evidently his word does not bind him to do.

How glorious will be the day when the Saints as a body will feel the *right* to plead the promises of God! Then there will be no doubts or fears, for his promises are sure. It is disobedience that makes the trouble.

Joseph's forenoon sermon was right in line with the subject of the prayer-meeting, and was listened to with eager attention, while he showed that tithing and consecration constituted a part of the fullness of the gospel.

During the time Bro. and Sr. Peterson were here in the mission, the Saints of Arutua received some strong testimonies concerning their duty in regard to tithing, and some were thoroughly aroused to its necessity; but it was never so here in Papeete. Therefore Joseph calls this our day of revival. May it be the dawning of better things. Should there be a question in the mind of any who may read this, as to why the Spirit lit up those thoughts in my mind, seeing I was not qualified or commissioned to teach tithing, I have this to say in my defence: The Lord is impartial, and knowing as he does that my affliction debars me from much that others can obtain by their hearing, he permits me to receive by the light of the Spirit, not by revelation, but by illuminating the thoughts that I am at the time dwelling upon, and this time it was tithing.

EMMA BURTON.

PAPEETE, Tahiti, Sunday, January 11, 1904.

#### Prayer Union.

Sr. A. Mellon, Tidioute, Pennsylvania, asks an interest in the prayers of the Prayer Union in behalf of her niece, Mrs. Lenora Campbell, that if it is God's will she may be healed of a cough that is troubling her. She has received help through their prayers before, for which she feels grateful.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The International Uniform Lessons.

A brother asks, "What was done by the last International Sunday-school Convention in reference to the uniform lesson system?" The questions which involved the consideration of the uniform lessons system were the consideration of a petition for a two-year beginner's course and one for an advanced course. The discussion of these questions naturally involved the merits of the present uniform system, for if that system be in itself complete and sufficient, there could be no need for either a beginner's course or an advanced course. The primary workers had previously secured the sanction of the International Convention at Atlanta, Georgia, and there had been prepared and used a one-year beginner's course; but the convention of primary workers which met just previous to the International Convention at Denver, Colorado, petitioned for a two-year course instead of a one-year course. Other workers had petitioned for an advanced course, holding that the exodus from the Sunday-school of young men and young women just at a certain age was due to the lack of an advanced course, a course embracing study beyond and more difficult than the present system provided. These petitions were both sent to the committee on resolutions, which considered them and reported unfavorably upon them. The consideration of this report gave the convention opportunity to speak upon the question. It was discussed by expert workers of both America and England. The discussion was interesting and able. The following paragraphs from the *Sunday School Times'* report of the matter will show the trend of the discussion and the salient points made:

"The president asked permission to give the first place in this discussion to one whose name was loved and honored, Mr. F. F. Belsey of London, an English member of the Lesson Committee. Mr. Belsey spoke for the large English constituency. 'We beg most earnestly,' said he, 'that you will do nothing to imperil the grand uniformity of the International lesson system.' He hoped no 'advanced course' would be issued, pointing out that it would make impossible the classes now often held in England where adults study the uniform lesson a week ahead, and can thus be called on as teachers. He showed how it would split up teachers' meetings, and do away with pastors' use of the lesson topics for prayer-meetings. Those and other strong reasons were advanced for holding to uniformity.

"Dr. Blackall made a vigorous plea for an advanced course. Progress is the watchword. He felt that there was an unmistakable demand for such a course; that the failure to supply it, thus failing to give growing young men and women the Bible study they crave, was a cause of exodus from the Sunday-school; that the uniform system results in too many 'helps' to the study of the lesson; that many of the most progressive educators sniff at the present courses of lessons. 'Uniformity in variety in accordance with true educational principles' was what he urged.

"It would be impossible to attempt even to summarize here all the addresses and discussions that followed. They were illuminative, and in excellent spirit. They are worthy of permanent preservation in the official verbatim report, and they will repay careful study when thus published. Here are some of the pros and cons: 'We shall honor the men of '72 not so much by standing still and admiring them, as by catching their spirit and moving forward' (Hazard). 'Let periods of the Bible be completed in our lessons' (Fraser). 'The largest gathering of primary workers ever assembled want a two-year beginner's course' (Mrs. M. B. Mitchell). 'We are told that educators

sniff at this system. They sniff at their own systems. . . . For the little ones who can not read, I believe in a beginner's course; for those who can read, in the uniform lesson. What we need is not graded lessons, but graded *teaching*' (Neely). 'Give us supplemental lessons for grading purposes, but don't take away the uniform lessons' (W. C. Hall). 'There is no general demand in England for a graded system of lessons. The uniform lesson is growing in popularity among us, and there are thousands of schools still to be won to its adoption' (Frank Johnson). 'We've heard the voices of some of the most prominent experts, and I ask you, Were they all agreed? . . . I wish I could believe that the exodus at a certain age from Sunday-school is because the lessons are not *difficult* enough' (Potts).

"The conclusion of this matter was reached in the action taken the morning of the last day of the convention. There had been ample deliberation, full and free discussion. The convention had heard all sides ably presented. Its action faithfully reflects the feeling of the Sunday-school world as to the wisest plan to pursue for the present. The resolution as to the lessons will be found in the paragraph on resolutions."

The final action of the convention was to adopt the two year beginner's course which should, however, be marked "optional" and not "International," but the advanced course was turned down by a heavy majority. If we could judge anything by the popular applause of the speakers and the results of the votes, we would think that the masses of the International Sunday-school workers were quite well satisfied with the present uniform system and quite averse to doing anything that would in time tend to destroy the system.

#### Concerning Libraries.

Following this we publish a circular letter and blank report sent out by Sr. Ethel I. Skank, Henderson, Iowa, to the members of the several schools of her district. She is the district librarian and this is one of the methods she is employing to interest the patrons of the district in library work and reading. And it seems that she is certainly going at it in a practical way, for it reaches to the individual and appeals to him directly and not in a general way. It is calculated to interest the patrons in the library movement in the Sunday-school and the home and in the reading of good books. It is also intended to stimulate a gentle rivalry between schools in getting the reports, in which must in turn stimulate the reading of a book. It will be well for district librarians to note carefully this plan of work and see if they could not advantageously employ some such method of work. We regret that some district librarians are doing absolutely nothing that can be discerned, though, fortunately, many others are doing the best they can in one way or another. Whatever way you go at it, try to make your work practical and reach the individual.

#### REPORT OF BOOK READ.

1. Name of book.
  2. Name of author.
  3. Names of other books you have read by the same author.
  4. Write what you know of the author.
  5. Character of book—history—biography—science—fiction—religicus—etc.
  6. Did it pay you to read the book? How?
  7. What class of books do you like best?
  8. If given five dollars with which to purchase books, what would you select?
  9. What are you doing for the library in your Sunday-school?
  10. Number of pupils in your school over eight years of age.
  11. Remarks \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_
- Note.—Number and write answer on back.

*Dear Member of the Fremont District Association:* With a view to increasing interest in reading among the schools of the district, I send out these blanks, asking every reading member of the school to read one good book and fill out a blank and mail to me on or before February 13, 1904.

To the school whose members over eight years of age, return the greatest percentage of these blanks (providing not less than half return them), the choice of the following books will be given as a prize: "The Birds' Christmas Carol," H. A. Stebbins' "Book of Mormon Lectures," "Bernie's White Chicken," by Pansy, "Duty," by S. Smiles.

To the school which returns the next greatest percentage of the blanks, will be given their choice of: "Beautiful Joe," "Black Beauty," "In His Steps," "The Happiest Christmas."

Should there be a tie, the completeness of the answers will be taken into consideration.

I will ask the convention to appoint three judges to award the prizes.

More blanks on application. Be sure to put name of school on blanks.

ETHEL I. SKANK.

HENDERSON, Iowa.

## Letter Department.

### Strenuous Life at Independence.

The Saints have lately been making advancement here in many ways that tend to indicate a progressive people. They are more alive in the work than usual; and among the younger ones are those who are advanced in knowledge concerning the history, doctrine, literature, and government of the Church.

With an increased membership, now more than thirteen hundred, the ambition to plant suitable homes, and to utilize and beautify, and to help establish and perfect the work here are all apparent. Here and there are neat cottages, especially in the west environs, some with comely pillared porches, and with up-to-date appointments within. A few houses built over anew are made more desirable, and in nearly all parts of the city are newly-paved streets, granitoid walks, and carefully-sodded lawns and terraces.

The clerk in looking over the record of 1903 is reminded of the regretful break in church association caused by the death of a few of our number. Five of our brethren and sisters were taken away in the prime of life, also five little buds of promise were transplanted that they might unfold in a more congenial place. There were others, who, aged, tired, and worn, bravely bore the trials and shared the fortunes incident to the earlier days of the Church here, and at last peacefully passed away; these were Srs. Engle and Tignor, and Brn. Parker, Etzenhouser, James, Bailey, Mayo, and Hayward. May they rest in peace! Sr. Hannah Slye, very weak and weary, is patiently waiting to join them; let us pray for her.

Last year thirty-five young people and seven adults were received by baptism, and fifty-five by letter; ten removed to other branches. Sixteen infant sons and ten daughters were brought in, and, reclining in priestly arms, like the little Prince of years long ago, received their first church blessing. Ten couples made wise decisions, and now walk under the yoke together. Such is the record.

Some of us used to take delight with our mothers in listening to the stirring words of the "come-outers" of our day; but now, a little further down the stream of time, a greater than Emerson or Parker, King or Ellis, has come among us in the person of the Latter Day Saint elder with his restored gospel message and literature. From these we can learn truths that connect with the highest of thrones and with the records of God's ancients on both Eastern and Western Continents.

During the latter part of the year we have heard excellent discourses from apostles and elders, among them, White and Luff, Hulmes, Garrett, Smith, Erwin, Peak, Pitt, Hilliard, May,

Scott, Parsons, and Kemp. Exceptional church privileges are ours, and rare opportunities for doing good. Time and space fail me to only mention the interests of some of the brethren such as the Saints' Cemetery Fund, Church Improvement Fund, pledge card project, Mercantile and Coöperative Company's work, also Bro. Carson's burial fund which is for the benefit of all, et al.

These are strenuous times with all of us; even some of the sisters haven't time to stay at home. While a few remain indoors, they read to their children, teach by precept and example, and urge on step by step, by prayer and song and admonition to ways of simplicity and uprightness. The mothers' teachings point out the little follies incident to dress and diet, etc., and the rebellious her soft pleadings melt to repentance and the Spirit's presence she woos bringing peace and happiness.

Other mothers also have important duties to perform and are laden with cares and offices in church work. They are pushing their way, for they are workers of Sunday-school, Religio, Willing Helpers, Prayer Union, Daughters of Zion, Gleaners, Hawthornes, and Home Classes, and with their attendant committees, soliciting and visiting, collecting and distributing, all are hustling to close the home door and gather with their followers to the place of meeting. But the procession is only half "over," for there are the twenty-two sopranos, ten tenors, ten bassos, and seven altos, with their four officers,—all "sweet singers of Israel," with their four or five weekly gatherings,—three for choir service and two for concert practice.

We hesitate to tell of far less worthy activities, in the line of pleasure seeking, at this momentous time when hearts almost stop their beating at the hearing of the appalling news of the day, when so many human hopes are crushed, and homes made desolate. Prophets have foretold these signs and in the words of Bishop May in a late discourse we say, "We are indeed living in the last dispensation, glorious to the Saints, which shall continue till the coming of Christ and on throughout the endless ages of eternity." Yet in view of these awful visitations, with souls lighted up with the Spirit and with the hope of immortality abiding within them, how placid the undisturbed life of the Saints, though amid afflictions and many cares! How serene the short probation, although not unmixd with losses and infirmities of age! To know we are a portion of God's people is precious, but to realize the promises fulfilled in us is far more so.

That we may all inherit a fullness of joy is our prayer.

Your sister in the work,

ABBIE A. HORTON.

INDEPENDENCE, Missouri, January 30, 1904.

#### The Poet's Vision.

*Dear Herald:* As a fitting close or rather climax to my recent astronomical articles in your valued columns, permit me to transcribe for your readers the concluding paragraphs of Sir R. A. Proctor's monumental work, "The Expanse of Heaven," and if any of your readers have ever perused a more striking and sublime confirmation and commentary corroborating the language of the humble prophet of the nineteenth century, I can only say it has never been my good fortune to read it!

The prophet says upon page 215 of the recent edition of the Doctrine and Covenants: "The light which is in all things; which giveth light to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." And, again, at the close of page 217: "All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater kingdom or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions."

In this solemn and sublime phraseology one is irresistibly

reminded of the learned and venerable Apostle Paul's magnificent exordium, or rather peroration, of his epistle to the Roman church: "How great is the depth of the knowledge and the wisdom of our heavenly Father!"—Romans 11:33, septuagint version. Any one who has heard this magnificent chorus from Mendelssohn's sublime oratorio of "St. Paul," accompanied by the great two hundred and fifty thousand dollar pipe organ at the Crystal Palace, London, England, together with Sir August Mann's massed brass and string bands of seven hundred and ninety-eight performers,—with a volume of over three thousand trained voices of the enormous choir in the center transept,—would never forget the majesty of that sight and sound while life lasts or memory endures!

Let me now transcribe the concluding sentences from that stupendous work by Sir R. A. Proctor, one of the first astronomers and mathematicians of the time, nay, of the age itself. He says:

"After penetrating, by means of the telescope, to depths exceeding millions of times the distance of the sun (inconceivable though that distance is), we find ourselves still surrounded by the same mysteries as when we started. Around us and before us there are still the infinite star depths; and the only certain lesson we can learn, or be said to have learned, is that those depths are, and must for ever remain simply unfathomable!

"Truly, the German poet Richter has spoken well in those wonderful words which our own poet De Quincy, though but a prose poet, has so nobly and so magnificently translated, his splendid vision aptly expresses the utter feebleness of man's highest and noblest conceptions in the presence of the infinitudes of creation, the infinite wonders of Him 'whose wisdom is unsearchable, and his ways past finding out' this is the vision: 'God called up from dreams a man into the vestibule of heaven, saying, 'Come thou thither, and behold the glory of my house.' And to the angels which stood around his throne he said, 'Take him, strip from him his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart, the heart that weeps and trembles.'" It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell at once they wheeled into infinite and endless space.

"Sometimes with the solemn flight of angel wings they passed through saharas of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from the eternal God. Then from a distance which is counted only in heaven, light dawned for a time through a shapeless film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

"Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar, that by counter positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude, by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates! Within were stairs that scaled the eternities around; above was below, and below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable!

"Suddenly, as thus they rode from infinite to infinite, suddenly, as thus they tilted over abysmal worlds, a cry arose that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand!



"Then the man sighed and stopped, shuddered and wept. His overlaid heart found vent and uttered itself in tears, and he said, "Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite, for end I see there is none."

"And from all the listening stars that shone around issued a choral voice: "The man speaketh truly; and there is none that ever yet we heard of!" "End is there none?" the angel solemnly demanded; "is there indeed no end? And is this the sorrow that fills space?"

"But no voice answered, that he might answer it himself. Then the angel threw up his glorious hands toward the heaven of heavens, saying, "End is there none to the universe of God. Lo, also, there is no beginning."'"—Pages 303-305.

Can word portray or language frame a more golden, glorious, nay, glaring, testimony to the absolute veracity of the once despised prophet of Nauvoo who wrote: "And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And, behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face: and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose, and by the Son I created them, which is mine Only Begotten."—Doctrine and Covenants 22:7.

To the hundreds, nay, perhaps thousands of your readers as yet unjoined to the Latter Day Saints' Church of our adorable Redeemer, I have but this one word to add: How long halt ye between two opinions? If God be God, follow him, but if Baal, then follow him! When the profoundest astronomers and mathematicians, whether willingly or unwillingly, consciously or unconsciously, testify with unanimous voice to the same sublime things that were spoken seventy years ago by the humble and unlearned farmer's son of Nauvoo, who was neither an astronomer nor the son of an astronomer, nor ever in his life entered the walls of an astronomical observatory, what greater evidence can you desire, nay, what grander token can you receive, that he was, and is, and ever shall be, a prophet of the Highest? "What went ye out for to see? A prophet? Nay verily I say unto you, a prophet, and more than a prophet! For to him did the God of heaven and earth speak face to face, as a man speaketh unto his own friend." The Maker of uncounted millions of suns inspired his mind, and the Architect of the universe enlightened his understanding! Surely he has not said in vain, "I, the Lord, dwell in the heaven of heavens, and the earth is my footstool. For all these things hath mine hand made; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

F. R. TUBB.

METUCHEN, New Jersey, January 26, 1904.

*Editors Herald:* It is now more than five years since we contributed a few thoughts to your columns; during this time I have passed through many experiences—some pleasant and others hard to bear. I take comfort in the thought that all things work together for good to those that love the Lord.

I was born and cradled in the work at Brooklyn, and for the first time in thirteen years I find myself permanently isolated from the Saints. For nearly three years I have been trying to make arrangements to emigrate to South Africa, but everything failed. I could not satisfactorily arrange it. Our presiding elder told me not to go. "If you do, you will have to come back again, having failed in your object," and quite unexpectedly I find myself located here and building a desirable home for permanent residence. I have realized unlooked-for favors from

those from whom I did not expect them; and have received the Holy Spirit's approval in selecting this place for a home. What the outcome will be I do not know. Perhaps the work will be established here, when I am fully settled. Of this I have no evidence.

This small town with its five thousand inhabitants has six or seven churches. I am attending the Presbyterian church, and taking part in their social services. The pastor called on us with a view of getting us as members. We told him we were Latter Day Saints. He located us by saying, "Oh, you are Mormons, then." As usual he was not posted and had never seen a Book of Mormon; so I loaned him mine and a HERALD to read up.

I am thankful for this glorious gospel, for truly it is of God. We have felt the invigorating power of the divine Spirit coursing and burning through our veins, illuminating our mind and when necessary loosening our naturally stammering tongue.

Beautiful, picturesque visions have been opened to our view; the voice of the Spirit heard in instruction, and spiritual dreams enjoyed. We have seen the power of love light up and make angelic the features of Brn. Kelley, Bond, Sheehy, Potts, Squire, and others when preaching the restored gospel. We have seen many remarkable cases of God's blessing in the Brooklyn Branch. One brother took by mistake enough poison to kill a horse and was instantly relieved with the laying on of hands. A young sister fell from the third story to the stone steps leading to the cellar, and after being administered to, the only discomfort was a discolored eye. There are many other cases too numerous to mention, and yet with the many blessings the Saints enjoy, we become careless and cold at times.

The following prophecy, sang by a brother just after I joined the work, had a marked effect on my mind. It was given after a sermon on prophecy, September 21, 1891:

"Rejoice; O ye faithful, for thus saith the Lord;  
I soon now am coming, fulfilling my word,  
And the powers of Satan then have an end,  
While all that have loved me shall welcome their friend.

"But some of my people are careless and cold;  
O, warn them that truth is more precious than gold;  
Return! O return; and your covenants keep,  
Then in glory with me you shall wake, if you sleep.

"But be wary, lest careless and cold you shall keep,  
For what a man soweth that, too, he shall reap,  
Corruption if careless, and death from the cold,  
For unfaithful ones never shall enter the fold."

When these verses were sung, Bro. George Baty, now an elder laboring in England, was called to the priesthood, as also Bro. George Box. And if they had been heeded by the Brooklyn Saints what a different history could have been written.

When the Patriarch, Bro. Alexander Smith, was at Brooklyn, he preached the whole hour from Doctrine and Covenants. I beheld his person encircled with a luminous light, extending about three feet each side and above him. Just before the conclusion of the sermon, I turned to Bro. Guilfooy sitting behind me. I said, Do you see anything in particular? He said, "Why, yes. Bro. Smith is encircled with light; I was just going to speak to you about it."

When our worthy brother, President Smith, was at Brooklyn on his return from England, I beheld this same manifestation. His whole person was encircled with beautiful light. When Bro. Sheehy stood alongside of him part of the light was obscured where he stood, while Bro. Smith's person was brilliant. Bro. Sheehy being natural, looked dark in contrast. Not understanding this at the time, I asked Bro. Sheehy if there was anything the matter with him. He said he "was all right." This comforting testimony comes to us: Bro. Joseph is a man of God. He is in the right place as head of the Church,

The above seems quite an array of testimony, yet there are years between some of them. Some came when life seemed hardly desirable.

This thought comes to us as memory brings back a few of those past blessings: Should not the principle of cohesion apply here? Then numerous experiences, like particles of matter, form a solidity that can not be broken or dissolved.

We were glad to note the article on the personality of the Holy Spirit. Our mind has been occupied a good deal on this matter; am satisfied light is yet to come in reference to the Holy Spirit.

We listened to a sermon by the Presbyterian pastor. His subject was "Jesus Christ as an expert." Some of the things he said were, there were the eye experts, the ear experts, and of the various sciences, etc., and wound up by saying, "The pastors were the experts in curing and saving souls." His definition of an expert was, one who could do a certain thing better than any body else. As we contemplate on this matter, we draw our own conclusions.

Myself and family were edified in listening for an hour to the son of a nobleman, ruler of the richest province in Macedonia. He was converted from the Greek Church to the Protestant faith. He had to leave the county; his father threatened to kill him on sight. As we listened to the terrible condition of the poor in that country, who are heavily taxed and oppressed by the Turk, we felt that the Egyptian darkness of the Dark Ages hangs like a pall over Macedonia and surrounding country. The Greek Church controls the people, body and soul. The poor are kept in ignorance and superstition. They have to work hard from sunrise to sunset for ten cents a day. The churches having no seats, the people have to stand from three to five hours listening to a service not a word of which do they understand, until they are weary and sometimes exhausted. The country is centuries behind the times, and they have no improvements whatever. Yet those people were once favored in the sight of heaven. Paul was sent there through a vision. When will the latter-day Pauls be sent there with the same gospel that former-day Paul taught?

One of the points he brought out strongly was, the Christians of that country were not killed and persecuted by the Turks for their faith; that was a great mistake. The brigands and bandits descended from their mountain strongholds and made frequent depredations and violated the governing laws. The Turkish armies not being able to follow the real offenders to their strongholds, killed those whom they could. Some of those happened to be Protestant converts. I would like to mention other points, but space forbids, and my letter is lengthy.

I am thankful for the great hope that has come into our life, and trust to be ever found faithful. Praying for the welfare of the Church and looking for its ultimate triumph, I am,

Your brother,

JAMES COCKS.

HITEMAN, Iowa, February 2, 1904.

*Editors Herald:* The Saints in Hiteman are still alive and show more interest in the work than for some time, for which we feel thankful and very much encouraged. The branch has been in a bad condition, almost dead, but a few faithful sisters keep up the Sunday-school and prayer-meeting, trusting in the Master's promise that he will meet with two or three, and we know that he will never forget nor forsake the children that trust in his word.

Some months ago Bro. W. H. Kephart came to labor with us and through the efforts of that noble brother much good has been done in the Hiteman Branch. Several have been added to our number and more are ready and waiting his return to be baptized. We have a young people's prayer-meeting and all take part. Through Bro. Kephart's kind, Christian manner he made many friends not only among the Saints but among those

outside of the Church. Pray for us that we may live faithful and true Latter Day Saints.

Your sister in gospel bonds,  
ELLA WHITE.

SHINNSTON, West Virginia, January 28, 1904.

*Editor Herald:* I see in the *Watchman* that H. R. Harder and J. L. Goodrich are in Calhoun County, this State, and as there are a few Saints in this place, we would like to have them visit us. Our nearest branch is in Clarksburg, West Virginia.

I would like for L. R. Devore and Sr. Devore to write me. We are few in this place, but still in the faith, and if the elders will visit us I will furnish a place in which to hold meetings. Saints, remember us in your prayers.

Your sister in the faith,

E. J. LEESON.

FAIRFIELD, Nebraska, February 1, 1904.

*Dear Herald:* We are holding a series of meetings at this place and have very good interest. Brn. James and John Teeters were holding forth when I arrived, and yesterday three precious souls were buried with Christ in baptism and more are to follow soon.

There are twenty-nine Saints living around Fairfield and we hope in the near future to organize a branch, for we feel that a branch and a Sunday-school are just what is needed here for their spiritual growth.

In gospel bonds,

W. M. SELF.

Campaign Year.

For some reason people are easily excited when talking on politics. This being a campaign year we as Saints should be careful and avoid heated conversations on political subjects. Peter informs the Saints that they are to be ensamples to the flock and not lords over God's heritage. How about it, brethren of the priesthood? Do we rule in an arbitrary way over the flock, or do we rule in kindness as the law directs? Heated conversation on any subject, whether on politics or religion, in campaign year or at any other time is not profitable to us. True we should be interested in governmental affairs and try to see that good men are put in office, but let us avoid extremes in these as in all other things.

C. J. SPURLOCK.

LOGAN, Iowa, February 4, 1904.

*Editors Herald:* I have been here over three weeks. There is a noble band of Saints here and they have assisted in our meetings nobly. We have had fair attendance and good interest, and last Sunday I baptized five more into the church of Jesus Christ, and others are near the door of the kingdom. This makes eighty-nine that I have baptized this conference year.

There is a good interest in this district. More calls for labor than we can possibly fill. Bro. D. C. Hutchings has been holding meetings about five miles north of here at Biglers Grove. He has had splendid attendance and good attention. The prospect for the work looks good; we haven't very many laborers; but they are earnest workers.

Let us keep the campfires blazing.

W. A. SMITH.

ST. JOSEPH, Missouri.

*Dear Herald:* It may be good news to some of your readers that have manifested a deep interest in my spiritual welfare to learn that I am still in the faith, and I believe in the spirit of the work and am doing what I can for the advancement and support of the same.

Judging from letters received and personal remarks made some have concluded that when I asked to be released from General Conference appointment that a mistake was made; some quoting the saying of Christ, "He that taketh hold of the

gospel plow and looketh back is not fit for the kingdom of God." Question: When did I take hold of the gospel plow? Was it when in company with Bro. T. J. Pierce, October 1, 1901, I accepted the appointment to labor in Wales, or was it February, 1865, when I entered the Church or kingdom by baptism, and was ordained as one of the standing or local ministry? Did I not have hold of the gospel plow from February, 1865, to October, 1901? If so, have I not now? A word of explanation why I have asked to be released from conference appointment and why I now labor locally, self-supporting.

First, the demand on the Bishopric was more than could be cared for, and there were in the missionary field those who ought to be supported for they are the traveling ministry by virtue of their calling and appointment. I have reference to the Twelve and Seventy. (See Doctrine and Covenants 104: 12-16; 120: 8.) Those two quorums are expected to devote their time in the missionary field, not in branches, and should be supported. (See section 122: 8.) The standing ministry, high priests, elders, priests, teachers, and deacons are not under obligations to travel in the world; their calling is in branches and districts. (See section 103: 1; 120: 2; 122: 9.)

Second, I do not believe that it is in harmony with the law of the Church to appoint any one of the standing ministry to labor locally and to support him with the church funds. Why should the high priest who may be in charge of a branch in towns or cities be supported any more than the priest who is required in the law to visit the house of each member? (Section 17: 10.) Surely, if the priest can labor with his hands to support his family and visit the house of each member, the high priest or elder ought to. In Book of Mormon, Alma 1:2-6, we learn that Alma condemned the idea of supporting the priests and teachers. He called it priestcraft. We learn that the priests left their labor to impart the word of God to the people, and that the people left their labors to go and hear the word of God, and that the priests after imparting the word would return to their labors. The preacher was no better than the hearers; they were all on equal terms.

Paul in his day when located in any one place for months, or years, worked with his hands and preached every Sabbath. He frequently mentions that he had labored with his hands to support himself, so that he might not be a burden to the Saints. In my judgment, it would be wise and in harmony with Paul and the Book of Mormon, if many who are now in charge of the work in cities would also labor with their hands and support their families so that those who are in distant fields laboring would be supported.

I confess that I was very much grieved when I learned that two of the missionaries in Wales, and one in Scotland had to leave the ministry for the lack of support. I asked, Why not say to those at home laboring where there was much local help, Go to work, support your families, so we can keep the men in distant fields? I hope that the way may soon open so that the work in Wales and Scotland can again have help. Although there were not many added to the Church in Wales, the two years I was there, I know that we have warm friends not a few, and that if proper support is given they will yet come in. I must say that I found more God-fearing men and women in Wales than in all my travels in this country, and I have spent forty-seven years here, and have been in more than half the States. One may ask, If that is true, why do so few take hold of the work? It is easy to answer. Brighamism has killed the name Saint, and when once the good people there learn the facts the work will yet grow. I do hope that yet I may be spared to spend some of my days among that people and have the privilege of seeing many I know are interested come in. I do want to have the Church put in her true light in that land, where once thousands received the truth with joy. God bless all that are there laboring to that end, and send more to help. Well, I have departed from my subject and will say no more about Wales.

My third reason for doing what I have is that in this city of St. Joseph we have a branch of nearly six hundred members, including two seventies, two high priests, thirteen elders, seventeen priests, seven teachers, and four deacons. I thought that casting my lot with the local help we could care for the work and support ourselves, so to-day I labor with my hands, attend prayer-meetings, and preach once, sometimes twice, on Sunday.

It may not be popular for ministers to work and support their families, but I believe it is all right and pleasing with the Lord when we can do so. Why should you or I be placed in charge of the work here and take charge of all meetings, do all the preaching, and be supported, when my brethren, elders, priests, teachers, and deacons labor with their hands and attend as many of the services as I do; besides laboring in branch work? Is there equality in this? Again I ask, Why should not the one in charge of the work here labor with his hands as well as his coworkers? Are we not all workers together with God? Why should the president not work as well as the priest, teacher, or deacon who has charge of the house of worship? Well, says one, is there not work enough for one man to devote all his time in a branch of six hundred? If so, why should he not be supported so he will be free to do church work?

Yes, he can attend Sunday-school, take charge, if the school wishes; he can then preach at eleven o'clock in the forenoon; take charge of Saints' meeting, and preach again in the evening; then he can visit the Saints' homes, not in the day time when the men folks are all at work; best to go when all are home so that he can talk with all, and he may have the priest or teacher go with him. They can not go in the day for they must work. He can spend the day in reading and studying, take out tracts to the neighbors, take charge of Wednesday night prayer-meeting; also attend the Religio. He can find plenty to do. If he does all this what need of all the other officers? Why not do away with all the others, as he and family are supported with church funds? Oh, no, we need them too, for if they and the members are not present at all meetings he would not be needed! Then why should he not labor, as they do, for the support of family and be equal with the collaborators and save the Church the sum of thirty to forty dollars per month, which is so much needed to carry on the work in new fields where there is no local help? In other words, why not do as they did in the Book of Mormon times? In my judgment something must be done in order that the families of those called to go into the world may be provided. Let all that can do local work; try to be self-supporting, and let those supported by the Church see to it that they are not spending too much time at home and causing some to withhold their tithes and offerings.

In conclusion, I believe that the laborer is worthy of his hire, but why pay one and not the other? Let the high priest and all others in charge of local work do as Paul did and many others in our day have done—work with their own hands. Yes, both handle the saw, pick, and shovel, stand behind the counter, plow, or do anything that your hands find to do that is honorable. Read and study in your spare moments and you will be blessed in the pulpit; speak by the power of the Spirit and you will rejoice in the good work. Do not think that honest work will disqualify you for church work; it did not with others; it is part of our religion.

WILLIAM LEWIS.

St. CHARLES, Iowa, February 3, 1904.

*Editors Herald:* Since my last communication. I have closed the protracted services at Patterson and had good attendance and order and a good degree of interest manifested throughout, and the last meetings were the best attended. Many are investigating and others wondering and desponding.

I mentioned in my last that I was invited to speak in the Methodist Episcopal church one Sunday evening by the Epworth League, and did so, but the following Sunday their pastor appeared in the pulpit and upbraided them for extend-

ing such invitation to a "Mormon," in language strong enough to arouse their ire and righteous indignation, which has been plainly manifested in terms unmistakable from every source, and instead of taking his advise not to go and hear us, they came out better than before and paid better attention; thus God made the wrath of men to praise him. Bro. Johnson was present at the meeting and ask the privilege of making a few statements, but was refused. This added fuel to the fire already kindled, and the probability is he will lose about half of his congregation, or as many as he was about five weeks in "converting" just before we came in there.

We closed last Sunday evening after holding twenty-three meetings, and many invitations were extended to return; and the church is open for us any time. Shall likely return in five or six weeks.

Bro. Johnson went to Altoona last week in search of new fields, and I just received a card to-day stating that he has secured the Christian church at Sandyville for two or three weeks and wants me to come at once, but I can not leave until Saturday. To satisfy some who had attended the meetings at Patterson I promised to come into their neighborhood also and hold some meetings, but am sorry that I can not stay more than one evening, on account of going to Sandyville. I find where we can only secure a hearing, and people not too prejudiced to come and hear, that the gospel appeals to the reason of men whether they see fit to accept it or not.

May the Lord bless his work and his workers for the sake of the honest of heart.

In bonds,  
S. K. SORENSEN.

## Miscellaneous Department.

### Conference Minutes.

**Northern Nebraska.**—Conference met at Omaha, Nebraska, January 29, at 7.30 p. m., with President R. Wight in charge, Charles Fry, vice-president, and James Huff secretary. Statistical reports received: Blair Branch 34, including 1 elder, 2 priests; Columbus Branch 29, including 1 elder, 1 priest; Decatur Branch 101, including 4 elders, 2 priests, 2 teachers, 2 deacons; Omaha Branch 313, including 10 elders, 9 priests, 6 teachers; Platt Valley Branch 69, including 3 elders, 3 priests, 3 teachers, 3 deacons. Elders reporting: F. A. Smith, G. H. Hilliard, R. Wight, Charles Fry, James Huff, J. S. Strain, H. L. Kinning, H. S. Lytle, George W. Galley, and J. E. Butts; Priests J. F. Weston, Lloyd Marteeny, E. R. Ahlstrand; Teachers J. M. Case, H. H. Robinson; Deacon James M. Mills. Bishop's agent reported on hand last report, \$86.80; received, \$373.25; paid out, \$312.80; balance on hand, \$147.19. College funds on hand last report, \$25, which was paid to Bishop Kelley. District treasurer reported on hand last report, \$6.46; paid out, \$3.05; balance on hand, \$3.41. Tent committee reported the top of district tent worn out and a committee was appointed consisting of one from each branch to submit the matter of repairing the tent to the branches and to report to tent committee, the latter to be governed by the action of the branches. Present officers were sustained. President, vice-president, and secretary are to act as a tent committee. A teacher's license was ordered issued to Bro. C. M. Hollenbeck. John F. Weston was recommended by the Omaha Branch for ordination as an elder, and was so ordained by G. H. Hilliard and Charles Fry, and an elder's license ordered given to him. Bishop's agent was sustained. Brn. Charles Fry, F. A. Smith, and R. Wight were chosen delegates to General Conference. Next conference to meet at Columbus, Nebraska, last Friday in May, 1904, at 7.30 p. m.

**Texas Central.**—District conference convened with Texas Central Branch, at 10 a. m., Saturday, January 30. The following of the ministry reported: High Priest E. W. Nunley baptized 1; Elders J. W. Bryan baptized 1, S. R. Hay baptized 7, John Hay, John Harp baptized 8, and J. M. Nunley; Priest D. B. Higginbotham; Teacher Albert Vancleave. Branches reporting: Angelina 11, Elkhart 44, Cooks Point 38, Philadelphia, and Texas Central. The last two were referred to the branches for correction. The following were elected to represent the district at General Conference: John Harp, H. O. Smith, and E. W.

Nunley. It was also resolved that those present cast entire vote of the district. The district petitioned General Conference to return the following missionaries another year: John Harp, E. W. Nunley, and J. W. Bryan. Bishop's agent reported having received, \$149.60; and paid out, \$148.53; leaving on hand, 1.07. Adjourned to meet at call of president.

**Little Sioux.**—Conference convened Saturday, February 6, at Logan, Iowa, J. C. Crabb, W. A. Smith, and J. M. Baker presiding. Statistical reports were received from all of the eleven branches of the district, showing a net gain of 45 in membership, 14 of these by baptism; present number 1628. The condition of the various branches shows an advance in spiritual growth. Thirty-four of the priesthood reported ministerial labors, showing an aggregate of 520 sermons preached, 1100 services attended, 9 marriages solemnized, 11 children blessed, and 200 sick administered to, besides much other labors not reported specifically. The Bishop's agent reported on hand and received since last report \$763.25, disbursed \$632.60, leaving a balance due church of \$130.65. He also reported having received and remitted to the Bishop of the Church \$25.10 on account of Graceland College and \$55.21 on account of Kirtland Temple Repair Fund; \$3.70 also remaining in district tent fund account. This report was referred to the auditing committee and found correct. Forty-six delegates to General Conference were chosen. Reports were received from the officers of the Sunday-school association and Zion's Religio-Literary Society showing a degree of prosperity numerically and spiritually. Communications were received from the Little Sioux Branch, recommending the ordination of George Meggars to the office of priest, and from the Logan Branch indorsing William R. Adams, Fred. W. Lanpher, and George J. Howard also for ordination as priests. These recommendations were acted on separately and concurred in. J. W. Wight and W. A. Smith ordained W. R. Adams and F. W. Lanpher, and W. A. Smith and J. W. Wight ordained George Howard at the Saturday afternoon session. Bro. George Meggars not being present, the district president was authorized to provide for his ordination. The Little Sioux Branch asked the conference to take action in regard to Bro. Joshua Lane's ordination to the office of priest, he having been ordained in the Belvidere Branch (disorganized), and no record obtainable of this action. This matter was referred back to the branch. The officers of the Persia Branch asked the assistance of the conference to adjust some matters of membership. They were promised the assistance of the district presidency labor. Conference adjourned to meet at Little Sioux, Saturday, June 3, at 10.30 a. m. James D. Stuart, clerk.

**Northern Wisconsin.**—The conference convened at Valley Junction, January 30, 31, at 10.30 a. m., with President A. V. Closson and Vice-president W. P. Robinson presiding, E. D. Moore, secretary. The place of meeting had been changed from Necedah to Valley Junction because of an epidemic at the former place. Ministry reporting: Elders A. V. Closson, C. H. Burr, baptized 1, A. L. Whiteaker baptized 4, W. P. Robinson baptized 11, S. E. Livingston, P. L. Richardson, L. O. Wildermuth; Priests J. H. Thompson, A. J. Fisher, M. O. Shedd, O. A. Monson, J. W. Hooker; Teachers Wm. Livingston, L. L. Cook; Deacons F. V. Dreyer, George Rose. Branches reporting: Ono 49, Fox River 36, Reed 59, Evergreen 93, Frankfort 87, Searles Prairie 27. Official notice of the disorganization of the Evergreen Branch was received and steps taken toward reorganization. According to a recommendation from the Searles Prairie Branch, E. D. Moore was ordained to the office of priest. The following were chosen as delegates to General Conference: T. W. Chatburn, A. V. Closson, C. H. Burr, W. P. Robinson, J. B. Wildermuth, J. E. Wildermuth. Conference adjourned to meet with the Reed Branch near to Chetek; the time to be set by the district president.

**Seattle and British Columbia.**—A special conference for the purpose of organizing a district convened with the Seattle Branch, January 30, at 10 a. m., missionary in charge, G. T. Griffiths, in chair. Branches reporting: Seattle 46, Castlerock 46, Roslyn 42, New Westminster 18, Chilliwack 36, Lake Park 26. There were present of the priesthood: apostles 1, elders 5, priests 3, teachers 3, deacon 1. Bishop's agent Frank Holmes reported: On hand January 1, 1903, \$332.56, collected in tithes and offerings \$693.62, paid out \$536.74, balance on hand 489.44. Report was approved. The officers elected are D. A. Anderson, president, William Johnson vice-president, F. W. Holman secretary and treasurer. Bro. Frank Holmes was accepted and sustained Bishop's agent. The new district will be known as the Seattle

and British Columbia District and will include all of British Columbia and all of the state of Washington west of the eastern boundaries of the following counties: Ferry, Douglas, Yokima, and Klickitat. British Columbia branches were included in the district by their request. The following were chosen as delegates to General Conference: G. T. Griffiths, D. A. Anderson, Mrs. D. A. Anderson, F. J. Chatburn, P. Jessen, J. W. Roberts, N. V. Sheldon, D. E. Powell, and John Davis. Brn. P. Jessen, W. E. Clark, and G. S. Wightman were ordained to the office of priest under the hands of Brn. G. T. Griffiths and D. A. Anderson. The time and place of next conference was left with the district officers. D. A. Anderson, secretary of conference; F. W. Holman, district secretary.

#### Convention Minutes.

**Southern Nebraska.**—Convention was held at Wilber, Nebraska, January 22, at 7.30 p. m., Superintendent W. M. Self in charge. A splendid program was given by the school. Minutes of last conference approved. Three Sunday-schools had discontinued for the winter months, but would reopen in the spring. Sr. Gertie Broliar was chosen secretary for next four months. Adjourned to meet two days prior to next conference. Gertie Broliar, secretary.

**Northeastern Missouri.**—Convention met at Bevier, Missouri, February 5, Sr. Margaret L. Richards, assistant superintendent, in charge, George A. Tryon, secretary. Bevier, Higbee, and Greenleaf schools reported. The following motions were passed: That the former action and custom of each school in the district setting aside their collection on the last Sunday in each month for the district, be now considered null and void; that this convention indorse Zion's Praises as a song-book; that time and place of our next convention be left in the hands of district officers. William B. Richards was chosen superintendent, George A. Tryon assistant superintendent, Hattie Williams secretary, Sr. M. A. Richards treasurer, F. T. Mussell librarian. Sr. M. L. Richards was sustained as historian. Delegates chosen to General Convention were G. A. Tryon, J. A. Tanner, P. G. Raw, Alfred White, John Kaler.

**Northern Wisconsin.**—Convened at Valley Junction, February 1. On account of an epidemic meeting place was changed from Searles Prairie Branch. Superintendent A. V. Closson presided. In the absence of secretary, E. D. Moore was chosen secretary pro tem. Reports were read from Prince of Peace, Appleton, and Searles Prairie schools, also reports from officers. Papers on Sunday-school work by Srs. Mary Shedd and Rillie Moore were read and discussion followed. Report read from Searles Prairie superintendent which showed a thriving school and good interest. Remarks on the work by A. V. Closson, A. J. Fisher, L. O. Wildermuth, S. E. Livingston, and E. D. Moore. Resolution passed that district officers seek to establish institute or preparatory work for teachers and report at next convention; also that each school send one Sunday's collection in each quarter for district expenses. Each school was requested to send one or more papers on Sunday-school work to be read at convention. The following delegates were elected to General Convention: T. W. Chatburn, A. V. Closson, J. E. and J. B. Wildermuth, W. P. Robinson, and C. H. Burr. Delegates were instructed to vote in favor of *Quarterlies* instead of textbooks. Adjourned to meet at call of superintendent. Rillie Moore, secretary, Necedah, Wisconsin.

**Little Sioux.**—Convened at Logan, Iowa, February 5. Received reports from fourteen schools (two schools not reporting), showing an enrollment of 737. Very much interest was shown in each session held, the Spirit being present with us. Steps were taken for establishing the circulating library system. Adjourned to meet at Little Sioux in June. Sidney Pitt, superintendent, Annie Stuart, secretary.

#### Quorum of Twelve.

The Quorum of Twelve will meet in Kirtland, Ohio, at 10 a. m., Wednesday, March 23 next, in order to consider matters pertaining to the ensuing General Conference, and also other business that legitimately belongs to them to pass upon. It is desired that so many of the members of the Council as it is practical to attend will be present. Our work being of that kind which requires more than human wisdom in order to properly consider and dispose of, it is requested that March 20 be passed in fasting and prayer by the members of the Quorum invoking the divine presence to be present with us at the time of

our meeting to enlighten and direct in all matters claiming our attention, that we may move in the light and wisdom of the Lord.

Communications intended for the Quorum should be sent to William H. Kelley, or the secretaries of the Quorum Heman C. and Fred A. Smith, directed to Willoughby, Ohio, R. F. D. No. 2, care of U. W. Greene.

WM. H. KELLEY, President.

LAMONI, Iowa, February 11, 1904.

#### Church Secretary.

#### RAILROAD RATES TO GENERAL CONFERENCE AND AUXILIARY CONVENTIONS.

**Central Passenger Association.**—The Central Passenger Association has granted a rate of one and one third fare, round trip, certificate plan, from all points in its territory to Willoughby, Ohio, which is on both the Lake Shore and the Nickel Plate roads, and the nearest rail point to Kirtland, Ohio, where the General Conference and auxiliary conventions will be held in April, 1904.

The territory of the Central Association "is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on, the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio River, but including points on either side of that river."

The rate applies to all fares of seventy-five cents and over. Passengers pay full fare on going trip, and must in all cases obtain certificates showing payment of full fare from starting point to Willoughby, Ohio. *Going tickets* may be purchased from April 1 to 7, only, and, when accompanied by certificates, the latter entitle purchaser to return fare at one third regular rate, over same route as going trip, and limited to continuous passage, as late as April 23. The going tickets are limited or unlimited, according to rules of roads issuing them.

"If through tickets can not be purchased at the starting point, tickets should be purchased to the nearest point where such through ticket can be obtained, and there purchase ticket through to place of meeting, and a certificate from the ticket agent at the point where each purchase is made should be requested."

Certificates should be delivered to the Church Secretary on arrival, and when signed by him and by the Joint Agent of the Central Association, will entitle to return fare at one third rate—*provided* that one hundred certificates are received.

Take special notice that said Joint Agent will be present on Monday and Tuesday, April 11 and 12, only, and all persons must be prepared to receive their certificates from him on said dates. A fee of twenty-five cents is charged for each certificate filled and stamped by the agent.

The following lines comprise said Association: Ann Arbor; Balto. and Ohio; B. and O. S. W.; Bessemer and Lake Erie; O. and O.; C. and E. I.; Chicago and Erie and Erie; C. I. and E.; C. I. and L.; C. and M. V.; C. H. and D.; C. N. O. and T. P. Company; Cincinnati Northern; C. A. and C.; C. C. and L.; C. C. C. and St. L.; D. and B. Steamboat Company; D. and C. N. Company; Detroit Southern; D. A. V. and P.; E. and I.; E. and T. H.; G. R. and I.; G. T. System; Hocking Valley; I. I. and I.; J. and St. L.; L. E. A. E. and W.; L. E.; and W.; L. S. and M. S.; L. and N.; L. H. and St. L.; Michigan Central; Mobile and Ohio; N. Y. C. and St. L.; N. and W.; Ohio Central Lines; Penna. Lines; Pere Marquette; P. and L. E.; Pittsburg, Lisbon, and Western; Southern (St. Louis Div.); T. P. and W. T.; St. L. and W.; Vandalia Line; Wabash; W. and L. E.; Zanesville and Western.

**Southeastern Association.**—Persons attending conference from Southeastern Association territory are notified that rates were not granted by the Southeastern Association, because of insufficient attendance therefrom. They should be careful not to accept Southeastern certificates from ticket agents, but buy local tickets up to Central Passenger territory, and buy tickets and obtain Central Association certificates therefrom. Paducah, Louisville, and other Ohio River points in Kentucky, are in Central territory, while interior points in said States are not. For particulars, inquire of local or general agents.

**Trunk Line Association.**—Territory: "From Niagara Falls, Buffalo, Dunkirk, and Salamanca, New York, Erie, and Pittsburg, Pennsylvania, Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, West Virginia, and points east thereof, except in New England." (For New England rates, see notice thereof.)

Lists of roads: Baltimore and Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Buffalo and Susquehanna; Buffalo, Rochester, and Pittsburg; Central of New Jersey; Chesapeake and Ohio (Huntington, West Virginia, and east

thereof); Chesapeake Steamship Company; Cumberland Valley; Delaware and Hudson; Delaware, Lackawanna, and Western; Erie (Buffalo, Dunkirk, Salamaca, and east thereof); Fonda, Johnstown, and Gloversville; Jamestown and Chautauqua; Lehigh Valley; N. Y. Central and Hudson River, Main Line and Branches, including R. W. & O., Adirondack, and Pennsylvania Divisions, but not including stations on the Harlem and Putnam Divisions; N. Y., Ontario, and Western; New York, Philadelphia, and Norfolk; Norfolk and Washington Steamboat Company; Pennsylvania, including Buffalo and Allegheny Valley Division (formerly W. N. Y. & P., and Allegheny Valley); Northern Central; Philadelphia and Erie; Philadelphia, Wilmington, and Baltimore; Washington Southern; West Jersey and Seashore; Philadelphia and Reading; West Shore.

The rail point is Willoughby, Ohio, the reduction fare and one third round trip, on certificate plan, the same as noted in Central Passenger Association notice. Passenger pay full fare on going trip, and must obtain corresponding certificate with every ticket purchased, showing payment of full fare to destination. Ticket agents should be given ample time to fill out certificates before departure of trains. Further particulars, see Central Association notice.

New England Association.—Rates have been granted by the New England Passenger Association, on the same general terms as the Central Association, of which see notice. Obtain a certificate with every ticket purchased. The territory is New England entire; the roads are as follows: Bangor & Aroostook; Boston & Albany; Boston & Maine; Central Vermont; Grand Trunk; Maine Central; New York, New Haven & Hartford; Portland & Rumford Falls; Rutland; Washington County.

"Agents at important stations and coupon ticket offices are supplied with certificates." "If the ticket agent at a station from which delegates or others are expected to come is not supplied with certificates and through tickets to the place of meeting, he may inform the delegate or person of the nearest important station where the certificates and tickets can be obtained, in which case local ticket should be purchased to the point and there obtain certificate and through ticket. It must be understood, however that persons should arrange to arrive at the station where certificates and tickets are procured in ample time to allow agent to execute same." Tickets for going trip on sale April 1 to 7.

Western and other Association notices will be announced later.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 12, 1904.

#### Erratum.

In "Notice of proposed amendments and changes to the New Rules of Order and Debate, ordered printed by General Conference," in last issue of HERALD, add to paragraph beginning "Section 55," on page 140, the following: Also in tenth line on page 45, insert the word "if" for the word "when" and after "negated" insert the word "this."

#### Church Recorder.

In answer to the November notice we received the majority of the delinquent reports, but up to this date, February 13, 1904, the following branch reports from districts named have not arrived: Nova Scotia for June, 1903; Philadelphia for September; Massachusetts and Northern Michigan for October; Northeastern Texas and Choctaw for November; Florida for December; Northern Nebraska, Southern Nebraska, and Seattle for January.

February reports have arrived from Little Sioux and Northeastern Missouri, and the following districts also hold this month: Northern California, Southern California, Central California, Northeastern Illinois, Kewanee, Nauvoo, Southeastern Illinois, Lamoni (Stake), Des Moines, Eastern Iowa, Fremont, Gallands Grove, Pottawattamie, Northeastern Kansas, Spring River, Kentucky and Tennessee, Eastern Maine, Clinton (Missouri), Montana, Central Nebraska, New York, Ohio Philadelphia (Pennsylvania), Central Texas, Spokane, Southern Wisconsin.

Have also seen notice that March conferences will be held in Eastern Colorado, Florida, Nodaway, Independence (Stake), Kirtland, Pittsburg, Southwestern Texas, and Utah.

There are others who adjourned to meet on call, time not set. But will be glad to have all reports corrected by district secretaries as soon as possible and then forwarded in time for us to copy on the general records. Please examine carefully for errors in items of birth, baptism, etc., dates, places, and also as to number in each branch.

Will add that we have not yet received the reports from Aus-

tralia, Sydney, and Victoria Districts for 1903, neither those from London, Birmingham, Manchester, Sheffield, and Yorkshire Districts, England. Would like to receive all of them in time to copy and count in the annual report to the General Conference of April, 1904.

Respectfully yours,

H. A. STEBBINS, General Recorder.

LAMONI, Iowa, February 13, 1904.

#### Fourth Quorum of Priests.

I have sent blanks for your annual report which should be returned to me not later than the first of March so that a complete report can be made. Please state whether you will be at General Conference or not. Be prompt, brethren, as we have considerable to do.

JAMES D. SCHOFIELD.

BLANCHARD, Iowa, Box 241.

#### Notice to Visitors.

The officers of the First Chicago Branch have secured Lakewood Hall, corner Wood and Lake Streets, and but a step from our regular meeting hall, No. 8, Wood Street, a fine, commodious place for our district conference that is to assemble Saturday, February 27, at 10 a. m.

M. H. BOND, President.

#### Conference Notices.

The sixth semiannual conference of the Independence Stake will be held Saturday and Sunday, March 12, 13, 1904 at ten o'clock in the morning, at the Independence church. All branch, statistical and ministry reports, delegates credentials, and recommendations or resolutions should be in my hands by March 1. Send in complete report of work done. Blanks will be furnished. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

Quarterly Conference of the Northwestern Kansas District will be held at Gaylord, Kansas. February 27, 28. Send branch and ministerial reports to S. J. Madden, Gaylord, Kansas. The Sunday-school convention will be held February 26, at place of conference. S. J. Madden, president.

The Utah District will convene at Ogden, corner of Fifteenth Street and Washington Avenue, March 4 and 5. J. Thoreson, president, Box 168, Salt Lake City.

Idaho District conference will be held at Malad City following the Sunday-school convention to begin March 12, and continuing two or more days. Elder T. A. Hougas will be present and all the time he desires will be given him, hence exact date of conference work can not be determined. S. D. Condit, president.

#### Convention Notices.

Eastern Colorado District Religio association will meet at Denver, Friday, March 4. Secretaries will please report to A. B. Hanson, secretary, 422 North Prospect Street, Colorado Springs, before March 1. W. C. Duncan, president, 610 East San Miguel Street, Colorado Springs.

The Northeastern Kansas association will convene February 26, at 1.30 p. m., at Netawaka, Kansas. J. W. Burns.

The Stake Sunday-school association and the Stake Religio society will meet in joint convention at Lamoni, Iowa, Thursday evening, February 25, at 7.30, and hold over Friday, the 26th. Interesting programs have been prepared for Thursday and Friday evenings. Balance of time will be devoted to business, election of officers and delegates. J. A. Gunsolley, superintendent, W. J. Mather, president.

Northeastern Illinois District association will convene at Chicago, Illinois, February 26, at 2 p. m. Friday evening there will be an entertainment. Mamie Williamson, secretary, R. F. D. No. 57, Marseilles.

The semiannual conventions of Sunday-school and Religio associations in Utah District will convene in the Saints' church, Washington Avenue, Fifteenth Street, at Ogden, on Friday, March 4, just before the district conference. Business sessions will be held during the day, Sunday-schools in the forenoon and Religios in the afternoon; and a joint program of some length will be rendered during the evening. G. L. M. Brokaw, superintendent; C. D. Wardle, president.

#### Addresses.

T. J. Beatty, Richmondale, Ohio, R. F. D. No. 1.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

## Died.

TOWNS.—Mattie S., of Rosalie, Texas, December 23, 1903; was born in Texas, October 16, 1862; was married to J. E. Towns April 29, 1879. Was baptized into the Church July 30, 1899, by E. A. Erwin, confirmed by Ellis Short and H. O. Smith, and her whole desire was to live the gospel and tell it to others. She lived a noble life; was a loving wife, kind mother, and a noble Saint. God, in her last moments, blessed her with a beautiful vision, giving her assurance of a part in the first resurrection. She leaves a husband and seven children to mourn, and was laid to rest in the Dene Cemetery.

CLAPPER.—Barbara Forney was born August 4, 1811, at Little Cove, Pennsylvania. Died at her home near Thurman, Saturday, January 23, 1904, at 1 o'clock in the afternoon. During the year 1820 her family moved from Pennsylvania to Stark County, Ohio. While there she united with the Methodist Church, but not feeling satisfied with this faith, united with the then newly organized Church of Jesus Christ of Latter Day Saints. The exact date of her baptism could not be learned, but is thought to have been in 1833. To this covenant made over seventy years ago she has continued faithful until her death. She was united in marriage to Jacob Clapper in 1832 at Nauvoo; unto them one child, Henry W., was born. Funeral at the Saints' church near Thurman, Iowa, January 25, 1904, sermon by D. R. Chambers, assisted by C. W. Forney.

KUYKENDALL.—Fern LaJune Kuykendall was born June 24, 1893. She was the only child of Russell and Ella Kuykendall and was a sweet child; very affectionate and kind. Her actions would have caused one to think she was older than her years,—she was so ladylike in all her ways. She was religiously inclined and could hardly wait until eight years of age to be baptized. Fern became a member of the Church in August, 1901, and since that time has shown by her daily actions that she was a little Saint. She was taken sick with scarlet fever on the 20th of November. A few weeks later was taken with whooping cough and the two were more than the frail little body could stand. Toward the end of her illness she realized that she was going to die and told her mamma so, but said, "Mamma, I am not afraid to die, for I will be an angel. But don't tell papa,—it will make him feel so bad! I would rather stay with you and Papa. If I die I want Bro. Chambers to preach my funeral." Her last request was, "Papa and mamma, I want you to so live that we can all meet again." Little Fern was released from her sufferings at her home in Glenwood, Iowa, on the morning of January 20, 1904, being 10 years, 6 months, and 27 days old. Funeral services were held at the Saints' church near Thurman, January 23, 1904; sermon by Elder D. R. Chambers of Magnolia, Iowa, assisted by C. M. Roberts. At the conclusion of the services she was laid to rest in the Thurman Cemetery.

HALEN.—Lucy A. Ruby was born October 30, 1847, in Michigan and came to Nebraska with her parents when only 12 years old, and was baptized into the Church October 13, 1878, at Omaha by W. M. Rumel. She was married to Augustus Halen, and died February 8, 1904. Buried from the Saints' church at Omaha, February 10; sermon by James Huff, assisted by J. S. Strain.

WEST.—Alberta West, the daughter of L. F. and F. E. West, died at the home of her parents in Santa Rosa County, Florida, January 6, 1904, aged 20 years. She was baptized by Bro. G. H. Hilliard in September, 1895. For nine years she had been a

great sufferer from rheumatism, for four years being completely helpless. She was the embodiment of patience and resignation, always uncomplaining; was idolized by the family and much loved by a host of friends. In the early dawn of the day mentioned she quietly fell asleep in Jesus and the next day was laid to rest to await the rising of the just.

TROOK.—Born at Union, Nebraska, James William Trook, January 4, 1900; died January 23, 1904. Funeral at Mt. Hope church, January 25, by Elder J. B. Gouldsmith.

SOUTHWICK.—Sr. Lauria E., of East Delavan, Wisconsin, died January 26, 1904. Lauria E. Sherman was born July 10, 1833, at Silver Creek, New York; came to Carthage, Illinois, in November, 1844, and with her parents resided there about a year. Then came to Southern Wisconsin, which has since been her home. She was married to Henry Southwick February 3, 1858; united with the Church at the age of twelve years and remained an earnest, faithful member to the end, dying in the hope of a glorious resurrection. Funeral was held at the Saints' church at East Delavan; sermon by Elder J. T. Hackett.

In the February number of the *North American Review*, Mr. E. F. Loud who for many years was chairman of the Post-office and Post Roads Committee in the House of Representatives, discusses certain criticisms that have been levelled against the postal service of the United States. It has been held by a number of people that the postal service does not do for the people what it might do, and that it ought to add to its present functions a parcels post, a postal telegraph, a postal savings-bank, and that the rate of railway-mail pay should be revised. Mr. Loud takes up these suggestions in detail and examines them. As to the parcels post, Mr. Loud calls attention to the fact that its adoption would involve the organization of an entirely new branch of business, the providing of large and expensive warehouses in the great cities of the country, the ownership and use of vast drayage and wagon systems. This can not be desirable. The cheap transmission of goods to the people is an object worth seeking, but it should be developed through the natural laws of commerce. The advocates of the parcels post claim that the system has worked well in England, France, and Germany; but in these countries the conditions, geographical and social, are wholly different from ours, and as to expense, it has been found in England, the only country that has attempted to measure the cost, that it is conducted at a considerable loss. The same thing is true regarding the cost of the postal telegraph. When the British government took control of the telegraph, the business was profitable; but conducted by government officials, it showed a deficit in the third year, and the total deficit for the whole period since then has amounted to more than fifty-three million dollars. Mr. Loud also enumerates the objections to the establishment of postal savings-banks, laying emphasis on the difficulty that would be found in fixing upon the rate of interest to be paid to depositors. Once a rate were determined upon, no change would be practicable, even if the rate of interest earned by money in general should fall considerably below the postal interest rate. Mr. Loud also shows that criticisms on the rate of railway-mail pay are not well founded. Dealing with the postal savings-banks, Mr. Loud says:

"The postal savings-bank would mean a large perpetual national debt; and to adopt the system would necessitate the purchase of the whole amount of outstanding bonds, which amount, no one contends, would be sufficient to cover the amount that would be deposited. This course would inevitably increase the price of the securities and lower the rate of interest. There is no man so wise that he can tell what the rate of interest will be five or ten years hence. Twenty years ago four per cent looked so small that it would have attracted few depositors; yet, once adopted, it could not be reduced. The citizen whose opinion is worth considering seeks the most of life; using his judgement, he always seeks the bank that pays the highest rate of interest; the less he has, the more income he naturally wants for a dollar. The Government is not constituted to manage a successful banking business, it must work by the written statutory law so safely guarded as to surround it with insurmountable restraint. A banking business requires quick perception and at times action in many of the details of the business; no successful business institution can wait years for legislation to determine whether the rate of interest should be raised or lowered, or whether securities should be bought or sold. Some discretion must be lodged somewhere, but it can not be safely lodged in legislative acts to be carried out by men who have no financial interests in their actions."

"A Day in Zarahemla in 200 A. D.," by Julia N. Dutton, in February *Autumn Leaves*, is a very unique and readable little story, dealing with Book of Mormon life.

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# The Saints' Herald

RSSalyard, m

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

Volume 51

Lamoni, Iowa, February 24, 1904

Number 8

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

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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## Editorial.

IN THE TABERNACLE, SALT LAKE CITY.

Bro. Fred'k M. Smith, who visited Salt Lake City, Utah, for the purpose of attending the Smith family reunion, February 9, attended the services in the Tabernacle on Sunday the 14th, and was the first speaker on the program, being followed by Charles Penrose, editor of the *Deseret News*. Bro. Fred M. is the first elder of the Reorganization to speak in the Tabernacle. We give below what he said on the occasion as reported in the *News* for February 15:

Frederick M. Smith, the oldest living son of "young Joseph," counselor to his father as president of the "Reorganized Church of Jesus Christ of Latter Day Saints," and associate editor of the *SAINTS' HERALD*, published at Lamoni, Iowa, was introduced to the congregation as the first speaker. He began by assuring his hearers that it was with peculiar feelings that he stood before them to represent a religious belief that in some respects was markedly different to that believed in by his auditors. Said he, "I might spend the time so kindly given me in discussing these differences, but I doubt that that would do any good—it might do some harm. But there are common grounds on which we stand and these, perhaps, may be discussed before you with profit. Whether time, the great arbiter, shall soften the differences that exist between us, only the great Creator can tell. But in the divinity of Joseph Smith's mission I believe with you, and in this particular we stand on common ground, ready and willing at all times to defend the position which we occupy."

The speaker then referred to the creed of the Latter Day Saints and said if there was one word or set of words that comprised that creed, it was found in the words, "all truth." On this hypothesis the speaker proceeded to discuss "Mormonism," using as his text-book the Lamoni edition of the Doctrine and Covenants. He spoke of Joseph Smith's first vision and the answer to his prayer that all the sects of the day were wrong. While the answer received was no doubt a surprise to the boy prophet, he could do naught but listen to the voice of God and act according to the instructions given him.

The love of God, said the speaker, is seen in all the works of creation. If Latter Day Saintism stands for anything it stands for improvement. Paul said, "By the things natural do we understand the things that are spiritual." A similar truth was expressed by Emerson, the great American sage.

Referring to the Doctrine and Covenants, Mr. Smith said it contained and comprehended the great principle of continuous revelation. He then read quite copiously from different sections of the book concerning the need of training and educating little children, and of teaching one another the doctrine of the kingdom. Said he, "What is good for the ministry is also good for the laity. Can you conceive of anything educational not encompassed in these statements? Here faith and self-improvement are linked together. All we do, all we say, and all we hope to accomplish, should be with the idea of the upbuilding of Zion and the glorification of God. The Saints should not con-

WHEREVER there is a foreign population there will be found a demand for herbs. A French chef is sometimes greatly at a loss here in America for the *finer herbes* he can buy in ready-made bunches at any market in France. It is on these that he depends for his most subtle effects. One has only to glance through a French cook-book to see what an important part they play in French cookery, and this is equally true of the Italian and Spanish cuisine.—*Country Life in America*.

fine their researches to the standard works of the Church, but should study all good books and accept truth wherever found. We are told that Christ is the Great Exemplar. Ten eleventhths of his life were spent in acquiring knowledge and this was consummated in the other eleventh—his crucifixion upon the cross. Why then should we murmur if our entire lives are spent in preparation? The written word is necessary to measure all things that come to us. Christ said, whenever met by the questions of men, "It is written." He also said, "Search the Scriptures." And Paul, as if to accentuate the teachings of the Great Master, declared, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." By this we have a standard and it will not be possible to go astray if we base our belief on the word of God. In the Book of Mormon we have pearls of great price; in the Doctrine and Covenants gems of great worth; and in the Bible words of priceless value. But they have to be sought out. Individual enterprise is necessary. It needs self-effort to bring forth these priceless jewels."

In conclusion the speaker said: "Whether or not our differences shall ever be modified, only the great God can say. But of this I am assured, that the work established by the Prophet Joseph Smith shall triumph in the end. Whether it be this people or the people which are despised by many, and I fear also by this people, that will build the great temple of God, I can not say. I have given up everything of a worldly nature to strengthen and support this work, and with the help of God I shall continue to use my best efforts toward its advancement. I thank you.

#### APPEALS FOR AID TO CHARITIES.

We are frequently appealed to to give room in the HERALD for articles written in behalf of some of the organized public charities of the State, and appealing in strong and stirring terms for money aid to support them. We feel strongly tempted at times to give these articles insertion in the HERALD, and if the paper was large enough, or had a large advertising list, as many of the religious journals reaching our table as exchanges have, we would feel at liberty to do it. But we have neither the big paper nor the large advertising list, and so we are admonished to think first, of our lack of space and financial support, and second, of the need of support for our own enterprises, the tract fund, the Saints Home, and Graceland; for all of which the charity of the Saints is appealed to for aid.

Referring to the Orphan's Home Finding Association, of Iowa, U. B. Smith, of Ottumwa, Iowa, superintendent, we are reminded that the Saints need and ought to have an institution like a sanitarium in which some of our sick might find a temporary home, while receiving such administration, treatment, and nursing as are compatible with our faith and the necessities of each case. At present anything of the sort needed by our people must be had at the hands of those not of our faith.

We may not need an orphan asylum at the present, but it is consistent that we by thought, presentment, and admonition be preparing for that and other institutions of the sort against the time of need. A gathered or a gathering people must not be taken unawares.

#### SUBJECTS OF FIRST RESSURECTION— DO THEY DIE AGAIN?

"Will they of the terrestrial Kingdom who come forth in the first resurrection be resurrected to immortality, or will they be subject to death again in the flesh?"

That those who attain to the first resurrection do not die again is stated in Revelation 20: 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." So also teaches the vision, Doctrine and Covenants 76: 5. See also 2 Thessalonians 4: 17.

Our understanding of the matter is that all who attain to the first resurrection do not die again, but remain in association in the presence of the Lord.

"Is it the doctrine of the Church that in the end of the world, after the wicked have been resurrected, God will again destroy their bodies and totally annihilate them?"

We are not aware that the Church has adopted any theory in regard to the peculiar phases of the dealing with the wicked after the resurrection for the judgment further than may be found in Revelation, chapters twenty and twenty-one; which seem to warrant the conclusion that when in the judgment a man is found to be righteous, he will remain righteous and will receive a righteous reward; he who is found to be unjust, will remain unjust and must take the penalty whatever that may be; he who is filthy, must continue in his filth, and suffer the consequences. Wickedness to be punished; holiness to be rewarded. To this agree other scriptures and revelations ancient and modern. In the sense of being scriptural it may be said to be the doctrine of the Church.

It is the belief of many that all born into the world will have an opportunity to obey the gospel, receive salvation and so escape condemnation of any sort in the judgement, and that even after the loss of the first resurrection and the endurance of the thousand years' sleep of some there will still be a chance for relief from the finality of the second death which must result in entire banishment from where God and Christ are "worlds without end." Just what that second death is is not so clearly revealed, further than that "death and hell were cast into the lake that burneth with fire and brimstone," and that this is the second death. If the ministration of Christ has finally redeemed all, then none will suffer this supreme penalty; but, if at the ending of probation there should be any who still refuse the offer of mercy through Christ, these must be of those of whom it has been written "and whosoever was not found written in the book of life was cast into the lake of fire."

Modern revelation has informed us that of the bitterness and horror of the second death "no one

knows; neither was it revealed, neither is, neither will be revealed unto man except to them who are made partakers thereof."

The description of this class is given as follows:

Having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power, yea verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

We have no justifying warrant in teaching men that, no matter what they may believe, say, or do, they will not be made to feel the power of an offended God, whose indignation shall be roused against their evil deeds to inflict upon them the penalty of their wrongdoing. To teach men that no matter what they do, they will all ultimately be saved where God and Christ are would be to make a mock of the gospel, despise the mercy manifest in Christ, and put a premium upon the committing of sin.

It is our duty to teach men to live right, and to obey the counsel of God through his son; which if they do, there is no need of a knowledge of just what the second death may be. Nor, indeed, is there necessity for any man to know, for if righteous, entitled to the first resurrection, he will neither deserve the second death, nor have either fear or knowledge of it even.

For these reasons and others like them we can not answer the question regarding the annihilation of the wicked. Though it is hardly compatible to believe that men shall suffer and be conscious in a condition of annihilation, and as punishment is for reclamation, not for revenge, men must remain in a state of consciousness if the effects of repentance and reclamation are to take place in them and for them. And so we leave it as God has left it.

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#### PRAYER-MEETINGS.

In places where prayer-meetings are held among the Saints where a branch organization has not been perfected, the rule regarding who should preside would be, the one present holding the highest office in the priesthood should take charge. In case no officer should be present the one to take charge should be appointed by a motion and vote of those present. If there should be an elder in the locality, he would be privileged to suggest some one of the laity to take charge from time to time, if it was known that neither he nor any other officer would be present; but he would not be authorized to appoint any one to take charge permanently without the consent of the Saints was obtained to such appointment; he could not authoritatively put any one in charge. If a branch organization was effected, the presiding officer could name another officer to have temporary charge, he

could not properly appoint a lay member; though he could suggest who might be a suitable person to take charge when no officer should be present. The Saints who may at any time be assembled for prayer and find that no officer is present to take charge, may select one of their own number present to lead, so that their assembling may not be lost to them.

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#### IMMORTALITY OF ANIMALS.

The foregoing caption is from an editorial notice of a book issued by George W. Jacobs & Company which was handed us by Bro. J. R. Lambert, with a marginal suggestion of Doctrine and Covenants 28:6, to which we add Genesis, chapters one and two, Inspired Version, for comparison and reflection. Surely, Saints need to be kind and considerate in their treatment of what God has created. We give the notice below from Chicago *Evening Post* for February 17, 1904:

Doctor Buckner has written a sincere and very earnest book on "The Immortality of Animals." The motive of the book is not to put forth a curious speculation, but to promote kindness and prevent cruelty. He believes that God has a design in creating one planet as well as another, and one animal as well as another, and that his infinitely attentive care is over all. We are morally bound, he claims, to respect the feeling and rights of animals as descendants from the same Creator, even as we do those of our human associates.

His theory has for it both a biblical and a philosophical basis. Agassiz, our greatest American scientist, is quoted as saying: "Most of the arguments of philosophy in favor of the immortality of man apply equally to the permanency of the immortal principle in other living beings. May I not add that a future life in which man should be deprived of that great source of enjoyment and intellectual and moral improvement which result from the contemplation of the harmonies of an organic world would involve a lamentable loss; and may we not look to a spiritual concert of the combined worlds and all their inhabitants in the presence of their Creator as the highest conception of paradise? In some incomprehensible way God Almighty has created these beings, and I can not doubt of their immortality any more than I doubt of my own." Many other famous people are quoted to the same effect.

King Edward VII, in an address before the Royal Society to prevent cruelty to animals, spoke of the fact that the "conductors of our educational establishments will more and more recognize that it is one of their great duties to imbue the mind of the young with the consciousness that, besides showing kindness and gentleness to their fellow creatures, they ought also to show kindness and gentleness to the brute creation, to which we owe so much."

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A BROTHER and elder, writing under date of February 19, says: "I close this conference year with almost perfect satisfaction. God has been indeed with me and greatly blessed my efforts, for which I praise him with all my heart; nearly everywhere that I have gone I was well received and many received the word gladly and some obeyed and are rejoicing in the truth."

## Original Articles.

"THE CHURCH OF CHRIST AS IT WAS LEFT COMPLETED AND PERFECTED BY THE APOSTLES OF CHRIST."

BY ELDER ISAAC M. SMITH.

The above heading, to my mind, conveys a very peculiar idea: the idea that the apostles of Christ, at their death, left the church of Christ in a "perfected" condition. And the strangeness of this idea increases when we remember that the word "perfected" means "finished, completed." To say, therefore, that the apostles left the church of Christ in a "perfected" condition, when they died, is to say that the church of Christ was then finished, completed. We frequently hear of, and sometimes meet, ministers who affirm that they are now representing a church which is identical in its organization, ordinances, teaching, faith, and practice, with the church of Christ as it was left "perfected by the apostles of Christ." These ministers as a rule are not willing to affirm that the church which they represent is identical with the church of Christ as it was "established" by Christ and his apostles, but "as it was left perfected by the apostles," that is, as it was left finished and completed by the apostles.

This naturally leads one to ask, Did Christ partially build an imperfect, unfinished, incomplete church, and then leave his apostles to finish building that church, to complete and perfect it? And if he did, then what is the difference between this unfinished, incomplete, imperfect church as it was established and the finished, completed, perfected church as it was left by the apostles? What advantages has this finished, completed, perfected church over the unfinished, incomplete, imperfect church as Christ established it? Those ministers who claim to represent a church which is identical with the church of Christ as left perfected by his apostles, also claim that the church was established or set up on the day of Pentecost. And as they claim the church was born on that day, I shall begin there, on the day of Pentecost, and examine it—first the unfinished, incomplete, imperfect church, and then the same church in its finished, completed, perfected condition.

On the day of Pentecost, while the disciples of Christ were assembled together, "There came a sound from heaven. . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 2-4.

When men and women asked what they should do, after being convinced that Jesus is the Christ, they were told to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," and they were promised that if they would do so, "ye shall receive the gift of the Holy Ghost." (Verse 38.) Three thousand souls were added to the

church at that time by baptism, and the church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need."—Ibid., verses 42-45.

A little later on, when a lame man applied to Peter and John for help, and they had no money to give, Peter said to him, "In the name of Jesus Christ of Nazareth rise up and walk."—Acts 3: 6. And the man was immediately made whole and began to leap and praise God. For this the apostles were put in prison, but were finally released and, after their release, they prayed: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man as he had need."—Acts 4: 31-35. And when Ananias and Sapphira attempted to take advantage of this law by deception they were struck dead by the power of God. (See Acts 5: 5-10.)

"And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the street, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one."—Ibid., verses 12, 15, 16. And when the apostles were shut up in prison, "The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." (Ibid., verses 19, 20.)

When the church had grown larger, seven men "full of the Holy Ghost and wisdom" (Acts 6: 3) were appointed to look after the temporal affairs of the church, and one of these seven, Stephen by name, "did great wonders and miracles among the people." (Ibid., 6: 8.) Another one, Philip, went to the city of Samaria "and preached Christ unto them;" and the people of Samaria "gave heed unto those things which Philip spake, hearing and seeing the miracles

which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." (Acts 8:6, 7.) A great number believed and were baptized; and then Peter and John came and "prayed for them, that they might receive the Holy Ghost." (Verse 15.) "Then laid they their hands on them, and they received the Holy Ghost." (Verse 17.) After this, "the angel of the Lord spake unto Philip" (verse 26) and sent him on another mission of love, to one who was seeking for truth and light, that is, to meet the eunuch. Philip preached Christ to this man and, when he was convinced, "they went down both into the water, both Philip and the eunuch; and he baptized him." (Verse 38.) And after baptizing him they came "up out of the water" (verse 39).

About this time, Saul of Tarsus was making a bitter fight against the church, and while on his way to Damascus he was struck blind by the power and glory of God, and fell to the earth; then the Lord spake to him and told him, among other things, to "arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6.) After Saul had been in the city for three days, fasting and praying, the Lord spake to one Ananias, "in a vision" (verse 10), and sent him to Saul: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose and was baptized." (Verses 17, 18.)

Now, they tell us that this church was born on the day of Pentecost, A. D. 33; the last event in its history to which I have referred, occurred in A. D. 35; and this would make the church two years old. It is quite young,—a babe of two summers. But you will have noticed from the brief history of its life as given above, that it is a remarkably beautiful child, and that it is surprisingly healthy, vigorous, active, and strong. I am quite sure you will fall in love with it, if you will only take time to become thoroughly acquainted with it. You have noticed, no doubt:

1. When this child was born, it could speak in tongues; and, under the influence of the Holy Spirit, those uneducated Galileans were able to declare "the wonderful works of God" in the language of the Parthians, Medes, Persians, and many other nationalities, to the amazement of those who were present. (See Acts 2: 1-12.)

2. When men and women asked of this church the way of life and salvation, they were told to repent and be baptized "for the remission of sins;" and they were told that, if they would do so, "ye shall receive the gift of the Holy Ghost." (See Acts 2: 37, 38.)

3. This promise of "the gift of the Holy Ghost" was not confined to those present on the day of Pentecost; but it was extended to their children and "to all that are afar off, even as many as the Lord our God shall call." (Verse 39.)

4. This infant church "continued steadfastly in the apostles' doctrine." (Verse 42.)

5. They "had all things common." (Verse 44.)

6. "Neither was there any among them that lacked." (Acts 4: 34.)

7. For they brought all their means and "laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Ibid., 4: 35.) They "parted them to all men, as every man had need." (Acts 2: 45.)

8. When Ananias and Sapphira made a pretense of complying with this law (it was the law, for the church "continued steadfastly in the apostles' doctrine") and kept back part of their means, the power and the enlightening influence of the Holy Spirit were so great in this infant church that their hypocrisy was revealed, and they were struck dead by the power of God for attempting to make a mock of this holy and righteous law. (See Acts 5: 1-10.)

9. "When the number of the disciples was multiplied" (Acts 6: 1) to that extent that the apostles were not able to look after the distribution of the temporal means of the church, seven men, "full of the Holy Ghost and wisdom," were appointed by the apostles and the church to look after "this business." (Acts 6: 3-6.)

10. At this time, while the church "continued steadfastly in the apostles' doctrine," they were "all filled with the Holy Ghost." (Acts 2: 4 and 4: 31.)

11. They were all of "one heart and of one soul," so much so that no one among them said "that aught of the things which he possessed was his own." (Acts 4: 32.)

12. And "great grace was upon them all." (Acts 4: 33.)

13. "They spake the word of God with boldness" (Acts 4: 31), "went everywhere preaching the word" (Acts 3: 4), "and preached Christ unto them" (verse 5), "and they continued steadfastly in the apostles' doctrine and fellowship" (Acts 2: 42).

14. And, in continuing "steadfastly in the apostles' doctrine," they "went down both into the water" (Acts 8: 38) to baptize, and then came "up out of the water" (verse 39).

15. And after men and women were baptized, "Then laid they their hands on them, and they received the Holy Ghost." (Acts 8: 17.)

16. The Spirit was "given to them that obey him," and was a witness of the resurrection of Christ, and of his being exalted to be "a prince and a Savior." (Acts 5: 32.)

17. "Many wonders and signs were done by the apostles." (Acts 2: 43.) To the lame man it was

said: "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6), and he did so. They even "brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them." (Acts 5:15.) And they brought from the cities and villages, near to Jerusalem, a multitude of "sick folks, and them which were vexed with unclean spirits, and they were healed every one." (Verse 16.) *Every one.*

18. These signs and wonders were done "by the hands" of others besides the apostles: Ananias laid "his hand" on Saul, and "he received sight forthwith." (Acts 9:18.) Stephen, one of the "seven," was "full of faith and power," and "did great wonders and miracles among the people." (Acts 6:8.) And Philip, another one of the "seven," did miracles at Samaria, "For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." (Acts 8:7.)

19. The angels were at work in this church: The angel of the Lord "opened the prison doors" and set the apostles at liberty; he told the apostles where to go and preach (Acts 5:19, 20); and the angel of the Lord also directed Philip, telling him where to go (Acts 8:26).

20. The Holy Spirit was in the church, and was working. Besides bearing witness to the saints of our Savior's resurrection and exaltation (Acts 5:32), giving them utterance to speak in "other tongues" (Acts 2:4), and giving them wisdom to confound their opposers (Acts 6:10), it told Philip what to do when he saw the eunuch (Acts 8:29) and, after he had baptized the eunuch, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more" (Acts 8:39).

21. Christ himself was in this infant church, and was directing and giving instruction from time to time: "And the Lord added to the church daily such as should be saved." (Acts 2:47.) The Lord spoke to Ananias, "in a vision" (Acts 9:10),—after having first appeared to Saul of Tarsus—and sent him to preach the gospel to Saul, and restore to him his eyesight.

22. And then, laboring under the immediate and personal direction of the angels, the Holy Spirit, and Christ himself, we have the twelve apostles and other inspired men like Stephen, Philip, and Ananias, "all filled with the Holy Ghost," "full of the Holy Ghost and wisdom," "full of faith and power," going everywhere and preaching the word of God with "great power."

Reader, are you not in love with this infant church? Of course you are; you could not help loving it, it is so beautiful, so grand. But we are gravely told that this church, as we have just seen it, was only a babe, gumbered with a lot of useless paraphernalia classed

under the head of "childish things," which it must "put away" as it grows in years and becomes more fully developed and "perfected;" and that, when it got to be fully grown and had put away all those "childish things," it became a real, finished, completed, "perfected" church, just as the Lord designed it should be. I like this church as we have just seen it; and, for my part, I would be perfectly satisfied with it as it appears in its infancy. But as some men insist that it was finished, completed, "perfected," later on in its life, I shall ask the reader to go with me while we carefully examine its autobiography.

No important changes occur in this church, so far as its history shows, for the next sixteen years; but, in A. D. 51, when the church was eighteen years old, I notice a marked change in regard to unity and oneness. At this time "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised and keep the law of Moses ye can not be saved" (Acts 15:1); and I notice, further, that "Paul and Barnabas had no small dissension and disputation with them" (verse 2); but I can not see why a church with "dissension and disputation" in it is any more nearly "perfected" than it was when they were "all of one heart and one soul."

When this matter was referred to a conference of "the apostles and elders" (Acts 15:6) at Jerusalem, I see there was "much disputing" (verse 7) over it there; but it was finally decided that those who had been teaching this doctrine to the Gentiles "have troubled you with words, subverting your souls" (verse 24). There was inspiration in the church yet, and inspired men in it; but the church was no longer of "one heart and of one soul," neither were they any longer "all filled with the Holy Ghost;" there was a spirit of "dissension and disputation" in the church now. And this spirit of contention seems to have reached some of those in high authority in the church, for we are told in the same chapter that when a difference of opinion occurred between Paul and Barnabas, "the contention was so sharp between them, that they departed assunder one from the other." (Acts 15:39.) They were surely not of "one heart and of one soul," at that time, not even these two apostles.

In A. D. 59 Paul wrote a letter to the "church of God which is at Corinth," and in it he tells the saints that "there are contentions among you," and that "every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Corinthians 1:12); says he could not speak unto them "as unto spiritual, but as unto carnal" (1 Corinthians 3:1): "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (Verse 3.) "Now some are puffed up, as though I would not come to you." (1 Corinthians 4:18.) "It is reported commonly that

there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up." (1 Corinthians 5:1, 2.) "But brother goeth to law with brother, and that before the unbelievers." (1 Corinthians 6:6.) "Nay, ye do wrong, and defraud, and that your brethren." (Verse 8.)

In attempting to partake of the Lord's supper, he says that some would eat before others and that "one is hungry, and another is drunken." (1 Corinthians 11:21.) They do not eat worthily, "not discerning the Lord's body," and "For this cause many are weak and sickly among you, and many sleep." (Verse 30.) (No longer healed "every one," as in the infant church at Jerusalem.) "For some have not the knowledge of God: I speak this to your shame." (1 Corinthians 15:34.) True, the apostle says, in his second letter to the Corinthians, that the saints had repented; but, further on, he says: "For I fear, lest, when I come, I shall not find you such as I would, . . . lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And lest . . . I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." (2 Corinthians 12:20, 21.)

To the Galatian saints Paul says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." (Galatians 1:6.) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" (Galatians 3:1.) "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Galatians 4:10, 11.)

And to the Thessalonians: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (2 Thessalonians 3:11.) He also tells Timothy to "charge them that are rich in this world," etc. (1 Timothy 6:17.) (There were no such distinctions as "rich" and "poor" in the infant church: "they had all things common.") "This thou knowest, that all they which are in Asia be turned away from me." (2 Timothy 1:15.) And to Titus he says that "there are many unruly and vain talkers and deceivers, . . . who subvert whole houses." (Titus 1:10, 11.) And in his Hebrew letter, "Ye are dull of hearing" and "ye have need that we teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Hebrews 5:11, 12.) James says: "But ye have despised the poor." (James 2:6.) "From whence came wars and fightings among you? Ye lust, and have not: ye kill, and desire to have, and can not obtain: ye fight and war, and yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon

your lusts. Ye adulterers and adulteresses."—James 4:1-4.

When the apostle John wrote unto the seven churches in Asia, writing unto them "the revelation of Jesus Christ," he said to the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Revelation 2:4, 5. And to the church at Pergamos: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, . . . So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my wrath."—Verses 14-16. And to Thyatira: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols."—Verse 20. And unto Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect."—Revelation 3:1, 2. And to the Laodiceans: "I know thy works, that thou art neither cold or hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Verses 15-17.

(To be concluded.)



#### THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN.

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come.—Doctrine and Covenants, Revelation October, 1831.

We often hear the statement made, that the kingdom of God and the kingdom of heaven are one and the same thing; that they are only different words, both meaning the church. But we take exception to this. We believe the kingdom of God is the church militant, on earth, and that the kingdom of heaven is the church triumphant in heaven. They are two distinct and separate things, although they are to a great extent but one. They are one in purpose, one in object, one in desire and intention, and in the end will be but one; and yet they are two in work, in degree, and in location, the one striving for perfection, the other already possessing it. They are two—yet only one. Let us illustrate: "To the law and to the testimony: if they speak not according to this

word, it is because there is no light in them."—Isaiah 8:20. There are two things spoken of, the law and the testimony; they are two, yet if we follow them to the termination we find they are one.

Again we have this repeated: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psalm 19:7. Here are the same two things, which carried to the limit are one.

We have read of man that he has two eyes, but the seeing is one. He has two lungs, but the breathing is one. He has two nostrils, but the smelling is one. He has two ears, but the hearing is one.

But let us consider man in the creation: "God created man in his own image, in the image of God created he him; male and female created he them."—Genesis 1:27.

There we have man spoken of as one, and then the male and female man spoken of as two. They are the two halves of the man. They are two yet but one. This claim is verified in the following: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Genesis 2:24.

When two persons are united in marriage, they become one. They are one, but yet they are two—two separate and distinct persons—yet they are one.

Again, we read of the two priesthoods, the Melchisedec and the Aaronic. They are two—and yet there is only one priesthood of God. It is the two divisions of the one. There are two, and yet there is only one.

To extend further this idea, we read of God the Father and his Son Jesus Christ; they are two separate and distinct individuals, and yet they are one. They are so united and so attuned to each other that they are one in thought, one in desire, one in action, and one in wisdom and knowledge. They are so perfect that they are one in all things, and yet they are two.

It is in this sense that the kingdom of God and the kingdom of heaven are one and the same, and yet two different things. We believe that the former means the church on earth, and the latter the church in heaven. This will apply in most cases in the Bible, but there are some few cases where it does not seem to apply, but time may make them plain; as it also may in regard to Jesus being called the "Son of man." We believe he was the Son of God, not the Son of man in any sense. Yet there are places in the Bible where he is so called.

But let us examine the kingdom of God. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:14, 15. The "kingdom of God" that was at hand, was the church about to be organized, and "the gospel of the kingdom" was the good

news of the kingdom—or church. Jesus was just taking the first steps in organizing the church, so he said to the people, "The kingdom of God is at hand." And later when instructing his disciples concerning the things of this world, he said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33. That is, seek first the church and the gospel, through which the righteousness of God is revealed, and then all these other things should be added unto them. Again: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."—Luke 17:20, 21. (The marginal reading says "among you.") The church had now been established, and was among the people. It was within their reach, and could easily be found. This was not the kingdom of heaven, but the kingdom of God, the church!

On another occasion when talking with the Pharisees, Jesus said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matthew 12:28. The church was already there, and his works were an evidence of that fact.

Again: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man [who seeketh truth, Inspired Translation] presseth into it."—Luke 16:16. Jesus here tells the Pharisees that since John the people were being taught that the church was once more upon the earth, and salvation was to be found within it.

To his disciples he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.—Mark 4:11. These disciples—including the twelve apostles—were in the kingdom of God, the church, and they were entitled to know the mystery of it, and Jesus then proceeds to explain to them the parable of the sower—which is the work of the church in preaching the gospel, and also its effect upon the people.

We are all supposed to be familiar with the conversation between Jesus and Nicodemus, when they were considering the plan of salvation. Jesus said to him, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. The Savior was telling him how to enter the church—not the kingdom of heaven. It was the life-work of Jesus to establish the church and teach mankind his duty therein, show him how to enter and what he must do to be saved. When he chose his twelve disciples, he "gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God." (Luke 9:1, 2.) And when the multitude gathered at Bethsaida Jesus "spake unto them of the kingdom of



God." (Verse 11.) All this was the preaching and teaching of the church, the work being done on the earth preparatory for that which is to come. A little later, Jesus chose seventy elders, and sent them out with the same commission he had given the twelve, and wherever they went they were told to heal the sick and to say to the people: "The kingdom of God is come nigh unto you."—Luke 10:9. But if the people would not receive them, they were told to shake the dust off their feet, as a testimony against them, and say: "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."—Verse 11. In both these instances it was the church. These men were the commissioned officers of it, and were sent out to present it to the people and expound its doctrines, and to show them that they must enter this particular church, which was the kingdom of God, or they could not be saved. The kingdom of heaven did not come near these people at all.

This reasoning clears up one text of the scripture that has troubled many people. It is found in Mark 9:1: "And he [Jesus] said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." The kingdom of heaven has not come with power yet, and all those who were there that day have died—with the possible exception of John—and when Jesus used the words "some" and "they" he meant more than one; he meant a number of them, and they lived to see the prophecy fulfilled on the day of Pentecost, when the power was given to the church, when the kingdom of God came in power to the people, the Holy Ghost was given, and the saints received the seal of their adoption. If these conclusions are not correct, why did our Savior teach the members of the church to pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven"?—Matthew 6:9, 10. "The kingdom of God" had already come, and they were members of it. But they are taught to pray for another kingdom—the kingdom of heaven—to come; and when that comes, God's will is to be done on earth as angels do it in heaven. That has never yet been accomplished, but we still pray for its coming, looking forward with hope to the time "when that which is perfect" will come.

Let us now consider a few things concerning the kingdom of heaven. Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."—Matthew 7:21. Then this is something entirely different from the "kingdom of God"—the church; for Jesus said (Luke 16:16) that all men press into or enter it. It is one thing to enter the church, but it is another thing to enter the kingdom of heaven, and not all who enter the church will be able to enter that holy kingdom. But who

will be able to enter there? "He that doeth the will of my Father which is in heaven." What is it to do the Father's will? It is to do as our Savior did; for he came to do His will. It is to repent, believe the gospel, be baptized, and thus enter into the church, and then do good as we go about, trying day by day to become more godlike, and to live as becometh saints. Have the hands of those in authority lain upon our heads, that we may receive the Holy Ghost, and then act so that it may remain with us all through life. Retain this spirit with us, and then we will enter into the kingdom of heaven in the life to come.

Peter tells us how we may enter. He says: "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:15-11. This will be when the kingdom of heaven comes, and God's will is done on earth, as it is now done in heaven. "Not every one who sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven," but any one can enter into the church. Its doors are wide open to all. Come saint, come sinner, enter in and partake of the things of the kingdom of God. It is free to all, and none are denied admission. It is a reformatory society, and one of its duties is to lift up the fallen, to take those who are sinners, and make them saints; show those who are transgressors the folly of their ways, and teach the careless how to serve God. And if a member transgress and fall we are not to cast him out, but to labor with him, and still try to reform and save him. Here we see there is a difference in the class of people entering the two kingdoms. Any one can enter the first, but only certain ones can enter the second.

But let us read a little further in Matthew's account: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you [you never knew me, Inspired Translation]: depart from me, ye that work iniquity."—Matthew 7:22, 23. Who is it that prophesies and works miracles in Christ's name? It is the members of the church—the kingdom of God. Who is it that cast out devils in his name? It is the ministry, the elders. Then it is possible for a person to become a member of the kingdom of God and become an officer in that kingdom, hold the priesthood, perform miracles and cast out devils in the name of the Lord, and still be a worker of iniquity,

and not be permitted to enter into the kingdom of heaven,—for they never lived in a way and manner to obtain the knowledge that Jesus was the Christ. They did not cease to do evil—they did not add to their faith the Christian graces. They did not go on to perfection; although they may have held the authority to act in the name of God. Yet when the trying time comes they may hear the unwelcome words, “Depart from me, ye that work iniquity.”

Not all who are members of the church are saints. Being a member of the church, is no criterion to go by, in judging a man. Some use their religion as a cloak to cover up their hypocrisy, some use it that they may the better impose upon others. We know to our sorrow that there have been bad men high in authority in the church—“the kingdom of God”—and we may also rest assured that it will be a very difficult task for them ever to enter into “the kingdom of heaven.”

We find a peculiar statement of our Savior in Matthew 5: 20: “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Did you ever realize whom he was speaking to? He was addressing the members of “the kingdom of God”—the church. In verse 13, he says to them, “Ye are the salt of the earth;” and in the next verse, adds, “Ye are the light of the world.” Regardless of that he tells them that unless their righteousness exceeds that of the scribes and Pharisees they shall “in no case enter into the kingdom of heaven.” Well might the question be asked, “Who then can be saved?” and the answer can well be given, “He who feareth God and worketh righteousness” superior to that of the scribes! Well might Paul have a fear that possibly he might become a castaway. It is a question in regard to all of us as to whether we may enter the kingdom of heaven or not, no matter what our standing in the kingdom of God. But our heavenly Father gives his Holy Spirit of promise to those who continue to do his will to the best of their ability, and by their retaining that Spirit they may know each day where they stand, and know if they are in a saved condition.

Jesus, speaking with his disciples about the kingdom of heaven, said to them, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—Matthew 18: 3. Again let me repeat, they were already members of “the kingdom of God.” Verse 17 tells us the church was there and they were members of it. Paul was a member of the “kingdom of God.” He enjoyed all the gifts and blessings of it, as much as any other man, if not more. He spoke in tongues more than others. He had visions and revelations, possibly more than others, and had seen angels and even Jesus appeared to him; after his resurrection. Many miracles were performed by him, and yet with all the

power of God that was with him, he knew that it was only a very small part of what he might enjoy in the life to come. He knew there was another kingdom coming that was far superior to the one he was a member of, and that it must give way to the grander one. He says, “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”—1 Corinthians 13: 9, 10.

With all the light and understanding he had of the things of God, and while comparing our condition here, now, with what it will be when the “kingdom of heaven” comes, he said, “For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”—Verse 12.

Again in looking forward to that happy time he says, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”—1 Corinthians 2: 9. Who are they that love him? They who keep his commandments; they who hear the sayings of Jesus “and doeth them;” they who obey the ordinances and come into the church; they who are members of the “kingdom of God.” It is for them that the great things of the “kingdom of heaven” are prepared.

In the “kingdom of heaven” will be found all that is good, blissful, and pure! For “no unclean, unhallowed thing shall ever enter there.” But the “kingdom of God,” the church, will continue on until the end, about as it is now, taking in the good and the bad, for, “at the end of the world: the angels shall come forth, and sever the wicked from among the just.” (Matthew 13: 49.) They are to continue together—the wheat and the tares—until the coming of the Savior is near; and then he “shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.” (Verse 41.)

Iniquity will be in the “kingdom of God” right up to that time, and it will be the work of the angels to gather out all the doers of iniquity. The church must sorrowfully bear with transgressors and evil-doers the best it can until that time of relief comes. It is our duty now to preach the gospel, the good news of the kingdom of God set up on the earth, and to do all we can to gather the people of God into the kingdom. We must help publish the glad tidings, and carry on the work of the church, for we must help to have “the kingdom of God go forth, that the kingdom of heaven may come.” (Doctrine and Covenants, October 1831.) GEO. S. LINCOLN.



The world is indulgent to the impetuous, because they appear strong; and it is most severe to those who hesitate, because hesitation is taken for a sign of weakness.—*Craigie.*

## HOW SHALL WE RECEIVE THE VISITING OFFICERS OF THE CHURCH?

Who are the officers authorized by the Church to visit our homes? We gather from Doctrine and Covenants 17:10 that they are the elders and priests, and we ask, For what purpose do these men visit? Turning to the same passage we find that their duty is to exhort members to pray vocally and in secret, to attend to all family duties, to see that the family altar is maintained and that the children are taught the Scriptures and to pray, and various other things which they find necessary to teach as they go from house to house. They should, to my understanding, when opportunity offers, read and expound the word of God to the family, pray with them and let them pray, which will encourage them to pray in public.

We have now found out who will visit our homes and what their duty is when visiting. Now, how shall we receive these men? We should receive them in a similar manner as we would receive Jesus, for we read in Matthew 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," which means that we should be careful how we receive them, for they come in the place of the great Teacher.

With this thought in mind, we should be very willing to listen to their counsel and advice and never at any time take upon ourselves the right to teach them, for we should remember their mission is to teach us and for this purpose God has placed them in the Church.

We see, then, that we should receive them as sent of God, for he has chosen them to be his servants. When these officers come we should do all we can to assist them, for I believe they can visit and yet not do their duty. For instance, we can pour all our trials and troubles and experiences into their ears until it is time for them to leave, in which case we do ourselves no good and give no chance for the officers to give us counsel and timely advice which would help us and give us fresh courage to battle against the things we come in contact with. Now an ideal visit is something after this style: When the officers enter our home, the head of the house will see that the family is gathered into one room, the table being furnished with a Bible, Book of Mormon, and Doctrine and Covenants, so that they are ready for use.

Having done this, we have done our part and can look to the visiting officers to do their duty, which they will readily enter upon if they are striving to fulfill their duty and calling. And I believe at the close of such a visit all will feel that the ministers have been directed by the Holy Spirit, and strength, consolation, and encouragement will be imparted to all present.

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## Selected Articles.

## THE LOCATION OF SINAI AND THE DATE OF THE EXODUS.

The savants of the Imperial Royal Academy in Vienna recently spent a whole session on the questions of the date of the Exodus and the location of Mount Sinai. The details of the meeting are reported in the Munich *Allgemeine Zeitung* (No. 134), from which we condense as follows:

The oldest Christian tradition (which, however, does not antedate the third century) with reference to Mount Sinai identified the sacred mountain with Jebel Serbal; but from the sixth century on the claim was generally accepted that it is the same as Jebel Musa, some forty-five kilometers [twenty-eight miles] to the eastward of Serbal. But Sayce has come to the conclusion that the so-called Sinaitic peninsula can not have been the place of the giving of the Law, but that this must be sought for on the eastern side of the gulf of Akaba; and this for the very good reason that the west side of the Sinaitic peninsula, at the period of the Exodus, was an Egyptian province. At this place there were rich copper and malachite mines, which were worked in the interests of the Egyptian kings, under the protection of Egyptian soldiers. Had the children of Israel gone into the province of Mafka, they would simply have returned to another portion of the Egyptian empire. If they wanted to escape the hand of Pharaoh, they were compelled to pass over into the domain of the Edomites. This would force the Israelites farther east than the peninsula of Sinai.

Two years ago Doctor Edward Mahler, in the *Journal of the Royal Asiatic Society* (1901) made an effort to determine exactly the date of the Exodus, and his conclusions are now seemingly confirmed. Down to 1896 no Egyptian inscriptions had been found containing the name of the Israelites; but in that year Professor Flinders Petrie found one containing these words: "Israel is in despair: its fruits are no more." In the mention of other nations on these inscriptions, the determinative for country is found, while in the case of Israel there is nothing but the determinative for "men" or for "tribe." From this we can conclude that at this time Israel had no fixed habitation, but was wandering in the desert. Marempthah can accordingly not have been the Pharaoh of the Exodus, as has been often supposed, and Mahler makes a determined effort to prove that it was Rameses II. The Pharaoh "who knew nothing of Joseph" was Amosis, the founder of the eighteenth dynasty. The new king, called also Aahmes I. and Nebpethi Ra, according to astronomical tablets, entered upon his reign in the year 1575 B. C. Accordingly the date of the Exodus would be 1575 minus 240 years of oppression, or 1335 B. C. This was the time when Rameses II was on the throne, namely 1347-1280, which date agrees with the conclusions found in

the new "Dictionary of Egyptian Archæology." If the Exodus took place in 1335, then Moses, who at that time was eighty years of age, was born in 1415, which was the twenty-fifth year of Amenophis III, of whom it is known that his wife, Thi, was of neither Egyptian nor royal origin. She was of foreign birth, and this can readily explain the story of the deliverance of Moses by the daughter of the foreign queen. Moses is, notwithstanding the etymology is Hebrew, an Egyptian word, being derived from "mes" which signifies "child" the same word being found in Amosis, Thatmosis, and other proper names.

Other considerations also point to the conclusion that it was not Maremptah but Rameses II who was the historic Pharaoh. The former's son and heir, Seti II, was called the crown prince during the lifetime of his father; but Maremptah, the son of Rameses II, was only fourteen years of age when he ascended the throne. This agrees with the biblical chronology, according to which the crown prince did not attain to power and the throne, inasmuch as the first-born of Pharaoh was slain, and accordingly a younger son must have ascended the throne. That Israel, in accordance with the inscription on the Maremptah steel, written sixty years after the Exodus, or 1275, still had no fixed abode, is also in agreement with biblical statements. An old rabbinical tradition declares that the Exodus took place on a Thursday. Mahler has computed that the 15th of Nisan, 1335, or the 27th of March, 1335, according to our chronology, was actually a Thursday. Further, the political conditions in Egypt are in perfect agreement with these conclusions, as Rameses II contended in vain for years against the Hittites in Syria. It is this fact that doubtless aroused the desire for liberty in the Israelites, and Exodus 12:38 reports that not only the Israelites threw off the Egyptian yoke, but that other peoples also participated in the Exodus. And we can readily imagine who these were, although they are not mentioned by name. They were doubtless these "island inhabitants" who had been called in by Seti, the predecessor of Rameses II, the Shardana, the Shalkulasa, and others, who we now know to have been the bearers of the Mycean type of civilization. We have accordingly good reasons for believing that the date of the Exodus was Thursday, the 27th of March, 1335 B. C.—The *Literary Digest*, August 8, 1903.



#### HELPED BY SIMPLE HABITS.

Benjamin Franklin, who is famed for his discovery that lightning is electricity, and who introduced the American colonial postal system, and who furthermore as will be remembered, served America at the court of France as minister plenipotentiary, was one of the leaders of early modern times in the study of

nature and nature's laws, and not the least in domestic science. His first maxim was: "Eat not to dullness; drink not to elevation." Even in his youth his mind was filled with schemes for self-regulation and guidance, and he set before him the task of acquiring the habitude of certain cardinal virtues based upon simple living and habits of thought. His constant effort was to better the condition of mankind, and his methods were intensely practical, says the *London Catering World*.

Since the early times, simplicity of preaching, teaching, and eating has been the great factor in the world's advancement. The great mass of mankind do not understand, nor care for, abstruse reasoning.

The record of the life of Abraham Lincoln is traced back to that time when he was seen sitting on a rail fence in one of America's small western villages with a law book in one hand and a piece of maize bread in the other. Abraham Lincoln was a man of simple habits, and his greatness was to no small extent dependent upon that early simplicity and goodness which gave strength to conscience, mind, and body.

Frederick the Great fostered above all agriculture and the cultivation of fruits and vegetables. His endeavor to benefit his people was based upon the natural laws pertaining to their health and simple happiness. He recognized the fact, ever since clear to the mind of the leaders of the Germans, that the body is the basis and must be simple and completely nourished in order to perfect the soldier, statesman or the peasant.

Bismarck's great work had for its basis the recognition of the simple laws of nature. He followed them, and, as a result, there came about a new manhood and new womanhood, first in Prussia and later in the empire. Bismarck's natural and acquired astuteness taught him, as a similar perception and reasoning had taught Frederick the Great, that political economy, rural economy, and domestic economy are, as sciences, closely interlinked and interdependent in their relations to the state.

While in France as United States minister Thomas Jefferson wrote respecting the education of a daughter who was with him in Paris: "Of domestic economy she can learn nothing here, yet she must learn it some where, as it is of more solid value than anything else." To his friend Peter Carr he said: "A strong body makes a strong mind." Jefferson practiced his preaching by subsisting mainly upon simple natural foods, and he labored zealously all through his busy life for the upbuilding of an American system of education which should teach men how to live in accordance with the laws of nature. He died at the age of eighty-four, and he had not lost a tooth, nor was one of them defective.

It will be recollected that the laws of Moses are replete with instructions regarding the care of the body in sanitation and in diet, as well as in fasting

and religious duties. It is due to these laws that the health of the Jews when in reasonable conditions is so universally superior to that of the average of other peoples.—Selected.

#### LUNAR SUPERSTITIONS.

In his recently published book on the moon, Professor W. H. Pickering presents an interesting account of the superstitions in which the moon plays an important part.

Probably even in prehistoric times men have noticed the face of the "man in the moon." Plutarch noticed it and even wrote a whole book on the face. But besides this, many other objects are supposed to be visible. The dark markings on the surface are likened by the Chinese to a monkey pounding rice. In India, they are said to resemble a rabbit. To the Persians, they seem like our own oceans and continents reflecting as in a mirror.

The size of the moon, as seen by different persons, varies from that of a cart wheel to that of a silver dollar. To many it seems about a foot in diameter, from which Professor Young concludes that to the average man the distance of the surface of the sky is about one hundred and ten feet. It is certain that artists usually represent the moon much too large in size in their paintings. Occasionally they represent it in evening scenes with the horns turned downward instead of upward, whereas they must always point away from the sun. The true angular size of the moon is about half a degree, so that it can always be concealed behind a lead pencil held at arm's length.

From the earliest times it has been a source of speculation why it is that the sun and moon when rising or setting, appear to most persons from two to three times the diameter that they have when near the meridian. As a matter of fact, the sun is slightly and the moon measurably smaller when near the horizon, because they are further off than when overhead. The true explanation, according to Professor Pickering, is twofold. Human estimates of angular dimensions are dependent not merely on the various dimensions themselves, but also on extraneous circumstances. The case is analogous to our estimates of weight, which are dependent primarily on the real weight of the object, but secondly upon its bulk. Thus a pound of lead feels much heavier than a pound of feathers. One circumstance affecting our estimates of angular dimensions is the linear dimensions of the object itself. Alhazen, who died nine hundred years ago, showed that if we hold the hand at arm's length and notice what space it apparently covers on a distant wall, and then move the hand well to one side, so that it is in front of some very near object, we shall find that it will appear to us decidedly smaller than the part of the wall which it previously covered. An analogous effect causes the full moon, when rising or

setting, to appear larger than when it is well up in the sky. On the horizon, we can compare it with trees and houses and see how large it really is. Overhead we have no scale of comparison. The same optical illusion, however, is noticed at sea, so that we must cast about for some additional explanation. Clausius, about three hundred years ago, showed that our estimates of size depend largely upon the altitude of the object under consideration. When we pass under an archway or under the limb of a tree, we know that we are nearer the object than we are when we see it at a lower altitude. At the same time, it appears just as large to the average person angularly as it does when we are several feet further away. We are in fact all our lives, as we walk about, used to seeing objects rapidly lifting from their angular positions, yet not appearing as we pass them any larger than they do when we are slightly more distant from them. Thus we always unconsciously make some compensation in our minds for the real changes in angular size that actually occur. If now, the limb of the tree that we pass under, instead of really growing angularly smaller at the low altitude than it was when overhead, should remain of the same angular size, in all positions, we should say that it looked larger at the low altitude. This is exactly what happens in the case of the heavenly bodies. Unlike all terrestrial objects, they are practically of the same real angular dimensions when on the horizon as they are in the zenith. Involuntarily we apply to them the same compensation that we are expected to apply to terrestrial objects, and are then naturally surprised to see that they appear larger at the lower altitude.

The majority of the superstitions relating to the moon relate to the weather. Besides, we have the superstition that sleeping in the moonlight, especially if the moon be full, induces insanity. Witness our word "lunacy," in which the belief is expressed. Farmers believe that the moon exercises a certain influence over vegetation, and that beans should be planted when the moon is light and potatoes when it is dark. Many believe that a change in the weather will come at about the time that there is a change in the moon. Professor Pickering points out that since the moon changes every seven and a half days, every change in the weather must come within four days of a change in the moon, and that changes will necessarily come within two days of a lunar change. This superstition must not be confused with the real, but ill-defined, seven-day period of the weather, which is a genuine phenomenon and holds true to a certain extent. Thus if one Sunday is stormy there is a probability that the several Sundays following may also be stormy. This phenomenon is probably due to terrestrial causes and has nothing whatever to do with the moon.

Some people believe that if the horns of the new moon will hold water, it will be a dry month; that if

they are so tipped that the water will run out, it will be rainy. Nearly as many people hold the reverse view. Both views are wrong. The line joining the moon's horns is always perpendicular to the direction of the sun and, therefore, depends merely upon the place of the moon in its orbit.

It has been said that thunder-storms are influenced by the moon. Nearly twelve thousand observations collected by Hazen in the United States in the year 1884 show a preponderance of thirty-three per cent in the first half of the lunar month. The greatest number of thunder-storms come between the new moon and the first quarter; the least number between full moon and the last quarter. This is, perhaps, the only satisfactory evidence that we have that the weather is at all influenced by the moon. Even in this case the effect is so slight that it has only a theoretical interest.—*Scientific American*, January 16, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

### Love and Service.

To love—ah, child: Thou, too, shalt know  
What 'tis to love, and though in coming years  
The knowledge will be fraught with many tears,  
Still, in thy heart the flowers of spring will grow.  
It is not when the hopes of youth first, glow,  
Nor when our radiant souls, untouched by fears,  
First hear love's harp-strings sweep across our ears,  
That we know love or feel its great winds blow.

They who would love must serve and understand  
That love's reward lies in the loving, not  
The being loved; the heart of love is there,  
Its lesson taught at best by one dear hand;  
Ask only how to love . . . to heal one lot  
By service, tears, should make a lifetime fair.

—*Great Thoughts.*

### The Love Cure.

The windows of the great house were darkened, the door-bell muffled and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression on her wan features never altered and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watches exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall, a waiting figure came forward to him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken and she is absolutely without fever. Yet she shows no signs of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition be speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician arose and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick-room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die, after all," ran the slow current of the sick woman's thought. "It is easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go. I have accomplished so little of all I meant to do, but—the Lord understands!"

"The children will miss me for awhile—poor dears!—but sorrow is not natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now it is different. Helen has her lover—Roger is a good man and they will be going into a home of their own before long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I oughtn't to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago when we were first married. How happy we were—so long—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might have been proud to be his wife. Somehow I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy and the nurse had set the door ajar. A sound of suppressed voices reached her ear and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which in the nurse's ears was only an indistinct murmur, to the nerve sense sharpened by illness, slowly separated itself into words which made their way to the consciousness awake and alert in the weak frame, as if spoken along some visible telephone line of the spirit.

"Oh, Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None, unless her condition will change—those were his very words, father told me." The words dropped drearily, like the trickling of water in a cave.

"But she was better yesterday!" That was Rob, the handsome young collegian who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing—mother!"

The tones of the sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is 'drifting away,' the doctor says. Oh, Dorothy! Oh, boys!" she said, in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one half so selfish as I," sobbed Dorothy. "Here have I been rushing here and there evening after evening, and she sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth as much to me as mamma's little finger!"

"And I've been so careless about her regularly." There was a break in Rob's voice. "There was always something going on out of study hours and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I never could go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good night for ever so long," said Rupert. "I got a fool notion that is was babyish. I always used to think I couldn't go to bed without it. I wonder if she missed it. I've seen her look at me sometimes when I started up-stairs. What sort of a place would this be without mother? I could never stand it—never! I should want to run or drown myself!"

The door of the sick-room opened a little wider and Mr. Allison entered noiselessly.

"Is there any chance?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long—" the strong man, choking, left the question unfinished.

"It is hard to say," answered the nurse, pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "My rose of girls—my bride!—the mother of my children—the heart of my heart—spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—" "Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. One wasted hand moved feebly toward him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry, darling,"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going to get well!" Long afterwards the doctor and the nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she could possibly be without actually ceasing to breathe, when she simply made up her mind to live! A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsyturvey world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin-lid were spoken often in living ears, how many other weary feet might turn again from "the valley of the shadow!"—*Advance.*

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of ones self and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

## Letter Department.

PHILADELPHIA, Pennsylvania, February 6, 1904.

*Editors Herald:* In the *Missionary Review* for November, 1903, I noticed an article by Reverend John D. Nutting, secretary of the Utah Gospel Mission, located at Cleveland, Ohio. The object of this Mission is an effort "in behalf of the Mormon people; against the Mormon system." The suggestive title of the article referred to is, "Difficulties of work among the Mormons." I read it with interest as I am always eager to read anything on the "Mormon question." Thinking it would be well to inform this gentleman of the positions taken by the Reorganized Church, I wrote him a friendly letter and also sent a few tracts. After some delay he replied, also inclosing several of their tracts against Mormonism, so-called. His letter is as follows:

February 2, 1904.

"ELDER W. E. LARUE,

Philadelphia, Pennsylvania.

"Dear Sir: Yours of November 10 reached me in Cleveland under great stress of work preparing to come away, and I have not found time to reply until now. I am shut in by illness to-day and will send a note briefly. I think I mailed you our literature before. I am fairly well acquainted with the 'Josephite' branch of Mormonism. My wife's parents were born in or near Kirtland and her father lived there through the whole history of Mormonism until last August. I have made the only systematized statement of Mormon belief ever constructed, and in doing so was greatly struck with the fact that the whole fabric in Utah was simply a development of what was in Kirtland and Nauvoo.

"My father Morely, an old farmer, at a Thanksgiving dinner in Kirtland a few years ago, in accounting for the difference between western and eastern Mormons, stretched out his arms in front of him and said, 'The sideboards of Christian society count for a great deal—a great deal.' Excuse me if I speak plainly. I do not wish to give offense unnecessarily: but even the seeds of polygamy were sprouting in Kirtland, and if not actually practiced there by the 'Prophet' and others, it certainly was in Nauvoo, and plentifully in Winter Quarters.

"Father Morley's uncle, formerly a deacon in the Congregational Church at Kirtland, and a good, true man, had at least four extra women before they started for Utah at all. Joseph Smith planned the Rocky Mountain exodus and Brigham Young carried it out, for the purpose of getting out where they would not be molested in 'living their religion.' The doctrine of many gods and continuous revelation to a priesthood which alone holds the true gospel will produce all Utah has or ever has had if given the right opportunity in its times.

"There is no truth in either of these, no matter how sincerely they may be held, west or east; and I recognize the great sincerity of many in both flanks of Mormonism. You will probably be surprised when I say that I was surprised at the similitude between your letter and the arguments and notions with which we are met in Utah at almost every house. Take your doctrine of apostacy, for instance; it is the same and stated in almost the same phrases. You both hold the *awful* doctrine that for seventeen hundred years from about the Apostle John's time until Joseph Smith's, there was no church on earth. 'The gospel was lost from the earth', as you say, 'and must be restored.' If you will look in the dictionary you will find that the 'gospel' means the 'good news' and tidings which Christ brought and proclaimed through himself, and the early disciples. Every word of that was written in the New Testament and we have it, and the ages back of us have had it all the time; it has never been lost a moment, and Joseph Smith did not bring an atom of it back. The Romish Church became corrupted, of course, but it was by means of holding the very same doctrine of continuous revelation, which is your cornerstone, through which [that] they made the voice of church officials

equal or superior to that of the Bible. Those officials added to the word whatever they chose, just as Joseph Smith and all the rest have done, and just as any such doctrine and priesthood will always make men do. There is only our safety. What the corrupted church needed was to get back to the original, undefiled truth in the Bible, not to get a new prophet and set of present revelations. This the church in its many families has been seeking to do since Luther's time; with the result that there was probably never so good an understanding of the real 'gospel' of Christ as now.

"I am perfectly willing to acknowledge that there are many estimable people in your faith, likewise in Utah. Some people would be 'good' as men go, anyway; but even they would be much better if they appreciated the real *truth*. I have no doubt that everywhere the sincere soul who follows after God as best he knows is spiritually blessed of him; but would be more blessed if having the *truth* too. The whole question is simply one of fact between Mormonism of whatever variety and Christianity. I am pretty familiar with these facts, and if I were a business man I would not invest a penny on any such slimy showing of fact as Mormonism can make for itself. The whole system, my brother pilgrim to eternity, is just a deception of the Evil One with which to delude souls and keep them in his power and weaken the appeal of true Christianity to the souls of men. Christian Science is another such one; Satan's chief plans now-a-days, is to get people to take something 'just as good' as Christianity and easier for the carnal, sinful heart. Let me warn you in time of the awful responsibility of accepting such a system for one's self and especially of trying to induce others to accept it. Had I the time and strength I should like to discuss in print as you suggest; but I can not. With earnest prayers that you may see the truth and accept it,

"Very truly,

"JOHN D. NUTTING.

"P. S.—If you care to do so you are welcome to publish this in HERALD, sending me copies."

One commendable thing in our Church is that we do not fear to have our cause criticised nor do we cover up or try to keep these criticisms from the notice of our people. For this reason we give the HERALD readers the opportunity to receive the benefits of the above letter. The issue as stated by this man is, "The whole question is simply one of *fact* between Mormonism of whatever variety and Christianity." From this it will appear that in this man's opinion, so long as we are Latter Day Saints, we are not Christians. For us to become Christian we must become identified with one of the "many families," such as the Congregational, Presbyterian, Campbellite, Methodist, Baptist, etc., who have failed but are trying to "get back to the original, undefiled truth in the Bible." We claim that we have already got there. In the face of opposition we have constantly and persistently affirmed that nothing can take the place of, or is "just as good" as, the truths of the Bible. There is no moral truth which we reject, and we affirm that our faith stands in complete harmony with all known truth whether found in the Bible or elsewhere. Our creed is "All Truth." A Christian is one who follows Christ and *keeps* his commandments. We have no other Savior than Jesus Christ and we try to keep his commandments. The judgement will reveal who are Christians and who are not.

Our friend says, "The whole system . . . is just a deception of the Evil One with which to delude souls." And again, "Let me warn you in time of the awful responsibility of accepting such a system for one's self and especially of trying to induce others to accept it." Personally I can say I have never been disappointed or felt that I was deluded or deceived in any way by my faith. If I turn out to be an evil man it will not be because of my faith. It will be wholly my own fault. My faith enjoins everything that is good and ennobling in the attainment of character. For me to leave it would be for me to forsake my

most earnest and honest convictions of what is right. I once heard Apostle W. H. Kelley, one of our oldest and most experienced ministers, say, "I never had one whom I had been instrumental in converting to this work come to me afterwards and tell me he had been disappointed and deceived." I can say the same thing. Latter Day Saints are satisfied with their faith and as a rule the assurance and evidence are so great that they are not troubled about being deceived. However, we are willing to have it compared with other faiths and allow those interested to act upon their own convictions.

It is a strange and astounding thing to us that these would-be exemplars of Christian principles should be so dishonest and unjust, after all that we have said and done, as to represent us before the public as being "just the same" as the Mormons of Utah. Why not give us the credit due us for taking a firm and immovable stand against polygamy, Adam-god worship, blood-atonement, also other evils in Utah? Why represent us as believing and practicing the very things to which we are unalterably opposed? Can we suffer such injustice without protest? Those who are guilty of it are either ignorant of facts or else willfully malicious in their methods of opposition. The same ungodly methods of opposition which followed Christ and his ministry in the primitive age, are now being put forth by those whose crafts are endangered by the preaching of the restored gospel. The angel's message has thus far easily withstood the heavy opposition brought to bear against it, from without; if the success of our opponents is to be reckoned by the members they have taken from our ranks they have made a most complete failure. The only success possible for them is, that they may keep some of the people so prejudiced that they will not hear for themselves. Our cause will win wherever we can get the ears of the people. Meanwhile those who have taken in hand the task of destroying our faith will find they have a job which will last them a life time.

156 West Ontario Street.

W. E. LARUE.

IONE, California, January 31, 1904.

*Editors Herald:* On the 13th inst., I quit my farm work for four days, and went on a business and pleasure trip twenty-eight miles down in the Sacramento Valley. I called to see some of my friends at Clay and Conley's and in the neighborhood of Bruceville; was very kindly received and entertained at every place and kept over nights. I distributed tracts, HERALDS, and *Ensigns*, and was filled with joy to find some of my old friends believing in "true religion," which they had heard only by reading tracts and papers from me. I will continue to keep them supplied. I had a good time, except it was cold riding in the fog which was so thick at times I could not see more than one hundred yards.

Yours in Christ,

EDWIN T. DAWSON.

COLDWATER, Michigan.

*Dear Herald:* I have been a reader of your columns for many, many years, and you always find a welcome at our humble home. When we first heard about the HERALD it was printed in Cincinnati and edited by Isaac Sheen. Father Corless sent for it at once, and since we came into the Church we have taken it continually. It comes, as always, laden with good news from the missionary field. It was always a delight for me to hear what success our elders were having in their fields of labor and toiling to present the beautiful gospel restored in our day.

It was indeed to me "good news from a far country," and I gladly accepted it, and was glad to know that God was near and interested in his children, as in days of old. To me, dear Saints, this has been one of the greatest evidences of this latter-day work.

It was forty years last Sunday, January 31, since Sr. George Corless and I were baptized. I think we were the first ones baptized into the Reorganized Church in this part of the country.



Several others came into the Church that winter and next spring. Bro. Oliver Bailey baptized us and I think that day he preached his first sermon. Brn. S. V. Bailey and O. J. Bailey were sent here from the conference that fall. Two families, Father Corless and his brother, who belonged to the old church, lived here, and had told us of the gospel before, and we only waited for an opportunity to receive it. It has been our life, our meat, and our all. We have tried in our weakness to live out its principles in our lives, and I can assure you, dear Saints, that we are not yet weary in trying to live that we may enjoy the blessings of our kind Father.

In this trying day we feel it is our only safeguard. He has never forsaken us in times of need and never will if we are prayerful and humble. We feel so safe when we live right, for our surroundings are so different, so many more things to lead us away, than there were years ago; so we have to watch as well as pray.

We have meetings at our house every Sunday now during the cold weather; preaching sometimes, if not, prayer-meeting, and God is with us by his Spirit. Religio meetings at the different houses. We wish to be remembered to all the Saints we have met so many years, and we always remember them in their trials. I could mention many—they are our Father's family.

I hope we may all so live that we may meet in that beautiful world where sorrows never come and tears will be wiped from all faces. We are having a cold and severe winter here; have not had such a one for years. Paper said last night seventy days of sleighing; to zero and below most of the time.

Yours in remembrance,

ANN E. CORLESS.

EAGLE GROVE, Iowa, February 12, 1904.

*Dear Herald Readers:* After my labors were concluded at Grinnell, which have been written of by another, I occupied at Oskaloosa and Beacon, where I found great need of spiritual instruction being given, and when given was apparently much appreciated. Here, as well as at Grinnell, I found a warm welcome, and was very kindly treated by Saints and friends, and left a few near the kingdom and the Saints cheered. I was much assisted by Bro. S. F. Cushman.

At Oskaloosa I met Elders Sorensen and Fairchild of the Brighamite Church, with whom I held a conversation, when Elder Fairchild said it was considered by him and the church he represented a crime to teach polygamy; that the United States government had made that which previously was a virtue a crime; and the Manifesto had annulled that part of the revelation on celestial marriage relating to polygamy, but the rest of that revelation was still in full force. I asked him why, if the Manifesto had made void that part of the revelation on celestial marriage, the church did not publish it in the Doctrine and Covenants, as issued by them? His answer was, "I can not tell, but it has been published."

They had been visiting some of the Saints and to them and others of the neighbors they had been advocating the virtues and divinity of polygamy, but he explained to me that he had only done so at their request, and to show how it was that God had commanded its practice, but that they did not wish those with whom they had conversed to think that they were advocating a belief in that principle *now*. They failed, however, to make that explanation to those with whom they conversed.

They claimed in the conversation that whatever the Presidency and Twelve decided upon was the voice of the Church, but criticised the claims we made concerning the necessity of a reorganization of the church, claiming that they only reorganized the Presidency. I asked, In this reorganization of the Presidency, was not the Twelve disorganized as a quorum, and did not this necessitate a reorganization of that quorum? To this they could make no reply. Then said I, Is this not proof that

there was a necessity for the reorganization of the Church, since you have decided that the Presidency and Twelve constituted the authority of the Church? And if the Presidency and Twelve would instruct you to do that which was contrary to the written word, would you do it? They said, "Yes we would." The reader can draw his own conclusion how far-reaching this answer is, and to what extremes this principle would lead any organization or individual. This would at least place with those two quorums in their estimation the *right* to instruct the Church these elders represent, to disobey the Manifesto, which is not printed in their Doctrine and Covenants as a law to the church, and to obey the revelation on polygamy, which still stands published as a law to that people; and it looks like such a future was anticipated by them.

My next effort was at Runnells, after stopping on the way to enjoy Christmas Eve entertainment at Des Moines, at which time I was remembered with the rest of the children with some very practical help. Much illness prevented as large an attendance here as would otherwise have been, yet at some of the services the church was quite well filled with interested listeners. Bro. W. Christy was with me here the last week and rendered valuable assistance. During our services much good was brought about by securing a greater unity among the Saints, and intensifying the interest of others, so that it was concluded best to continue the effort in the near future.

I came to Eagle Grove on January 20, in a snow storm, and for that reason did not begin services at the Head Grove church till next evening. We continued till the 7th inst., being assisted by Bro. W. Christy, who is very effectually representing the Bishopric in this district. Several expressed themselves as much benefited by the services, and the Spirit of God was present at many of the services, especially at the social services, bearing witness that he was pleased and desired a continued advancement of the work here. Material help was rendered with great liberality in every way to aid us in our efforts. A brighter future for the work here seems to be very near. The Sunday-school was revived by Bro. Christy, who is district superintendent and who in this line of work is doing very effective service. The work here has suffered from various causes, and some have felt like laying down the armor, or seeking relief from active participation in the conflict; but it is to the credit of the Saints that they are willing to renew the conflict, and were quite punctual at the services although it was very cold weather during all our stay.

Held three services here at Eagle Grove this week with good results, although no very large audiences greeted us.

Throughout all this section of country the iniquitous doings of N. A. Baker have had their effects, and it is only by the upright characters and righteousness of the Saints that the work is being redeemed from this sad blight.

The many brethren who have preceded me in the work here are remembered and are spoken of quite highly, and some inquired about by those not associated with the Church.

The missionary force in this mission has been somewhat hindered in their work by reason of sleet and cold, but so far as I know all have done what they could.

Brn. Eli Hayer and Robertson dropped in for a few days and did good. Bro. Robertson went to Milo for a few days, and Bro. Hayer was called home by telegram, on account of sickness there. This is Bro. Hayer's old home, and of him I hear no evil, but a good report of his devotedness under very adverse circumstances. Bro. J. F. McDowell has rendered assistance at Rhodes, Runnells, and Des Moines.

Work in the branches is in a better condition than for a long time, and those of the local priesthood are generally working with renewed zeal and a better understanding of duty. The Des Moines Saints have now secured a commodious place of worship, and the work is moving steadily forward there.

Several marvelous manifestations of divine guidance, and help

have been witnessed during the services referred to. And Zion's Praises are generally considered very good.

Hopefully and trustingly.

J. F. MINTUN.

WEYBURN, Assiniboia, N. W. T., Canada,  
February 4, 1904.

*Editors Herald:* This is a new and prosperous country and is settled by a very generous-hearted people with an inquiring mind for the gospel truth. At present there are no elders in this country, but I have been corresponding with Bro. J. L. Mortimer. He and his colaborer have have too busy to reach us yet.

We are in need of more elders in Canada. My wife and myself have been doing all we can to make a good opening here. We have distributed two large bundles of tracts. All who have read the epitome of faith say there is nothing but what they can indorse; it is all Bible truth. So from the sentiment of the community we can have a good hearing. Several are anxious for the elders to get here, and have had one schoolhouse offered to us to preach in without asking for it. I also have some money to defray expenses at town which was sent us by Bro. and Sr. Brantwait—a donation of several Saints in their neighborhood.

A few of us are striving to serve God by doing what little we are at liberty to do, hoping that in the near future we can do more for the establishing of the truth in this land. We will be pleased to locate any of the Saints desiring to come to this country for settlement. We have had some fireside talks, trying to show the need of the former gospel being restored, and we think we have done some good. Have been visited by two Methodist ministers and had quite a good talk. The first said he could indorse our doctrine and was glad to receive tracts, and the other said he would want to investigate farther before he would give his opinion.

We have had some very severe winter weather for three weeks past, and quite a blizzard on the second of this month. It has cleared off now and promises fine weather for a time. This is a very healthy country and is settling up very fast. Some of the people live in sod houses, some in fine stone houses, and some in very good frame houses; but the poor class is respected and honored as much as the wealthy. I will gladly help any of the elders to get an opening when they come and will help in every way I can.

Your brother in gospel bonds,

WILLIAM C. TOOVEY.

SALT LAKE CITY, Utah, February 16, 1904.

*Editors Herald:* The wise man has said, "As cold water to a thirsty soul, so is good news from a far country." In line with this saying I want to say to your readers that we have some good news from our field of labor.

Being called to go to Sagle, Idaho, this winter, we arranged and made the trip the latter part of January. We did not know, when we agreed to go, that Bro. Griffiths and Allen had both or either of them been there this winter, or we might not have gone until later in the season. Still, although they (the people of Sagle) speak only good things of the brethren who have lately been there, they seemed still to be hungry for more of the bread of life. I will not worry you with details, only to say that when we arrived there the evening of the 24th, we found a hearty welcome and fully seventy-five were at the schoolhouse awaiting us. We found, also, that the Saints and friends who were trying to use our Hymnals (a new thing for them, as they are only lately organized into a branch), had arranged for a half hour song service for each night of our stay; this to be from seven o'clock to half past. Thus they hoped to learn to "sing with the spirit and sing with the understanding." Well, we have not done much singing of late, as our season's campaign of street work had somewhat "knocked us out," but we did the

best we could and were surprised to see that our rest had so far restored our voice that we had no trouble to fill the appointments.

Commencing the evening of the 24th and continuing until the evening of the 4th of February, we preached twelve times, held our song services as announced, met with the Saints in one Sunday-school and one sacrament service, also met with the Methodist Sunday-school once, blessed five children, and baptized and confirmed eight, and met in one priesthood meeting. We feel that the Saints were strengthened and that prejudice was overcome to quite a goodly degree. The Saints remembered our needs in a substantial manner, so that we were made to feel that their interest in the cause is of that character that makes them coworkers with God.

Right here we wish to say that the record left there by our men who have labored there is good, and we are glad to labor where such a record is made for the truth. The Sagle branch under the presidency of Bro. W. Powell is making headway, and we hope for good reports from there in the future.

We left Sagle the morning of the 5th of February, Mr. Cyrus Turnbull taking his saddle horses and bringing us across the country fifteen miles to the town of Hope. Did I say across the country? Well, the last three miles was by boat across the Pend Oreille. Mr. C. Turnbull was our host a good share of the time while there, and right royally does he treat "ye missionary." May the Master reward him.

At Hope we found Sr. Hester George, also the families of Mr. Solomon Ferguson and his son Del. We enjoyed a visit of three hours with them and then took the train for Bozeman, arriving there in time to enjoy the Montana District conference which met there on the 6th and 7th. We had never before the pleasure of meeting the Saints there and enjoyed our stay very much.

While in Kootenai County, Idaho, we had received a letter from President Dewsnup, of Graceland, which placed upon us the responsibility of appointing district representatives for that college in this mission. While at Bozeman we appointed Bro. Thomas Reese to act in that capacity in Montana. We think we were directed not only by the counsel of our brethren there (Stead and Allen), but also by the Spirit.

From Bozeman we ran up to Helena to look after some scattered sheep and returned to this point via Butte, where we had to lay over twenty-four hours on account of a delayed train, and this time we spent visiting the Saints there; reached home on the 11th.

Here good news was waiting, for F. M. Smith was in the city and that meant a visit and counsel with him, as well as other good things that we will tell you of before we close.

Nor was this all: Bro. Swen Swenson was at work preaching at Sandy and the very next day after our return, baptized six, all from the Mormon faith, and yesterday (the 15th) he baptized two more. We feel like singing,

"Good news, good news, yes, shout the glad tidings o'er all the earth,

Good news, good news, good news of a Savior's birth."

Well, we not only enjoyed our visit with Bro. Fred M. Smith, but enjoyed listening to him as the principal speaker in "The Tabernacle" in the afternoon of the 14th inst., as well as at our chapel in the evening. We believe that this is the first time one of our men has been privileged to occupy in the Tabernacle here, and we hope that it is an omen of "good things yet to come." We will not report Bro. Fred's work here, we leave that for him; but we will say that we think his visit will be fruitful of good to the cause.

There is one thing that we wish to mention concerning our stay in Bozeman. Although we only stayed with them two days, doing what we could for the cause in that time, they, seeing that our coat (yes, and trousers) was not as new as it was once (about three years ago), presented us with the need-

ful to purchase a new suit. We felt, when bidding them good-by, that we were more indebted to them for ministrations than they were to us.

In Butte we were very pleased to have a visit with Bro. Levi Atkinson, of Lamoni, Iowa. We found him working beyond his physical strength in the mines, weary in body, but strong in the faith and his interest in the cause as bright as ever. We also visited Sr. Toward and family (the daughter of Bro. Atkinson), and Srs. Shrader, Lund, and Dempster. We think that good work could be done in Butte if we only had the force sufficient so that one might be placed there for a period of time.

The weather here is quite warm now and snow mostly gone. We do not expect to be able to meet the brethren at Kirtland this spring, much as we desire to do so.

Praying that they may have a profitable time, and for the advancement of Zion's cause, I am,

Your brother in Christ,

132 Quince Street.

A. M. CHASE.

DELOIT, Iowa, February 15, 1904.

*Editors Herald:* Eighteen years ago yesterday I walked into the icy waters with Elder E. C. Brand to be baptized, and as I take a retrospective view of work done during those years I know that the gospel has brightened my days, cheered my heart, and enabled me to make the lives of some others happier. I earnestly desire to continue in the Master's cause all my life.

About a month ago our three children and the writer fell victims to scarlet fever and have just been set free from quarantine.

The conference year now drawing to a close has been the most satisfactory one I have experienced in missionary work. The presence and power of the Holy Spirit has cheered the heart, and given renewed courage to press faithfully onward, and to trust more explicitly in the Lord.

By request of Bishop Kelley and his esteemed agent, A. M. Fyrando, of the Little Sioux, Iowa, District, I visited and preached on the law pertaining to temporalities in the eleven branches of that district. Branch officers and members alike showed me kind treatment and I will not soon forget my labors among them.

Our district conference closed its work at Dow City last night. The business sessions were peaceful, the preaching instructive, and the social services inspiring and comforting, the gifts of unknown tongues, interpretation of tongues, prophecy, and other manifestations of the Spirit being enjoyed. One man was baptized.

Elders F. A. Smith, J. W. Wight, C. E. Butterworth, J. M. Baker, J. F. McDowell, F. E. Cohrt, D. M. Rudd, and T. F. Jones of the general ministry, were present.

Your brother in Christ,

C. J. HUNT.

NORTH SYDNEY, N. S. W., Australia, December 27, 1903.

*Editors Herald:* Among the press of work, can you, for a few minutes, bear with me, one of the least of Christ's little ones, while I tell you of the joy and comfort I have with the HERALD? It has been sent to me for nearly two years through the kindness of my youngest son and his wife who live at 247 Irving Avenue, Brooklyn, New York, to whom I inclose this letter that she may post it from that place; for I have written from here, years ago, and I do not think they ever reached you.

I have been here over ten years, and have not seen a Saint; lately, I have found out where they meet, but it is miles away and I can not walk many yards. I am seventy-four years of age and weak with lung trouble. So I send these papers to you, lest my name be lost from the general record, and when you are praying for isolated Saints, debarred from church privileges, remember me, so I can know that I am within the family circle. Even now, I know there are a few who have not forgotten me; I

feel the soothing influence, the wireless telegraphy of kindred Spirits. I have followed the brethren in their travels in the British Isles. I read with delight the letters in the HERALD. My grief is, that I can do nothing now to help when there is so much need. When I had anything I thought no sacrifice too great; but my day is done. Still, dear Saints, I am ever with you. Farewell, till we meet on the other shore.

Allen Street.

JULIA EDWARDS.

REED CITY, Michigan, February 5, 1904.

*Dear Herald:* I am glad to say I am in the faith, and believe the faith is in me, and that I am ever striving for the advancement of this work we all love so well.

Just at the present time we are in the midst of some very heavy snow storms, and not being able to accomplish much abroad, I am at home with my family.

I believe this winter has already been the coldest I have ever seen, and it looks as though the end is not near. We have had good sleighing since Thanksgiving, and at times it has been very cold; the mercury has stood about zero and as far as thirty degrees below, and only once do I remember that it has been warm enough to thaw, and then only a very little. The snow is very deep, trains are delayed many hours, and sometimes for days; I just read in the paper that no mail had reached Harbor Beach for sixteen days. At a funeral a few days ago the men had to shovel the snow away to get the horses and hearse out of the snow, and the hearse turned over two or three times going to and coming from the cemetery. Almost every one seems to be healthy, some having colds and similar afflictions. It is pretty hard to do missionary work under these conditions, especially in rural districts.

All of the missionaries in Northern and Eastern Michigan Districts are doing all they reasonably can under existing circumstances. Nearly all the Saints are alive to the work and are trying to live according to the law of God, both in a financial as well as in a spiritual sense, and, as any one might expect, are being blessed accordingly.

I am informed that Joseph Musser is on the war-path again, and is lecturing against the Church. I think likely (as he is not very fond of work) that he thinks he may earn for himself an easier living by lecturing against us than he can at common day-labor. It seems strange that people of other denominations claiming to be religious will open their church doors and receive him with open arms, as it were, knowing, as they do, his character. Some years ago while Mr. Musser was lecturing against us some ministers of other denominations thought he would be just the man to upset the faith of the Saints, and hence employed him in different localities; but being followed up by our men, who in some instances replied to him, it militated against them. We have nothing to fear from his lectures, as the class of people attending them would be very little if any use to any church.

I met Elder Brown, of the Disciple faith, with whom we discussed at Shabbona. He informed me that he had united with the Anti-Mormon League and had become one of the board, and talked as though he was anxious to have another discussion in the near future. I asked what he expected to gain by these discussions. Said I, We met and discussed the faith of the Latter Day Saints over three years ago, and parted with the understanding that we discuss the faith of the Disciples in the near future. Right after that debate we baptized ten or twelve persons, and two years later we again entered into discussion, first discussing the faith of the Saints over again, and then entering into an investigation of the Disciples' faith, during which time and immediately after, my moderator, Bro. Davis, baptized twelve or fourteen more, making about twenty-five persons all told. What do you expect to gain? A name for debating? The gain in membership has clearly been on our side. He replied that he wanted the people to know what Latter Day Saints believed. I told him that we had been preaching

that all the time and there was nothing the Disciples taught in harmony with the Bible, and as taught by the apostles and prophets, that the Saints do not teach and practice; besides preaching Bible principles left out by them. Elder Brown seemed very anxious that I challenge him to discuss in some other place; I replied that I scarcely ever challenged any one to discuss on religious principles, but that if I was challenged I would not take a back seat. He then said, "Then I challenge you to meet me again." Elder Brown also challenged Elder Beckley to meet him in discussion at the Fork Branch. It is altogether likely that either Elder Beckley or myself will meet him the latter part of February or the first of March. On the whole I do not think we have lost any ground in any of our discussions in Michigan, but in many places where they have been carried on properly, they have been productive of much good to the Church, because many who have attended were by them convinced of the truthfulness of the gospel who would not attend ordinary meetings.

When I first came to Michigan, about a quarter of a century ago, there were only about forty members in what is now known as the Eastern and Northern Michigan districts, and although we have met with much opposition from lecturers, etc., our membership has increased so rapidly that we were compelled to divide into two districts with a membership of from fifteen hundred to two thousand each. Regarding their lectures and debating we have nothing to fear; but the freeze out argument is the worst I ever met, viz: After traveling several miles, procuring a hall, extensively advertising the meeting, and at the appointed time not a soul being out to hear.

I am satisfied that the work in Michigan is advancing; many faithful and noble men have been raised up and are doing a grand work as ministers for Christ, who are supplying the demand in Michigan and some of whom are filling calls in other fields. May the blessings of our heavenly Father be upon his ministers and Saints everywhere, is the prayer of

J. J. CORNISH.

LEE, Oregon, February 8, 1904.

*Editors Herald:* I attended meetings at Pleasant Hill last Sunday where they have organized a branch. We had Sacrament meeting, Sunday-school, and testimony meeting in the morning, after which we had a basket dinner served in front of the schoolhouse in the bright, warm sunshine. After dinner Bro. Still of Bandon gave us a nice talk. The meetings were well attended and all took part in the work. There were seventeen Saints and several friends present. The Saints are earnestly pressing forward, doing all in their power to advance the work, and I believe if they do the best they can the Lord will do the rest.

There are only three Saints here at Lee at present, but I believe there will be more in the near future. If we only had an elder to preach the Gospel for us occasionally, I think it would help here so much. We have not had a Latter Day Saint sermon since Bro. Holt and Bro. and Sr. Anderson left us last September. How we did miss them, and do miss them still! I am glad to-day that I am a Saint; happy that I have a disposition that inclines me to God. I trust I may ever live nearer Christ and try to do his will.

Your sister in Christ,

MAUDE MAST.

SPRINGFIELD, Nebraska, February 15, 1904.

*Editors Herald:* We are in need of an elder; would like to have one come as soon as possible as two of our daughters wish to be baptized, and we think two others might come also. We would like to have this attended to as soon as possible, as one of our daughters expects to go to Colorado, to start the 1st of March, and wish this could be referred to Bro. Fred A. Smith or C. H. Porter—not that we wish to be understood as having a

preference; but those brethren have been with us lately and would understand where and how to come. Bro. Smith was here January 31, and preached our daughter's funeral sermon. Hoping some elder will be here soon, I am,

Your sister in bonds,

R. F. D.

MRS. MARY PRESTON.

#### General Conference.

KIRTLAND, Ohio, February 15, 1904.

*Editors Herald:* Until after the close of the General Conference I shall necessarily be in Kirtland, Ohio, or vicinity, and have arranged for my mail to come to lock box 526, Willoughby, Ohio. Kirtland is now on a rural free delivery line, and but one mail a day; hence I prefer the Willoughby office. All mail sent to Lamoni office will be duly forwarded, but letters sent to Willoughby will reach me sooner.

For the present I am assisting Saints and friends here to arrange for the General Conference. Have thus far met with the readiest response from all to do what they could and in due time arrangements will be completed for the conference. Whether we expect to be in attendance or not, all Saints should look with anxiety to this annual business gathering of the Church, for the spirit and work obtaining at the conference follow and impress to a great extent the laborer thereafter in every missionary field throughout the world. How great the necessity, then, for every member, whether absent or in attendance, to perform some humble part, which shall be in divine harmony with every other pure and unselfish effort, to make the gathering such as the Lord would have it. If in all of these efforts we shall work as commanded, "with an eye single to the glory of God," the results shall be for great good. But to do this, we must put away all selfishness; every unholy ambition; for ever dispelling every spirit of self-exaltation; exercising humbleness of soul—in love preferring one another. Men and women like this will help to mold the work of the conference "to the glory of God," whether present or absent, and no man should desire glory from the work of God.

Let us all stand in "holy places" then. Perilous times are at hand. The only hope of safety is the gospel hope. Shall we be true to the trust God has committed to us?

There ought to be fifty thousand prayers from the Saints each day for the special progress of the Lord's work. There ought to be ten thousand special offerings sent in before the time of the meeting of the Twelve on the 23d of March to give assurance for the work the ensuing year. There ought not to be an idler nor an indifferent member in the entire body. The Lord help that we may have it so!

Confident in the triumph of Zion's cause, I am hastily,

WILLOUGHBY, Ohio, Lock Box 526.

E. L. KELLEY.

SNOVER, Michigan, February 9, 1904.

*Editors Herald:* I have been holding meetings here (a new opening) with the best of interest; began December 19, and have had a crowded house all through the cold and stormy weather. Sunday night, February 7, the Free Methodist preacher lectured against us. He tried to prove that Joseph Smith was a sheep-thief and everything bad. When I demanded what history he found evidence in he refused to tell me; but the congregation took it up and forced him to do so, and he said it was Musser's History. I replied on the following Monday night and told the people about Mr. Musser. The town is in an uproar, and I expect there will be a branch organized there next spring.

I love to defend the angel's message and the Lord is with his people here and I have made lots of friends for the cause. I ever wish to remain a defender of the faith.

Your brother in Christ,

O. J. HAWN.

## A Converted Jew?

*Editors Herald:* The Saints are hereby notified to beware of a young man, presumably a Jew, who is traveling from State to State, visiting the different branches of the Church, posing as a converted Jew; he is a genuine fraud, and a shrewd one at that. The first that we have any knowledge of him, he appeared in the Castle Rock Branch, Washington, under the name of Stein and imposed upon the Saints there, as I have learned from Elder Samuel Crum, president of the Castle Rock Branch. From thence he wended his way to California, stopping at Sacramento. He got assistance from the Saints there to pay his way as far as the San Jose Branch. Bro. A. B. Phillips will doubtless remember him. Arriving here in San Jose he presented himself as a converted Jew and a member of the Reorganization, partaking of the sacrament, bearing testimony in the meeting, and returning thanks at meals.

He claimed to be a member of the Castle Rock Branch, and said he was converted and baptized by Elder Crum who was also a converted Jew. He gave his name as M. E. Feldman, and told a pathetic story of his having been disinherited and expelled from home by his father, who was the principal merchant of Castle Rock, and worth one hundred and fifty thousand dollars. He claimed also that his father held one thousand dollars of his own earnings and would not give it to him, claiming that he was insane.

He is familiar with the workings of the Church and the leading men in it. He represented himself as being a stenographer and news reporter, and was trying to get to San Louis Obispo, where he had a cousin living, and a job awaiting him at seventy-five dollars per month.

He represented to us that he had conferred with the newspaper men here, and if he could raise four dollars, they would get him through to his destination. His story was so plausible and pitiful, that one of the Saints took pity on him and loaned him five dollars upon the promise that he would return the same in a few days. He gave the name and address of his cousin as E. S. Feldman, 314 Mission Street, San Louis Obispo. We wrote to this address, but the letter was returned; so we heard nothing more from him till we read the notice sent in by O. J. Terry, when we immediately recognized him as not the converted Jew, but the wandering Jew and a fraud. Bro. O. J., how will you trade accounts? Yours in the conflict,

C. W. HAWKINS, President San Jose Branch.

SAN JOSE, California, February 9, 1904.

HIGBEE, Missouri, February 15, 1904.

*Editors Herald:* Bro. Luff was with us, at our conference, in the interest of Graceland and the instruction we received from him seemed to be just what the Saints were waiting and wishing for. I was pleased to be able to hand Bro. Luff twenty-cents for the college; this was for Willie May Chapman. She took some orders for flower and vegetable seeds and that represents a part of her work; the balance will be divided between the Home and the Kirtland Temple. She is twelve years old and wants her name on the records as being a helper in these different parts of God's cause.

Your brother,

WM. CHAPMAN.

LINCOLN, Nebraska, February 8, 1904.

*Dear Herald:* You are a most welcome visitor in my home every week. I can hardly wait your coming to read the encouraging letters from the dear brothers and sisters who are pressing forward in the gospel work as faithful workers. It makes me think of how weak I am. I have many trials and temptations and things look very black sometimes and I get discouraged. I then think of what is promised if we prove faithful. The dear Lord knows best in all things always. How much good it would do me to hear a Latter Day Saint sermon! I have not heard one for so long. Sr. Hubbard told me that some of the

elders were here last summer. If any come this way again I want them to come and see me. I will make them a welcome home as long as they stay. I ask the prayers of the Saints for my husband as he is an unbeliever, and that I may prove faithful and do my duty that he may in time become a Saint. If any of the Saints who take the *Autumn Leaves* would be so kind as to let me have them when they have read them, I would be very glad. May the Lord be with all his people and all the honest in heart is my prayer.

MRS. IDA SUTHERLAND.

420 South Twenty-first Street.

COOKES POINT, Texas, February 5, 1904.

*Editors Herald:* Our conference is past; had a very good one, good turnout and interest from first to last. The missionary force of Texas Central District was all in attendance, Brn. Bryan, Harp, and the writer did the preaching. Brn. John Harp, H. O. Smith, and E. W. Nunley were elected delegates to General Conference. According to the reports from the branches the work seems to be about normal. There seems to be an increase in the interest on the outside. Bro. Harp has made some new openings in the eastern part of the State. We hope for the better in these parts next year.

When we read the reports of some of the missionaries in the North and see they have preached and baptized so many and then see the many pats they get on the shoulder for it and then look at our little reports and nobody to say anything to encourage us sometimes we get discouraged. I wish all the Church knew how hard it is to get a chance to preach in Texas. Much time has to be used in trying to get to preach here. In the North a man can get to preach very handy as a rule, and can get to preach easier than a man can here.

I saw in the HERALD a few weeks ago a note from the Editor stating that those in charge of missions preached more sermons, as a rule, than those under their charge. That is easily accounted for. As a rule they go from district to district and from branch to branch and from reunion to reunion and do most of the preaching at every place and those under their charge have to go among the outside world to preach where they can get the chance and often some time intervenes between the times they can get the chance to preach. It is this way in Texas outside of branches.

I am glad that there is an all-seeing eye that is taking cognizance of all we do, no matter what men say about our work. I would rather have the approbation of the Master than to be patted upon the shoulder by all the Church and the world too. You may think I am a little bit jealous. It may be so, but I know I am a little bit sick. I am still in the conflict until it is over.

I am yours for the right.

E. W. NUNLEY.

DAVENPORT, Iowa, February 8, 1904.

*Editors Herald:* I have this day returned from Kewanee, where the district conference was held. It was a pleasant and profitable session. A spirit of harmony prevailed in the business sessions. The preaching and prayer services were spiritual and edifying; it was a time of refreshing from the Lord. The Sunday-school and Religio work was well represented and showed much improvement.

EDWARD RANNIE.

## Materlinck and the Flowers.

When Maurice Materlinck, dramatist, poet, and critic, wrote "The Life of the Bee," some surprise was expressed that he should have such a strong and fine love of nature and so intimate a knowledge of her workings. Now he writes with equal delicacy and interest of "Old Fashioned Flowers." We quote from his article on that subject in the *Outlook* (February Magazine Number):

"Can we conceive what humanity would be if it did not know the flowers? If these did not exist, if they had all been hidden from our gaze, as are probably a thousand no less fairy sights

which are all around us but invisible to our eyes, would our character, our faculties, our sense of the beautiful, our aptitude for happiness, be quite the same? All of a delightful sense would sleep forever at the bottom of our harder and more desert hearts and in our imagination stripped of worshipful images. The infinite world of colors and shades would have been but incompletely revealed to us by a few rents in the sky. The miraculous harmonies of light at play, ceaselessly inventing new gayeties, reveling in itself, would be unknown to us, for the flowers first broke up the prism and made the most subtle portion of our sight. And the magic garden of perfumes: who would have opened its gate to us?

"The whole vocabulary, all the impressions of love, are impregnate with their breath, nourished with their smile. When we love, all the flowers that we have seen and smelt seem to hasten within us to people with their known charms the consciousness of a sentiment whose happiness, but for them, would have no more form than the horizons of the sea or sky. They have accumulated within us, since our childhood, and even before it, in the soul of our fathers, an immense treasure, the nearest to our joys, upon which we draw each time that we wish to make more real the clement minutes of our life. They have created and spread in our world of sentiment the fragrant atmosphere in which love delights.

"That is why I love, above all, the simplest, the commonest, the oldest, and the most antiquated; those which have a long human past behind them, a long array of kind and consoling actions; those which have lived with us for hundreds of years and which form part of ourselves, since they reflect something of their grace and their joy of life in the soul of our ancestors."

## Miscellaneous Department.

### Church Secretary.

#### REDUCED RAILROAD RATES TO GENERAL CONFERENCE.

Western Passenger Association.—The Western Passenger Association, the territory of which is from Cheyenne, Wyoming, and east to Chicago, including all points in Colorado, has granted a rate of one and one third fare, round trip, certificate plan, to General Conference and Auxiliary Conventions, Willoughby, Ohio. Passengers pay full fare on going trip, tickets for which may be obtained from April 1 to 7. Certificates corresponding to every ticket purchased, and showing payment of full fare to destination, must be obtained, which when signed and stamped by the Church Secretary and the Joint Agent, will entitle holders thereof to return tickets at one third regular fare, provided one hundred certificates are obtained. The Joint Agent of the Central Association will be present on Monday and Tuesday, April 11 and 12, and all must obtain their certificates from him on said dates; he will charge a fee of twenty-five cents for validating each person's certificates.

Return tickets may be purchased from date of Joint Agent's attendance up to and including April 23, and are limited to continuous passage over same route as going trip. Going tickets are limited or unlimited, according to rules of roads selling them. Persons may buy through tickets to Willoughby, Ohio, the rail point nearest to Kirtland—two miles distant and reached by stage, or may buy tickets to Chicago and there repurchase to Willoughby, Ohio, according to the ability or inability of agents to sell through tickets. Do not fail to obtain a separate certificate with every ticket purchased. Take notice, that "no certificate will be honored which was issued to cover the sale of more than one single trip ticket.

"Ministers or others who travel on clerical or half fare permits or commutation tickets of any description, or children traveling on half fare tickets, are not entitled to the reduction."

List of roads in said territory: Atchison, Topeka, and Santa Fe; Baltimore and Ohio Southwestern (from Pana to Beardstown inclusive certificates will be of Central Association form); Chicago and Alton; Chicago, Burlington, and Quincy; Chicago and Northwestern; Chicago Great Western; Chicago, Wilwaukee, and St. Paul; Chicago, Peoria, and St. Louis; Chicago, St. Paul, Minneapolis, and Omaha; Frisco System; Great Northern (from Aberdeen, Huron, Sioux Falls, Watertown, and Yankton, South Dakota; Appleton, Duluth, Granite Falls, Hutchinson, Marshall, and Pipestone, Minnesota; and West Superior, Wisconsin); Hannibal and St. Joseph; St. Louis, Keokuk, and Northwestern; Kansas City, St. Joseph, and Council Bluffs; Chicago, Burlington, and Kansas City; Keokuk and Western; Illinois Central; Iowa Central; Minneapolis and St. Louis; Jacksonville and St. Louis; Missouri, Kansas, and Texas; Missouri Pacific; Northern Pacific (from Duluth, Minnesota; Ashland, Superior, West Superior, and Grantsburg, Wisconsin); Quincy, Omaha, and Kansas City; Rock Island

System; Wabash; Wisconsin Central; Burlington and Missouri River; Colorado Midland; Colorado and Southern; Denver and Rio Grande; Florence and Cripple Creek; Midland Terminal; Leavenworth, Kansas, and Western; St. Joseph and Grand Island; Union Pacific.

Southwestern Passenger Association.—Rates have been granted by the Southwestern Passenger Association, covering the following territory: Southern Missouri, Indian Territory, Oklahoma, and Texas. Instructions given in Western Passenger Association notice, preceding, also govern the reduction in rate, which is on the certificate plan.

Persons residing in Arkansas and Louisiana who wish to avail themselves of the reduced rate should buy regular local tickets to Missouri or Texas points, and from those points obtain rates and certificates. Careful inquiry concerning application of reduction to territory, should be made, and certificates obtained, to prevent loss of rate.

Trans-Continental Association.—The following from the Chairman is self-explanatory: "Delegates may avail themselves of the regular nine-months' rate which is in effect from Pacific Coast points daily, to Missouri River points, Sioux City, Council Bluffs, Omaha, St. Joseph, etc., and which approximates two cents per mile in each direction, or about one fare and one third for the round trip.

"The nine months rate does not apply to intermediate or interior points, but only to what are known as the eastern gateways of the Association, such as those named. Should it happen that your delegates apply at a station on Pacific Coast from which the nine months rate is not in effect, which may be the case at very small, unimportant stations, the agent will cheerfully ascertain and advise them the nearest point to his station from which such rate does apply. He will also advise your delegates as to the eastern points to which it will be most advantageous for them to purchase nine months' tickets in re-buying to place of meeting.

"Please note that our lines sell only from the states of California, Nevada, Oregon, Washington, and west of and including Mission Junction, British Columbia, including also what are known as Kootenay common points—Nelson, Rossland, Sandon, and Grand Forks, British Columbia.

Any coming from the foregoing territory should be careful to obtain lowest rate to one of said Missouri River points—or to Cheyenne, Wyoming, or a Colorado point—and there purchase tickets east on the certificate plan to place of meeting, or to Chicago, and there repurchase to Willoughby, Ohio. Careful reading of other notices, and due inquiry of railroad agents, will determine the best course to pursue in obtaining lowest rates.

Delegates residing in Montana, Idaho, Wyoming, Utah, Arizona, New Mexico, and North Dakota west of Bismark, from which said nine months rate does not apply, are cautioned to note instructions carefully, lest they buy through tickets to place of meeting and lose the reduced rate returning, which is granted only in territory covered by rate on certificate plan and to certificate holders; see notices covering Western and Central Associations. As the nine months rate does not apply in said States to Missouri River points, persons should purchase local tickets to nearest points in Western Association territory, and there repurchase to eastern destination on certificate plan.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 16, 1904.

### Kirtland Temple.

Many of the Saints are at present contemplating a visit next April to Kirtland, and thereby to satisfy a longing desire to see the Temple—one of the monumental evidences of our church organization.

I would respectfully say to the membership of the Pittsburg District, that the Temple needs some repairs, so that it shall be in readiness and comfortable at the coming General Conference. The Bishop needs financial assistance at once. Those who can aid in this laudable work, will please send their offering direct to E. L. Kelley, Box 18, Lamoni, Iowa, stating the object of your remittance. He will promptly receipt for the same.

ROBT. M. ELVIN, District President.

### Notice to Second Quorum of Elders.

Dear Brethren: Another conference year is near its close, and we call upon each member to send in a report of labors performed. I have sent a blank report and a circular letter to each member; please fill out the report and forward to me not later than March 25, so as to get our report ready for General Conference.

F. C. WARNKY, Secretary.

2422 Wabash Avenue, KANSAS CITY, Missouri.

## Aftermath.

Some years ago the Church provided for the lifting of the Graceland College debt. A donation of twenty-five thousand dollars was asked for, with a provision: that until the full amount was subscribed, the Bishop was not to make a call for it.

During the time since the adoption of the aforesaid measure, the Bishopric and the trustees of the College kept patiently and faithfully at work to obtain the required subscription, and finally the amount was subscribed. But be it understood, the twenty-five thousand dollars has not all been paid in yet, and still more, perhaps some of it will never be paid. As is usual among so great a number, there be some who were able at the time of making the promise, or thought they would be, who now, through adverse circumstances, are not able to meet their obligation. Some have answered the call of the pale reaper, and departed without making the necessary provision of meeting their agreement. And yet there be another class of subscribers—those who have changed their mind since obligating themselves to aid in the payment of this debt. It is to be hoped that there are precious few of them.

Another thing must be taken into consideration: as the debt was not promptly paid, at the time the subscription was requested, the debt has continued to grow, by reason of the interest thereon, and needed improvements to keep up the institution to fulfill the object of its creation.

There should be no slacking of interest or energy upon the part of the supporters and friends of higher education for our young people; we are still in need of means to complete the payment of the debt, to meet running expense, and to improve and advance the College in its usefulness.

Shall we have a hearty response from many?

For Graceland,  
ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

## Notice to Fifth Quorum of Elders.

I have mailed to each member a quorum report blank and copy of program. Should you fail to receive one in a few days, write me and I will send another. We desire reports from every member this year; if no labor performed, return the blank with statement to that effect.

February 22, 1904.  
Lock Box 331, LAMONI, Iowa.

C. I. CARPENTER, Secretary.

## Notice to First Quorum of Priests.

All annual reports should be in the hands of the undersigned by March 10. I have mailed report blanks to all of whom I have addresses.

J. C. NUNN, Secretary.  
INDEPENDENCE, Mo., 1603 W. Short Street, Feb., 15, 1904.

## Notice.

To daughters of Zion: Each local is by this requested to fill out the report blank sent to the secretary thereof, stating full name of local, with report for year ending March 20, 1904 (as this date will include that of the March meeting), also total enrollment of members, number of meetings held, average attendance, including change in the record, gain or loss, and names and addresses of officers. Reports of general officers should be sent also on above date. Please address Mrs. Abbie A. Horton, recording secretary, 217 South River Boulevard, Independence, Missouri.

## Conference Notices.

Birmingham District annual conference will convene at the Priestly Road Branch, Sparkbrook, Birmingham, April 2, 3, 4, commencing at 6 p. m. on the second. All elders and priests' not engaged as branch officers are kindly requested to report their labors. Visiting members are requested to notify Bro. T. Taylor, 68 Bristol Road, Bournbrook, Birmingham, seven days before conference. J. E. Matthews, secretary.

Conference of the Eastern Colorado District will convene at corner of Twenty-second and Arapahoe Streets, Denver, March 5 and 6; prayer session at 9, business at 10 a. m., Saturday, March 5. Let all come, as matters of importance will come before the assembly. J. W. Morgan, president.

Far West District will convene in Saints' chapel, corner of Seventeenth and Faraon Street, St. Joseph, Missouri, March 5, at 10 a. m. Delegates to General Conference will be elected. Secretaries and the ministry will please send reports to district secretary one week ahead. T. T. Hinderks, president, C. P. Faul, secretary.

## Convention Notices.

Kirtland District association will meet in Saints' chapel, corner of Wade Park and Giddings Avenues, Cleveland, Ohio, Friday, March 11. Take Wade Park car at Square, get off at Giddings. Sunday-schools in district will send quarterly reports as soon as possible to 480 East Madison Avenue, Cleveland, Ohio. V. D. Schaar, secretary.

Conventions of the Idaho District will meet at Blackfoot, March 9, at 7.30 p. m., and at Malad City March 12, at 7.30 p. m. Elder T. A. Hougas, general superintendent, is to be with us, and it is desired a revival in Sabbath-school work will be inaugurated, and that all Saints will avail themselves of these meetings. Julia A. Condit, superintendent.

## Died.

HAYER.—Sr. Julia Hayer died at her home in Miller, Illinois; February 12, aged 82 years, 10 months, and 11 days. She was born in Tellemarkin, Norway; came to America with her parents in 1842, and settled near Rochester, Wisconsin. She united with the old organization in June, 1843; was married to Oliver Hayer in April, 1845. To this union were born ten children, two dying in their infancy. One sister survives her, also twenty-two grandchildren, and three great-grandchildren, besides her eight children who were present to follow her mortal remains to the grave. A saintly mother has gone to rest. She was buried from the Mission church, February 16. A large concourse of neighbors and friends attended. Elder Thomas Hougas was in charge, sermon by Elder F. M. Cooper.

ANDERSON.—Sarah Elizabeth, was born in Nebraska at what was then known as Winter Quarters, in the spring of 1847. She was next to the youngest daughter of Benjamin L. Clapp, and sister of Bro. J. C. Clapp. The family went to Utah in 1850 and thence to California in 1861. Deceased has been a long-time sufferer. Her late illness necessitating several operations from which she died at the hospital. She had many acquaintances both in and out of the Church. Her hospitable nature won the love of all. She was baptized into the Reorganization by T. W. Chatburn in 1900, near Santa Ana. She leaves six children and a husband to mourn. Funeral sermon by T. W. Williams.

CADY.—Sarah Adelaide was born December 17, 1848, at Edenburg, Pennsylvania, and died at Los Angeles, California, February 8, 1904. She was married to Eugene C. Cady in September, 1868; to this union seven children were born, who with their father mourn. She joined the Methodist Episcopal Church at an early age, but when Bro. M. H. Forscutt came to Pittsburg, a careful investigation lead her to be baptized by Bro. E. C. Briggs in 1886. Her kindness and hospitality were unstinted as many suffering ones can attest. Her home was ever open to the ministry. She had a manifestation as to the future life, and she departed assured that the life beyond is far more pleasant than this. She was the mother of Sr. T. W. Williams. By request Bro. Williams preached the sermon, assisted by Bro. T. A. Hougas.

ZAHND.—Sr. Bertha Jane Zahnd at the home of her parents, Bro. and Sr. Maymon, near Sulphur post-office, Crawford County, Indiana, of consumption. Husband, family, and friends watched her sweet young life go out to develop and bloom in the paradise of God. She was born September 2, 1882; baptized June 5, 1898, by George Jenkins; died January 29, 1904. Sermon by T. W. Chatburn to a large audience in a schoolhouse near her parents' home.

LENTS.—George W. Lents was born July 27, 1837, in Monroe County, Indiana, and died at Nevada, Missouri, January 21, 1904. He was married to Cordelia S. Fuller March 29, 1863, to which union eleven children were born, all of whom survive them. He was baptized into the Church December 10, 1887, by H. N. Hanson. After prayer and a few remarks by Bro. Jesse W. Paxton at the home near Nevada, the body was taken to Fontanellé, Iowa, where the funeral sermon was preached by Elder S. Butler and the body was laid to rest in the Fontanellé Cemetery.

HETRICK.—Pauline, at the home of her uncle, Williard Hetrick, Philadelphia, Pennsylvania. Born September 2, 1899; died February 6, 1904, of diptheria. Funeral at the home February 7, by Priest A. D. Angus.

PARRISH.—Elder John S. Parrish, at his home in St. Louis, Missouri, February 5, of peritonitis. He was ill less than two days. He leaves a family of six children to mourn his departure. His wife had preceded him to the spirit land about two years. Bro. Parrish had done missionary work as a general conference appointee, and was arranging to reënter the field this coming year. Funeral sermon was preached at his house by Elder W. J. Smith.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, March 2, 1904

Number 9

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

JOSEPH SMITH } EDITORS  
 FRED'K M. SMITH }  
 Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### ITEMS OF INTEREST.

In the *Deseret News*, for February 20, 1904, the report of Bro. F. M. Smith's discourse delivered in the Tabernacle in Salt Lake City, on the afternoon of Sunday, February 14, is given in full, and on the opposite page a photogravure of the speaker is presented, which is a very good picture of the man.

On page 26 of the same issue of the *News* under the caption of "Another point of view to the Mormon point of view," is found an article signed by Andrew B. Christenson. From this we quote as follows:

The partial failure of "Mormonism" in the missionary field as well as at home can be found in the fact that those who have accepted it have not strictly kept the commandments of the Lord. Our actions and lives have too frequently contradicted our claims, and thus we have become stumbling-blocks to the people, and to the extent of our neglect and wrong-doings have not enjoyed the Spirit and power of God as we should have done. Many of us have been too selfish and narrow-minded to obey the instructions of our brethren who have been placed over us. We have been jealous of one another and we have found fault with our neighbors. We have neglected our prayers and we have ceased to be humble and to depend upon our heavenly Father for light and wisdom and intelligence. This is why we have failed and we shall no doubt continue to fail inasmuch and as far as we do not mend our ways and live better lives.

As to our financial failures, they did not come so much from a lack of knowledge and timely instruction as they did from a want of obedience and honesty on the part of the people. From the earliest days of the Church they have been advised and instructed to be industrious and frugal, to deal honestly with all men, to pay their debts, to live within the limits of their means, to dispose of their products when the prices were not the lowest, not to sell their property and property facilities to their enemies, to organize companies and combines among themselves for investment and for the development of our own natural resources, to build factories and become as much as possible self-sustaining and independent of the outside world; all of which is as sound from a sociological and economic point of view as any code of doctrines on these subjects that are taught in the schools of to-day or advocated by the world's greatest thinkers in science and practice. These simple principles would have saved and made wealth for the people had they been heeded. Our company stores as also other company enterprises went down to a very great measure from a lack of unity and individual honesty on the part of the people, and through an undue use of the credit system. The last one named will alone drive to the wall any store or commercial enterprise that makes a use of it to any very great extent. We have sinned against instruction and knowledge in these cases as in most others and the results are not only just but inevitable.

In the same issue of the *News*, page 15, is the pic-

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ture of Miss Stella Jenson, of Brigham City, Utah, studying music in Boston, who has lately been giving the "Hub" some ideas about the Mormons. From these we quote:

"One phase of the Mormon belief is that every individual has literally to work out his own salvation. We believe hell to be a matter of conscience, and that to do a wrong act results in such natural suffering—such a hell—that fire and brimstone is too weak a symbol to portray it.

"Music is a great feature in a Mormon home as is all that goes to make home a happy place, where all reforms, if there are any, are quietly effected.

"No, polygamy is a subject upon which I am not posted. We simply do not hear of it or talk of it out there. It is dead and buried and is altogether a thing of the past."

Of these items we gather that some of the observant among the Utah people see failures in their ministerial work and point out as the reason for such failure the alleged fact that the people had not kept the law and commands of God, practically a departure from such commands. Also that some of the younger portions of the people are satisfied that polygamy is a thing of the past. Miss Jenson evidently does not know all that is going on in Utah, or even at Brigham City. However, such things are straws which show the direction of the public mind.

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#### QUESTIONS AND ANSWERS.

If Bro. B attends a district conference, away from the branch where he lives, and, while at the conference, is called and ordained to the office of priest, without the vote of the branch where he lives, is his ordination legal, if authorized by the missionary in charge and by the conference?

Yes, unless it should be discovered that Bro. B was not in good standing in the branch to which he belonged, or that his name had been presented to the branch and the branch had voted against the ordination before the sitting of the conference at which ordination took place. It is better in such cases to refer the proposed ordination to the branch for approval and provide for the ordination subject to such approval, or as is done in the Lamoni district and stake, refer it to the officers of district and branch for inquiry.

Rules of Order, Section 176:1, Articles of Representation, provides how delegates to the General Conference are chosen. How about those who are otherwise named as delegates, and how about those otherwise designated obtaining the "Certificate," provided for in Section 178? Are we drifting away from our own adopted law, in permitting a delegate, or delegates to add to their number? Is there any provision made by the Church for selecting of delegates, other than that published in the Articles of Representation? Is laxity or indifference to the observance of rule or law an evidence of innovation and apostasy?

There is no provision that we are aware of that authorizes branch or district to delegate the right to those appointed to represent district or branch who may be at the general session to select delegates to fill the quota of delegates to which district or

branch is entitled out of other attendants at the session. We think it improper for branch or district to direct as above questions indicate. However, it would not be evidence of apostasy, should it occur. Apostasy may grow out of laxity and indifference to law, but it is not likely to occur in this instance.

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#### WAR IN THE FAR EAST.

Apprehensions of a conflict of arms among the nations of the earth have been long entertained by Latter Day Saints and much speculation has been indulged in as to how and when and among what nations this would commence. We have avoided any speculation upon the topic, as indications of war and disturbance have been prevalent for many years, especially in regard to Bulgaria, Macedonia, Montenegro, and Turkey, involving Russia and Great Britain as a consequence, and possibly Germany; but these indications have passed away through the exertions of able diplomatists of the world and the war cloud would dissipate. But now for two weeks and more actual war has been going on between Japan and Russia, and so far what is known as the Island Kingdom has the advantage. It appears that Russia has but few available seaports, Vladivostok and Port Arthur, including Dalny in the far East. These are all invested by Japanese war ships, and each attack of the Japanese upon Port Arthur has resulted in disabling some of the Russian war vessels, until at present both Vladivostok and Port Arthur are said to be closely invested.

Lieutenant-general Carl Stoessel, who is in command of the garrison at Port Arthur on the part of the Russians, has issued an order directing that the port shall be defended unto death; that the garrison is surrounded on three sides by the sea and no escape for the garrison in that direction without encountering the Japanese war ships, and that the Japanese army is investing on the fourth or land side, so that there is no escape except in fighting and in winning a victory, which according to experts is not likely they can accomplish.

Russia seems to be hampered by the long distance intervening between the home government and the scene of conflict and depending on only one line of railroad, the Siberian Railway being but a single line, is inadequate to carry the vast army and its supplies, which are absolutely essential to the carrying on of the war. The conflict is to be in the province of Manchuria, which the Russians agreed to evacuate at the close of the Chinese insurrection in 1902, but so far has failed to keep her promise, and in the little kingdom of Corea. Manchuria is in the ostensible possession of the Russians, which possession is disputed by the Japanese, and Corea is in possession of Japan and supposed to be a close ally of Japan.

It is feared that Germany may become an ally of Russia in case of complications, and Great Britain an ally of Japan, though some apparently astute statesmen are of the opinion that an alliance may be formed between England and France as against Russia in case Germany takes up the cudgel on the part of Russia. These complications seem to hinge upon the possible alliance between China and Japan, which from the fact of both the Japanese and the Chinese being of what is called the yellow race, would seem to be most natural.

The opening of ports in Manchuria to the commerce of the world seems to offer an opportunity for trouble between the United States and Russia, notwithstanding the long existing friendship between these two nations; for Russia seems to maintain her hold upon Manchuria entire and objects to the opening of these ports under existing circumstances. It would appear that Japan is asking for the privilege of using the island of Guam as a landing point for a submarine cable provided the United States will consent. Russia protests that if the United States allows it she will consider it an act in breach of neutrality law. It is not yet determined whether the United States will grant such privilege, though it is thought by some that it would not be a breach of neutrality law. The situation is open to grave apprehension and the United States is waiting to see what the developments in the far East will be.

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#### NEWS FROM THE FIELD.

Bro. J. M. Baker on February 22 wrote from Sioux City, Iowa, that the work there had in some ways made wonderful advancement—had advanced in a general way. He does not expect to be at General Conference, but assures us his prayers will be for the Conference.

James E. Kelley was at Uniopolis, Ohio, the forepart of February. He wrote from there telling of some of his experiences at Lima. He baptized some. They were refused the use of church fonts and the Young Men's Christian Association plunge, so used the lake by cutting through ice over a foot thick. He was at the time he wrote enjoying good meetings at Uniopolis, and had many friends. He and Bro. Beckley expected to hold meetings in the Lima courthouse in the latter part of February and fore part of March. He feels his faith in this great work growing brighter and stronger.

By a letter written to R. S. Salyards by Bro. D. E. Tucker, we learn that the latter is still in Auckland, New Zealand, battling for the cause. The little Sunday-school at Kaitangata is progressing, with an average attendance of twelve. Bro. Hall is superintendent. Bro. Hall has been assisting Bro. Tucker in distributing tracts, and they have seen some good

results follow their work. They seem to be in hopes of being able to build a chapel in Kaitangata soon. "All things considered," says Bro. Tucker, "the light is beginning to dawn a little in the North Island."

Bro. W. S. Taylor wrote from Sherwin Junction, Kansas, February 22, that the Columbus Branch was building a church house, and thought it would help the cause there. Bro. Henry Smart had been there holding meetings, and had had good audiences. Brn. J. A. and J. V. Davis had also been there holding meetings.

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#### EDITORIAL ITEMS.

We call attention to the advertisement, "Warn Your Neighbor," elsewhere found in this issue. It is timely and pertinent. We never had a more promising demand for tracts setting forth our views on doctrine and Church polity than is now being made. We ought to be able to scatter them in showers where they will do good.

Bro. Paul M. Hanson has an excellent article correcting some gross misstatements concerning Joseph Smith, the Martyr, and the history of the Church, in the Clarence and Richmond *Examiner*, published at Grafton, New South Wales, Australia, in its issue for December 15, 1903. It was laid on our desk by Bro. J. W. Wight.

Bro. Phineas Cadwell, formerly a resident of Logan, Iowa, but of late years located at Burlington, Kansas, near his son William C., has passed into the beyond. He was stricken by paralysis sometime ago, from which attack he sank until he died. Card *in memoriam*, received from Logan, Iowa, reads, "Honorable Phineas Cadwell, born April 17, 1824, died February 26, 1904. Services February 28, at two o'clock in the afternoon, at Latter Day Saints' chapel. Burial Silver Prairie Cemetery."

Bro. Cadwell's life was a long and useful one. He was for many years a staunch defender of the work in Harrison and adjoining counties in Western Iowa. To us he was ever an honorable and upright man.

E. R. Dewsnup, our worthy president of Graceland College, left Lamoni on Saturday, February 27, to be gone for some time. He expected to visit Omaha, St. Louis, and Chicago, on college matters, and will then go direct to England, to complete some special work in some English university. He will return in time for the fall work. President Dewsnup has been hard at work in the interests of Graceland, and his efficient work is telling for good. The catalogues have been printed and will soon be ready for distribution. We trust the Saints will give Bro. Dewsnup

heartly support in his efforts to make Graceland one of the best schools in the land and a powerful factor for good in the Church.

We give below a letter from one of our sisters in the Hawaiian Islands, but now in Washington, D. C.:

*Dear Brothers and Sisters in Christ:* I think you will all be surprised to hear from me. I am one of your Hawaiian sisters in the Reorganized Church of Jesus Christ of Latter Day Saints. I left my home and came to Washington, D. C., with the prince and princess. We will be here till the last week of June.

When I was in San Francisco I inquired for our church; went to Oakland twice. That was the last time I heard the teaching of our gospel. In the last week of October, 1903, we left San Francisco and came to Salt Lake City; then to Pueblo, Colorado. We stayed in St. Louis for four days. I looked around but did not find our church.

We stayed in Columbus, Ohio, for a week and then came to Washington. Here I have been around to look for my church, but I can not find it. I see so many, but not mine. Dear brothers and sisters, will you be so kind as to send me *Zion's Ensign* and SAINTS' HERALD, and let me know the price of them?

I am ever so glad to meet any of my sisters and brothers in Christ. I am away from my church sisters, but my prayer is, if we meet not in this world, we will meet in the next world.

I hope my letter will arrive to you all; I will write to you again. May God bless you all.

Your Hawaiian sister,

MRS. MARIA N. SCOTT.

WASHINGTON, D. C., 1522 K. Street, N. W.

We often receive correspondence which has been written on both sides of the sheet. To use this necessitates it being copied or else great inconvenience being endured in the composing-room. Those writing for publication should remember the rule to write on one side only; and those writing on both sides should not be surprised if their communications drop into the spacious waste basket. Unless there be special merit in the communication we are not likely to go to the trouble of copying it. Remember to write on one side of the paper only, when writing for publication. This is a universal rule.

We recently read a correspondence between one of our brethren and a minister of another church. The latter closed one of his letters in these words: "May the God of Jacob and Isaac be with you to the end. I would not ask the God of Joe Smith to be with you, for I do not want such a god to be with my friends!" The expression is quite characteristic of the spirit of many opponents of this work.

Our rustling business manager was in Chicago last week purchasing a folding machine. Bro. Blair has, by his wise purchases, greatly enhanced the efficiency of the HERALD plant. We are glad to see it, and trust the good work may go on. The more efficient machinery we have the more cheaply we can produce, and, the debt once removed, it will result in reducing prices and increasing the amount of literature we can distribute.

The Board of Auditors, Brn. A. Carmichael, F. A. Russell, and Charles Fry, are at work on the books of the HERALD Office and the Bishop's office.

Brn. Heman C. Smith and Henry Southwick left Lamoni on Saturday, February 27, for Chicago to attend the conference of the Northeastern Illinois District. Bro. Smith will not return till after General Conference.

Bro. Fred M. Smith, of the HERALD staff, returned Saturday from his trip to Utah. He reports having had a pleasant trip. No doubt he will later tell us of it. He visited the Saints at Ogden and Provo, Utah, and Colorado Springs and Denver, Colorado.

The Lamoni Stake held its conference in Lamoni on Saturday and Sunday last. A goodly representation was present, and the business was done quietly. Ninety-seven delegates were elected to General Conference. Next conference will be held in Centerville.

A number of the missionaries are at home in Lamoni, preparing for General Conference. Among them we note Brn. J. D. Stead, D. A. Anderson, W. H. Kephart, J. M. Stubbart, John Harp, Eli Hayer, E. A. Stedman, and J. W. Peterson.

Bro. J. O. Hower, of Blaine, Whatcom County, Washington, would be glad to have any of the elders stop there. He would be glad to have his little son, born February 15, blessed. He says they will do all they can to get a place for an elder to preach. Missionaries in Washington take note.

Alvin Knisley, writing from Treherne, Manitoba, under date of February 17, says: "I have baptized twelve here already and expect more in a few days."

On February 15 Bro. N. C. Enge wrote from Kristianssand, Norway: "I baptized a fine man yesterday. I hope to induct my sister into the kingdom before leaving here. We are all well. We intend to leave Liverpool March 15 on the Saxonia; or March 22 on the Lucania."

## Original Articles.

"THE CHURCH OF CHRIST AS IT WAS LEFT COMPLETED AND PERFECTED BY THE APOSTLES OF CHRIST."

BY ELDER ISAAC M. SMITH.

(Concluded.)

Please note, as shown in the first section of this article, that this church which was so beautiful, so pure, and so powerful in its infancy, from A. D. 33 to A. D. 35, has changed very much between the years A. D. 35 and A. D. 96; and among those changes we note the following:

There was in the church now, at different places, "dissension and disputation;" "much disputing;" "contentions;" "envying, and strife, and divisions;" some saying "I am of Paul, and I of Apollos, and I of Cephas;" some who were "carnal, and walk as men;" some who were "puffed up;" some living in "fornication;" some "drunken;" "wars and fightings among you;" "brother goeth to law with brother;" "ye do wrong, and defraud, and that your brethren;" there were "rich" and "poor" among them now; "ye oppress the poor;" some who taught that it was necessary to be "circumcised and keep the law of Moses." There were "many unruly and vain talkers and deceivers" in the church, "teaching things which they ought not, for filthy lucre's sake;" the Hebrew saints were "dull of hearing," and had need that some one should teach them again "that which be the first principles of the oracles of God;" the Galatian saints did "observe days, and months, and times, and years," and were "removed from him who called you into the grace of Christ." Paul said that "all they which are in Asia be turned away from me;" John says the Ephesian saints "hast left thy first love," and that they have "fallen;" he says the church in Pergamos has some who "hold the doctrine of Balaam," and others who "hold the doctrine of the Nicolaitans" (polygamy); at Thyatira he says they allow "that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication;" at Sardis, "thou hast a name that thou livest, and art dead;" at Laodicea they are "lukewarm," and are "wretched, and miserable, and poor, and blind, and naked," notwithstanding she claims that she is "rich, and increased with goods, and have need of nothing." At Corinth "some have not the knowledge of God," and "many are weak and sickly among you;" at Thessalonica there are "some who walk among you disorderly, working not at all, but are busybodies;" and James says to those whom he addresses that "ye lust," "ye kill," "ye fight and war," "ye ask amiss, that ye may consume it upon your lust," and finally bursts out with "Ye adulterers and adulteresses."

Reader, can you believe that the church from A. D. 51 to A. D. 96, is more nearly "perfected" and better

able to stand alone than it was from the day of Pentecost, A. D. 33, to the conversion of Saul of Tarsus, A. D. 35? If not, then why claim that "that which is perfect is come," about this time, or a little later, and that those officers and gifts, which Christ placed in the church "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," now became unnecessary? Does not the church in which there are contentions, divisions, strifes, wars, and fightings, need the help of inspired apostles and prophets as much as the church did when they were "all of one heart and of one soul"?

Was the church more nearly finished, completed, "perfected," and better prepared to have removed from it all inspired officers, all direct inspiration from God, when it had within it those who were holding and teaching the doctrine of Baalam and the doctrine of the Nicolaitans, than it was when they all "continued steadfastly in the apostles' doctrine" and "spake the word of God with boldness"?

Is there less necessity for inspiration in the church when the saints are going "to law one with another" than there was when "neither said any of them that aught of the things which he possessed was his own"? Is the church better prepared to do without apostles and prophets when they "oppress the poor" than when "distribution was made to every man as he had need"?

I confess that I can not see in the church, at this time, A. D. 96, the completeness and perfection that existed there in A. D. 33 to 35; hence I can not see why we should conclude that Christ and his apostles "left" the church finished, completed, "perfected," shortly after this. It is clear to my mind, however, that Christ "left" the church, later on; but not because it was "perfected." John Wesley assigns a much better reason than that: "This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church; because the Christians were turned heathen again, and had only a dead form left."—Sermon 94, vol. 2.

Again, in another sermon, Mr. Wesley says: "We have been apt to imagine that the primitive church was all excellence and perfection; and such, without doubt, it was on the day of Pentecost; but how soon did the fine gold become dim; how soon was the wine mixed with water; how little time before the Christians were scarcely to be distinguished from the heathens; and if so bad in the first century, we can not suppose it to have been any better in the second; undoubtedly it grew worse and worse."—Sermon 66. Again in this same sermon on Mystery of Iniquity, Mr. Wesley says: "When James wrote his epistle, the tares had produced a plentiful harvest. (See chapters 2, 3, 4, and 5.) There was envy, strife, confusion, and every evil work; whoso reads with attention, will be inclined to believe that the tares had well-nigh choked the wheat, even at this early

period, and that among most of them, no more than the form of godliness (if so much) was left."

These utterances of Mr. Wesley are in line and in harmony with the teaching of the New Testament, as we have just seen, and clearly show us what the condition of the church was, when it was "left" by both Christ and his apostles; full of corruption and wickedness, its members "turned heathens again," and "only a dead form left." The church had not all reached this condition at the end of the first century, when the New Testament was finished, that is, when the last books we have in the New Testament were written and given to the church. O no, not so bad as that; there were still apostles in the church, then, and the church still received direct communication from heaven, had angelic ministrations, and was shown what was coming to pass in the future, hence had prophets. John, who wrote the book of Revelation, was an apostle and a prophet; some parts of that book are direct revelations from God to the churches in Asia; some parts of it are prophetic, pointing out what shall come to pass even down to the end of time; and it was nearly all given to John by an angel. No, neither Christ nor his apostles had "left" the church, at that time; even though it was in a much worse condition than it was from A. D. 33 to A. D. 35. Neither are those ministers willing to affirm that the church which they represent is like the church of Christ, even at that late date. No, if it were, they would have to have some one in their church, an apostle, to receive the word of the Lord for them, direct from heaven, as John did for the churches in Asia at that time; some one through whom the Lord could speak and reprove them, and warn them, as he reprov'd and warned those churches in Asia, through the Apostle John. No, their church is like the church was when Christ and his apostles "left" it; not like the church was when Christ and his apostles were *in it*. There was too much God in that church, even at the end of the first century, to suit those ministers.

But Paul said, in his day, that "the mystery of iniquity doth already work," just as we have seen it did work in most all the churches; and it continued to work, more and more, until those who bore the name Christians had "turned heathens again." The apostles and other inspired men in the church all died, or were killed; the gifts of tongues, prophecy, healing, and revelation continued to decrease until they finally ceased altogether; wickedness reigned on every hand and the church ceased to respect and follow the teachings of the lowly Nazarene; they heaped to themselves teachers, instead of waiting for the Lord to call by revelation, as he did in the infant church, and those teachers taught for doctrine the precepts of men; and finally, when the church became so corrupt that it was an unholy temple, Christ "left" it, taking with him his apostles, and

also all authority and power to officiate in his name. Then there was no gift of tongues left in the church, no prophecy, no healing the sick, no making the blind to see and the lame to walk, no commanding unclean spirits in the name of Jesus and compelling them to leave earthly or human tabernacles; no laying on of hands for the Holy Spirit, no direct revelation from God, and no angels visiting and delivering men from prison and telling them where to go and labor for the Lord; the members of the church no longer had all things common, they no longer gave to every man as he had need, they were no longer of one heart and of one soul, they are no longer all filled with the Holy Ghost, and the ministers no longer spake the word of God with boldness, and with great power testified and bore witness to the resurrection of Christ.

We are told that all these "childish things" have been "put away" by this finished, completed, "perfected" church, and that it is no longer an infant church, now, but is full grown and able to stand and walk alone. Well, if this is now a "perfected" church, after being stripped of the gifts, the glory, the blessings, the authority, and the power of God, which had been placed in it by our Savior, then I shall continue to pray for the Lord to deliver me from a "perfected" church. The infant church, with all the gifts and powers, all the authority and ordinances, all the light and inspiration, of the Holy Spirit, and all the angelic ministrations and guidance, which were given to it just after its birth, is good enough for me. These may be "childish things," but, as we are commanded to "repent and become as little children," we shall certainly need all such "childish things" in our conflict with sin and its author. The "childish things" of God are far above the wisdom and power of man; just as "the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Jesus said: "I will build my church."—Matthew 16:18. Paul said: "And now hath God set the members every one of them in the body, as it has pleased him."—1 Corinthians 12:18. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12:28. These were all "set" in the infant church, as we have already seen. And, if this church is imperfect, incomplete, and unfinished, it is certainly not imperfect in its organization and in its workings; these are perfect.

Were the apostles, then, put in the church to finish, complete, perfect the building of the church, the house of God? No, they were put in the church to help perfect the saints, work in the ministry, and edify the body of Christ. Paul said: "I have planted, Apollos watered: but God gave the increase."—1 Corinthians 3:6. The apostles, and other ministers, could plant

and water—work in the ministry—but the Lord himself is the builder; he gives the increase. Hence it is that “the Lord added to the church daily such as should be saved” (Acts 2:47), and “translated us into the kingdom of his dear son” (Colossians 1:13). It was the Lord who “gave the increase,” “added to the church,” and “translated us into the kingdom;” hence the Lord was the builder and the finisher of his church: “I will build my church.” And Peter says of those so called out and added to the church: “Ye also, as lively stones, are built up a spiritual house.”—1 Peter 2:5. Every member in the church of Christ is, or should be, a lively stone; and the Lord continues to add those “lively stones” to the building so long as he is recognized as the builder; and, as he continues to add “lively stones” to the building, he continues to “build up a spiritual house,” his church. Hence the church never was “perfected,” finished, completed; never will be and never can be until he shall “gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” (Ephesians 1:10.)

Of course the organization and the law of the church were perfect, and so may the body of an infant be perfectly organized; but the church as a building, as “the house of God,” was not perfected and finished, neither will it be nor can it be until the builder, Christ, has placed the last “lively stone” in this building in its proper place. But when Christ shall have placed the last “lively stone” in the “spiritual house” in its proper place, and shall have gathered together “in one, all things in Christ,” then the church will be “perfected,” the building *completed, finished*. And then Christ will cease to build, and will turn the kingdom over to other hands; then “he shall deliver up the kingdom to God, even the Father.” (1 Corinthians 15:24.)

But the church which was established by our Savior was never “perfected,” finished, completed, by his apostles. The church of Christ is not finished, completed yet; he is still building, still adding to the church such as shall be saved. He used living apostles, prophets, evangelists, pastors, and teachers, to plant, water, and work in the ministry, then, and he uses the same now. The law of the church was perfect; its organization, ordinances, faith, and doctrine, were perfect when it was born; it needed no perfecting, along these lines. The law of his church is perfect now; but “the house of God” is not yet finished, not yet completed. Jesus said: “Upon this rock I will build my church.” He began to build it, and he will finish and complete it—perfect it.

But when his church is “perfected,” it will be a very different church from the one which was left by the apostles of Christ at their death; it will be “a glorious church, not having spot, or wrinkle, or any such thing.” There will be no contentions, envy-

ings, strifes, divisions, wars, fightings, lusts, fornication, doctrine of Baalam, doctrine of the Nicolaitans, etc., in the church of Christ when it becomes “perfected;” finished, completed. All of the above abominations, and many others, as we have just learned, were in the church as it was left by the apostles of Christ at their death.

So I say again: I believe that Christ himself “left” the church, and that he took from the church all that he had placed in it, such as apostles, prophets, the gift of healing, power to cast out devils, angelic ministrations, heavenly visions, tongues, interpretations of tongues, direct inspiration, etc.; but it was because they would “not endure sound doctrine;” because they rebelled against the Lord and his goodness, and because they heaped to themselves teachers who turned away their ears from the truth and turned them unto fables and doctrines of men. It reminds one of the following: “But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the rock of his salvation. . . . Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.”—Deuteronomy 32:15–20.

So it was with Israel, and so it was with the church; and, as the Lord abhorred Israel and hid his face from them, so he abhorred the church and hid his face from it, when it forgot the Lord “that formed thee,” and “lightly esteemed the Rock of his salvation.” And the man who goes about teaching the people that the church of Christ, in its organization, ordinances, teaching, faith, and doctrine, from A. D. 33 to A. D. 35, was imperfect and incomplete, and that it was perfected and completed at the death of the apostles, in its organization, ordinances, teaching, faith, and doctrine, has strange ideas of perfection and completeness, to say the least.

The church, while its members are “all of one heart and of one soul,” is incomplete and imperfect; but the same church, when it has contentions, strifes, and divisions in it, is completed and perfected!

The church, while its members were “all filled with the Holy Ghost,” was incomplete and imperfect; but the same church, when some of its members have “left thy first love,” “some have not the knowledge of God,” some are “lukewarm,” some are “dead,” and others “ready to die,” is completed and perfected!

The church of Christ, while it “continued steadfast in the apostles’ doctrine and fellowship,” was incomplete and imperfect; but the same church when some of its members “hold the doctrine of Baalam,” some “hold the doctrine of the Nicolaitans,” and others

hold that you "must be circumcised and keep the law of Moses," is completed and perfected!

The church of Christ, while they "had all things common," when they divided to every man "as he had need," there was not "any among them that lacked," and when "neither said any of them that aught of the things which he possessed was his own," was incomplete and imperfect; but that same church, when "brother goeth to law with brother," when "ye do wrong and defraud, and that your brethren," when "ye despise the poor," and when "ye kill and desire to have . . . that ye may consume it upon your lusts," is completed and perfected!

The church of Christ, while its members were able "to speak with other tongues, as the Spirit gave them utterance," and, in languages which they had never learned, declare "the wonderful works of God," was incomplete and imperfect; but that same church, when the power to speak "the wonderful works of God" with other tongues, "as the Spirit gave them utterance," is taken from it, is completed and perfected!

The church of Christ, while it had the power within it to heal the sick, make the lame to walk, the deaf to hear, and the blind to see, is incomplete and imperfect; but the same church, when that power is taken from it, is completed and perfected!

The church of Christ, while it had authority and power to command and compel devils and unclean spirits to leave those who were being vexed and tormented by them, was incomplete and imperfect; but that same church, when that authority and power were taken from it, was completed and perfected!

The church of Christ, when its ministers were "full of the Holy Ghost and wisdom," "full of the Holy Ghost and power," and when they were inspired by the Holy Spirit was incomplete and imperfect; but that same church, when its ministers had no Holy Spirit only what they received "through the word," and when they had to teach their opinion and their understanding of what those inspired apostles had written, was completed and perfected!

The church of Christ, while its leading ministers had authority to lay on hands for the bestowal of the Holy Spirit upon those who had been baptized, and also for the healing of the sick, was incomplete and imperfect; but that same church, when all those holding that authority, and the authority itself, were taken out of it, is completed and perfected!

O no, reader, that can not be true. The Lord's idea of a completed and perfected church is altogether different from that. When the Lord established his church, he organized it, and he organized it perfectly, too; it needed no changes. He gave to his church a perfect law, a perfect system of faith, a perfect doctrine, and perfect ordinances; these needed no changes, either. And that church was in better condition in its infancy, while "they continued steadfastly in the apostles' doctrine and fellowship,"

while "they were all filled with the Holy Ghost," and while they were "all of one heart and of one soul," than it ever was at any subsequent time in its history. And it was in better condition simply because it was more nearly in harmony with that perfect law which the Lord gave it; because "they continued steadfastly in the apostles' doctrine," the doctrine of Christ.

I would to God that the church of Christ was in that same condition to-day: "all of one heart and of one soul," and "all filled with the Holy Ghost." Yes, reader, when men and women sincerely "repent and become as little children," they will admire and love that infant church, with all its "childish things."



#### POSITIVE RELIGION.—REFLECTIONS BY ONE OF THE LAITY.

In the immediate past there has been a great deal of discussion indulged in by the ministry on various topics, and we thought that it might be fitting and proper that a few remarks from the laity should also be forthcoming. Much has already been advanced regarding who was president of the church in the time of the apostles, also whether the Holy Spirit is a personage or an influence. Do not begin to think that you are going to read of a new theory, or of some additional evidence on the subjects; O no! we would simply present the query: What material difference does it make to the HERALD readers, which of the theories is right? One brother suggested a short time since that the disputants get together and decide between themselves which is correct, and give the HERALD readers the benefit of their decision; but we wish to say with all due respect for the brethren, that they certainly might devote their time and energy to a more useful purpose than in trying to convince one another of something that is not entirely clear from what accounts have been handed down to us. If it were a doctrinal point in question, one affecting their procedure as ministers, it would be very well to be agreed upon it; if unable to decide themselves, an appeal could be made to the Presidency, and, in case the Presidency had no light upon the subject, it could be left alone until the Lord reveals his will concerning it. In all events it is highly essential for God's people to be one and the sooner that such contentions cease, the sooner the possibility of such oneness will be reached. We sincerely hope that the brethren will devote their abilities in the promotion of the welfare of Zion that she may be more fully established and prepared to meet the conditions that are awaiting her.

It is also apparent that an organized crusade is being made upon secret societies, and while we do not wish to take up their defense, it occurs to us that those who are engaged in this warfare against them have overlooked one of the fundamental laws of self-



preservation. When our Disciple friends some time ago organized the anti-Mormon society, we must confess that we felt a little uneasy, thinking that perhaps their united efforts would have a bad effect upon us; but as time has gone on since their organization we have failed to note any serious effects at least. What is it that develops the muscles of the blacksmith or the athlete? Resistance; and as with men so with the associations of men; give them opposition and the natural sequence is, resistance and the attendant developments.

Our "anti" friends also evidently overlooked this principle when they thought that by organization they could more easily accomplish our downfall; their attack upon us only enables us to be better prepared to resist those who oppose us.

Permit us here to state a thought regarding debate. Whenever the cause might be injured by unjust assaults upon it, it may be very well to stand ready to defend it in discussion, but it appears to us that even some of our ministers get into the course pursued by our Disciple opponents,—that of going around with a chip on the shoulder, seeking an encounter. In his reply to the committee representing the anti-secret society organization, Bro. G. H. Hulmes very aptly says that it is of paramount importance to reach the ears of all people with the restored gospel, respectfully declining to engage in partisan warfare, or inviting enmity whereby the gospel message may be hindered from at least a hearing by all. And why should it not be first of all important to preach the gospel from a positive standpoint, seeing that the negative law was nullified or rather superceded by the gospel of Christ?

Why should we go about waging warfare against something without either necessity or command to impel us? Why not use the time, money, and energy spent in this onslaught, in disseminating the gospel of peace? and as advanced by Bro. Hulmes in his reply, allow "its acceptance to lead men and women in the narrow way of God's righteousness, thereby enabling them to avoid evil in every form." A little pamphlet entitled "Secret Societies" came to our notice, and while, as we have before stated, we wish to avoid contention, yet there is one statement therein that deserves a passing notice at least. That is the statement that when he saw members of the Church wearing charms, rings, buttons, pins, badges, etc., he lost confidence in them. Regarding this statement, not arguing either for or against the practice of wearing these emblems, we simply say that it seems like using a rigorous criterion to apply to one's fidelity. Would it not be more charitable to determine whether a brother was worthy of confidence or not by his conduct, if he kept the rules of the kingdom of God, demonstrating in his walk as well as by his conversation that he really believed what he professed? It is just possible that some of those who

antagonize secret societies may have omitted some small duty of their own toward God and their brethren, so may we be careful in ascertaining that our own vision is unobscured before we try to pull out the mote from our brother's eye.

We know brethren who are poor in this world's goods, yet rich in faith toward God and in love for their fellow men, keeping the law of God as best they know how, and who unite with some fraternal and beneficiary society for the sake of the protection it affords their families in case death or disability should overtake them. Some tell us that the Church will, in such case, take care of your families; but how can the Church do it so long as so many of its members fail to keep the law concerning tithing and consecration? It has been our painful lot to see Saints become public wards and inmates of the poorhouse, and why? The Lord says there is enough and to spare, for each one upon the earth. Does it not then become the ministers and all interested in the upbuilding of Zion, to lay aside all that which will hinder the progress of this glorious cause? Whenever the time shall come that all the Saints are living according to the law of the celestial kingdom, there will be no occasion for these petty contentions about which we have briefly referred; neither any necessity for church members to seek outside of the Church for pecuniary protection in case of death or disability. May we not strengthen secret societies by our opposing them, but rather let us labor so wisely and well for the upbuilding of Zion that we shall be able to present to the world something far superior to what they now have, and the result, to our mind, will be far greater than by pursuing the plan of antagonism toward them. It is of prime importance for us, as a religious body, to present to the world a better and a higher standard than they already have, and if we do not succeed in doing so, it is because we have failed to understand or have neglected to put into practice the gospel plan as revealed to us; for the practical application in our lives of the gospel of Jesus Christ will certainly make us what we should be, a peculiar people, zealous of good works. Let us heed the command to learn each our duty and do it, leaving the consequence with God.

FIDELIS.



#### WHO SHALL BE SAVED?

Then said one unto him, Lord, are there few that be saved?  
—Luke 13: 23.

To view the question of salvation from the human point of view and from the divine standpoint might be suggestive of apparently conflicting opinions.

There can be no question but that to be saved is the universal desire of the race, consequently universal salvation is an idea easy to obtain; but while this is true in its general application, yet those individuals who are so earnestly advocating that phi-

losophy, were they permitted to exercise the power to save to the fullest extent, would no doubt be among the first to discover that full and indiscriminate salvation would be altogether impracticable, and this discovery would force them to a change of opinion and, we believe, to the adoption of that view of the question as represented from the divine standpoint.

To properly consider and discuss the question of salvation it is necessary first that we thoroughly understand what salvation is, and if salvation is of God, then there can be no better source to go to that we may obtain this understanding than to the word of God; hence we turn to his word, the Bible.

We believe it is apparent to the unbiased Bible student that there runs through the Old Testament a vein of revealed truth which in every point of doctrine corresponds with the gospel as taught and practiced by the Lord and Savior Jesus Christ when he walked and talked with men here on earth, and while it is apparent and equally true that from time to time there were certain laws enacted necessary for the control and government of humanity, yet it is also apparent that these laws were to a certain extent only temporary laws, enacted to meet temporary conditions, and only designed by the great lawgiver to remain in force while these conditions lasted and then to pass out by the law of limitation. This was true of the Mosaic covenant, of which the Apostle Paul says: "It was added because of transgressions, till the seed should come to whom the promise was made;" and in reference to this promise he says it was made or given to Abraham four hundred and thirty years before the Mosaic covenant or law was enacted; and when we turn back to the account given of that promise or covenant made with Abraham, we learn that God said to him: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Paul says of this covenant: "And it was ordained by angels in the hand of a mediator."

This leads us to the conclusion that this Abrahamic covenant could have been none other than the gospel covenant, for that alone was the only everlasting covenant that God ever made, and Jesus Christ was only the "Mediator" of the gospel covenant and it was indeed ordained by angels.

Peter is on record as having said in Acts 4:12 as follows: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

When we put these statements together and attach their full value to each of them as we believe we should, we believe we can again affirm that we see this vein of revealed truth running through the Old Testament which in every particular corresponds with the gospel as being the one and only law which

God ever gave as the means of salvation for mankind, and that this law is the "perfect law of the Lord which will convert the soul," which if obeyed will bring perfection to its subjects and fit them to enjoy salvation in its highest and most complete sense; hence we believe it is apparent in the Bible from Genesis to Revelation that this vein of revealed truth represents the gospel of God, represented on earth by Jesus Christ, which must be taught, believed, obeyed, and lived to the end of the earth-life to secure salvation in its highest, fullest, and most complete sense.

The question used as a text or heading to this article suggests the thought that he who asked had by some means become possessed of the idea that but few would be saved, and it is evident that he had obtained the idea from the teachings of the Master, and when we consider some things which he said and compare, or rather contrast, them with the human character as we see it manifest to-day, (and we consider his character a fair type of the human character in any age of the world, for his natural character has changed little if any in the passing years,) then we believe that Jesus understood and taught it would be comparatively few that would attain to those exalted spiritual conditions that would to them assure salvation in its fullest and complete sense of that term.

Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." And again: "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." And again he says: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Shall we say that all these expressions are ambiguous, or meaningless? If not, then we must accept them and accredit to them the significance which they carry with them, which is to the effect that the word distinctly teaches a special salvation to the few who by their faith in, and their obedience to, a special law, secure this salvation.

This view of the situation places man before us in what we believe to be his true character, i. e., that of an independent being so far as the exercise of his powers of choice are concerned, makes him his own agent and to a certain extent responsible, to himself and for himself. We do not understand that this view of the matter in any way detracts from the power or majesty of God, but on the other hand is only another evidence of his superior wisdom in bestowing upon man his free agency and to a certain extent entering into a partnership with him, in that he enacts the law and sets it before the man and then gives him the right and power of choice and says,

Accept and live, or reject and suffer the consequences.

We hold that this method of dealing is apparent in all the past history of God's doings with the human family, and if that history is at all reliable it proves to us that in the past it has been but a comparatively small number that have fully accepted and obeyed the commands of God. Some wise man has said: "By the past and present we may to a certain extent forecast the future," hence we would conclude that, with this history of the past before us and these present existing conditions as they are so apparent in the world to-day, so far as obedience to the commands of God are concerned, it will indeed be few that will be saved.

It is not, however, compatible with the Bible representation of God, who is a God of love, a God of mercy, and a God of justice, to believe that because the entire human family does not comply with all of his commands, or in other words does not obey the gospel law in every particular, it will be wholly and eternally lost. This idea is repulsive to the human idea of justice and mercy and would nearly border on the other extreme and come quite near the idea of universal damnation. A perfect God must have a perfect understanding of all conditions and the needs of all creatures, and if he enacts any law that law must necessarily be perfect, and if so it follows as a natural sequence that law would fit all men and all conditions. This we believe is apparent in the revelations of God as found in his word and that his mercy and justice are so far-reaching that they provide for every condition of human life, and yet with the one great motive in view: the salvation of the race in that condition which by acceptance and obedience to his laws, either in whole or in part, it has earned.

This view of the question puts the gospel before us as the "power of God unto salvation" indeed, and as the only supreme law by which salvation is to be secured and seems to be the only explanation necessary as to why the Savior went and preached to the spirits in prison; for Jesus had said, "My words shall judge you at the last day," and even human wisdom and justice would revolt at the idea of judging and condemning by words, or a law they had never had an opportunity to hear. But because men hear it does not follow that they will always accept, or obey, even though it be in the spirit life or in the prison-house, but can and will a just God judge and condemn (damn) men who have done good in the earth-life, just because they have not accepted and obeyed in the fullest sense the gospel? It is evident that the Savior did not so understand it, else he would not have said, "Agree with thine adversary quickly while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." "Verily I say unto thee, Thou shalt by

no means come out thence, till thou hast paid the uttermost farthing." And again: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." These texts it would seem were sufficient to establish the fact that Jesus full well understood the nature of justice and that its demands would reward every good deed.

If more were necessary on this subject we think it may be found in the twenty-fifth chapter of Matthew, beginning at the thirty-first verse: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." It is evident that this language refers to the last and general resurrection, and corresponds to Revelation 20:12, when the dead small and great stand before God and the books are opened and every man is judged out of the books according to his works.

By many in the world to-day it is represented that those who are here called "sheep" are Christians and those who have obeyed the gospel and are thus entitled to their reward; but a careful reading and a comparison with other sayings of Christ will lead us to other conclusions.

As we continue our reading in this story we see that Jesus does not say to them they are blessed because they have kept his commands, but they are blessed because they have done good unto his brethren, not because they *are* brethren. In this story we see three classes, the sheep, the goats, and his brethren, and again we notice that those whom the Savior calls "sheep" are surprised when they learn that they had earned any reward, and they say, "Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink?" From these questions it would appear that these had been taught that they were entitled to no reward whatever, but were doomed to eternal damnation.

Again we notice the nature of the reward that they had gained: "Come ye blessed of my Father, inherit the kingdom prepared for you *from the foundation of the world.*" We have emphasized these last words to call special attention to them and now let us compare them with the words of Christ to his disciples as recorded in John 14:2: "In my Father's house *are many mansions*: if it were not so I would have told you. I go to prepare a place for you." Again we have emphasized the words we wish you to contrast with the ones above and we believe you will see that it is apparent that the "many mansions" correspond with the "kingdom prepared from the foundation of the world" which was the reward gained by doing good to our fellow men, while the place that Jesus

was going to prepare was the special salvation he was going to give to his disciples, and it is apparent from the Bible standpoint that this salvation is that which is represented as being saved in the full sense of the term, and no doubt was that to which the questioner referred when he asked: "Lord, are there few that be saved?"

There is an inherent principle in man that naturally seeks the best, and why should not this principle assert itself in this matter of salvation as well as along all other lines of human action? We believe it should. And when we consider the matter aright we think we should be able to see that in the same ratio that we understand our duty, in that ratio responsibilities are placed upon each individual one of us; so then let us as saints of God be among the few, and not among the sleeping virgins, but with oil in our lamps and with them trimmed and burning let us be ready when the Bridegroom cometh, that we may enter in to the marriage supper.

CHAS. H. BURR.

PLANO, Illinois.

## Selected Articles.

### HIGH-SPEED TRAINS.

In a recent issue one of our esteemed engineering contemporaries took occasion, in noting the successful attempts made in Germany to run cars over a special road at speeds exceeding one hundred miles an hour, to make a few well-considered remarks upon the desirability and practicability of running trains at such high speeds under ordinary conditions.

#### ARE FAST TRAINS DESIRED?

The question was asked, Who would care to travel at such speeds? The answer to this can only be found by an actual trial, but one can not help thinking that there is a large number of travelers who would be attracted by very fast trains. In addition to the time saved, there is keen enjoyment in fast traveling. However, few passengers board a train for the pleasure of riding. They always want to go somewhere, and, in general, the sooner they get there the better. Therefore, the faster the train, the better are they pleased. It is not to be expected that high-speed trains will be put in service unless they can be operated with safety and comfort; but if high-speed operation can be shown to be safe, we do not think that the railroads will have difficulty in securing passengers.

#### FAST RUNNING BRINGS SIGNALING TROUBLES.

Our contemporary also points out how difficult it will be to operate a road over which trains are run at one hundred miles an hour by the block signal system, and the sensible conclusion is reached that such trains can only be run over a track built for them alone. It is said that a mechanical signal can not be

worked satisfactorily with a greater length of wire than two thousand feet. With the present train speeds it is not uncommon to place the distant signal twenty-five hundred feet back of the home, and, therefore, for trains running at one hundred miles an hour, the distant signal ought to be at least seventy-five hundred feet back, because the power stored in a railway train varies as the square of the speed, and all of this must be absorbed by the brakes to stop the train. The difficulty of operating a mechanical signal at this distance can, of course, be overcome by using some other system. An electrical signal can be operated at a distance of seventy-five hundred feet as easily as at a distance of seventy-five.

Another trouble with such high speeds will be in giving an engineer a signal which can not be misunderstood. With a train running at one hundred miles an hour and a signal that can be seen one thousand feet away, the engineer has less than seven seconds to verify the reading of the signal. If the signal, due to weather conditions, or otherwise, can not be seen for more than two hundred feet, the engine runner would have just one and one half seconds to decide whether his train was dashing to safety or destruction. Can not this difficulty be overcome by installing these signals, not singly, but in duplicate or triplicate a proper distance apart? There would be no more difficulty in operating three signals placed, say five hundred feet apart, electrically from a station seventy-five hundred feet away from the nearest one, than to operate one. Moreover, a number of engineers are working on automatic signal systems which will, in addition to the signal on the side of the road, operate a signal within the engine cab. A system of this kind would overcome all signaling difficulties.

#### HIGH-SPEED ROADS NOT IMPROBABLE.

It is hardly possible that sustained speeds of one hundred miles and more will be common for some years, but it would be unwise to predict that such speeds are not practical. In addition to the special track, a high-speed line should be completely fenced in and there should be no grade crossings either of other lines or wagon roads.—*Electrical Review*, October 31, 1903.

Fancy the effect of one of the venerable giant-cedars of Lebanon beside the obelisk in Central Park! Professor Sargent, of Boston, some years ago sent a man up into the wilds of the Cilician Taurus, a region where this beautiful tree grows wild. Seeds were secured at the most northern station, and a thrifty lot of seedlings are now growing in New England that promise to be perfectly hardy.

## Mothers' Home Column.

EDITED BY FRANCES.

Program for March Meetings of Daughters of Zion.

Hymn No. 111 Saints' Hymnal. Prayer. Scripture reading, 1 John 4: 7-21. Select reading from Home Column with discussion. Roll-call. Business. Hymn 80.

Select Reading for March Meetings of Daughters of Zion.

MOTHER'S MISTAKES—EXCLUDING THE FATHERS.

"Good-bye, and a good time, and don't worry about the baby. I'll take care of him all right."

Mrs. Hammond sitting at an open window rocking her little daughter to sleep, heard the words in a cheerful, hearty voice and the reply in a happy one, and knew that her young neighbor, Mrs. Graham, was going out with several friends, leaving her husband in charge of the household and nursery.

"Well, I never could do that," sighed Mrs. Hammond to herself, "much as I often feel the need of a rest and change. I just couldn't trust a man with a baby of mine. But then," she added rather bitterly, "there's no danger of my husband offering to do such a thing. I don't believe he ever once thinks how long it's been since I saw the inside of a church or went to a party or entertainment of any kind. It seems so strange how a man will insist on taking his sweetheart to everything that's going on, then when she's his wife let her sit at home day in and day out, when he knows she's fond of such things. Of course a woman with a family can not expect to go about like a young girl, but just once in a while it would be such a rest. Now Mrs. Graham will come home all fresh and bright, while I—I'm getting to look and act and feel like an old woman, always too tired to talk even if I had a chance to know anything new to talk about. How good it would seem to have Harry speak to me like that—there's hardly ever time for him to speak to me at all. He's in such a hurry at the morning and noon meals and I am so busy with the children; then in the evening after I have gotten them all cared for and put to bed, I am so used up and so much of the evening is gone it doesn't seem worth while for me to go downstairs any more, so he sits there alone or goes back down town. It does seem too bad when I remember what our evenings used to be before the children came between us—such music, reading, and nice long talks we had together; it doesn't seem that he is hardly like the same Harry who was always bringing home flowers, new music, and books, and always interested in what I did and said, never failing to notice and admire anything pretty I wore or new way I dressed my hair—oh dear, dear—yet," she interrupted her unhappy musings, "he certainly is not what could be called a bad husband. He is sober, upright, industrious, pure, and true as any man could be, only—I so miss the attentions; of course I haven't given him opportunity, and surely little to notice or praise in my appearance. I've so forgotten it myself that no wonder he should. I suppose if I took the time to array myself in a really nice gown once more he would have to notice it for very astonishment."

Then the subject appeared to her in a new light, from what must be her husband's viewpoints:

"I wonder," she thought, "if he has missed me from what I was as I have him out of what he has become."

A sudden resolution to put it to the test took possession of her. Gently she laid her little one in her cot, went into her dressing-room, turned up the gas, and in eager haste rearranged her hair, and put on a becoming gown.

As she crossed the hall a glimpse of her husband in the library brought her a new sense of his loneliness, for in their separation she had had the live, warm, responsive love of their little children, while he was thus night after night surrounded by inanimate objects; and the way his paper went down and his hands went out to her when he saw her left no doubt as to

whether he had missed and wanted her, even before he said a word; but when in the talk they now had she realized for the first time how he felt the exclusion from her life and from any part in that of their children, which might have been a compensation to him for his sacrifice.

"It has almost made me feel sometimes," he confessed, "that I could not love my children as I should, because they have taken so much out of my life and brought nothing into it. I have wished I could share the burden and the pleasure of their care with you. I suppose I was clumsy in the first few efforts I made. I believe I might have learned to be useful—it seems to me even mothers only learn to do things deftly by doing them constantly. I've watched you holding and fondling our babies and longed to hold them in my arms, but you cautioned and protested so at every attempt it made me feel like a bear in a china shop; so I desisted, and when you're not allowed to have anything to do with them at first, there doesn't seem to be a way to begin later. Some men may like to have their children kept out of their way, almost out of their sight, as mine have been, but it always makes me feel like those animal fathers that have to be excluded from their young because they eat them! I do not wish to reproach you, but—"

"But I reproach myself!" exclaimed his wife. "It has been my fault. I never before thought how it might seem to you. But you shall never again be made to feel like that."

Still another view of the matter was presented to Mrs. Hammond that showed her the injustice to her children, as well as to her husband, of her course of conduct and greatly helped her in keeping her promise to change it. This was the account given her a few days later by a friend of hers, Mrs. Baldwin, concerning an acquaintance of theirs, Mrs. Paul, who had recently died.

"She just wore herself out," declared the narrator, "killed herself just as surely by overworking and neglecting herself as if she had taken something purposely to commit suicide, because there wasn't any real need of it. Her husband was quite able and would have been willing and glad to hire plenty of help, and assist her himself, but she had an idea that nobody else could attend properly to her house or her children, and took everything upon herself and did so much, too, that was really unnecessary, she was so fastidious and particular. Few women of our day could endure the strain—even if they are strong to begin with, which she wasn't—of bearing and nursing four children as near together as hers were, and do all that she did, and not lose their health. Even after hers broke quite seriously she wouldn't give up as long as she could drag about, saying nothing of her condition and doing nothing for herself until it was too late.

"The apparent suddenness of her illness and death," continued Mrs. Baldwin, "was what made it such a terrible shock to her husband and loss to her children. I met Mr. Paul yesterday, and it is too pitiful how he blames himself for not knowing and doing more for her and preventing her from doing so much. He said he felt so helpless with the children, because he had never been allowed to do anything for them and that it takes him and two or three servants to do what she had done alone, and then they can't nearly make the little things as comfortable as she always made them, let alone comfort or console them in the least. It's just breaking their poor father's heart to hear them keep crying, 'I want mamma,' 'I want my own mamma.'

"I tell you," Mrs. Baldwin continued, "no woman has a right to center her children's affections all in herself. It isn't fair to them or to their father or herself.

"No one more than a mother needs fresh air and ideas,—physical and spiritual, bracing and uplifting—and she had better leave her children long enough for the renewal of her energies than altogether. It's good for the father and children to be left to learn their relations to each other. A father must be allowed to make a place for himself in his children's affections

or it is not to be expected that his counsels or corrections will have right effect. I've known mothers who never speak to their children of their fathers except to threaten them with punishment from him, nor to him of them except with complaints of bad behavior, which he is supposed to know how to improve without knowing his children. This is cruelly unjust.

"A mother should not be a barrier between her husband and children, but a link holding them together, and should allow them so to link her each to the other that the family may form a triangle, blessing all alike. To exclude the father is to weaken all family ties and lesson the mother's hold upon the children. She and they need his firm hand, strong will, and loving, sympathetic guidance and counsel. Sad indeed it is to lose them through death or enforced absence, but sadder still if it is through a mother's mistake."—Helen Raymond Wells, in *Home Science Magazine*.

#### Housekeeping Helps.

A good housekeeper is as proud of a neat and attractive kitchen as of a handsomely furnished parlor. To insure this system is as necessary as strength, for kitchen work is not drudgery unless you make it so. The woman who never has any dish-water hot, allows the rice-kettle to dry and the fire to go out when she needs it most, and does many things of that kind, makes the work much harder than it should be. Some housekeepers can find anything they want at a moment's notice, while others must make a search for the simplest article every time it is needed.

The arrangement of the shelves in the pantry and kitchen may have much to do with making the work easier. Things that are needed most should occupy the shelves that are easily reached, and all groceries put into boxes or cans that are plainly labeled. If all the materials for bread or cake baking are put close to the flour-bin it will save many a step.

A bracket lamp with a reflector that may be fastened to the wall or window-frame, costs only a few cents, and is much better than having to carry a lamp about. A clock that can be relied upon to give the correct time should occupy a conspicuous place. Hang a pair of scissors where you can be sure to have them when you need them.

Many kinds of provisions are cheaper when bought in quantities, and there is always a comfort in having a supply at hand. Soap may be bought by the box and the longer it is kept the better it will be. Starch will keep indefinitely. Borax is a very useful article, and a box of it should be found on the shelves of every kitchen or pantry. It is good for softening hard water, either for the toilet or laundry. Use it liberally about the kitchen sink and it will remove all disagreeable odors. A strong, hot solution of borax and water poured down the drain pipes purifies and disinfects them.

There are many tasks that may be performed while sitting down if one has an old office stool in the kitchen. If you have a high chair for which you have no further use the top may be sawed off, to make a stool of it. Paring vegetables, ironing and wiping dishes are not tiresome tasks when one sits down to do them.—*Western Housekeeper*.

The news of the war between Russia and Japan has been so voluminously reported, and with so many contradictions, that it is a relief to turn to the editorial statement which is presented in the *American Monthly Review of Reviews* for March, which, in graphic, discriminating style, carries the reader through the mass of reports and rumors and lands him safely in the few but intensely interesting facts. This record is copiously illustrated, and is supplemented by two descriptive articles on the men who are "doing things" for both Russia and Japan.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Library Work.

Dear Sunday-school workers:

Wishing to promote the interests of the library work, we have carefully considered the experiences of others, which, together with our own, convince us that system and uniformity of method,—for the conduct of the library work throughout the association,—are necessary to give strength and permanence to this important branch of Sunday-school work.

From three years' experience as librarian of what is now the Independence Stake, we have evolved a plan which we are pleased to call the "circulating library system"; and after a two years' test of its utility, we unhesitatingly recommend it to your favorable consideration.

The appended rules have been tested and found practicable here, and we believe, with a few minor changes, would meet the needs of any district. We call your attention to the circulating library rules, provided for the government of the district library work. These rules, under the management of a librarian imbued with the spirit of the work, and possessed of a good stock of patience, together with persistent effort, will produce the most gratifying results.

Kindly note rules 4 and 5 for upon these depend largely the success of the library work. Rule 4, which I assure you is feasible, provides a means for creating and maintaining a library fund, which is absolutely necessary. Rule 5, which is equally important, provides for a literature committee, composed of the district librarian and two other competent persons, whose duty it should be to select and purchase all library books used by the Sunday-schools belonging to the district.

A catalogue is in preparation, which, when completed, will be furnished the district librarians, from which the literature committee is expected to make its selections. But, in the absence of the catalogue, and to supply present demands, the General Librarian is prepared to furnish a list of carefully selected books with prices affixed. We also call your attention to the rules governing the local libraries, which we believe will meet the requirements of any well-regulated Sunday-school. The district librarian should furnish these to the local librarian.

Examine the quarterly report blank, by the use of which the district librarian can be kept informed of the condition of the local library work, which is of great importance. These blanks should be issued by the district librarian every three months.

And in conformity with section 10, of local library rules, we recommend the rules for the care and issuance of books to pupils. These rules should be pasted on the inside cover of every book belonging to the Sunday-school Association, and can be had of the general librarian.

We do not claim perfection for the plan we offer, nevertheless we invite a careful and impartial examination of its merits; and any suggestion or criticism you may feel led to offer, for its improvement will receive due consideration.

Do we fully realize the importance of the work intrusted to us; the seriousness of the situation that confronts us? Are you aware that tons of literature are annually distributed to the public of which we form a part? Every volume should undergo the closest scrutiny, for in much of it lurks the germs of immorality and its attendant evils, and even the practical things of life are invested with a glamour calculated to deceive, producing in the minds of the youth a spirit of discontent and unrest that is most pernicious in its results.

Now, to combat successfully this insidious foe, we must unite our forces, for in unity there is strength. There is a demand for literature among our young people and it is the imperative

duty of those who have been made custodians of this important work to meet this demand by placing in their hands pure and instructive literature. Books that will develop the good and hence extirpate the evil that too often lies dormant in the heart.

It is true "God's people" of to-day are as they have ever been, "The poor of the earth," but need we be illiterate? Shall the "children of the kingdom," to whom the Master has said, "Read all good books," be slow to take advantage of the opportunities offered for intellectual culture? We hope not. We have national pride, we have family pride, and surely our love for that institution which has made it possible for us to become "heirs of God and joint heirs with Christ" will lead us to help one another.

By a concert of action among the schools belonging to districts, a library can be established in every school belonging to the Sunday-school Association.

And for its accomplishment we would recommend,—under the immediate supervision of the district librarian,—the circulating library plan, which if its rules are adhered to, will result in the consummation of that for which we are laboring. Praying that God may direct.  
Your coworker,

GENERAL LIBRARIAN.

"RULES FOR CIRCULATING LIBRARY.

"1. All books now owned by the Sunday-schools of the district, as well as any books subsequently donated to any school therein shall be turned over to the district librarian to become part of the district circulating library.

"2. A donation of books shall be asked for from the members of each school.

"3. A special subscription shall also be asked from the individual members of each school becoming a member of the library.

"4. Each school becoming a member shall set aside one Sunday's collection in the month as a fund to buy new books for the library.

"5. All moneys collected either by subscription or by monthly collection shall be turned over to the district treasurer; and the librarian, together with two other persons to be selected shall select and purchase all books for the circulating library of the district.

"6. All expenses in connection with the installation of the local libraries, such as the expense of the district librarian, printing, freight charges, etc., shall be borne by the library fund.

"7. The subscriptions shall be taken immediately and the fund so obtained transmitted to the district treasurer to be used in liquidating any expenses to be incurred in this connection, and for the purchase of new books.

"8. The division of the books among the schools shall be made on the basis of the relative number of pupils in each school. The length of time the books shall remain in the schools shall be determined by the district officers.

"9. The distribution of books among the various schools shall be made as soon as three schools in the district shall signify their intention of becoming members of the library and comply with the rules noted therein.

"10. The return of the books to the district librarian for redistribution, after the installation of the local libraries, shall be through the delegates to the district convention. This exchange shall be under the sole direction of the district librarian.

"11. Fines shall be assessed by the district librarian for mutilation or damage to the books, such fines to be paid by the school in whose possession the books were at the time of said damage."

"RULES GOVERNING LOCAL LIBRARIES.

"1. The officers of each school shall cause to be made a simple bookcase to be provided with door and hinges, and with lock and key, if it has not already been provided for.

"2. It shall be the duty of the local librarian to see that the

said bookcase is securely locked when Sunday-school is not in session.

"3. The local librarian shall keep a catalogue showing the number of each book, giving title, etc.

"4. Every volume loaned shall be entered by the librarian in a book to be provided for that purpose, by the catalogue number, with the day on which it was loaned, when it was returned, to whom delivered, the condition of book when returned (if subject to fine by reason of injury thereto), fine assessed for detention or injury done the book or for the loss thereof.

"5. Each person attending the Sunday-school shall be entitled to the privileges of the library; but when the number of books is not sufficient to supply all, the local librarian shall determine the manner in which the books may be drawn.

"6. No person may retain a book longer than two weeks under a penalty of five cents per week for every week he may so retain it, and no person may draw a book the second time while any other person may wish to draw it.

"7. On the return of a damaged book the librarian shall ascertain the amount of injury and shall charge and collect the amount of the fine assessed. Any person refusing or neglecting to pay any penalty or fine shall not be allowed to draw any book from the library.

"8. The local librarian shall make a quarterly report to the district librarian as follows: (a) Number of volumes in the library; (b) number of volumes loaned during the quarter; (c) the number of fines assessed; (d) the amount of fines collected.

"9. The library fines collected shall be applied to the replacing of volumes and rebinding of books that may require it.

"10. The rules governing the issuance of books to pupils shall be pasted in each book."

"LOCAL LIBRARIAN'S QUARTERLY REPORT.

"Date.....  
"Number of books in library.....  
"Number of books loaned during quarter.....  
"Amount of fines assessed.....  
"Number of fines collected.....  
"Librarian's name.....  
"Address.....  
"School..... at....."

"SUNDAY-SCHOOL LIBRARY REGULATIONS.

"Prescribed by the L. D. S. S. S. Association.

"District.....  
"School.....  
"Library No. of Book....."

"Rules Governing the Care and Issuance of Books:

"1. The following fines shall be assessed and collected by the librarian:

"(a) For detaining a book beyond two weeks, five cents per week.

"(b) For the loss of a volume, the cost of a book.

"(c) For a leaf of a book torn out, or lost or soiled so as to render it illegible, the cost of the book.

"(d) For any injury beyond the ordinary wear, an amount proportionate to the injury, to be estimated by the librarian.

"(e) Whenever any book shall not be returned within six weeks from the time it was loaned, it shall be deemed lost, and the person so detaining it shall be charged with its cost.

"2. Any person refusing or neglecting to pay any penalty or fine, shall not be allowed to draw any book from the library.

"Care of books.

"Pupils should carefully observe the following suggestions:

"1. Never touch a book unless your hands are clean and dry.

"2. Never turn down the corner of a leaf.

"3. Never turn an open book on its face.

"4. Do not mark books.

"5. Keep them away from dust and dampness.

"6. Do not wet your fingers to turn a leaf."

## Letter Department.

### Thoughts on the Law.

LOOKOUT, Oklahoma, February 19, 1904.

*Saints' Herald:* As you are the medium through which we express our thoughts to each other, I have concluded to present a few thoughts on one line of our work.

In 1873 the Lord said, "It is not expedient in me that there shall be any stakes appointed until I command my people."

Again in 1901, he said, "My people are directed to establish two stakes."

Why was it not necessary in 1873? Evidently because the Church was unprepared to carry out the law, as it is required under stake organization. At that time there was not a sufficient number of men in any one locality competent to officiate in the offices necessary to compose a stake organization. And the Saints were not sufficiently educated in the law pertaining to temporal things to carry it out successfully. If the Lord gives a command, and that command is not obeyed, it brings the Church under condemnation. Hence he does not command anything to be done until there is ability to do the thing commanded. When the commandment came to organize two stakes, the material was at hand and they were organized. This carries with it the necessity of executing the law as required under stake organization; and for this purpose those stake officers were selected.

What is the law under stake organization?

In section 106, we have this: "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion." The chief quorums of the Church have said that means the Presiding Bishop, and that must be correct, as he is the trustee for the Church and the only one that can legally hold and convey church property. Those men chosen to execute the law should necessarily be the first to comply with the law, hence all the bishops with their counsellors, the presidency and high council of each stake should at once comply with the law of consecration, or in other words turn over their surplus, which is substantially the same thing.

The council last spring decided that surplus was all a man could spare, or all above his legitimate needs, without injuring his business.

How shall this be determined?

By laying all things before the bishop, in Zion (section 72: 3) and having a full understanding with him.

How can we lay all things before the bishop?

By making a full and complete inventory of all our assets and liabilities together with the number and condition of our families or those dependent on us.

Should a stake or general church officer be sustained in his office if he fails or refuses to comply with this law?

We do not see how the Church can sustain a man in office without becoming responsible for the manner in which he is performing the duties of that office; hence to sustain a man who does not do his duty according to the law, is to sustain an unfaithful man; and the Lord says in section 64: 8: "And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead."

Does this apply to all bishops and their counselors?

I fail to find any exceptions in the law, therefore conclude that it does. If a bishop or his counselor does not do his duty as thus defined, and the Church does sustain him, will the Church be responsible and be condemned? If the Lord says an unfaithful steward shall be condemned and we fail to do that we certainly fail to do what the law says we shall do, and of necessity must be under condemnation.

Have all the bishops and their counselors complied with the law?

Ask the Presiding Bishop.

I should suppose they had, by their still remaining in their offices, some years having elapsed since they were chosen. A consistent man would not want to occupy an office, and not try to fill it honorably.

Has not each one the right to interpret the law for himself? No more than he has any other part of the law.

Is there danger of the Church being rejected, if they fail to keep this part of the law?

I should think so from this reading in Doctrine and Covenants 95: 3: "And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith." Again in Doctrine and Covenants 100: 2: "But inasmuch as they keep not my commandments, and hearken not to observe *all my words*, the kingdom of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and, inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under the foot of men."

Inasmuch as the law of consecration and surplus is the word of God, we must observe it in Zion or her stakes or be rejected. And if those at the head of this department fail to call attention to it, they are unfaithful stewards. If those stake officers fail or refuse to teach or observe it, they are unfaithful in their stewardship and should be "removed and others planted in their stead." I now believe the best thing that can be done, and that which will result in the greatest good to the Church, is to put those stakes more fully in harmony with the law. Our work will not be effectual as it should be until this is done. These are some of my thoughts as one of the Bishopric.

G. H. HILLIARD.

### "The Restoration First Preached in Indiana."

*Editors Herald:* Under the above caption I wish to present a few scraps of history touching the introduction of the "latter-day work," in the southern parts of Indiana, gleaned from those who seem to be partially familiar with the events as they occurred, which may be of some interest to the HERALD readers.

In 1842 "Hoit and Roberts" came to Indiana; preached at Mount Eden, meeting some opposition from the authorities of said Church. Moved their meetings to the residence of Mother Fanning and continued their meetings for some time. Then they left. And in the early part of 1843 they returned and commenced their meetings again at the home of Mother Fanning. Here they continued for some time and then moved on west to Nauvoo accompanied by Samuel Emmons, Thinneous Emmons and wife, and Mother Fanning, all of whom are said to have been baptized by Prophet Joseph at Nauvoo. Of Mother Fanning's blessing it is said that it was promised her that she should live to be quite old. It is well known she was far up in the nineties when she died.

Mother Fanning, after she returned from Nauvoo, let Bro. John A. Scott have P. Pratt's work and the Book of Mormon, and after a thorough investigation Bro. Scott became convinced of the renewal of the covenant to Joseph the Seer, and he was bold to vindicate these principles. Being identified with the Disciple Church, you may only imagine what an ordeal the brother passed through, but the effect was that of the tempest on the sturdy oak. The harder the tempest, the deeper it fastens its roots in the bowels of the earth.

So when Bro. W. W. Blair came in 1870 the seed sown germinated and developed into an organization on June 5, 1870, with fourteen members, which has reached as high as eighty members, now mostly scattered. But the work has spread out from Mount Eden, where it was first introduced, up and down South-



ern Indiana, and by the instrumentality of Brn. J. T. Scott, Regal, and others, the work has been planted in the city of Louisville, and the end is not yet.

Let me say that I have believed that God has raised up Nephews C. and S. W. L. Scott to vindicate the frequent insults and injuries that their father received from the so-called Christian Church. Be encouraged, brethren, they may shut their churches and schoolhouses against us, but that is the best argument they have.

Yours in Christ,

M. R. SCOTT, JR.

GALENA, Indiana.

RILEYVILLE, Virginia, February 19, 1904.

*Dear Herald:* I left Garland, Alabama, on December 10, 1903, enroute to New Orleans and Kentwood, Louisiana, on some business for Bishop Kelley. After tending to the business I came on to Fulton, Kentucky; spent a pleasant Christmas with Bro. G. W. McClain and family, but could hold none but prayer-meetings. Bad weather, bad roads, and the measles, prevented. I visited some with the Saints in different places, enjoyed talking on the work of God very much. Just before leaving Fulton three of Bro. McClain's family came down with the measles. They were very sick, but seemed to be getting along very well.

On January 8 I bade them good-bye and went to Louisville, where I spent ten days very profitably, felt well in visiting and preaching. Outsiders took care to stay away lest they hear and obey the truth. While in the city my home was with our faithful old Bro. Resch. I visited with a number of the Saints at their homes, all receiving me well. Brn. Metcalf and Kelley were getting ready for the debate at Brodhead, to begin on the twenty-fourth. I am informed through Bro. J. W. Metcalf that Mr. Davis, of the Christian Church, who was considered the champion of that part of Kentucky, backed square out and refused to meet his proposition as agreed upon.

On January 19 I left the city of Louisville for Old Virginia as previously arranged by the Presidency and myself. I arrived here on Saturday the twenty-third, being delayed by snow and stopping over one day and a night in Parkersburg, West Virginia, trying to secure clergy rates for the rest of my journey. In this I failed, so I had to pay full fare. My kinsfolk received me very kindly. We at once set about getting the Methodist church to preach in, but were refused. We then tried the Baptists and got theirs without any trouble. The weather was still cold and stormy, snowing and blowing in Western style. Sunday morning we made a fire and warmed up the church and at eleven o'clock in the forenoon we were greeted with a large turnout.

The writer occupied upwards of one hour with fine liberty and good attention. We occupied again at night with a larger crowd than before. I felt well in dealing out to them the good old Jerusalem gospel, and I scattered a large number of tracts which I hear are read with interest.

I have just returned from a trip above here where I have many relatives. They received me kindly and wanted me to preach. I secured the Advent church and occupied two evenings with good liberty but small crowds on account of the bad weather. Here I met a Roberts whose initials are the same as mine, though his name is not the same. He is an Advent preacher and seems to be a nice man. We had a chat on the differences between us and all passed off good-naturedly. I am billed to speak here Sunday night.

My health is not very good. About six years ago next March I had a severe spell of the grippe while at Bemidji, Minnesota. Since then I have been troubled with kidney trouble and a weak back. It is growing worse all the time and now seems worse than ever before. Otherwise I am well and enjoy the Spirit of the Master satisfactorily and hope to continue in his service.

I left the work in my mission in a fair condition considering the scarcity of workers. The first news I received after getting

here was a letter stating that our worthy Sr. McClain, of Fulton, Kentucky, had passed away, pneumonia having set in with the measles. May God comfort the family is my prayer. With love to all, I am,

Yours in the faith,

I. N. ROBERTS.

WILBURTON, Indian Territory, February 4, 1904.

*Saints' Herald:* Another year has passed and gone and we are still permitted to gaze on the great wonder of time which adjusts all things and will finally bring the Garden of Eden back to us if we live for it.

At General Conference, last year, I was appointed to labor in the Indian Territory. So on the 25th of last April I started for my field of labor, preaching and opening up new places wherever I could get a chance. I preached during the year in the Choctaw, Creek, and Chicasaw Nations, and I am thankful to God for the success I had and the great liberty I enjoyed. At some of my meetings I would have from three to five hundred out, and sometimes it would look as though the whole crowd was ready to say amen to the gospel. I baptized twenty noble people, and among them were some full-blood Creek Indians. God sent angels to visit one Creek woman that she might be brought nearer to God, and angels are not altogether like us. They always do their work.

I believe the red man's time is close at hand and thousands will be taught by God's Spirit to sing the songs of Zion. There is a wonderful time about to dawn on this generation. I have seen it by God's Spirit for five years and it is closer than many of us anticipate. So let us get ready and do our work that God has called us to do. I never heard such a cry for preaching since I have been in the Church.

Eastern Texas and Indian Territory are ripe for the gospel; but where are the laborers? So let us so live and pray that God will call other laborers into the field, and let us strive to pay our tithing so the elders can go forth sounding their voice of warning to the nations of the earth, and let us not stop too long with a few Saints, but press on until the remotest part of earth has heard the angel's message. Ever praying for a great work this year and for the upbuilding of Zion,

Your brother in the work,

E. A. ERWIN.

INMAN, Nebraska, February 20, 1904.

*Dear Herald:* I believe it a truism that "It is more blessed to give than to receive," and as I have had so many good things from your precious pages, I feel that I should express my appreciation, if no more. And especially do I wish to speak of the pleasure derived from reading the letter of Sr. Emma Burton in your issue for the 17th inst.

Of course we who accept the revelations in regard to the setting in order the Church ought to be ready to recognize the importance of the work to be done by branch officers, those whose duties are to visit the house of each member exhorting them to pray vocally and in secret and to attend to all family duties and who are to "watch over the Church" and to "see that there is no iniquity in the Church neither hardness nor backbiting." Yet sometimes it would seem that there is on the part of some a lack of appreciation of the necessity of these officers and their work. But can we not see that in our own experiences when these officers have visited us in humility of spirit, there has accompanied their visit the spirit of peace, love, and fellowship? And have we not been strengthened and encouraged? I am glad of this testimony from those Saints on that far-off island, that God honors the official acts of the humblest of his chosen servants, when they go prayerfully and humbly about their "master's business." And should not these "lesser" officers everywhere take courage to move cheerfully forward to perform their part in this work that has been committed to us "all," so that the Church, the body of Christ, "may grow up in

him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of its self in love."—Ephesians 4: 15, 16.

We are still battling for the right and often-times made to rejoice because of the help of the Master in presenting the truth. Saints are pushing forward, slowly it may be, but we trust surely toward the "mark of the high calling." However we think many need to quicken their pace lest they be left behind in the rapid march of events; for has it not been said it is the "hastening time"? I am home for a few days helping wife to take care of her sick mother, now eighty-six years old, who is suffering from an attack of grippe. Success to the workers in every department is my constant desire.

LEVI GAMET.

LEROY, Ohio, February 7, 1904.

*Dear Herald:* It is with a desire I may say something that will help some one of my brothers or sisters that I attempt to write these lines. From my heart I sang this morning, "My Savior, my Savior." I never will cease to love him, he's done so much for me. Do we always remember we are bought with a price, and that we should glorify God in our body and in our spirit which are God's? Are we caring for "our temple" as we should, making it a fit dwelling-place for the Holy Spirit? The spirit of God will not dwell in an unholy temple. What manner of love the Father hath bestowed upon us, that we should be called the sons of God! Should not our speech be pure, and we try to let our every-day life be blameless that our prayers may ascend to the throne of God as sweet incense, in behalf of the great work to be accomplished before our Savior will come again to earth? Why are people so prejudiced against us as a people, and not willing to investigate our claims? It is all so plain and so true. It behooves us to live our religion and let our life help others to see the light. The Spirit of God will not lead us astray and it will inspire us to do good not only to those who have done good to us but to those who have done otherwise.

My desire is to so live I may have the Spirit of God to direct me each day—to teach me his will. I anticipate a grand time this coming General Conference. It has been a long time since I heard a sermon preached by one of our elders, but I have enjoyed those in the HERALD. I feel lonely many times, but God is good, and I want to be patient and trust all my interests in his hands. I sometimes crave to live where I and my children could attend our church and Sabbath-school, and trust we may be remembered by our brothers and sisters. That God may bless each one of his children is the earnest prayer of your sister,

JENNIE A. HOLT.

ESCATAWPA, Mississippi, February 18, 1904.

*Editors Herald:* We have returned from conference with stronger desires to live nearer to our kind and heavenly Father. Bad weather and rain prevented large crowds, but the conference was enjoyed for the Spirit of God was present. The more I learn of this work the stronger my faith is in it, for if we live as we should, God manifests his love toward us in many ways.

Bro. W. R. Smith was present with us and his presence was much enjoyed and appreciated, as he preached twice during the conference, and had that peaceful influence with him that cometh from above. He is here in the Three Rivers Branch now, and thinks he will organize a Religio before he leaves. I think it is a grand study, and hope we will get started in before long. I want to learn more and more of the gospel every day, for the more we learn of it and the nearer we live to our kind Father the more our hearts rejoice and we become stronger in the faith. O how grand it is to be engaged in a work that will elevate and bring us to a higher and a better plane of life while here on earth, and give us an inheritance in that beautiful land that

shall have no end. I have never found anything so grand as the gospel, for it brings peace and happiness that the world can not give. I only fear that I am not worthy of being called a Saint. I am glad that I am engaged in a work that is of God, for when the way seems dark we can go to him in humility and he will turn a listening ear to us and make our burdens light to bear.

When I come to examine myself and see how little I have done and that I have not lived up to the requirements of the gospel it causes my heart to throb with pain, for I know that I have been trampling on my own rights. I want to follow after the pattern that was sent for us to follow after, and I again ask an interest in the prayers of all the Saints in our behalf that we may come out victorious in the end and sit down at the right hand of God.

Your sister in bonds,

HULDAH PORTER.

BARRYTON, Michigan, February 19, 1904.

*Dear Herald Readers:* We are only few in number. Some have moved away and some live too far away to attend meetings in such cold weather; but a few of the faithful ones are trying to live that the true gospel of Christ may be honored. Our Sunday-school is small, but all take on active part. We use the *Quarterly*, which is a great help and very instructive to both old and young; and we are raising money for a library. My heart has been in the Sunday-school work ever since we had one and I have always felt blessed in teaching a class and have tried to win the love and respect of my scholars, which I believe to be the duty of every teacher.

One young brother, Clyde C. Walrath, commenced to attend Sunday-school when seven years old, and three years ago he was baptized by my companion. This winter he was ordained to the office of priest and is now in Chicago taking shorthand and typewriting. He is with the Saints there and reports good meetings.

The Lord has blessed us here in many ways. Last September we had a good two-day meeting, and the Sunday-school gave an entertainment. The Saints are trying to do their duty in paying in their tithing which is a good sign; we must be Saints in deed as well as word. We bear our testimony that we love the Lord and that this work is true, but the Lord said, "If ye love me keep my commandments." We can not do this unless we pay our tithing that the work may be carried on and the needs of the ministry be supplied. May we all be found doing our duty. There are grand promises to those who have made a covenant to the Lord by sacrifice. Some are doing nobly in paying tithes and offerings and some are not paying any. Some are spending the best part of their lives in active work in the cause of truth, and there are the elders' wives, of whom we hear but little, who put in many years of lonely life in caring for their families as best they can.

Then why do all this? Is it for honor, wealth, or fame? No; not as the world gives, but the Lord looks on the heart and gives honor to whom honor is due and true righteousness is true riches. Then let us strive to build a true character. It is all we can take with us.

Before closing I will say the church papers are a great comfort to me.

In hope of eternal life,

MRS. J. R. BECKLEY.

#### Extracts from Letters.

Str. Rebecca Franklin, Cross, Texas, writes concerning conference of Central Texas District and reports a good time.

Str. Anna Culberson writes from Jamison, Nebraska: "I am quite sure this is the true gospel, and it is my desire to so live that I may be worthy of God's blessings."

Str. M. A. Ferguson, of Bellaire, Illinois, writes: "If my husband belonged to the Church what a pleasure it would be, but I do not get discouraged. I ask an interest in your prayers that I may always be a true Saint."

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**“And it becometh every man who hath been warned to warn his neighbor.”**

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## Miscellaneous Department.

### Conference Minutes.

**Mobile, Alabama.**—Conference met at Bay Minette, Alabama, February 6, at 10 a. m. F. P. Scarecliff in chair. Elders reporting: F. P. Scarecliff, G. W. Sherman, W. J. Booker, W. L. Booker, G. T. Chute, and Jesse Reeder; Teacher James Cooper. All reports were encouraging. G. T. Chute, W. J. Booker, W. L. Booker, W. R. Smith, and F. P. Scarecliff were appointed delegates to General Conference. One of the committee, F. P. Scarecliff, has purchased the missionary buggy, and has it on hand, but the report was rejected and the committee, F. P. Scarecliff and S. McDowell, were continued until next conference. Two-day meetings are to be continued, to be appointed by president. W. L. Booker was sustained as Bishop's agent, F. P. Scarecliff was sustained as president, G. W. Sherman vice-president, Hulda Porter, secretary. Spiritual authorities were sustained. Secretary was authorized to send licenses to Bro. Cochran, George Enterkin, and James Cooper. Report of Bishop's agent: On hand and collected since last report, \$37.55, paid out \$37.45 ten cents on hand. W. L. Booker, agent. Adjourned to meet with the Perseverance Branch at or near Seminole, Alabama, Saturday and Sunday before the full moon in May.

**Fremont.**—Conference convened with the Glenwood, Iowa, Branch, February 21, 1904; presided over by A. Badham, assisted by F. A. Smith. Nineteen elders reported at this conference, and five priests, four teachers, two deacons. Reports were read from all the branches in the district. Riverton, Bartlett, Shenandoah, Thurman, Henderson, Tabor, Hamburg, Glenwood, Keystone. Following are the names of delegates to General Conference: C. Scott, M. M. Turpin, D. R. Chambers, J. B. Lentz and wife, T. A. Hougas and wife, M. W. Gaylord, F. A. Smith, Charles Fry, Wm. Leeka. Bro. D. R. Chambers was elected president, A. Badham assistant, J. F. Redfield secretary. Next conference will be held at Riverton, May 29 and 30, 1904.

**Kewanee.**—District conference convened February 6, 1904, John S. Patterson presiding. Branches reporting: Buffalo Prairie 42, Kewanee 128, White Eagle 24, Rock Island 76, Millersburg 86, Canton 79, Peoria 56, Dahinda 28; Joy Branch did not report. Four seventies, 6 elders, 5 priests, 2 deacons were present. William Norris, Bishop's agent, reported: Balance on hand last report, \$1.80; collected in tithes and offerings, \$741.12; paid out, \$379.70; balance on hand, \$363.22. Officers elected were: J. S. Patterson president, M. D. Murdock vice-president, and J. L. Terry clerk. Bro. William Norris was sustained as Bishop's agent. John F. Adams petitioned conference to grant him a letter of removal to the Rock Island Branch. The matter was referred back to the Buffalo Prairie Branch where he originally held membership. John F. Adams petitioned conference for an elder's license or a renewal of one, which was refused. The following were chosen delegates to General Conference with full power to add others to the delegation if any were present from the district, also to cast full delegate vote: Edward Rannie, O. H. Bailey, H. E. Moler, Amos Berve, Rachel LaRue, and Daisy Wormly. Conference adjourned to meet at Canton, May 28, 1904, at 10.30 a. m.

**Gallands Grove.**—Conference convened at Dow City, Iowa, February 13, 1904, at 9 a. m. for prayer service; business at 10, D. M. Rudd and J. T. Turner presiding. Branches reporting: Gallands Grove 239, Deloit 164, Benan 50, Salem 62, Pilot Rock 30, Mallard 82, Dow City 129, Harlan 66, Auburn 64. Elders reporting: D. M. Rudd, J. L. Butterworth, D. Brewster, B. Salisbury, J. R. Rudd, C. E. Butterworth, A. Jackson, A. R. Crippin, J. T. Turner, C. J. Hunt, W. A. Carroll, Frederick Hansen, F. E. Cohrt Baptized 5, T. F. Jones; Priests G. A. Hoisington, J. H. Greenwood; Teachers R. P. Peterson, D. A. Holcomb, J. T. Spence. Delegates to General Conference: D. M. Rudd, C. J. Hunt, F. A. Smith, John Jordison, R. P. Peterson, M. W. Hartshorn, A. H. Rudd, O. E. Holcomb, T. F. Jones, F. E. Cohrt, A. Jackson, J. W. Wight, R. Wight, J. M. Baker, C. E. Butterworth, J. F. McDowell, Jennie Baker, J. L. Butterworth, Sr. E. B. Edson, Sr. E. Wallace. Delegates were instructed to cast a majority and minority vote in case of division. Bishop's report: On hand and received \$534.34, paid out \$825.56, due the Bishop \$291.22, Certificates of mining stock sent to Bishop Kelley \$3,480. Graceland College Fund: On hand and received \$11.50, which was paid to Bishop Kelley. Adjourned to meet at Deloit, May 28, 1904, at 9 a. m. Helen B. Rudd, secretary.

**Northeastern Missouri.**—Conference convened at Bevier, February 6, 1904, President J. A. Tanner in charge, William Chapman and G. A. Tryon secretaries. Branches reporting: Bevier, Higbee, and Green Leaf. Elders reporting: J. A. Tanner, Alfred White, John Kaler, F. T. Mussell, William Chapman, J. T. Williams, F. A. Evans, and George Hicklin; Priest Daniel Edmunds. Bishop's agent, J. T. Williams, reported on hand last report \$9.67, receipts \$859.19, expenditures \$670.03, balance \$198.83. Brn. J. T. Williams, Alfred White, and C. Perry were elected a court of Elders to hear the case of Bro. H. W. Gipson. A recommendation from Bevier Branch was read asking for the ordination of Brn. Edward Thomas and George Fry to the office of priest and Charles Edmunds to the office of teacher. The recommendation was granted and Brn. Thomas and Fry were ordained priests. Bro. Edmunds desired to wait a while and the president of the district was authorized to provide for his ordination whenever he was ready to accept. J. A. Tanner, A. White, J. Kaler, W. B. Richards, George Tryon, and Sr. Hannah Sherman were elected delegates to General Conference. Adjourned to meet at Bevier, Missouri, June 4, 5, 1904.

**Sheffield, England.**—Annual conference convened in the Saints meeting room Clay Cross, January 9, 10, 1904, Elder W. H. Greenwood in charge. Elder C. Cousins was elected secretary pro tem. Branch reports: Sheffield 43, Clay Cross 67, membership of district 115. Bishop's agent collected £11 17s. 6d. Committee on rules was continued to complete their work. The following officers were elected: Elder W. H. Greenwood president, Elder C. Cousins vice-president, Elder J. Roberts secretary, Elder J. Naylor treasurer. Elder John Davis was appointed delegate to General Conference. Church authorities were sustained. Adjourned to meet at call of president.

**Southern Wisconsin.**—Conference convened at Soldiers Grove, at 2: p. m., W. A. McDowell in the chair, J. O. Dutton secretary. Branch reports: Buckwheat Ridge, Janesville, East Delavan, and Wheatville. No report from Oregon or Floura Fountain. Ministry reporting: W. A. McDowell, C. H. Burr, J. B. Wildermuth, J. W. Whiteaker and J. O. Dutton; Priests Geo. J. Brookover, J. C. Anderson, Isaac Anderson, and August Johnson; Teacher, F. M. Ball; Deacons, J. C. Edgington and C. E. Gaylord. District treasurer's report: Amount on hand August 29, 1903, 80 cents; received, \$11.89; amount on hand, \$12.69; reunion fund, \$12.63. Report of C. C. Hougue as Bishop's agent: On hand August 29, 1903, \$61.16; received, \$423.76; total disbursements, \$445.43; balance on hand \$39.49. The following were chosen delegates to General Conference: T. W. Chatburn, W. A. McDowell, J. C. Dutton, C. H. Burr, W. P. Robinson, Geo. J. Brookover, J. B. Wildermuth, and A. V. Closson. Adjourned to meet at the call of district president and missionary in charge.

**Philadelphia.**—Conference met at Philadelphia, Pennsylvania, February 13 and 14. F. M. Sheehy was called to preside, W. E. LaRue associate, E. B. Hull clerk. Ministry reporting: Elders W. E. LaRue, H. H. Bacon, T. T. Jones, J. R. Gibbs, L. V. Sollenberger; Priests A. D. Angus, Asa Copeland, M. O. Matthews, D. C. Carter; Teachers J. P. Fowler, G. A. McGuire, W. Atkinson, W. F. Hawkins, H. Carr, J. V. Carter; Deacons E. A. Lewis, W. Lewis, I. W. Humes, H. Hargan. Branches reporting: Philadelphia 134, Baldwin 49, Scranton 31. Treasurer reported on hand at last report, \$7.22; collected, \$2.53; expended, \$4.00; balance on hand, \$5.75. Bishop's agent reported on hand last report, \$1,243.61; received since, \$2,813.40; expended \$1,764.00; balance on hand, \$2,293.01. The following was reported on Church property: Philadelphia property valued at \$9,000; with an indebtedness of \$2,000; Baldwin property valued at \$500; no indebtedness. Resolution adopted requesting the New York District to rejoin the Philadelphia District. Delegates appointed to General Conference: J. Zimmermann, H. Carr, A. D. Angus, and wife, O. T. Christy, wife, and daughter, F. Sheehy, W. E. LaRue, G. Potts, E. Wilson, L. V. Sollenberger. The following resolution was adopted: "Whereas the Scranton, Pennsylvania, Branch having previously been in unorganized territory, was by action of our last conference, September 5, 6, 1903, annexed to this district, therefore be it resolved that we ask the General Conference to arrange the boundary lines of this district so as to include that part of Pennsylvania in which this branch is located." Motion prevailed expressing our confidence in the general authorities of the Church. The following officers were elected: President, W. E. LaRue; secretary and treasurer, E. B. Hull; Bishop's agent, John Zimmermann. Asa Copeland tendered his resignation as priest, which was accepted. Motion prevailed "that in the future we consider our conferences adjourned at the last day of

its meeting without the usual formalities, simply by benediction." Motion prevailed "that all collections (except those of the Sunday-school and Religio) be divided with the Philadelphia Branch. Preaching by F. M. Sheehy and George Potts. Adjourned to meet in August, date left to president.

**Southern Nebraska.**—District conference convened with the Blue River Branch at Wilber, Nebraska, January 25, 26. Elder J. W. Waldsmith in the chair, Elder F. A. Smith associate president of the conference, and C. H. Porter secretary pro tem. Elder C. H. Porter reported as district historian. Brn. W. M. Self and S. Broliar were appointed as auditing committee. Ministers reporting: Apostle F. A. Smith; High Priest J. W. Waldsmith; Seventies J. R. Sutton, W. M. Self, C. H. Porter; Elders James Huff, H. A. Higgins, J. B. Gouldsmith, James Kemp, A. E. Madison; Priests John Teeter, Gilbert Keller, J. F. Lippincott, James Teeter, Robert White, Samuel Broliar. Branches reporting: Nebraska City, Blue River, Eustice showing a gain of 3. District treasurer reported \$20.90 on hand. Bishop's agent's report: Balance on hand last report \$246.16; amount received \$383.26; paid out \$449.94; College debt \$37; E. L. Kelley \$142.48. Bro. J. A. Teeter was granted a letter of removal to the Goodland, Kansas, Branch. The affairs of the Elmwood and the Hebron branches were left in the hands of the president and the missionary in charge and that they visit said branches and do what seems to be best in the matter. Brn. F. A. Smith, J. R. Sutton, R. O. Self, W. M. Self, C. H. Porter, Wilber Savage, and J. W. Waldsmith were chosen delegates to the General Conference. Elder J. W. Waldsmith was sustained as president and Bishop's agent; C. H. Porter was sustained historian, and H. A. Higgins was elected secretary. Carried that the funds in the district treasury be turned over to J. W. Waldsmith as custodian and that the same be paid out only on order of the district conference. A vote of thanks was tendered the Saints of the Blue River Branch for their kindly hospitality. Moved to adjourn to meet in May with the Nebraska City Branch, subject to the call of the president.

#### Convention Minutes.

**Gallands Grove.**—District association convened at Dow City, February 11, with Superintendent J. L. Butterworth presiding. Eight schools reported. Librarian reported the purchase of nine new books making a total of eighty. A change was made in the plans for circulating library, and hereafter schools will set aside, as library fund, the collection taken on the first Sunday in each quarter, instead of each month. The following officers were elected: J. L. Butterworth superintendent, William McKim assistant superintendent, Floy Holcomb secretary, Lora Duckett treasurer, Etta Hunt librarian, James Pearsall chorister. Delegates were instructed to use their influence to have the lessons in the *Quarterly* shortened.

#### The High Council.

The High Council will be convened at Kirtland, Ohio, at 10 o'clock, morning of April 7, 1904, for the consideration of business that may be presented to it at the April session of conference.

There are two or three cases of appeal to be heard, due notice of the hearing of which has been given the parties. Those interested in those cases of appeal will take notice of the day set for the calling and organization of the High Council herein given.

So many of the Council as can without great inconvenience are requested to report for duty. Vacancies caused by the deaths of Brn. Calvin A. Beebe and James H. Peters, should be filled at the session of conference.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, February 23, 1904.

#### Notice to Patriarchs.

To the Order of Evangelists, Greeting: The time for General Conference is drawing near, and a report from the Patriarchs of the Church will be in order, and may be expected, hence I address you in this manner that I may receive a report from each member of the Order in time for my report to be in the hands of the Church Secretary, to be read in its order. If convenient be pleased to send me your individual report of work done in your ministry as soon as the 25th of March. The reports may be as nearly like a missionary's report as need be, concise and brief. Something from which I can form a general report showing what has been done in the conference year just drawing

to a close, by us as an order in the ministry. I hope and trust we may so many of us meet at the coming conference that we may arrange for future work with a better understanding of what our duties are, and what is expected of us. Trusting to hear from you in this matter, I remain,

Your colaborer in Christ,

A. H. SMITH.

LAMONI, Iowa, February 23, 1904. Box 234.

#### Addresses Wanted.

William Anderson, of the Saint Mary's Branch, Ontario, is anxious to ascertain the whereabouts of Srs. Eleanor McCulloch and Lillie Walkinsham, sometime members of said branch. Address him, Box 539, St. Mary's, Ontario.

#### Religio Reports and Credentials.

Semiannual reports not yet received from many locals; districts and locals will please hasten reports as much as possible. Send credentials direct to General Secretary, as early as March 20, if possible.

ETTA HITCHCOCK, General Secretary.

2906 Dickson Street, St. Louis, Missouri.

#### Correction.

In HERALD for February 17, page 161, left-hand column, line 11, please read, "and is this the sorrow that fills your heart?" instead of "that fills space." By request of the writer, F. R. Tubb.

#### Convention Notices.

The Far West Mission District will meet in convention with the Zion's Star Sunday-school of St. Joseph, Missouri, March 4, at 10 a. m., J. A. Gardner, superintendent, Mrs. Grace Adams, secretary.

#### Conference Notices.

The St. Louis District conference, will be held in St. Louis, March 12, 13. A complete report from the ministry, and statistical report from branches, together with list of delegates, and any resolutions or recommendations should be in my hands by March 11. Charles J. Remington, secretary.

#### Married.

ALVORD—CHAMPLIN.—Married on Sunday, February 21, 1904, Mr. Jesse F. Alvord, of Mt. Bullion, Mariposa County, California, and Mrs. (Sr.) Adeline Champlin, of Hanford, Kings County, California, by Elder Joseph Flory, at his residence near Hanford; Sr. Champlin formerly resided at Neola, Potawattamie County, Iowa.

#### Died.

BOWMAN.—At Soda Springs, Idaho, June 7, 1903, Elder James Bowman; born February 19, 1816, in Manchester England. Of him the *Idanha Chieftain*, published at Soda Springs, said: "In the death of James Bowman, this community has lost a true Christian and a valued citizen. He loved all men and by his friendly counsel and many acts of charity and kindly ways won the esteem of all. No man in need who asked of him but received assistance so far as it was in his power to give."

THOMPSON.—Bro. Zebulun P. Thompson departed this life September 29, 1902, at his home near Sweet Home, after an illness of one month. He was born in Polk County, Illinois, July 4, 1823. He married Ruby M. Armstrong November 27, 1846. Bro. Thompson was an old veteran, enlisting in the Civil War as a cavalryman. He was baptized by Alma Kent at Goshen, Kansas, November 11, 1883, and continued faithful.

HIGHT.—F. B. Hight was born in Bennington, Kansas, January 13, 1885; came to Magnolia, Iowa, with his parents in 1887; was baptized August 11, 1895; died February 10, 1904, after a brief illness, leaving a loving father, mother, one brother, two sisters, and many friends to mourn. He told his folks that he would not be here long and picked out a casket. A few hours before he died he sang, "Jesus, lover of my soul," and passed away with that assurance in his soul that he was accepted of Christ. Services held in the Saints' church in Magnolia, February 13, sermon by Elder W. A. Smith, assisted by Elder George Shearer. He was laid away in the Magnolia Cemetery where he had assisted his father as sexton, to await the resurrection of the just.

**KIBBY.**—Elsia Opal, little daughter of Bro. and Sr. Charles Kibby, died near Magnolia, Iowa, January 13, 1904; she was born August 3, 1903, near Magnolia, and was blessed December 23, 1903, by Elder W. A. Smith and L. Streeter. Buried near the Saints' church at Magnolia, January 14, sermon by Elder W. A. Smith, assisted by George Howard. Buried in the Magnolia Cemetery.

**ALLEN.**—Ivan C. Allen was born in Denver, Colorado, January 6, 1887; baptized at Cucamonga, California, June 26, 1897; died in San Jose, California, February 13, 1904. Funeral services conducted by Elder C. W. Hawkins, assisted by Elder J. M. Range.

**LANDER.**—Florence Mildred Lander born at San Lucas, California, November 9, 1890; died October 14, 1903, at Chico, California, of heart-failure.

**LANDER.**—Celsada Lander was born at Chico, California, September 26, 1902; died of croup October 14, 1903, at Chico, California.

**McFARLAND.**—Milton S., at Kirtland, Ohio, February 17, at 10 a. m., passed from this life, in his sixty-second year. He had been affected in one of his limbs and amputation was had with the hope of relief, but he survived the operation only a week. He was born in Kirtland, January 9, 1843, and served over three years in the Civil War in the Twenty-first Ohio Battery, and returning to Kirtland, became an active and useful citizen. He was married to Miss Viola L. Metcalf, March 12, 1868, who, with two sons and one daughter, survives him. Two brothers and one sister were present at his death and funeral which took place from the residence Friday afternoon, the Sam Allen Post No. 461 G. A. R. taking part in the exercises, also the K. of P. Lodge No. 659, Mentor, Ohio, of which the deceased was a member. Members of the Nineteenth Ohio Battery, of which Mr. McFarland was also an honorary member, were present from Cleveland. Bishop E. L. Kelley, formerly a neighbor and friend of the family, delivered a short address and officiated in the ceremonies, the interment taking place in the Kirtland Cemetery.

**HOLLAND.**—Bro. John Holland was born at Cheshire, England, August 13, 1827; died at Clearwater, Nebraska, at the home of his daughter, Sr. Sarah Rumel, on Sunday, February 14, 1904. He united with the Church at Fall River, Massachusetts, April 13, 1879. The hope of the gospel sustained him during his illness and robbed death of its terrors. Five children mourn his loss—George and Harry Holland, the issue of his first marriage, and Thomas Holland, Sarah Rumel, and Alice Rogerson, the fruits of his second marriage. Funeral sermon by Elder Levi Gamet.

**BEGGS.**—David Beggs died suddenly of heart failure, Saturday, January 30, 1904. He was the youngest son of John and Jane Beggs and was born September 18, 1838, in Prescott County, Ontario, Canada. There were four brothers and two sisters in the family and of these two brothers and a sister are still living. The deceased came from Canada to La Salle County, Illinois, in 1858, and to Nebraska in 1892. He was never married. He joined the Baptist Church in 1878 and lived in the Christian faith to the time of his death. He had made his home for seven years with his niece, Mrs. Wade Jewel. The funeral was conducted at the home Sunday, January 31, by Elder A. C. Eaton, and a large congregation paid their last tribute of respect to a highly esteemed citizen and neighbor.

#### Mediæval Days in England.

The habits, the customs, the educational opportunities of mediæval days are often grossly misunderstood, and underestimated. As an entertaining piece of apologetic and of story-telling Dr. Seton contributes a paper to the February *Catholic World* on "Catholic England in the Olden Time." It is molded into the form of a story, and it contains many a reference that will enlighten us as to the intelligence and education of the people.

"In the part of England called Shropshire, and in the heart of one of these solitudes, there dwelt Anno Domini 1400 a hermit named Ethelwald. He was pretty old, past ninety, yet except for his bald head and snow-white beard you might have taken him to be much younger. Here let us say that Ethelwald, like other hermits, was a privileged character and might dwell in the forest unmolested. The cave in which he made his home, and where he said his Psalter daily, was occasionally visited by villeins and other folk from the manors of Shropshire, who brought him cheese and milk and fruits, and sometimes a new hood when the old one was giving out, while the skins for his bed were gifts from the free and daring outlaws—the Robin Hoods, who owned no lord except Jehovah. And in return for these good things the hermit would mend the shoes

for the poor folk who came to his cave, for he was not a bad cobbler, and he might say with truth, 'from the time when I first came into this desert place I have never spent a day without doing something with my hands.' Yet it must be said that all who pretended to lead a hermit's life in those days were not true hermits. There were impostors among them, who left their retreats to go begging by the alehouse. But Ethelwald had obtained the sanction of his bishop to lead the life he led, and he observed the rules of poverty, chastity, and obedience.

"In those days the church was indeed the center and soul of village life; and connected with the church of Oakham was a club-house (sometimes cared for by a woman) where the people met to enjoy themselves; and while the young folk danced and bowled, the elders sat on the benches, sipping ale and wishing that they were young again. Of course, human nature being what it is, there were scandals and disagreements in those old-time parishes which to-day would lead to trials in the law courts; and when this occurred, the pastor and a jury of four would meet in council and endeavor to put an end to the trouble. From the pulpit too on Sundays the last wills and testaments of diseased parishioners were made known, and all who had claims against the dead person were bid to come forth and make good their claims. And when anybody was known not to pay his debts, this fact was also proclaimed from the pulpit. On the parish bede-roll we likewise find a list of the benefactors of the church; and for them the prayers of the congregation are asked; and the very humblest villein was anxious to appear on the bede-roll so that his memory might be kept green and his soul prayed for."

#### Nonresistance to Evil.

Professor Edward A. Steiner, who spent much of last year with Count Tolstoy on his estate at Yasnaya Polyana, has written "Tolstoy the man," which is to bear the imprint of the Outlook Company. Writing of the doctrine of nonresistance to evil followed so consistently by Tolstoy he says:

"It is providential that Tolstoy had the power of fame and the harmlessness of the nonresistant, for these two facts have saved him from the exile into which have been sent countless numbers who have provoked the authorities far less than has he. He lives in open enmity against the government whose power over him he does not acknowledge, whose corruption, cruelty, and hypocrisy he has exposed over and over again, and whose absolutism he is undermining more than any other person in Russia. Whether he wished to or not, he became the soul of all the opposition, and the dissatisfied of every class have gathered around his banner, whose reasoning they do not and care not to understand. He became without doubt the strongest man in Russia, in spite of his defenseless condition—stronger than the Czar, who lives in daily terror for his life; stronger than the officials, who, in spite of Cossacks and their whips, are making the country ripe for revolution and their own speedy overthrow."

#### Our Greatest National Highway.

The Indian trails were the threads which first bound the East and the West. Soon a large number of the threads were twisted, so to speak, into a few cords—hard, rough pioneer roadways which wound in and out among the great trees and morasses in the forest shades. Then came a few great, well-built (for their day) roadways which meant as much commercially and politically, in their age, as the steel hawsers which in our time have bound and welded a great people so closely together.

The greatest of those old-time highways was that wide avenue opened from Cumberland, Maryland, through Pennsylvania, the "Pan-handle," and on across Ohio between 1806 and 1840. It is popularly known as the Old National Road; its legal name was the Cumberland Road. It was the logical result of Washington's cherished plan of binding the trans-Alleghany region firmly to the East. It was largely promoted by Albert Gallatin, who, in 1806, made a report as secretary of the treasury, strongly urging such works of internal improvement. But its best friend and staunchest champion was Henry Clay; and beside it stands to-day a monument to his memory near the little hamlet which bears his name—Claysville, Pennsylvania.

This great road was born in the act of congress of 1802, which enabled the state of Ohio to enter the union. Section VII of that act decreed that the money received from the sale of one twentieth of the public lands in Ohio should be applied to building roads from the navigable waters of Atlantic streams to and within the new State "under the authority of congress." The matter was put in charge of the war department, and soon commissioners appointed by the president of the United States were surveying a route for a national boulevard from East to West.

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ESTABLISHED 1860.

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The first government appropriation was dated 1806 and was thirty thousand dollars.

Words can not describe the intense wave of enthusiasm which swept over the West when it was known that this mighty new power in western life was actually to come into existence. Our government never carried out a more timely or popular measure. For it was as timely as it was popular; when the Revolutionary War was over a great stream of immigration poured into the West, but the Indian War of 1790-95 severely checked it. With the treaty of Greenville the great social movement again began, and the War of 1812, in turn, again interfered to postpone the genuine settlement of the Old Northwest. This national road was begun at Cumberland, Maryland, in 1811, and, even in the dark days of the war, was slowly pushed along over the Alleghanies by way of Uniontown, Pennsylvania, toward the Ohio River. When the war was over it was nearing its destination, and in 1818, was open for traffic to Wheeling, Virginia, (now West Virginia).—From "Henry Clay: Promoter of the National Road" (in the series "Stories of American Promotion and Daring"), by Archer Butler Hulbert, in the *Chautauquan* for February.

Mohammedans More Moral than Christians.

Marmaduke Pickthall, whose adventurous story of the Orient, "Said, the Fisherman," has made such a success here and abroad, became so saturated with the spirit of the Eastern people, during his five years in Damascus, that he takes their side even against the Christians. He declares that the Mohammedans are far more virtuous than the Christians, if you make certain allowances for Oriental standards. Especially he praises their sense of hospitality. "Once," he says, "I rode all the way by the coast from Jaffa to Beyrut with only a muleteer hired on the eve of departure, which was certainly a foolish expedition for a mere lad. The first night we stopped at Caesarea, and I rode to the house of the headman who received me politely, entertained me magnificently, and made me gifts when I departed. When I got to Beyrut I extolled the hospitality of the man. My astonished auditors exclaimed 'Caesarea is a perfect den of swindlers. Not three days ago an Englishman passing by was robbed and nearly murdered there.' You see having claimed the hospitality of these robbers I got their blessing instead of their blows."

Advance in Railroad.

American railroads, from road-beds and bridges to engines and cars, have been completely rebuilt or remodeled in the last ten years, writes Herbert Lawrence Stone in the March *World's Work*. Most of the equipment of a decade ago is now in the scrap-heap. The trains of to-day are heavy, long, and swift, and on many of the greatest railroads new bridges have been required for them over every river, creek, and culvert and often new and heavier rails.

The American railroad problem has been to increase the tonnage of a train to be handled by a single locomotive and crew. A locomotive with a single crew does as much work as three locomotives and three crews formerly did. A passenger-train of sixteen cars, most of them heavy sleepers whose weight has greatly increased of late, is not now an uncommon train,

Formerly such a train would have been run in two or more sections. And eighty to ninety and in some cases even one hundred or one hundred and ten cars to a freight-train are not unusual. Indeed, on many main lines where the grades are not bad the "through freights" will average eighty cars to the train, and the superintendent or yard-master who starts one with fewer risks a reprimand.

In 1892 the average weight of a passenger-locomotive, with tender, was about seventy-five tons. The latest type of locomotive with tender, designed for the same service, weighs more than one hundred and forty-two tons. Only ten years ago the famous No. 999 of the New York Central, exhibited at the Chicago World's Fair, was looked upon as a marvel in size and speed; yet it weighed only one hundred and two tons as against the one hundred and fifty tons of the present passenger-engine.

In the same year the average weight of a freight-locomotive was eighty-five tons. The latest type of compound freight-engine weighs one hundred and eighty-one and one half tons and will haul more than four thousand tons of freight. Its tender will hold twelve tons of coal, as against the five or six of the old type.

Another radical departure is the new gravity-yard for switching and making up freight-trains. Heretofore all freight-yards have been built on the level and the switching has been done by many engines.

The gravity-yards are built on an incline, so that a car with but a slight start from an engine will run the length of the yard (often two miles and a half or more) by its own momentum, being switched in transit upon any desired track.

Paul's term, "instant in prayer," being used by Stonewall Jackson one day, his sense of its meaning was required. "I can give you," he said, "my ideas of it by illustration, if you will allow it and will not think that I am setting myself up as a model for others." On assurance being given, he went on to say: "I have so fixed the habit in my mind that I never raise a glass of water to my lips without a moment asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thought heavenward. I never change my classes in the section room without a minute's petition on the cadets who come in."

"And don't you sometimes forget to do this?"

"I think I scarcely can say that I do; the habit has become as fixed almost as breathing.—Exchange.

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# The Saints' Herald

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

RSSalYard, m

Volume 51

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Number 10

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 of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS  
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## Editorial.

### GENERAL FAST DAY.

By consultation and agreement the Presidency have decided to request the Saints in the different branches, and those isolated and in unorganized places as well, to observe Sunday, March 27, as a general fast day, the order of the fast being from after the evening meal on Saturday, the 26th, unto the evening meal of the 27th. We also request the officers of the different branches to request the Saints to observe the service of prayer at the different prayer and testimony meetings in offering prayer and petition to the God whom we serve to grant a profitable session of conference which will convene on April 6, at Kirtland, Ohio.

JOSEPH SMITH,  
 FREDERICK M. SMITH,  
 Of the Presidency.

LAMONI, Iowa, March 8, 1904.

### HIRAM L. THOMPSON.

Bro. Hiram L. Thompson, the notice of whose death occurs in our columns elsewhere, was one of the most unique stalwarts in religion Texas or any other American State has ever known. Of him a local Texas paper had this to say:

Rev. Hiram L. Thompson, probably the oldest preacher in Texas, lies dead at the Franks Hotel. Rev. Thompson was born in Missouri, January 13, 1818, and his parents came to Texas in 1822 and settled on the Trinity River. In 1823 the elder Thompson was killed by a premature discharge of his gun while hunting buffaloes, and in 1825 Mrs. Thompson died, thus leaving the young Hiram Thompson without a relative to battle for his life in the wilds of Texas at the age of 8 years.

The mode he adopted in early youth to fight the battle of life and trying scenes through which he passed would make interesting reading. The clouds of war at different times hanging over the land like a midnight pall, the ever lurking foe ready to take a human scalp at every opportunity, yet he raised not his hand to strike his brother man; but ever ready to lend a helping hand in time of need.

For more than fifty years this man of God preached the gospel of Christ. Thirty years of his ministry was in the Methodist Episcopal Church and the rest of his life was with the Latter Day Saints. He never would receive one penny as a contribution from the church, but worked for the love of the cause.

Thus falls one of the rare men of God, and his fall was as rare as his life. Just one hundred and forty days ago this man fell from his chair and was carried into his room and pronounced to be dying; but not a trace of suffering marred the approaching end. So he lay, not suffering, but dying, just dying until the period of gestation of life, so was death. Rev. Thompson leaves four daughters and three sons, thirty-nine grandchildren and thirty great-grandchildren.

AN unusual thing happened here on Sunday last. The speakers for the morning and evening hours both were unable to fill the appointments because of sickness, and their places were filled by others. This is unusual, and indicates to a degree the amount of sickness which has been prevalent. There seems to be quite a bit of it.

## THE LAWS OF THE LAND VS. JOSEPH F. SMITH.

It is popularly believed among all classes of so-called Latter Day Saints that the Church was organized April 6, 1830, under the ministration of angelic direction—"regularly organized and established agreeably to the laws of our country by the will and commandments of God." (Doctrine and Covenants, Lamoni edition, section 17; Utah edition, section 20.)

In February, 1831, laws given to the Church contemplated that those who belonged to the Church, every member thereof, should be subject to the laws of the land, and that the Church was to deal with transgressors for the commission of certain crimes by delivering them up to the law of the land to be dealt with according to such law. (Doctrine and Covenants 42: 21, 22.)

In August, 1831, there was given to the Church a commandment prefaced thus: "Give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you; for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death." This occurs in paragraph 1, section 58.

In paragraph 5 of this same section occurs this significant language: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold, here is wisdom."

Two years after this revelation was given the Lord said unto the Church, "And now verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil."—Doctrine and Covenants 95: 2; Utah edition, 98.

This was followed in December of the same year by the following, in reference to those who had been scattered: "It is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles. . . . And for this purpose have I established the Constitution of this land, by the hands of

wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doctrine and Covenants 98: 10; Utah edition, 101.

We have here a series of commandments given to the Church during its formative period, beginning with the organization of the Church in 1830 and continuing until December, 1833, not only recognizing the laws of the land, but directing the people to observe them, upon the statement that the institutions existing under the law were the product of the wisdom of wise men whom God had raised up for the especial purpose of drafting and enacting the Constitution that the Church might develop and continue to exist on this land. At no time from the organization of the Church until the death of Joseph and Hyrum Smith was there any public teaching of any doctrine or tenet requiring the disregard for law or involving the practices of the Church which required any breach of the laws of the state and the nation. Every organization within the Church for the benefit of the people and for which there were statutory enactments, not only recognized the existence of the enactments, but was organized in accordance with the provisions of them. At no time did Joseph or Hyrum Smith teach or give the example in practice authorizing disregard for or the breaking of the laws of the land. They persistently claimed that obedience unto the laws of the land was essential to the well-being of the Church.

This was the condition of the spiritual laws understood to have been enacted by the Almighty and given through the inspiration of revelation to the Church for its government and guidance, of which we have the following commandment: "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church."—Doctrine and Covenants 42: 16; Utah edition, same; given in 1831. This is the basis upon which the position assumed by the Reorganized Church in reference to the laws of the land has been founded and maintained.

In the case of Mr. Reed Smoot, now being considered by the Senate Committee on Privileges and Elections, in which the right of Mr. Smoot to continue as a member of the Senate is a matter in contest, Joseph F. Smith, president of the Utah church, being on the witness stand on behalf of protestants, and in answer to question by Mr. Taylor, "Is cohabitation with a plural wife contrary to the rules of the church?" replied, "It was." Mr. Taylor, continuing his questioning: "You say there is a State law forbidding polygamous cohabitation, and you have been continuing to violate it in utter disregard of the consequences?" Answer: "I think I have." Question: "You have caused your plural wives to bear you new children in violation of the law you knew to exist?" "That is correct," was the answer. Mr. Taylor's next question was, "Why have you done

so?" To this Mr. Smith replied: "For the same reason I have told you. I preferred to face the law. I could not disgrace myself. I could not degrade my family."

Mr. Taylor asked Mr. Smith, "How many children have you had since the Manifesto of 1890?" This question was objected to upon the ground that Mr. Smith had already stated that his wives had borne him children since the Manifesto and that it did not make any difference how many had thus been borne to him. Mr. Taylor said: "I contend that it does make a difference. It makes a difference how well the fact was advertised that he was violating the law. It makes a difference whether it was two or twenty-two in the effect his example might have upon others in the Church." Mr. Burrows then asked Mr. Smith if he had married any wives between the first and the last that he had mentioned during his statement to the committee. To this Mr. Smith replied, "I have." He had previously stated, "I married my first wife more than thirty-eight years ago, and my second more than twenty years ago." Mr. Burrows then asked, "How many?" Mr. Smith's answer was, "Three." Mr. Burrows then remarked, "Then you have five wives now?" Mr. Smith responded, "That is correct."

The question then asked by Mr. Taylor as to how many children Mr. Smith had had since the Manifesto of 1890, was repeated; and Mr. Smith's answer was, "Eleven since 1890. Each of my five wives have borne me children." "Since that time?" asked Mr. Burrows. And Mr. Smith answered by repeating the statement, "Since that time." He added: "I rather think that one of them has had three children. I could tell you a little later."

The foregoing represents the statements made by President Joseph F. Smith, of the Mormon Church in Utah, up to Saturday, March 5, as given in the papers of the day. We have been quoting from the *Chicago Tribune*, whose report is corroborated by the *Des Moines Capital* and the *Kansas City Journal*. In the report for Saturday's proceedings published in the *Sunday Tribune* we have a few items which will be sufficient for this present article.

According to the statement of President Smith before the committee, at the time of the issue of the Manifesto by President Wilford Woodruff, in 1890, there were twenty-four hundred and fifty-one polygamous families; in October, 1899, this number had been reduced to fifteen hundred and forty-three, and that now there are but eight hundred and ninety-seven, or a decrease of sixty-three per cent.

Accepting Joseph F. Smith's statement that he was now living in open violation of the laws of the state of Utah, with five wives, it is evident that by his example and consequently his teaching, all the rest of these polygamous families now living are also living in open violation of the statute laws of the State

known as provisions forbidding and providing a penalty for living in what is known as unlawful cohabitation. This is significant from the fact that it has been constantly asserted that the Mormons were a law-abiding people, and yet here is their leading representative, President Joseph F. Smith, who openly declares that he has continued to live in violation of this law ever since the promulgation of the Manifesto which his predecessor was authorized by the Lord, as they state, to direct that polygamous marriages should cease; and it was understood that this cessation included the cessation of living together as husband and polygamous wives. And notwithstanding Joseph F. Smith's statement that he is not living in polygamy while thus cohabiting with his five wives, the generally accepted meaning of the word "polygamy" is primarily, "The having of a plurality of wives or husbands at the same time; usually, the marriage of a man to more than one woman, or the practice of having several wives, at the same time; opposed to *monogamy*; as, the nations of the East practiced *polygamy*." The lexicographer adds, "See the note under Bigamy, and cf. Polyandry." (Webster's International Unabridged Dictionary.)

President Joseph F. Smith admitted before the Committee that the Manifesto proclaimed by President Woodruff, his predecessor, was a revelation, and was submitted to the Church, and accepted by the entire Church as such. He also stated when the question was asked in reference to it, why the Manifesto was not published in the Book of Doctrine and Covenants, that it was an oversight and that he would see that it was published in that book. There are two points to consider in the foregoing; one is, that the proclamation made by President Woodruff that the practice of polygamy should cease, was presented to the Church and accepted as a revelation; the second is, that whereas the so-called revelation on plural marriage was inserted in the Book of Covenants in the fall of 1876, presumably by the direction of President Brigham Young, it had not up to that time been submitted to the Church for a vote as to its acceptance or rejection. This is a matter of fact accredited by history. It is also a fact that from 1835 to 1876 the Article on Marriage as adopted by the Church in 1835 was continuously published in all editions of the Book of Doctrine and Covenants as the rule of faith and practice of the Church in regard to marriage.

President Smith further stated that it was to the laws of Utah that he was answerable. "It is the law of my State that has the right to punish me. The courts of Utah are of competent jurisdiction. Congress has no right to interfere with my private affairs. If the courts of my State do not see fit to call me to account for my conduct I can not help it. Congress has no right to interfere—it has no right

to pry into my marriage relations and call me to account."

At this point Chairman Burrows questioned, "You say you would not abandon your wives or your children. Why do you consider it necessary to have issue from your plural wives in order to clothe and care for your children that had been born before unlawful cohabitation became a crime?" To this President Smith answered, "Because my wives are like all other women. It is necessary to maintain peace, harmony, and good will between myself and my good wives. That is the kernel in the nut. That is why I have chosen not to obey the laws of my State prohibiting polygamous cohabitation."

This leaves the matter about in this condition: that President Joseph F. Smith as the head of the church in Utah is violating both the law of the land and the law of the Church as embodied in the Woodruff Manifesto, which prohibits polygamous cohabitation. This is an unenviable position for any man to confess himself to be in. The moral effect of these statements made by President Joseph F. Smith must be to the disadvantage of himself and his people.

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#### OUR UTAH TRIP.

"Wenn jemand eine Reise thut,  
So kann er was erzählen."—Goethe.

While, according to Goethe, it may be true that one who has made a journey can relate something, it seems also to be true that when an editor takes a trip he is expected to relate something. As has been told in the HERALD, the junior editor recently took a trip to Utah, to be present at a family reunion held in the "Bee Hive" in Salt Lake City, February 9. We expect to tell the HERALD readers something of the trip; but space this week forbids us doing much more than making the promise and disposing of some of the "preliminaries."

All people in traveling go from place to place, and when traveling along certain routes, go from those places to other places in definite succession. For us to say we went from this place to that, leaving the former at a certain time and reaching the latter at such a time, would be of little interest, for the railway schedule would tell you that much. But all people in traveling, though they may travel the same route, and have very similar experiences, do not have the same thoughts awakened within them. As we went over the intervening miles of railroad between here and Salt Lake Valley, we observed some things, and thought some concerning them. With the idea of telling somewhat of these observations and thoughts, we undertake to tell of our journey to Utah. We gathered some items of information in a general way which were interesting to us; and with the hope of their proving of some interest to our readers we will in our next issue begin the recital.

#### EDITORIAL ITEMS.

The Iowa Experiment Station has issued a bulletin on "Breakfast Foods." The bulletin shows the composition and food value of most of the "breakfast foods" on the market, and shows how absurd are some of the claims made by the producers of the foods. The following are the "conclusions" of the writers of the bulletin: "1. The breakfast foods are put up in an attractive form and many of them are pleasing to the taste; the statements printed on the packages are greatly exaggerated and little reliance can be placed in many of them. 2. The cost of the prepared foods is ten to sixteen cents per pound and the unprepared six to seven cents per pound. These products do not possess any nutritive value in excess of ordinary food materials. The attractive features are the packages and the palatableness of the food. 3. The claims made for many of the predigested foods are of little or no value. 4. The breakfast foods are not medicines and no reliance should be placed in statements which claim that they are a remedy for any disease."

At the sacrament services at Lamoni held last Sunday, the large auditorium was well filled. These services have grown in attendance till we are beginning to wonder how soon a larger assembly room will be necessary.

The business department informs us that the new Sunday-school book, "Zion's Praises," can be furnished promptly now on receipt of order. Price in cloth, forty cents each, or four and one half dollars per dozen. In leather, seventy five cents. Sunday-schools contemplating making a change in song books (and our Sunday-schools all ought to have our books) better do it *now*, and send in their orders promptly, while the supply is good. The book seems to be giving good satisfaction where it is being used.

Guy Warfield was recently sent by the *World's Work* into the anthracite coal fields, to make a study of the situation there since the great coal strike, and in the March number of that magazine he has given the public the benefits of his investigations. He shows how the settlement of the strike has been generally unsatisfactory to the laborers and the union men, but that the operators have been greatly benefited by the chance which it has given them to raise the price of coal until they are making much more than they were before the strike was called. The arbitration settled the matter for three years, or until 1906, and the indications are that at that time there will be serious trouble again, as the miners are already sounding the slogan, "No arbitration in 1906." Mr. Warfield gives things as he finds them, and closes his article by thus pithily summing up the situation: "We have had our coal famine, our high prices. We, the unorganized public, both faced the

music and paid for it. Arbitration has been welcomed as the industrial panacea. About a year and a half have passed. The experiment is about half run. Here is the result: 1. The Board of Conciliation has proved a greater advantage to the coal companies than to the miners. 2. The nine hour day is no shorter or more profitable than the ten hour day. 3. The old difficulties which the arbitration board was supposed to have removed still exist. 4. Even with the ten per cent wage advance and the sliding scale, the average miner complains that he is no better off financially. 5. Arbitration has not proved as successful as it was expected to be."

Sometime in December last there appeared in the HERALD an invitation by W. N. Hanner, 422 Chestnut Street, Cincinnati, Ohio, for elders passing through to call. Bro. R. Etzenhouser recently wrote that he had called at that number and found another person had lived there for two years. On receipt of Bro. Etzenhouser's letter we referred to our mailing list and found the number should have been 442. Those who might have occasion to look Bro. Hanner up please note his address as 442 Chestnut Street, Cincinnati, Ohio.

Miss Mayme Resch, Louisville, Kentucky, recently wrote of a surprise reception tendered Elders J. W. Metcalf and William H. Kelley (Indiana) on February 16, at her home by their many friends. A second surprise on the occasion was the marriage of Bro. Henry Ellar, of Clarksdale, Missouri, and Sr. Eva E. Hubbard, of Louisville, Kentucky. We are glad our missionary brethren are well liked by the Louisville Saints.

#### NEWSPAPERS AND THE PUBLIC.

"Why People Disbelieve the Newspapers," is the title of an excellent article by Edward Bok in the March *World's Work*. Mr. Bok justly attacks the methods of the modern newspapers which pander to the popular demand for the sensational. He lays the blame directly at the door of the editors and publishers. After showing by many examples how news reports are distorted and exaggerated by direct order from the editors, Mr. Bok says: "It should not be a matter for surprise—certainly not to newspaper men themselves—that the public either positively disbelieves or accepts with mental reservation much of what is printed, for the public has learned by experience after experience that accuracy and truthfulness are not common." He shows how the increased size of the newspapers is responsible to some extent for this, because the increase of space often makes it necessary to "extend" news items into articles to fill up space. The unreliability of the daily press is really helping the circulation of the weekly papers.

Often we hear some one say on seeing some glaring "scare head" in the daily papers, "I wonder if it's true! Wait till we see a good weekly to see if the report is confirmed." A good, reliable weekly, such, for instance, as the *Literary Digest*, which gives a resume of weekly happenings, finds its space too valuable to waste in giving unreliable accounts of happenings, and hence the degree of reliability.

The readers of the HERALD are greatly interested in archæological discoveries and developments, especially in North and South America, as they often have a bearing on the Book of Mormon. We often see in the daily papers vivid accounts of such discoveries, and often have clippings from other papers sent to us by our readers. Often we do not feel we can use them because we know too well how terribly the truth is distorted by some newspaper correspondents. Hence all we can do is to file the clippings and wait till we can see the report confirmed in some reliable monthly or weekly. In scientific lines we have great confidence in the reliability of the *Scientific American*, and seldom have any hesitancy in using information we find in it.

Mr. Bok's article deals with the subject in an unequivocal manner, yet we fear it will not check the evil. The spirit of commercialism is strong to-day, and newspaper men will probably continue their practice so long as they think their methods are keeping up the circulation of their journals. When the public gives the newspaper men to understand that reliability is what is wanted, instead of sensationalism, then the efforts will be towards reliability rather than the startling and big "scare heads." Newspaper men, so long as papers are published for pecuniary gain, will give what the public buys; and so long as the public will buy newspapers which are sensational rather than reliable in their methods, so long will the papers which would rather be otherwise be compelled to "fall in line" and supply the public with what it wants. The question is, has the public taste changed the standard of the newspapers, or have the newspapers lowered the standard of the public taste?

#### NEWS FROM THE FIELD.

R. M. Maloney is in Austin, Texas, working at his trade of brick-laying. He hopes to do some preaching while there, and desires to know if there are any Saints or friends of the work living in Austin. If any of the ministry go there while he is there he will assist all he can. He will be pleased to hear from any of the brethren.

Bro. N. C. Enge recently wrote from Kristianssand, Norway, that he had baptized a man by the name of Jensen Gade who will probably accompany Bro. Enge to this country. Snow and ice did not deter the candidate from entering the waters of baptism,

## Original Articles.

### THE CHURCH IN THE WILDERNESS.

In the HERALD for August 12 is another article on this much discussed subject. In the main we heartily agree with what the brother has written. We believe with him, that the woman of Revelation 17 is not the same as the one of Revelation 12. We think it unsafe from our point of view to argue that such is the case. If the woman of Revelation 17 is the woman of the twelfth chapter in a fallen state, then the efforts of the reformers to reform her were proper. We believe it safer to stick to the scriptural statement that the true woman went into the wilderness; and to teach that the base woman usurped her place. History establishes the fact that the church at Rome was but a branch of the church having the same status as other branches, until the time of Constantine. When he professed Christianity, he established an "immense national church." (See Marsh, p. 198; Presidency and Priesthood, p. 92). The national church of the Roman Empire could be nothing less than the Roman Catholic Church. From this time on, history presents us with the sad spectacle of a church, robed in Christian symbols it is true, but in reality the church of anti-Christ, arrogating to itself the title of the universal church of Christ, and blotting out the lives of those who refused to regard her as such. Can it not be truthfully said that this church was drunken with the blood of the saints? Having blotted them out altogether, she sat as queen of the earth, and made a counterfeit claim to being the church established by Christ, when in reality she was set up as a national church by Constantine. Is it not safer, then, to present this woman as a usurper who sits in the place of the true church during the twelve hundred and sixty years during which she is in the wilderness?

The writer is preparing a book on the Organization of the Christian Church, the Apostasy, the Reformation, and the Restoration, the title of which will be *The Fall of Babylon*. It is my intention to submit the manuscript when completed to the Presidency for inspection, and to give the Board of Publication the first chance to publish it. The subject under consideration is treated in it, in chapter five. We submit a draft copy of this chapter for the consideration of the brethren, and as we expect to revise it somewhat before submitting it to the Presidency, we would be pleased to see candid criticism from any who feel like criticising:

#### CHAPTER V.

The pure church of Jesus Christ is fittingly represented in the twelfth chapter of Revelation in the figure of a pure, beautiful, sublime, and perfect woman.

And there appeared a great wonder [sign.—R. V.] in heaven;

a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—Verse 1.

The consensus of opinion among all classes of professing Christians is that the above woman represents the church. Doctor Seiss, in his lectures on the Revelation, says of the above text:

We have here the image of a woman. Woman was made out of Adam. A deep sleep fell upon him for the purpose and of that sleep woman came into being. From a rib out of his side was she builded. There was but one made, and Adam had none other. She was brought unto the man, and accepted and loved as bone of his bone, and flesh of his flesh, and made one with him in the closest of all earthly relations. This is not only history, but parable and prophecy. Paul is very particular to tell us that it is a "mystery," a sacred revelation set in historic facts, to show the character and relations of the church. Adam was "the figure of Him that was to come." Christ is the second Adam! And the wife of the second Adam is the church, made out of Him by the hand and Spirit of God from that deep sleep of His for the sins of the world. It is but one, and beside it there is none other. It is Christ himself begotten in his people, and joined to him in holy compact, service, fellowship, love, so deep and close as to be really organic; for "we are members of his body, and of his flesh, and of his bones;" one with him as the branches with the vine sharing each other's characteristics, estates, and destiny. . . . The church is the woman in her creation from the second Adam, in her naming after Christ, and in her receptivity, love, maternity, trusting dependence, and willing obedience. She is the betrothed of the Lord, his bride, his queen, partaker of his inmost love, and all his estate and kingdom, having her joy in him, and his in her. Nor is there another image known to man which more richly and truly sets forth that mystic body, which we recognize and identify as the church or people of God.—Pages 343, 344.

This church-woman is magnificently arrayed, being clothed with the sun. This is also to be figuratively understood, for no person or number of persons could be literally clothed with the sun. The sun is the most glorious temporal light known to man. Our eyes have rested upon nothing fairer or brighter. To be clothed with the sun, figuratively, the church-woman must needs be clothed with light. She must "walk in the light." (1 John 1: 7.) As the sun is the greatest temporal light, so the gospel of Jesus is the greatest spiritual light, by which the gross darkness of this alien world has been illuminated; and as the sun is the great temporal illuminator, so the gospel of Jesus sheds its beneficent rays over all the earth, penetrating nature's darkness in the souls and minds of men, chasing away the gloom of earth-life, and lighting the pilgrim's path to the realms of endless day. What more fitting garment could be found for Christ's church? Could anything be fairer or brighter, or possess greater illuminating power? The church-woman is clothed with the gospel—the heavenly light! She has the moon under her feet—she stands above it—the light of her garment is superior to it. The moon has no light of its own. Its light is all borrowed from the sun, the sun's rays being simply reflected on its surface. By this we must understand that the woman stands above a spiritual illuminator, which borrowed its light from the sun of

God's righteousness—the gospel of Christ. Such was the Mosaic law. The gospel is a universal plan of salvation. It was preached to the Israelites by Moses, as we have seen in chapter three. Because of transgression the Mosaic law was afterward given. In other words, a temporary law, to meet local requirements, was borrowed from the gospel by which God designed to save the whole race. This borrowed law was to serve as a schoolmaster, to bring the Israelitish people to Christ. It was to have effect till the seed (Christ) should come, through whom all nations should be blessed by the revelation of a universal plan of redemption, and not one confined to the Israelitish people alone. Christ came, established his church, and clothed it with the light of his gospel, thus placing it in possession of the substance (the gospel) and subordinating the shadow (the Mosaic law) to a position beneath her feet.

The church-woman is in the way of motherhood. (Verse 2.) In this connection Doctor Seiss says:

She bears in her body the maturing germs of a mighty birth awaited in the future. There is but one individual outward figure, but that incloses and carries within it an invisible seed, the royal sons of a royal sire. The church is meant for the purpose of begetting, and bearing saints. It is not for show, but for fruitfulness,—for the carrying and bringing forth of a royal seed of God, to inherit his kingdom, and to rule and reign in the ages of eternity. God's fact picture of the church, is that she is burdened with a seed begotten of God, which is being nurtured from her own body, for a glorious birth hour. . . . Notwithstanding all discouragements and defections, there are within her body, unseen to mortal eyes, princes maturing for the birth to celestial and eternal rulership.—Page 346.

John beheld a great red dragon, which verse 9 informs us was Satan, standing before the travailing woman ready to devour her child as soon as it was born. Of course Satan worked through human agencies in this endeavor. Again we quote Doctor Seiss:

The dragon stands before the woman which is about to bring forth, that when she has brought forth, he may devour her child! How intensely does this sum up the whole history of the case! The church and the Devil; the kingdom of heaven and the powers of darkness, have ever been the two great antagonizing forces on earth. The one is the spirit of mercy, embodied in the work of man's deliverance; the other is the spirit of malignity, going about to crush and kill every tendency, power, or prospect of man's salvation.

With the seed of Abraham, Isaac, and Jacob was lodged the promise of spiritual sonship and glorious dominion. Out of these was to be developed the seed of the woman to redeem and rule the world. At Bethlehem, as the great Head and Chief of all, this divine seed appears. We hear the angels sing and the shepherds rejoice. We see the stars giving forth unusual indications, mighty sages of the far off land coming to lay their royal treasures at His feet, and everything aglow with the wonderfulness of the event. But the dragon is there with rage inflamed, and eager to devour. In Herod he inquires, and plots, and sends his executioners to slay all the children in Bethlehem and in all the coasts thereof, from two years old and under, to make doubly sure of reaching this child's life, and destroying the whole seed for ever. So it has been in all succeeding ages. While Jesus was going up and down among the villages of Palestine, fulfilling the prophecies and maturing

God's plans for begetting a people for himself, the earthly powers about him were ever prowling and plotting to destroy both him and his work, and finally seized him, killed him, and sealed up his mangled body in the sepulcher. When by the Spirit of God, he rose again, and gave new commissions and endowments to his apostles, threatening and slaughter pursued them, and the sword, the cross, and the stake awaited them. Rome joined with Jerusalem in oppressing, banishing, and destroying them, and all who adhered to them. Emperors sported themselves with their sufferings, and edict after edict went forth from the throne of the world for their extermination. Ten mighty persecutions fell on Christians throughout all the jurisdiction of the Cæsars. The earth was repeatedly deluged in martyr blood. And what was it all but this seven-headed and ten-horned dragon confronting the travailing woman, determined to make an end of her royal seed. Nor was it essentially different after paganism was dethroned, and the cross appeared upon the imperial banners. The tactics changed, but it was still the dragon that wrought. Outward oppression was broken, but then came inward assaults, corruption, and decay. The sword of state for a while was sheathed, but then was drawn the more killing weapon of domineering heresy.—Pages 362, 363.

Notwithstanding this satanic opposition it is written: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."—Verse 5.

[The Inspired Translation tells us that she brought forth the kingdom of God and his Christ. See verse 7.]

We believe that the child brought forth was the collective body of Saints made perfect, between the setting up of the church and the universal apostasy already pointed out [in chapter 4]. In other words we believe the man child to be the heir of the triumphant kingdom of God brought forth by the Church before the universal apostasy set in. In this view we are supported by Doctor Seiss and others. He says:

If this woman is the visible church, who can this divine seed which she carries and nurtures within her body be, but just these genuine children of God, whose characteristics are yet hidden, and who are only to be manifested at the great day, to wit, the invisible church. Those who contribute to the invisible church are in the visible church, and for the present are still joined to the visible church as a most important part thereof. They are her chief treasure. The visible church exists for their begetment and nurture. Where she is they are also. It is on their account she has all her trials, her anxieties, and her assaults of Satan. It is with them that she ever travails, and cries out, and agonizes herself, that they may be brought safely to birth and manifestation as the sons of God. This is what we are to understand by this mystic child. Look for a moment at a few additional particulars:

1. There is a peculiar manliness ascribed to this child. It is not only "a man child" as our English version renders the phrase, but more literally "a son, a male," or a son who is a male. There is special emphasis laid upon the masculinity.

The letter of the description is such as to prove that this child is collective and composite, the same as the mother, and likewise includes people of both sexes. The Greek word (*arsen*) which means male, has the peculiarity of being in the neuter gender, and so applies to both men and women, and can not apply to any one individual. We have a somewhat similar instance in 2 Timothy 3: 6, where the apostle speaks of certain perverted religionists, "which creep into houses and lead captive silly women" (*gunaikaria* in the Greek), that is, silly women

of the neuter gender, and so woman or womanish ones of both sexes. Sex, however, is not so much the subject of this *arsen* as the higher qualities of manhood common to both men and women. A body of persons is here meant, and this includes women as well as men, and men as well as women. But it is a body at the same time distinguished throughout with a special masculinity, which knows no sex; that is, with the most manly of virtues, and the most heroic of characteristics. By this man-child we understand saints begotten of the Holy Ghost, and pervaded with the highest qualities of virtue, courage, self-denial, and strength. They are all conquerors. They all have overcome the world, triumphed over the powers of darkness, won the race of faith, and through the grace of God possessed themselves of titles to everlasting crowns and honors. Their masculinity in these respects is unquestionable and most intense, whether they be men or women as to sex. Here we find all the noblest and best of the race, and the embodiment of the highest virtue and wisdom that ever pulsated in the arteries of humanity. Here is the proper "man child," if ever there was or will be one upon earth.

2. This child "is to rule [shepherdize] all the nations with a rod of iron." He is to reign, with unrivaled and irresistible authority and power, over the world. He is to govern, discipline, and control all the peoples of the earth (during the subsequent millennium of a thousand years), as a shepherd deals with his flock. To shepherdize with an iron sceptre, is to exercise a dominion which is inflexible, irrefragable, and that can not be withstood. Strength, absoluteness, and perpetuity of rule, is unmistakably indicated; and that rule is specifically said to be over "all the nations." It is universal. This is not true of any king or state in any period, from the beginning of the world till now. But it is true to the letter with respect to the regenerated and victorious children of God. All the true members of Christ's church are *kings*. From the days of the ancient prophets, the divine promise has been, that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." (Daniel 7: 27.) It is spoken of in the New Testament in the plainest language. In the last words of Christ, and uttered from heaven after his ascension, the promise rings out to and through the church of Thyatira: "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: *Even as I received of my Father.*"—Revelation 2: 26, 27. That same "power over the nations," and shepherdizing with a rod of iron, is still held out as a part of the hope and reward of every overcomer. It must therefore be still future. Moreover, the language touching the official destiny of this child falls in precisely with the second Psalm. And that Psalm refers particularly to Jesus Christ, that greatest Son, as well as Lord of the church, in whom and with whom all the blessed and holy who have part in the "first resurrection" shall "reign for a thousand years." (Revelation 20: 6.)

3. This child is the special object of Satan's murderous malignity. It is on the child's account that he assails the woman, takes his station before her, and stirs up all his power to hinder and destroy. It is not so much she, as the child, that he is bent to devour. Here is something peculiar, special, and against which all the malice of hell is aroused and concentrated. We can very well understand this, and the tremendous painting comes out in all its significance, when we see in this child the collective body of God's true saints. To devour these, or to stop them from reaching the kingdom and thwart their exaltation to the authority and dominion for which they are destined, is the great malignant intent of the dragon. Their success is his defeat. Hence the intent of this unparalleled attempt to overwhelm them at the final extremity.—Pages 366-369.

Satan did not prevail against this "child-body of

faithful saints," for they were caught up to God and to his throne (verse 5), the proper place for the spirits of saints made perfect. Having brought forth her child, the mission of the church for that age is fulfilled. By reason of the apostasy which has now become universal, "men love darkness rather than light," and have "turned their ears away from the truth and been turned unto fables." The apostate church set up by Constantine soon claimed the attention of the masses, making it no longer possible (while this state of apostasy existed) for new saints to be begotten of God, through obedience to the pure gospel of Christ. All then that remained for the church to accomplish at the time indicated in the Revelator's vision was to "bring forth" the faithful ones already being nurtured from her own body. This accomplished, she must enter into a state of barrenness until such time as the gospel of Christ is restored, making it possible once again for new saints to be begotten of the Holy Ghost, and given into her care, for nurture, and final "bringing forth" to eternal kingship. This is just what John foresaw would happen, for—

The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.—Verse 6.

A wilderness is a "barren place" and the figure is evidently employed to denote the barrenness of the church-woman. This barrenness was to continue for twelve hundred and sixty days. Now these "days" are prophetic symbols, for we are dealing with symbolic prophecy, and as the woman and child are not to be understood literally, neither are the "days" to be so regarded. What period of time then is denoted by these twelve hundred and sixty days? The rule given in the Bible is that each day in symbolic prophecy is to be regarded as a year. The following are cases in point:—

After the number of days in which he searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.—Numbers 14: 34.

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.—Ezekiel 4: 4-6.

According to this rule of interpretation, the church-woman must be in "the wilderness,"—in a state of barrenness,—for twelve hundred and sixty years. The question is sometimes asked, "Where was the church during this time?" We answer, as an organized body it did not exist!

[In chapter 4, the church is written of as the body of Christ. The following argument is made, and is necessary to a proper understanding of the argument



I make just here, so we insert it: "We desire here to call attention to a feature of the human body which is applicable in this connection to the church. In our bodies there is continual decay going on, occasioned by our exertions in life. This decay is called 'waste of tissue.' We can not perform the simplest of acts without contributing to this decay. This 'waste tissue' is continually being replaced by new particles made up of the food we eat, and the liquids we drink, assisted by the air we breathe and the rest we take. Scientists inform us that by reason of this decay and subsequent restoration our bodies undergo a complete change every seven years. That is to say, that altogether new particles will, seven years from to-day, occupy the places of those of which our bodies are at present composed. The same outward form will be there, but it will be composed of altogether different particles than at present. So in the body of Christ—the church. In this case the 'particles' are individuals, and year after year there will be the same process of decay and restoration as in the human body—continued death, and 'new births' to fill the breach. Each century will find the church body composed of different 'particles,' but the same outward form will be there as long as the church continues to exist. Though continual decay and rebuilding of 'waste tissue' goes on in the human body, the form is not changed—the head, the feet, the hands, the arms, the heart, the lungs, etc., etc., are all there, unless some of them be removed by accident. In such a case the body would be rendered imperfect. We might substitute a wooden leg for a real one, or a cork arm in the place of an amputated one, but neither of these would be members of the body, and neither would restore perfection. In the church body it will be the same as long as each member (office) is in a healthy condition, and meets with no accident. Though the church will be made up of new individuals each succeeding century, the same offices should be in their proper places,—apostles, prophets, evangelists, bishops, elders, teachers, deacons, etc. The other members will be found exercising the gifts of wisdom, knowledge, prophecy, faith, miracles, tongues, interpretation, healings, and discerning of spirits. If we were to 'amputate' any of these members (offices) we would render the body imperfect. We might substitute a pope, a cardinal, an archbishop, an archdeacon, or a reverend or right reverend father in God, but all of these would be as foreign to the church body as a wooden leg or cork arm is to the human body, and not one of them would restore perfection if the church were mutilated."]

We have now presented the church under two figures. In one it is represented as a body made up of many particles. In the other as a woman, who brings forth "a man child composed of many mem-

bers." Remember both of these are simply figures. In the latter one, the church "brings forth" her faithful children and they are caught away to God's throne. Now apply this "bringing forth" to the other figure and what have we? In the other figure the church is represented as a body in which continual decay, by reason of death, is going on. We must regard the "bringing forth" of the "man child" in one figure as the "decay of tissue" in the other. Unless the "waste tissue" is rebuilt of entirely new particles the body will cease to exist. This is the conclusion to which we are forced with regard to the church. Under one figure she becomes "barren," "ceases to nurture saints begotten of God." In the other figure the "rebuilding of tissue," is parallel with this "begetting of saints to be nurtured from her own body." With the universal apostasy this "begetting" ceased. As far as the church on earth is concerned, the last of her "tissue" became "waste" at this time. There was no immediate restoration of "tissue," and she must await twelve hundred and sixty years for this restoration, for the gospel to be restored to the earth, for saints to be begotten of God, and for the "waste tissue" to be replaced by new particles. The authority to "minister for men in things pertaining to God" can not exist outside of the church, therefore during the "barrenness" of the Christ-bride, while as an organization she does not exist upon the earth, there will be no priesthood authority authorized of God. With the "rebuilding of waste tissue" by which the body of the church-woman will be restored, this authority will return to the earth. Please remember that "rebuilding of tissue" will not bring change of form. The *form* of the sublime and perfect church-woman will be restored, with the pure gospel-sun garment for a covering, with apostles, prophets, evangelists, bishops, elders, teachers, deacons, etc., who alone can possess priesthood authority, for her officers, and with the gifts and graces of old as her blessings. Shall we not then, dear reader, look forward with expectancy for her restoration? Shall we not decide that true satisfaction can only come to us, when we are integral parts of this beautiful Christ-bride?

The reformation will be treated under the heading, "The earth helped the woman." We look upon the efforts of the reformers as earth's noblest sons, helping the church by preparing the way for her restoration. The dragon cast a flood of persecution out of his mouth—when the Roman Catholic Church sought to maintain her authority by crusading butcheries, flaming fagots, and bloody inquisition; but the earth (through some of her noblest sons and daughters) opened her mouth and swallowed up the flood, and prepared the way for the restoration of the woman to bring forth the remnant (remaining portion, or last part) of her seed in the latter days. The dreadful

persecution through which the Church passed in the early days in Missouri and Illinois, was but the dragon making war with her seed. (Verse 17.) Some of the brethren may agree with the foregoing, but may like to suggest improvement. They will be welcome to do so. Others may not agree with it, and we shall be pleased to hear their objections. These suggestive or objective criticisms may be made either through the HERALD or privately by letter.

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### THE GOSPEL.

SERMON DELIVERED BY ELDER T. J. SHELDON AT ENFIELD, MIDDLESEX, ENGLAND, NOVEMBER 3, 1903.

(Reported by Dover E. Judd.)

I will read the first chapter of Paul's epistle to the Hebrews:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

As I stand before you to-night, striving to discern the leading of God's Spirit, striving to sense the mind of the Almighty, I am conscious of my calling, and my dependency upon God, and in humility I stand before him and before you. But I realize also there is with me to-night a power that is not my own,—a power which man can not give me, which demons cannot take from me. I have confidence in this power. I feel that this power has been leading me. I can echo the words of the verse which says:

"So long thy power has blessed me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag and torrent till  
The night is gone:  
And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile."

And as I view this thought the fullness and the all-sufficiency of the gospel is impressed upon my mind, bringing to my mind the first chapter of Romans and the sixteenth verse: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." In the eighth verse I read again: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

I presume all are convinced of the righteousness of the gospel, of its power to uplift the sons of men. They have felt that there is something of intrinsic value in the gospel. But men fear to trust themselves to its power, not because there is inherent weakness in the gospel, but because they have weakness in themselves, and they fear that they will not be able to endure to the end, and they do not want to make a mock of it, as they tell us. I think the Lord of all is able to take this fear away, and he will if they will leave themselves in his hands. Some say they know the gospel is true, but they do not want to make a mock of it, and they leave it alone. Some say the same thing and nevertheless make a mock of it; while others profess that they do not want to make a mock of the gospel of Christ, and they do not, for they live their religion and succeed.

It is a cheering thought that God is in and behind the gospel and the individual who made the gospel principles, even Jesus Christ, can not pass away in a few years.

The gospel is as effectual for the salvation of men to-day as it was eighteen hundred years ago, and should the whole world continue under present conditions it will be as effectual in ten million years from now, as it is to-day. And why? Because "Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom." Jesus is the life of the gospel; without him there is no gospel, for plainly did he state, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Because he is the power of the gospel we have assurance and hope. God has given unto us assurance, "in that he raised up Jesus Christ from the dead." What a glad message is announced to the obedient: "Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." In that morning we shall see the smile on those angel faces whom we loved long since, and lost awhile.

The gospel of Jesus had made life possible, and as I view it as being the power of God unto salvation, I

see that death is absolutely essential to man's eternal life. Under present conditions death is essential for man's eternal life, for if there is no death, there is no resurrection, and if there is no resurrection and no death, there is no putting off this mortal body. There may be a few exceptions, but the exceptions must undergo a process by which a change shall come about. "And we who are living and remain shall also be quickened: and shall be changed in a moment, in the twinkling of an eye at the last trump." Therefore a change is necessary.

I would not like to live an eternal life with the limitations that are on my body now, and upon my spirit. No matter how much my love to God is, and how great my love is for my fellow men, and how much I may desire to preach the gospel unto them and bring the means of redemption within their reach, there comes a time—many a time in my experience—when the weakness, frailty, and fatigue of mind and body prevent me from ministering to them further, and I have to rest, to recuperate; and then, having renewed my strength through sleep, I go and do the same work again, and am again limited by the fatigue of the body and have again to rest when the night comes. Nor may I exceed very much to-day what I did yesterday, though each day may record some growth, may mark some development of my power to accomplish something is the service of God for the benefit of my fellow men. My spirit desires more than I am able to accomplish, and it is limited in its power to perform things. The environment surrounding man is not fully adapted to the capacity of the spirit within his body. There will come a time when I will put off this body and it shall be hid in the ordinary course of things, and I speak not now as an individual, for I do not predict my own burial; but it shall be in the natural course of things, as a seed set in the ground, from which shall arise another body that is better adapted to my spirit than the one I now possess.

I know that it is stated by some that this body shall not rise again, that there is no resurrection from the dead, and I find that the Apostle Paul says that this identical body shall not rise again, for he says "Thou sowest not that body which shall be," and calls the man who expects to reap the same body that was put in the ground a "fool." "Thou fool, that which thou sowest is not quickened, except it die. And thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain." Now Paul here symbolizes something that people know and recognize. It makes no difference whether they sow wheat, barley, oats, rye, or some other grain; it makes no difference what ground they sow on, they simply sow the seed and God gives that seed a body. After the seed sown has died, God gives the seed its own body, a body after its kind. Now having made this clear, I look for a body that is like unto Christ's

glorious body, that will not be subject to death, pain, sorrow, or anguish. A body that will be adapted to my spiritual need, that will not prevent me performing that which my spirit aspires to. Though I expect this, and my expectations are in harmony with the truth, my brethren and sisters are expecting the same thing, and I see that I can not be fully redeemed without this taking place. This seems a strange thought. I find a statement in Doctrine and Covenants upon this point:

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it."—Section 85: 4.

I can not be redeemed until I die and until I rise again. What says the poet? We sing it very often:

"As children of Zion,  
Good tidings for us;  
The tokens already appear;  
Fear not and be just,  
For the kingdom is ours,  
And the hour of redemption is near."

Paul speaking to the saints of his day said their redemption was nearer in that day than when they believed. It was nearer by the number of years they had been believers.

We feel that a part of the gospel will not save man, and should any one here to-night say a man can be saved without receiving the Holy Ghost, his statement would be challenged. A part of the gospel can not save man.

What are the principles of the gospel? Faith in God and the Lord Jesus Christ, repentance from dead works, the doctrine of baptisms and the laying on of hands, and the resurrection of the dead and eternal judgment. You see the resurrection of the dead is one of the principles of the gospel. We can not be saved without it. You believe in the resurrection of the dead as a principle, but until the spirit operated on you, you are not redeemed; so Christ says: "He that shall endure unto the end the same shall be saved."

The Doctrine and Covenants says that the resurrection from the dead is the redemption of the soul. This brings us to another thought, that is, that it is not enough to obey the gospel and endure faithful for just a little while, but we must go on right through giving faithful service. The Apostle Paul says in the eighth chapter of Romans: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." If the spirit that raised up Christ

from the dead does not dwell in you, what then? I apprehend you will have to wait in your graves, stay until the thousand years and a little season are ended; then you can be quickened by a portion of the terrestrial glory, that is, the glory of the moon; or by a portion of the telestial glory, that is, the glory of the stars; and if you have not been good enough by a portion of that glory,—the glory of the stars,—you shall be quickened but not to come into the kingdom of glory, but to go away to inherit desolate heritages, for “you abode not in the law but abode in sin,” and because you did not abide the law, there is no law to give you glory. This verifies the statement that “God is not mocked, for whatsoever a man soweth, that shall he also reap.”

A Latter Day Saint's religion when rightly understood is a religion that demands a faithful performance of every-day duties; that should he run well for a little while and then turn from the way of righteousness, all the righteousness that he has performed shall not be remembered in the day that he turneth unto his transgression, but that he shall die for the sin he hath committed; that unless he repents of his sin he hath committed it will surely bring about his death, for John says: “He that committeth sin is of the devil.” The Inspired Version says: “He that continueth in sin is of the devil,” which is a better rendering, for he further says: “If we sin we have an advocate with the Father Jesus Christ the righteous.” Then it is upon the condition that we do not continue in sin, but if we confess and forsake our sins and do them no more then Jesus is our advocate, but his blood will not cleanse if we hear him not. But if we hear him the gospel is effectual to the salvation of every one—to the Jew first and also to the Greek.

It is consoling to think that He who is the life and the power of the gospel system is eternal, “that his throne is for ever and ever, that a scepter of righteousness is the scepter of his kingdom.” A scepter indicates power, and there is nothing that can withstand the power of a godly life. God can not turn a deaf ear to the prayer of a righteous man. Elias, a man of like passion to us, prayed. The power of his life was such that God heard his prayer and kept the rain back for three years and a half. When the prophet prayed again the rain came. It was not much of a cloud, remember. The prophet's servant looked six times and he did not see it, but the prophet said, “Go again.” I do not suppose the prophet looked once, while, in the meantime, the servant was sure he was right, for six times he had looked and each time there was not a cloud in sight. Do you not think God was trying his servant's faith? Six times the servant came back saying, “There is nothing,” and I have no doubt he was beginning to think that his master needed to discern the spirit that was leading

him; for six times he had been, and there was not a sign that God had heard Elias' prayer. There was no indication that his prayer had been answered. The prophet had the discerning of spirits, though, and he knew what spirit was leading him. He was able to discern what many people can not discern. I find a lot of people who can discern the leading of every spirit but one, and that is God's Spirit, for they can not tell God's Spirit when it does lead. We find, however, that the prophet could and he said to his servant, “Go again; go up the seventh time.” Just imagine that servant going. He knew he was going to be fooled again, and that he was not going to find the object of his search. He had been six times already. Was not that enough for a man to be convinced? The prophet said, “Go again,” so off he went. And what did he see? Just a little cloud as big as a man's hand. I guess it is going to retain enough water for the prophet to have his prayer answered; no doubt this was his thought, but he comes and tells his master what he sees. That was enough for the prophet,—there was going to be rain, and he sent his servant with instructions, carrying a message to Ahab that it was going to rain, and that there should be abundance of it. Now that servant went. It was none of his business whether it rained or not, but it was his business to carry the message. It was the prophet's business to make that message true, or to verify the truth of that message. It happened just as the prophet said.

Now we must remember that we are men and women of like position to Elias. If we come under the same conditions as he did, keep God's commandments and walk humbly before him, it is enough, for the prayer of the faithful shall be heard by God and he will shed abundant blessings upon our heads. Nor are we the only ones praying, for the Spirit of God is praying too if we are living as we should live, and sometimes I think it is praying for us, if we are not living as we should live, and it makes intercession for us with groanings that can not be uttered; and because the Spirit is praying for us, beseeching him who holds the scepter of the everlasting kingdom on our behalf, because of this, I have confidence that the gospel will triumph and save the sons of men. Because of this, the Lord sends us ministering spirits to minister for them who shall be heirs of salvation. Because of this, he makes his angels spirits and his ministers to minister unto the people such things as are necessary to edify them, and to bring them into the gospel of Jesus. He places within their grasp those things which are necessary to build them up and admonishes them to live holy lives. These holy lives have power with God. And God writes their names down in the book of life as being righteousness worthy to be called his, and because they are worthy to be called his “the angel of the Lord encampeth round about the righteous and delivereth them.” When the enemy comes in like a flood then

the Spirit of the Lord raises up a standard against him.

The righteous man oftentimes has to stand alone. Did I say alone? No, he is never alone when God is with him. "But," says one, "is not a faithful minister in the Church, or a faithful brother, standing with him?" God requires something of me that he does not require of anybody else. God requires something of somebody else that he does not require of me. I am not envired as they are. Their circumstances are different from mine, and because our conditions are not just alike, the tests of our loyalty must differ; and could our brethren and sisters understand that which God particularly required of us as individuals they would stand by us, but they can not understand this and therefore they can not stand by us in everything. When man's extremity has arrived God's truth manifests itself and he raises up some one, enlightens him or her by the power of his Holy Spirit to minister that counsel, that help, that comfort that nobody else can give. "For he maketh his angels spirits, and his ministers a flame of fire." And it may be that one of God's ministers as a flame of fire may give us the counsel and instruction that we need. But failing this God by the power and through the medium of his Holy Spirit manifests those things which are necessary for us to know. The testimonies of God's people have always been one on this point, that when men are harrassed and perplexed they have been lifted up by their prayer and supplication unto God. For God says, "Before they call I will answer, and while they are yet speaking I will hear." And so, because of this they are enabled to continue unto the end.

We must not be forgetful of the fact that prayer may be heard and answered; but only in God's way and in God's time can the answer be conveyed to us—it takes time, sometimes days. These things are true, for the word of God corroborates and upholds this, and we have no hesitation in believing that he who is eternal announces the gospel and that he was able to make that gospel effectual to the salvation of all who would live in harmony with it. "His throne is for ever and ever, and the scepter of his kingdom is a scepter of righteousness," and because of this we have hope and consolation that he who has pledged himself to us is faithful, and is able to perform all that he has promised.

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Railroad mileage has steadily grown until now we have two hundred thousand miles of steam railway in the United States. These railroads employ over one million men, whose wages amount to over six hundred million dollars annually. Their capital is over twelve billion dollars, and their earnings last year exceeded one billion, five hundred million dollars. They carried more than six hundred million passengers last year, and one billion, one hundred million tons of freight.

## Mothers' Home Column.

EDITED BY FRANCES.

[In the interests of humanity we publish the following, believing that many of our readers will be glad to learn of this work.—Ed.]

### A Noble Work.

BY A FRIEND OF HOMELESS CHILDREN.

Twenty-one years ago three little children were suddenly bereft of father and mother—they were friendless and homeless; but it was only one of the many similar instances happening every day—only three little children left friendless and homeless; that was all. But it was a crucial moment in at least one life. Reverend J. G. Lemen was at that time pastor of a large church in Council Bluffs, Iowa. This man, whose heart was large enough to find a place for every unfortunate one, took these children into his own home, where they shared the same loving, tender care that was bestowed upon his own little ones. It was not long before he learned of other children who had been left to the cold mercies of a selfish world. Moved with compassion, he took these, also, to his already overcrowded home. Then came the test; money was needed. He had a few thousand dollars which he had saved up for a rainy day. He little knew what the Master had in store for him; but he was obedient, and when the news came that other little helpless ones had been left alone, fatherless and motherless, with no one to care for them, and the command came to take these also, to the ordinary man, with his house filled to overflowing and a large congregation looking to him to be fed spiritually, it would have seemed like an impossibility; not so, however, with this man; it was enough for him to know that his Master approved of it and bid him to do it. As he stepped out upon his promises and obeyed the command to go forward, the way opened before him, and when he had exhausted his own competency, never doubting but that a way would be opened to supply their needs, He who owns the cattle upon a thousand hills moved upon the hearts of his faithful subjects to send of their substance, that these little, homeless ones might be cared for. Larger quarters became necessary, and they were secured. Other children were left homeless, and found under his roof not only shelter from the storm, but a loving, tender father, as all at the Home delight to call him; and, more than this in his sainted wife, now deceased, who presided over the household affairs and was continually looking after their welfare.

From a small beginning, twenty-one years ago, the Christian Home has grown until now about two hundred and fifteen children are cared for there, and two thousand have been placed in good Christian families. The real estate consists of about twenty-five cottages and other buildings, all owned by an organization which has been formed through the efforts of Mr. Lemen with a view of making it a permanent organization. Mr. and Mrs. Lemen have been blessed with four lovely children—three sons and one daughter. All of them take great delight in the work of the Home, and on them, no doubt, the mantle of their father and mother will fall. The oldest son is giving his entire time to this work also.

The scrupulous neatness and order that pervades the entire institution, the loving salutation of "Hello, papa!" that rings out from every quarter as he passes about the grounds, and the remarkable executive ability he displays in all the management of the affairs of the Home, are sufficient to impress every visitor that it is no ordinary man who has been called to this great and noble work. Children are taken here from any part of the globe, and have the best possible care and training. You, my readers, whatever you may be, may have a part in this grand work. It is a labor of love in behalf of all homeless, suffering children everywhere. The children are frequently adopted by Christian people, but are never allowed to go from the Home excepting into

Christian families who are properly vouched for. The Christian Home is non-sectarian, but is heartily indorsed and supported by all denominations. It takes children from every State, and is not a local affair, but belongs to the world.

We have given this brief description of the "Christian Home" with the hope that all who read it will become interested in its welfare. If you have money which the Master desires you to use for such purposes, send it to this Home. There is no institution that is more worthy of your gift than this.

They publish a valuable paper called *The Word and The Way*; subscription price, only twenty-five cents per year. We assure you that if you will subscribe for it, you will get more than your money's worth, and we hope you will forward twenty-five cents or one dollar for yourself and three friends. Volumes might be written about this institution did space permit.

For further information and proper description of the work, address Christian Home, Council Bluffs, Iowa.—From the *Western Christian Advocate*, Cincinnati, Ohio, January 13, 1904.

#### To the Prayer Union.

In reading an article in our church literature, I usually put up a petition that God will bless me with his spirit and enlighten my understanding, that I may get the full benefit of what I read. This morning I was forcibly impressed with a quotation made by a brother in the *Ensign*, and although I have read and heard the same quoted many times, and taken much comfort in the promise, yet I never connected some other ideas with it in quite the same way as now. It is this: "Where two or three are gathered together in my name, there am I in the midst of them." That is a real promise, and God never breaks a promise. He meant every word of it. If we go to the Prayer Union or Daughters of Zion meeting, with a prayer in our hearts that God will bless us with his Spirit, do we not commit a sin if we have any doubt that he will do so? What if we have no gift of tongues or revelations, he is just as surely with us.

I remember one afternoon at our prayer union an elder stepped in during our prayers. He said he felt the influence of the Spirit as soon as he entered the room. We were praying for a sick lady, belonging to the Christian Church, by her earnest request. She had been sick some time with fever, was very low, and it was thought she would die. This brother prayed also. When he got up to talk, tongues and interpretation were given him, and O what a eulogy upon the members of the Prayer Union. We, never realized till then, how much good our meetings had done. And the promises for the future were just grand, that our prayers and pleadings, our unity of heart and purpose had been recognized by the great Jehovah, and that our work and influence would broaden and reach out to do a great good. Then I began to realize that even our brothers were depending much on us, as one brother said he did not like our dropping it for the two hottest months; that the Devil never rested from his work, or took a vacation. How our hearts swelled with joy while our eyes overflowed in thanksgiving to our Father for such encouragement to continue faithful.

And, you ask, How about the sick woman? She got well, and the change in her was so sudden that it might be said, "She began to mend from that very hour." She had had the preachers and people of the different churches praying for her for some time, but without avail. But, alas for human pride and perversity, she believed then that our prayers saved her, but since her recovery has made slighting remarks such as I would not dare make. God is not deaf, and I feel sure the time will come that she will be so humbled under the mighty hand of God that she will repent, perhaps when to late, of what she has said and done.

The thought came, "Yes, the promise is to two or three, but will he not hear even one alone?" Yea, verily. "Enter thy closet, and shut the door," etc. Then it is not confined to one or two or three. But how many? God's Spirit is not confined to num-

bers but "all, in every place, that call upon the name of the Lord." "Forget not the assembling of yourselves together." Then if even on the Desert of Saharah, or in the largest church, the promise holds good. We are not left in doubt. It reaches all classes and all circumstances.

Praise God for his loving kindness and thoughtfulness toward his children. We do not always feel the same, and may think our prayers are not heard. But not so. The word changes not. We can depend on that, and not on our feelings. I heard of an old lady who was converted late in life, and in the evening was very happy. The promise on which she had based her hopes, was very precious to her. But in the morning her feelings had changed. The joy of the night before had left her, and she imagined she had been deceived. But her little grandson got his testament, found the verse, and with joy exclaimed, "No, granny, it's not gone. It's there just as it was." And so with us. Our feelings may be variable, but the word is not.

Sisters,—not of our branch alone, not of our district alone, or our State, but everywhere, in all climes,—and to the members of the Prayer Union I would say, while not forgetting the work that lies nearest your hand, forget not the Prayer Union, and forget not to pray for our brothers, that God will hold up and strengthen their hands for the work before them, that Zion may soon be redeemed, and the faithful saved to dwell with Christ.

Ever your sister,

MRS. M. J. (PHIPPS) JONES.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The General Superintendent in the Field.

Immediately after our return from the tour in the South, we began preparations to leave for a tour of the districts in the far West, California, Utah, and Idaho. Accordingly on January 13, we took train for Los Angeles, California, stopping off one day enroute at Independence with dear ones. Three days of uneventful travel brought us to the "garden spot of the world" as it has been called, though it looked very much as if mother nature had forsaken her fair spot, no rain having been had since early last spring. The country was dusty and brown. No green grass or grain or aught else except where irrigation had kept up the water supply. The drought was becoming quite serious. Business men began to discuss methods of economy, and laborers began to feel the effects of stagnation in business. One man, a salesman for a wholesale house, told us that some people were putting back to the east, having found that they would be unable to live here if the drought should continue. But, fortunately, the rains came, though too late to undo fully all the mischief that has been done. Not enough has yet fallen to insure crops and forage for stock, yet it will suffice for the present and indications are that there will be a plenty of rain and that though prices on some necessary commodities will be very high for some months, the country will again assume its normal degree of prosperity and go ahead in a business way as before. We trust it may.

The first few days of our stay here we were in the employ of that which we call lagrippe. However, it was only a few days till we were again in line of our duties. We attended the sessions of the Los Angeles Sunday-school and held other sessions of institute work. These sessions were only fairly well attended, but the interest manifested by the workers present was all that could be desired. Five sessions were held in interest of Sunday-school work which we trust will be of benefit to the work here.

We have here, as is the case to a greater or less degree in all places, a few who are alive to the interests of the work, and others

who do not incline to exert themselves to see that the work prospers. But the work is in a growing condition and will accomplish much good in its time. There is a nice showing of children and young people, but not as many of the more elderly ones as we would be pleased to see. The school, in charge of Sr. Annie Reynolds, is very orderly and seems to be doing good, earnest work. May they be blessed.

About the last of January we accompanied a few of the workers from the Los Angeles school to a village about seven miles south of the city and organized a nice little Sunday-school there. It was thought there would be about thirty-five to start with. They met in the schoolhouse, but have since made arrangements for the town hall which will be a much better room for them. Our missionaries have arranged to hold preaching services each Sunday immediately following the Sunday-school. We are hopeful that considerable good will come from the efforts there. Sr. Dora Howland, a daughter of Bro. and Sr. Burton, was elected superintendent of the school and takes hold of the work in earnest.

Later on we visited the Saints at San Bernardino, staying with them from Saturday to Tuesday. They have there a nice chapel, and a fine, large school. The Sunday there being a rainy day did not give us a chance to see the school at full size, but there was still a fair representation of the classes and all went off well. Four sessions for Sunday-school work were held and all expressed themselves as much interested in this department of the work. They are doing well under the superintendency of Bro. Weatherby. He seems to enjoy the confidence of the workers and all seem to be alive to the best interests of the work. They seem to be ready for any suggestion that might improve the efficacy of the work.

The young people are carrying on a nice Religio. It was well attended and the interest was good. May they so continue.

We are greatly indebted to Bro. and Sr. George Wixom for their kindness to us in entertainment and in a nice drive over the country viewing the lofty mountain peaks, orange groves, mineral springs, and other points of interest, as well as calling upon some families of sick people. May God bless the brother and sister, them and theirs, in their happy home.

We will leave, ere this reaches the reader, for the northern districts of the State, there to remain a short time. Thence we will move on to the districts in Utah and Idaho. Soon thereafter we must face homeward preparatory to attending the General Convention at Kirtland.

#### Amusements.

The paragraphs which follow are taken from a chapter of the book, *What a Young Boy Ought to Know*, by Doctor Sylvanus Stall. They are so complete and so correct that we think all should read them. They are good for the parent. They are good for the child. Parents should notice if the amusements they provide for their children or those which they indulge in are of the proper sort. Read the paragraphs and then ask yourself the questions: "Does it cost more than I, in my financial condition, can afford?" "Does it rest me as it should? or did I go into it 'just for fun'?" "Does it interfere with the rights of others?" "Does it cause me to neglect business, family or religious duty?" "Does it create within me any distaste for my work or duty?" "Are my amusements entirely consistent with religion and refinement?"

"As amusement bears to the mind somewhat the same relation that recreation bears to the body, it is proper that I should speak of it here. There are many forms of amusement. Some are unobjectionable, some questionable, and many positively bad. I can not now particularize, but can state safe principles for government in such matters.

"First. Never engage in any amusement that imposes upon you an extravagant outlay of money. Amusement is a mere

diversion, and to be good it must not call for a large outlay of anything so valuable.

"Second. It should be of such a character as to furnish the very diversion and relaxation which your condition demands—it should not be engaged in simply for fun.

"Third. Your amusements should not interfere with the rights of others, or put a cause of stumbling in their path.

"Fourth. The amusement which becomes so fascinating that those who engage in it neglect family or religious duties, or business obligations, is a dangerous amusement and should be avoided.

"Fifth. Any amusement which sends those who engage in it to their duties the next day with a distaste for the ordinary duties of life, that turns the thoughts of the apprentice boy from the tools because they are not swords; the smithy's boy from his leather apron because it is not a prince's cloak; and the herdsman from his cattle because they are not infuriated beasts or fighting bulls of the arena is harmful and wholly injurious.

"Sixth. The amusement which casts a reproach upon virtue, that suggests doubt about religion or sacred things, that would makes you think less of your home, that arrays vice in attractive robes, arouses passion, or benumbs the moral sense is a dangerous amusement and is to be avoided.

"In the matter of amusements be thoughtful, conscientious, and careful.

"As work may be engaged in with such zest and pleasure as to convert daily toil into perpetual recreation, so study, reading, and mental effort may be entered upon with such enthusiasm and pleasure as to carry into all mental employment and effort that very element which makes amusement attractive and beneficial.

"If we bring the right mind and temper to our work, neither recreation nor amusement will afford us any undue temptation or expose us to serious danger."

(The book referred to above is one of the "Self and Sex Series" by the same author, "for men" and "for women," by Mrs. Mary Wood-Allen, M. D., and Mrs. Emma F. A. Drake, M. D. This one and its companion, "What a young girl ought to know," are two very valuable books to be in the reach of growing children of twelve years up. The Herald Publishing House will order them for you. Price about \$1.15 per book, post paid.)

## Letter Department.

AVON, South Dakota, February 19, 1904.

*Dear Herald:* I am in the faith stronger than ever. I had begun to think that we were in a country where we could not hear a gospel sermon again; but about January 17 Brn. Hayer and Robertson came, and we enjoyed some eight or ten good gospel sermons, which made me eager to press on and try to live more Christlike. I felt bad that there were not more of the people willing to hear the truth as it was preached by the brethren. We had to drive about eight miles through the cold and over rough roads to get to the schoolhouse. We had been promised the use of the house for holding meetings, but on the second night we received orders from the director to quit; so it seems there are some who will not hear when they have a chance.

Since joining the Church I have not felt satisfied to stand still, as I feel to make a new covenant with my heavenly Father with his help to live a far better life than ever before; as we are commanded in Matthew 5: 48: "Be ye therefore perfect even as your Father which is in heaven is perfect." I realize the necessity of trying to become more perfect even if I never reach the stage of perfection; and surely it is not impossible for any one to become perfect or we would not be so commanded. So I hope to become as near perfect as possible and ask an interest in your prayers that I may live faithful.

D. B. COFFMAN.

GLASGOW, Scotland, February 13, 1904.

*Dear Herald Readers:* It was with aching heart that I read the sad news of Sr. Gunsolley's death. Our prayers go up in sympathy for the bereaved ones. We little know when the pale reaper shall call for us. The grandest and most important thing is to be prepared, for great will be our joy if we have run the race well and finished our work that we have been called to perform.

It will soon be time for us to leave Bonnie Scotland and sail for the dear land of America. I dread the trip after the rough voyage coming over; but the words of the poet come again to my mind and cheer me up:

"Why should I fear when danger's near  
I'm safe on sea or land;  
For I've in heaven a Father dear  
And he will hold my hand."

And I know I have lots of dear ones in America who will be remembering us at the throne of grace, while we are crossing the deep blue sea.

Such a pleasant, happy surprise I had the other week, when the postman handed me a great, fat letter from Stella Danielson containing letters from my own dear little class, Emma McKean, Helen Anderson, Edith Fleet, Earлита Smith, Goldie Bandy, Florence Heathman, Zella Mader, Ada Monroe, and dear little Beth Smith. Well, maybe I did not have a joyful time for a while, for they were such sweet letters. I could not restrain the tears.

Well, I would have loved to see the Sunday-school and Religio work prosper greater than it has done. One great drawback is, as soon as we get any converted they sail for America, not all either, but the majority. However, I trust that we have done some little good while journeying here. The people have been fully warned. I am sure that the hour of God's judgment is at hand, for I myself have distributed nearly twelve hundred tracts, about three hundred *Hopes* and, —well, I haven't counted the *HERALDS* and *Ensigns* yet, for to-morrow finishes my work. My husband and Bro. Arber have distributed thousands of tracts and lately J. W. Rushton gave lectures here on religion and science and distributed seven thousand handbills. Just before Brn. Smith and Evans came, they had one hundred large posters put up, and distributed, if my memory serves me right, ten thousand handbills, besides advertising in the papers. So if any one can do more, let them come and try it, for it is no easy task to distribute tracts here, for you have four flights of steps to climb and I tell you I found out what it was while tracting. I won't tell you the rest.

However, I will be glad to get home and see the loved ones, but some way or other I feel bad when I have to leave those dear ones of like precious faith whom I have learned to love since coming here, but will often think of them all and the many pleasant hours we have spent together in Bonnie Scotland. Indeed they will be bright spots along the pathway of life to which we can look back with joy and gladness and will be long remembered, for I have enjoyed myself splendidly since leaving the sunny shores of America. How can I help saying with the poet:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

When the question was asked Bro. Joseph by Bro. Rushton, when he was coming back, he answered, "Not in this flesh;" but when the same question was asked Bro. Evans, he answered, "When there's no more sea." When I am crossing the sea I feel like Bro. Evans; perhaps if I was as good a sailor as Bro. Joseph, I would not mind it.

I forgot to thank all those dear ones in America who have so kindly assisted us in our work, by sending tracts, *HERALDS*,

*Ensigns*, *Quarterlies*, and *Hopes*. I am sure they are laying up treasures in heaven where no one can take them away, but they will be awaiting them when they enter in through the gates into that beautiful city of gold.

I have wondered how dear Sr. Plunkett is. At the last writing she was very ill. We have prayed earnestly for her in our little meeting and have been very anxiously waiting to hear from her, but not hearing have consoled ourselves that surely she must be better. Also Sr. Margaret Davis of Bevier, Missouri, who I am sure has been afflicted so long. I would love to see her and enjoy her company as well as all the rest of the dear ones in America. I would love to write to all, but as Sr. Chase has said, I assure you not one is forgotten by me, if I do not write. I also think of the dear ones at the mill and a sweet little girl by the name of Jessie. How eagerly I watch for the church papers and the *Chronicle*. Such good cheering news in all that I am lost to the world while perusing the dear pages and learning of the progress of the work and the many precious souls that are coming into the fold of the Christ and the good work being done by the elders and laity, the Sunday-school and Religio! I can not help but say we have truly got the grandest work upon the earth and why can not we be the grandest people upon the earth? I think we have and trust we shall all be the bravest of soldiers the army of the Lord ever produced. And now I am looking forward with bright anticipation to the conference at Kirtland. May we have a joyful time of refreshing from the presence of the Lord. May his power attend his ministry and especially our dear beloved prophet, that his work may be glorious and his warfare victorious, and may his countenance beam with heavenly light from our dear Father above, giving him joy and peace here and a bright celestial crown in the world to come. With many greetings and salutations to all Israel everywhere,

I am lovingly,

ALLIE THORBURN.

FORT TOWSON, Indian Territory, February 29, 1904.

*Editors Herald:* On the 28th inst Bro. E. A. Erwin and myself went to Sawyer, a small town near this place, but we found the Holiness people holding forth in the schoolhouse, the only place for holding meeting. On Sunday at the morning hour they let Bro. Erwin occupy the stand. But the sermon did not suit them, and they decided that it was best for them not to divide time, and as they were to continue through the week, we decided to drop down to Fort Towson.

We left an appointment for the first of March and came here. The work had never been opened up here. The people knew nothing about the gospel as we preach it. As there is only one church in town and the Methodists have control of it, we called on the pastor and asked for the use of the church to preach a few sermons in. He at once asked us what denomination we were representing. We told him. He frankly told us no. We tried to explain that we were not affiliated with the people out West, but his only answer was, "You people believe in Joseph Smith and the Book of Mormon and we don't need such stuff; the town will be better off without you fellows." I will say that we felt disappointed, because he is a man that claims to be sanctified and living above sin. I am sorry to say that we get worse treatment from those who claim to be sanctified, Holy, and living above sin, than from those whom they call infidels and sinners.

After we were refused the church we were told that there was an empty store-house in town we could get. We secured the house, fixed it up the best we could, and began meeting on the night of the twenty-fourth. There were about thirty-five out, mostly men. The good pastor had told the people we were Mormons and that we were indecent and were after their women. But the people began to investigate for themselves, and the next night to our surprise the house would not hold the people who came. The men brought their wives and daughters to hear



the gospel. The interest continued till we closed last night. The Lord was with us, and greatly blessed us with liberty and power. The people would gather around us and tell us that they never heard such preaching and that they had been feeding on husk. Many had become discouraged with religion and had quit attending church, but when we came and began meeting men came out to hear us that never were seen in church. One lady told us that God had sent us here to preach the gospel in its fullness.

After we closed last night they gathered around us to tell us good-bye, and they plead with us to stay longer, and said they would feed us a month if we would stay and preach for them. Several took the address of the Herald Publishing House in order that they might purchase the Book of Mormon. Several are investigating and I believe that many will be gathered into the fold ere long.

I must not fail to mention a young physician and surgeon and his noble wife. Because he did not attend the meeting of the good pastor that I spoke about, he was called an infidel. He came to our meetings and insisted that we should call and visit him at his home. We did and he told us that they accused him of being an infidel. But he believed in the Bible and in the gospel of Jesus Christ, and said that his accusers did not have it. is investigating our claims.

I am interested in this latter-day work. The harvest is ripe, the laborers are few, we have more calls than we can fill. We go to Sawyer to-night; then we are billed for Fanshaw and Haileyville.

In gospel bonds,

JAMES A. PHILLIPS.

COUNCIL BLUFFS, IOWA, February 29, 1904.

*Editors Herald:* Our late debate held at Little Sioux, Iowa with Elder Matthew Larson, of the Seventh-day Adventists, was held in the Saints' chapel, beginning February 8, at half past seven o'clock in the evening, and ended the evening of the 25th, after seventeen sessions of two hours each. Elder Larson is a fluent speaker, having the advantage of being able to talk considerable faster than myself. I affirmed that the ten commandments were abolished at the cross and were therefore no longer binding as a religious guide. He affirmed that the seventh-day Sabbath was and is binding on all mankind.

He then affirmed that the Lord's Day, the first day of the week, is the Sabbath since the resurrection.

Elder Larson was left bereft, absolutely without any seventh-day Sabbath, so far as the gospel covenant is concerned, since no reenactment of it is formed therein. He failed to show one example where the Saints met on that day, for any item of worship, or where any of the apostles met with saints under the new covenant to worship God on the seventh day. Not one command, not a solitary example!

He affirmed for five sessions, that Joseph Smith, Jr., was an impostor and his work a fraud. He used William Sheldon's work, of a few years since, written against the calling of Joseph the Seer, and the work. He also used Doctrines and Dogmas, by D. H. Bays.

Reason and credible evidence make a position, when taken, strong and tenable, not bold, unsupported assertion, garbling texts, and absolutely unsupported denunciation. Bays had been caught at Little Sioux years ago publicly falsifying the Book of Mormon, and exposed by Bro. H. O. Smith, and people there knew this, and knew Bays. When my moderator, Bro. J. C. Crabb, brought the confession from Elder Larson that he was using Bay's work, he showed chagrin and the audience just yelled with jeers!

Whether he would have made a showing at all without Bays' and Sheldon's works, is a question. He tried to pose as a Greek scholar, especially on the words "fulfill," "fulfilled," Matthew 5: 17-19, trying to show that they meant to close and bring to an end, so far as they relate to the ceremonial part of

the law of Moses, but when these words related (in these same texts, mark you) to the decalogue part of the same code, they meant to preach it, fulfill it in the sense of extending, and putting it into practice so long as the heavens and earth shall endure! Strange position, this. Consistency can not be claimed for it. When, however, we informed the audience that we had the evidence at hand to show from his own composition that he did not write grammatical English, he ceased passing over to my table, and sticking his pretended Greek under my nose.

The Inspired Version came in for its share of objections, but it will stand the test at every point. I here suggest that the Board of Publication, as soon as may be, get out an elders' edition of the Inspired Version of the Holy Scriptures, raise the size of type to long primer, with moderate marginal references, on subjects relating to the doctrine of Christ, the apostasy, and "the restitution of all things." Printing generally at present is in such small type that to read it is injuring the eyes of many. A great strain to eyes in the study of that most important, is not the wisest indulgence, as we think. Our elders will have suitably printed and bound Bibles, if they do have to pay five dollars apiece for them. I believe two issues of one thousand copies each can be sold, if the Bibles are flexibly bound. Come, why should we for ever remain on the inferior side, with the superior article? You need not pardon this digression, but think, Saints and elders, about this matter. See Doctrine and Covenants 42, on this.

Standing-room at the debate was at a premium, especially on the five evenings of the last proposition. Some of our brethren came for eight or ten miles to attend, and so far as we learned, all seemed to be strengthened by the trial of faith.

The brethren and sisters sustained us by both their prayers and means. Bro. and Sr. George Scott made home pleasant for us, as did all the Saints there so far as time and circumstances permitted us to meet them.

Bro. George Shearer presides over the branch at Little Sioux, and he and his helpers are awake to the interests of the work.

We tried to get Elder Larson to discuss church propositions but he declined when invited publicly to do so.

Mr. Basset, of Little Sioux, presided as chairman during the debate, and did so quite satisfactorily. A good feeling prevailed with the audience at the conclusion, and I hope and trust good will come of the effort.

We hurried back to our appointed field to be in attendance at our district conference held at Underwood, and it was a good, spiritual season.

May divine grace attend Israel everywhere.

C. SCOTT.

FERRIS, Illinois, February 26, 1904.

*Editors Herald:* After returning from our district conference held at Burlington, I am made to rejoice in the work in which we are engaged to a greater degree than ever before. I realize to a greater extent the necessity of strict conformity to the laws of God. While I have always striven to live my religion, I feel now that I see new paths open for work and some one must fill them. If it is my duty I shall be glad so to do. We certainly had a time of rejoicing together as well as one of labor. But labor for the Lord is as pleasure for the man.

Now as we have a district Religio organization it behooves us, especially the young, to see that it shall be made a success, made to reflect honor and glory upon the Lord, to prove a blessing to those enlisted therein and a help to those who have not yet joined our ranks. We feel that we need the prayers of the Religians throughout the Church, and that with their assistance and the help which they implore in our behalf, we shall be made to rejoice as we have never rejoiced before.

Ever praying for the "Onward and Upward" movement, I remain,

In gospel bonds,

M. H. SEIGFRIED,

TAYLORVILLE, Illinois, February 28, 1904.

*Editors Herald:* We have quite a branch here and all seem to be striving to serve God in a meek way. May God bless our efforts to do good. We have in our midst a loving, kind, and faithful sister who is sorely afflicted. She is Sr. Alice Simpson and she puts all her faith and trust in the Lord. We ask that all the people of God will fast and pray in her behalf. She is the president of our Prayer Union in this place, and her service is much needed. We trust it will be the divine will of God to restore her to health and strength once more and to him we will all rejoice to give the praise. Trusting you will find room in your next HERALD for these few words,

Your sister in the faith,  
SOPHIA E. JONES.

BLACKFOOT, Idaho, February 23, 1904.

*Editors Herald:* Since I last wrote I have been busily engaged trying to do something for the advancement of the Master's cause. I have visited Bloomington, Idaho, but found diphtheria there. I then went to St. Charles where I learned some were quarantined for smallpox.

But after tarrying a few days during a severe snow storm, I concluded to make an effort to do some preaching. Securing the Methodist chapel I held six services with small but interested audiences. I then returned to Bloomington, but could not get a house to preach in. So I went to Montpelier, where I visited from house to house distributing tracts and talking to the people who were willing to listen.

After a few days I went to Soda Springs, but only tarried there one night on account of small-pox being there. I then came to Blackfoot and vicinity, where I have been since the twelfth inst., performing such labors as conditions seemed to demand. I visited a number of the Saints and friends to the cause and tried to do them good; met with the Grove City Branch, also preached three times nine miles north of Blackfoot.

The weather has been very stormy here and the roads are getting muddy. I have just received word that Bro. O. T. Smith, of Idaho Falls, died last night. By request I go there this evening to attend the funeral. May God comfort the bereaved ones.

Yours in gospel bonds,  
A. J. LAYLAND.

CANTON, Illinois, February 28, 1904.

*Editors Herald:* Winter with its cold and chilly blasts has almost run its course, and we anxiously wait for beautiful spring to dawn upon us; and while this season is slowly passing away, how many of our loved ones are passing away with it. Those with whom we have enjoyed days of pleasure are no more in this life. Still there lingers with us the sweet memories of days gone by, and while there are things in life that we love and cherish, that sooner or later fade away, memory travels with us all along the way. The remaining days of our sojourn here on earth to us are not numbered, but the question is, How will they be spent? God alone can tell. There are those who are drifting out on the sea of despair, others are sailing on and on, hoping at no distant day to have reached that land of pure delight. We are but creatures of humanity, so apt are we to go astray, and realizing this as we do, how ardently should we strive to walk the straight and narrow path.

God, who is just and kind,  
Will those who err instruct,  
And in the paths of righteousness  
Their wandering steps conduct.

The humble soul he guides,  
Teaches the meek his way,  
Kindness and truth he shows to all  
Who his just laws obey.

Just a few days ago, while conversing with an aged gentleman, one who has almost reached his four score and five years, he made this remark. "I have seen the days in my life, when this great world seemed to be at peace, but now what a commotion it is in!" His words are true. Not a city in this wide universe can we visit without saying, O Father of all, our Protector and Guide, be thou near us! We need not fear when God is near, for we know his words are true.

We look forward to the future, whatever it may be, with this end in view: that be they few or many, we know the great debt awaits us one and all, and when this great debt is paid, and the precious jewels are gathered home, O that we as Saints may be numbered there, as a united band, without the loss of one!

O may I see that glorious day!  
And join with all the blest,  
To sing aloud the Savior's praise,  
And enter into rest.

Your sister,  
IDA. L. JONES.

LEXINGTON, Tennessee, February 21, 1904.

*Editors Herald:* I love to read the letters from the brothers and sisters, as they are strengthening to me. I am a member of the Hailey Creek Branch and was baptized two years ago by Bro. C. L. Snow. I have never regretted the step, as I know this latter-day work is of God.

I was once a member of the Methodist Episcopal Church. I soon found I was not right and left that church thinking there was nothing in any of the churches. So I prayed for the right church to be shown to me, if any was right. I had never heard of this work; but had heard of the Holiness Church and liked it better than any other. But still I could see that one was not right. I wanted to be sure before I joined any. I lived this way studying and praying over my case until I heard Bro. Snow. After he preached three sermons I was thoroughly convinced and was baptized.

I sometimes think that if I am a child of God I am surely the least of all. I desire the prayers of the Saints that I may live worthy of the blessings that are in store for all who love and fear the Lord. May the truth reach all the honest in heart and a way be opened for those who are deprived of hearing and obeying the gospel. Praying that his protecting hand may ever guide us in the right way,

Your sister in Christ,  
NEALIE GOWER.

DES MOINES, Iowa, February 25, 1904.

*Dear Herald:* The church work in the city is moving onward and the anticipation of occupying the new church building here is causing renewed interest on the part of the interested ones, and it is having a tendency to interest the indifferent ones. The branch now numbers two hundred and five members, according to the report approved the 21st inst., and during the past eight months there have been twenty-nine additions to the branch. The spirit of God has borne witness of the approval of Heaven of the steps which the Church has taken, and a promise of an outpouring of blessings on the conditions of righteous efforts being continued.

We mentioned previously that the *Register and Leader* of this city contained an illustrated article on Sunday, November 29, concerning the church in Utah purchasing the old Carthage Jail, and that the said article was sensational and prejudiced. In the issue of the *Register and Leader* of Sunday, February 7, 1904, a half-page illustrated article appeared concerning the church under the head "Lamoni, home of Iowa's unique Mormon colony." The article was dated at Lamoni. It contained a cut of the Quorum of the Presidency, the College, the Saints' Home, the Brick Church, and a view of the town. The article gave a brief statement of our faith and stated clearly the differ-

ence between us and the Utah people. It also made mention of the church here in the city, giving the place of worship and our membership. The article was especially pleasing to the Saints here and at the business-meeting held recently a committee was appointed to prepare a statement of appreciation, addressed to the *Register and Leader*, for the article as it appeared. The said resolutions of appreciation were prepared and carried in person by our pastor to the editor; the same were accepted and will appear, together with a cut of the new church.

The occupying of the new church, larger and more commodious as it is, will bring prestige to our work here, and the Saints will make more diligent effort to bring our work before the people. We shall endeavor to use more space in the city papers and thus keep our work constantly before the people.

A letter under the head "Strenuous life at Independence," appeared recently, and while we can not speak of as much being done here as at Independence, more is expected at the center of Zion than in one of the cities of her borders. But we are proud to tell of what we have and are doing here. The report to the district conference convening the 27th inst., for eight months shows nineteen baptized, two received on certificate of baptism, and eight received by letter. Our total gain has been decreased by the removal of thirteen by letter, two by expulsion, and one by death. Two of our number have been ordained elders, and two of the sisters have married. A number of children have come into the homes of the Saints and these have been presented to the Church and received a blessing, and our pastor reports fifty-two administrations to the sick. The Sunday-school is in active working order with an increasing attendance and interest, with eight teachers. The Religio meets regularly and is accomplishing its design and purpose in its existence. At a recent social over ten dollars was cleared. The Ladies' Aid Society is working and is now preparing for a bazaar, the proceeds to apply on the church building. Their efforts on this bazaar we believe will prove interesting and be the means of calling the attention of many to us as a body.

We are going forward as a body, and progress is noticed by all. Looking back over the year, what a change has been made, how much has been accomplished! We have "come up higher." We have set our aims for the coming year and by united effort we will not fail. The work in which we are engaged grows brighter and grander with each advancing day. The field of labor is broader and the tasks made lighter by an increasing number of laborers.

With renewed and determined effort we will labor on for our own salvation and the advancement of the cause of truth.

A. A. REAMS.

DORA, Oregon, February 20, 1904.

*Dear Herald:* I would be lost without the church papers to keep us in touch with the work which is so dear to us. We do not have the opportunity to hear the gospel preached very often. Bro. Stilt spoke here twice the last Sunday in January. He did well. Come again, Bro. Stilt, you will always find a welcome.

We had some good talks by Bro. Griffiths, and I wish he could have stayed longer. The Saints felt better for his advice.

We now have a Sunday-school with an attendance of from twenty-six to thirty-four, and we are trying hard to make it successful. One young man told his mother he would give her a dollar if she would not have anything to do with our Sunday-school; but last Sunday he was there himself. Bro. Chase will be glad to hear that two of my children, Michael and Minnie, have joined the Church.

We are trying to let our lights shine and may the Father recognize us as his children.

Wishing the HERALD a prosperous year,

Your sister in bonds,

ROXANNA MINARD,

DOW CITY, Iowa, January 26, 1904.

*Editors Herald:* As there is quite a variation of thought upon the meaning of Zion's laws that are not to be executed till after her redemption, I think a few thoughts on the subject would do good.

All the revelations given to the Church commanding to purchase in Jackson County, Missouri, building up Independence, the center place, as it is called by the Lord, laying off inheritances, and building a temple and a city one mile square; the commandments to do this work are not in force, and will not be, till Zion is redeemed. And when the kingdoms of this world become the kingdoms of our Lord and his Christ, then I look for her redemption and not tell then.

I wrote my understanding of Zion's laws that were not to be executed till after her redemption for publication, sometime ago to the *Ensign*, but my views were incorporated in a letter in answer to a brother whom I thought referred to revelations to support his views that were not in force. I knew the *Ensign* was not a paper for criticism as much as the HERALD.

I came here the first of the year, my wife being at her daughter's, Sarah Pitts. And, as she and I have been husband and wife fifty-two years I am strongly inclined to be with her. I am not worth much now, my heart troubles me in walking.

JOHN HAWLEY.

TREHERNE, Manitoba.

*Editors Herald:* I just baptized and confirmed four more this Sunday afternoon (February 21) which with four last Tuesday, makes sixteen since coming here. Of the last eight all but one were heads of families. More are to be added within one week. I have blessed twelve children—of those I baptized—and organized a Sunday-school. I am informed that the Methodist Episcopal chapel out in the country here is offered for sale and it is a fact that the people refuse to raise the preacher's salary—the very preacher who slandered me and the work through the local paper. Only a couple of days ago a man placed five dollars in my hands, saying, "This is what I promised for the Methodist preacher."

There would have been another baptism to-day if it had not been that the mother of the pledged candidate might have taken hysterics as a result of the event. I expect to get her, however, in a couple days. The mother of another candidate was nearly as bad this afternoon. My, but they die hard! I tell you it requires the Spirit's striving and some diplomacy to get them into the water in this temperature.

ALVIN KNISLEY.

HENRY, Missouri, February 12, 1904.

*Editors Herald:* I am laboring in the interest of our Master's cause here in the Missouri River bottom near Richmond.

There has been much preaching of various sorts from almost every faction claiming to be the church or a part of it. But to date we have the lead, and that is not saying a great deal in our favor.

Bro. I. N. White and I visited through the district, stopping and preaching at Cameron with good results, at Karr, Far West (where we organized a branch), at Kingston, and then came here to Henry (Lexington Junction), where Bro. White left me.

I obtained the use of the Macabees' Hall here in the village, and have to date held five services, all being well attended. Not being able to get the Hall on Wednesday night, I went to Mt. Lebanon church owned by the Christian Union Church, or as they style it, "The church of Christ in Christian Union." I sent an appointment before and was greeted by about two hundred who listened with good interest. This last named place is the place known to the former elders as the King Schoolhouse. I expect to hold a week's services there later.

Bro. Alma Booker was preaching at Harden, Missouri, last week and this week up till Wednesday night, when the Baptists,

whose church he was using, notified him to stop,—a plain case of shut-out. He is with me now and we are enjoying good liberty and fine, large crowds.

W. W. SMITH.

RILEYVILLE, Virginia, February 25, 1904.

*Editors Herald:* I have just returned from a short visit up the river from here about eight miles where I have a niece and many friends. I visited around with them for three days and nights explaining the faith and giving them an outline of what we believe in general. The result is an opening for me to preach in that neighborhood beginning the first Sunday in March. I will begin a series of meetings here Saturday night. The few public meetings I have held have given satisfaction to the hearers. Our faith demands their time in investigating the claims we make upon the atonement of Christ and the ultimate result of belief in God and the law he has given to mankind.

I now have several calls for preaching at other points. I can not respond to them now. I wish I could, but I do not believe in trying to cover more ground than I can properly cultivate. I find by investigation that here as well as elsewhere the people are getting tired of the hireling whose own the sheep are not. They seem to realize the need of the pure old Jerusalem gospel.

I have one subscriber for the HERALD and one for *Ensign* and *Autumn Leaves*. The tracts I have scattered have helped much in getting our faith before the people. The weather has moderated; the snow is gone. Roads are bad, but will soon be in good shape again if no more storms come for awhile. My address is Rileyville, Page County, Virginia. No Cedarpoint here any more. Will my correspondents please take notice. Write my first name in full (Isaac).

Yours for the triumph of truth,

ISAAC N. ROBERTS.

LEON, Iowa, February 28, 1904.

*Editors Herald:* Elder Kephart closed a series of meetings at this point on February 21, with good interest manifest and an average of thirty-four in attendance. Some were very much interested; especially a colored lady and gentleman, also the school-teacher. The colored lady always argued that her Church, the Baptist, was right and that she would have to be shown different before she would believe different; but after the meetings were over she said that she had nothing left of the Baptist Church to hold to; that Elder Kephart had knocked the props out from under her Church and she was now a Latter Day Saint. They were all sorry to see him go away so soon and will be glad to see him back again, for we all think he is the right man in the right place.

Yours for gospel truth,

R. D. F. 3.

B. D. ALLDREDGE.

#### Extracts from Letters.

Charles H. Burr wrote from Plano, Illinois, March 5: "I have just returned from a very successful trip in Wisconsin. Had a good hearing; and notwithstanding the weather was cold, the attendance was good, and for three successive Sundays we 'troubled the waters.' I have been sorely afflicted with rheumatism all winter, so much so that all the time I was away I could not put on a coat or vest without assistance; but it did not affect my speech in the least, and I enjoyed the Spirit of preaching in a wonderful degree."

Bro. R. C. Evans wrote from London, Ontario, March 3: "I returned from Toronto Monday night. From February 14 to 28 I was at work almost night and day; seventeen sermons, six addresses, fourteen baptisms, old Saints revived, last debt paid on church, church dedicated, splendid concert, and a weary, tired, happy boy."

Sr. Nar Hoover wrote from Zenith, Illinois, February 21: "Hindered from going to Sunday-school today, I have found comfort in the HERALD. I love to read letters from different

parts of the world telling how the gospel is being spread abroad. I am young in the cause, and I long to do more for it than I have. Bro. J. F. Henson preached two splendid sermons Saturday night and Sunday morning."

Bro. Lars Leetum writes from Harvey, North Dakota, February 4: "We are the only Saints here that we know of. If there are others living around here, we would be pleased to know of them. If any of the elders come this way they can find a home with us and we would like to have the gospel preached in this neighborhood."

Sr. Sarah Bellville, sixteen years of age, writes from Dunningan, Missouri: "We are among the isolated ones, but I hope we will some day be close to a branch. I love to hear the gospel preached, and my desire is to do what I can for the work."

Sr. Lottie Husted writes from Shinnston, West Virginia: "I am still in the faith. My husband is not a member and I ask prayers that the Lord may open up the way that he may attend church. He is a good man. I would like for the elders to visit us. There might be good done here."

Sr. Abbie A. Horton writes from Independence, Missouri: "Weather delightful. Patriarch Kemp discoursed in morning (Sunday 21st); W. E. Peak in evening, when about two hundred were out. Sr. Bishop continues very feeble and suffers much."

## Miscellaneous Department.

### Conference Minutes.

Lamoni Stake.—Conference convened at Lamoni Iowa, February 27, at 10.06 a. m. Stake presidency chosen to preside. Ministry reporting as follows: President Joseph Smith; stake presidency: John Smith, J. A. Gunsolley, F. B. Blair. Patriarch J. R. Lambert. Stake Council: R. S. Salyards, Duncan Campbell, H. A. Stebbins, M. M. Turpen, E. A. Stedman, J. R. Evans, J. S. Snively. Elders D. C. White, W. E. Williams, Price McPeak, James McDiffit, David Young, Moroni Traxler, W. H. Kephart, George T. Angell, Bishop William Anderson, David Keown. Priests: E. E. Marshall, A. B. Young, Joseph B. Harp, Frank P. Hitchcock, Leonard Holloway, J. P. Anderson. Stake Sunday-school association reported work done at its convention the 26th. The stake bishop's report was read in detail. Receipts, 1903, \$9,535.71; expenditures \$7,563.17; balance on hand, cash and notes, \$1,972.54. Branch reports as follows: Pawnee 29, Wirt 35, Greenville 50, Hiteman 52, Centerville 54, Allendale 86, Cleveland 90, Davis City 100, Pleasanton 106, Evergreen 109, Lone Rock, 81, Lamoni, 1,365; net gain to stake 3. Two branches failed to report. Committee appointed to audit stake recorder's bill, amounting to \$21.15, reported the bill correct and recommended that it be paid. Report adopted. Recommendations for the ordinations of Charles Harp to office of elder, and John Kephart to office of priest were approved. On motion visiting brethren and sisters were invited to participate in conference business. Afternoon session: Additional ministry reports from J. W. Wight, John Lovell, Nephi Snively, and Hugh N. Snively were received. Reports from stake recorder, and from stake Religio-Literary Society received. Recommendation for ordination of Charles E. Morey to office of priest approved. Stake presidency were appointed a committee to examine into the matter of index for stake record, and authorized to act as they see fit. C. I. Carpenter sustained as stake recorder, D. J. Krahl sustained as stake secretary, and L. A. Gould as assistant secretary; stake presidency sustained. F. B. Blair, chairman reunion committee, reported; nothing definite as to time and place, prospects favoring Davis City. Stake bishopric and stake high council were sustained. Ninety-seven delegates to General Conference were chosen, those present to cast full vote, and in case of disagreement, a majority and minority vote. Recommendation for the ordination of William A. Lovell approved. At the prayer meeting on Sunday afternoon three were ordained by J. W. Wight, John Smith, and Duncan Campbell, the one mentioned in each case being spokesman: John Kephart, priest, by J. W. Wight; Charles E. Morey, priest, by John Smith, Willie Lovell, deacon, by Duncan Campbell. The social service was marked by the presence of the Spirit. At the close a collection was taken up amounting to \$26.44 for stake expense fund. Next conference to meet at Centerville, time to be set by stake presidency and published in HERALD and *Ensign*.

Delegates from Lamoni Stake to General Conference: John

Smith, E. L. Kelley, Henry Stebbins, President Joseph Smith, Price McPeak, C. H. Jones, Fred M. Smith, Fred A. Smith, Fred B. Blair, J. W. Wight, Alexander H. Smith, Joseph R. Lambert, William Anderson, E. A. Stedman, D. C. White, Bro. Kephart, David Young, Heman C. Smith, R. S. Salyards, I. N. Roberts, J. A. Gunsolley, John Lovell, Robert Elvin, Alice Cobb, Elizabeth Blair, Ruth Smith, Columbus Scott, W. H. Kelley, Duncan Campbell, D. F. Lambert, F. M. Weld, Mrs. John Lovell, Joseph Snively, J. M. Stubbart, J. D. Stead, F. P. Hitchcock, Sr. F. P. Hitchcock, E. E. Marshall, Vida Morgan, L. A. Gould, David Anderson, Roxanna Anderson, Kate E. Smith, John Harp, E. C. Briggs, Nephi Snively, Callie B. Stebbins, Sr. E. L. Kelley, Laura Kelley, D. F. Nicholson, David Krahl, Anna Salyards, Annie Allen, Tom Weedmark, Moroni Traxler, Sr. Joseph Smith, Leonard Holloway, George Harger, Oscar Anderson, J. R. Evans, John Jarvis, Lizzie Williams, William Williams, Bro. Malcor, Sr. Malcor, Bro. Thorburn, Sr. Thorburn, Eli Hayer, Brent Johnson, C. I. Carpenter, David Archibald, Arthur Grenawalt, Sr. O. J. Bailey, Frank Cochran, Isaac Monroe, George Angell, David Daniels, M. M. Turpen, George Blair, James McDiffit, Robert Johnson, Asa Cochran, Minnie Box, John Kephart, C. F. Church, Nathan Miller, T. J. Bell, Mrs. William Anderson, Will J. Mather, Mrs. J. R. Lambert, Mrs. Heman C. Smith, Richard Lambert, Frank Russell, Charles Fry, Elbert A. Smith, Ella White, Sr. Elbert A. Smith.

Clinton.—Conference convened at Richhill, Missouri, February 27, 1904, at 10 a. m., President James Moler in the chair. Bishop's agent reported; receipts \$354.07, stock on hand \$100, expenditures \$358.70, on hand \$95.37. Ministry reporting: Elders James Moler, J. N. Stephenson, G. W. Beebe, Sr., T. R. White, A. L. Lloyd, W. H. Mannerling, J. T. Higdon, C. Quick, W. H. Lowe, C. P. Welsh, J. A. Wagoner; Priests Jesse W. Paxton, Jerome Strader, G. F. Weston, C. W. Keck, C. H. Athey, A. C. Silvers, G. W. Beebe, Jr., A. S. Leeper; Deacons William Gillmore, William Dukes. Treasurer reported: On hand last report 81 cents; receipts \$2.75; expenditures \$3.19; on hand 37 cents. The following branches reported: Nevada 77, Eldorado Springs 129, Walker 29, Ft. Scott 47, Coalhill 79, Lowry City 94, Richhill 146, Wheatland 86. Total membership of district 799. Delegates to General Conference: R. T. Walters, Bro. and Sr. Swen Swenson, Bro. and Sr. F. C. Keck, and Joseph Higgins. Upon a recommendation from the Walker Branch, Bro. A. C. Silvers was ordained to the office of elder. Time and place of next conference Eldorado Springs, June 25, 1904. Apostle I. N. White was authorized to locate boundary line of Clinton district and present same to General Conference for approval. A. C. Silvers, secretary.

Western Wales.—Conference convened in Llanelly, February 6, 7, 1904. Elder E. B. Morgan chosen to preside, H. Ellis, secretary. Minutes of previous conference were read and approved. W. P. Cox was chosen assistant secretary. Branches reporting: Pontyates 7, Llanelly 25, Morryston 16, Pen-y-Graig 28. The spiritual reports of Llanelly and Pen-y-Graig were also given. Ministry reporting: Elders E. B. Morgan, Lot Bishop, John G. Jenkins, J. O. Evans, David Lewis, William Davies, Hy Ellis; Priests W. P. Cox, David Edmunds; Teacher Arthur Edwards. District treasurer reported £1 1s. 10d. on hand. Bishop's agent reported: Receipts, £7 5s. 2d.; paid over to Bishop, £6 16s. 8½d.; agent's expenses 2s. 1½d.; balance on hand, 6s. 4d. David Lewis and W. P. Cox were appointed by the chair as an auditing committee for these accounts and reported same correct. The amount of 5s. 4d. was ordered paid to Lot Bishop, late vice-president of the district, and 2s. was also allowed the district secretary for stamps, etc. A recommendation from the Pen-y-Graig Branch for the ordination of David Edwards to the office of priest was approved of and E. B. Morgan was authorized to provide for the ordination on first opportunity. The rules drafted by committee were read and considered and the secretary was instructed to send a copy to each branch for its approval; it was resolved to further discuss the advisability of having rules for the district at next conference. A resolution was passed disapproving of the actions of the bishopric of the British Isles Mission in not permitting agents to care for the missionaries in Wales, and the secretary was instructed to write and ask them for an explanation. A petition was presented by the brethren from Gilfach Goch asking for the organizing of a branch at that place. This matter was left on the table until next conference. Officers elected: E. B. Morgan president, J. G. Jenkins vice-president, Arthur Edwards treasurer. Hy Ellis sustained as secretary and Bishop's agent. Conference adjourned to meet at Gilfach Goch, June 4, 5, 1904. At 2.30 p. m. a Saints' fellowship meeting was held, Brn. E. B. Morgan and David Lewis in charge. Brn. W. P. Cox and John Morris

administered the sacrament. A good time was enjoyed by all, the blessings of the gospel being present in Welsh and English language, truly a time of refreshing from the presence of the Lord. At 6.30 p. m. preaching service, Hy Ellis in charge, Brn. J. G. Jenkins occupying half the time in Welsh and Hy Ellis speaking in English. Both enjoyed good liberty to the comfort and edification of all present. At the close a vote of thanks was tendered to the Llanelly Saints for the hospitality and kindness to the visitors. The President and all the authorities of the Church were sustained in righteousness.

Northwestern Texas.—Conference met at Oklaunion, Texas, October 3, 1903, at 10 a. m., A. J. Moore in the chair. Beaver Branch reported, no report from Oklaunion Branch. E. B. Stafford, B. F. Renfro, C. C. Holcomb, J. H. Amend, and A. J. Moore of the elders reported. A. J. Moore elected president and E. B. Stafford secretary for one year. Bro. E. L. Kelley preached for us during conference and all seemed to enjoy the meetings. Adjourned to meet with the Oklaunion Branch, March 12, 13, 1904.

Central California.—Conference convened at San Jose, February 26, at 10.30 a. m., J. B. Carmichael, president, in chair, Mary E. Lawn secretary, A. S. Votaw assistant secretary. Branches reporting: Santa Cruz 71, San Jose 97, Jefferson 20. Bishop's agent reported: Due Church last report, \$26.90; receipts, \$624.18; expenditures, \$558.03; balance, \$93.05. Ministry reporting: Elders J. C. Foss, J. B. Carmichael, C. W. Hawkins, Joseph Flory, J. M. Range, Samuel Weldon, F. C. Smith; Priests F. H. Lawn, C. W. Deuel; Teachers C. H. Burgess, Moses Holmes; Deacon Albert Page. Election of officers resulted as follows: President J. B. Carmichael; assistant president, Samuel Weldon; secretary, Mary E. Lawn; treasurer, Mary E. Range. Delegates to General Conference: Albert Carmichael, J. C. Foss, Delia C. Montgomery, F. H. Lawn, Mary E. Lawn. Delegates were empowered to add to their list any others who may attend. Time and place of holding next conference was left with the missionary in charge and the district president. A vote of thanks was extended to the Saints of San Jose for their hospitality.

Southeastern Illinois.—Conference met with the Springerton Branch, February 27, 28, 1904. In the absence of President I. A. Morris Assistant President F. M. Davis presided, assisted by F. M. Slover. Branches reporting: Brush Creek 300, Dry Fork 34, Parrish 89, Springerton 130, Tunnelhill 169, no report from Kibbie and Kinmundy. Ministry reporting: Of the seventy, F. M. Slover baptized 4, C. J. Spurlock baptized 1; Elders I. A. Morris, F. M. Davis, F. L. Sawley, baptized 10, M. R. Brown, J. E. Bozarth; Priest Henry Rankins; Teachers James Rockett, J. A. Ferguson, N. L. Upton. Bishop's agent, F. M. Slover, reported: Received since last report, \$273.60; paid out, \$245; on hand, \$28.60. Audited and found correct. F. M. Slover, C. J. Spurlock, Andrew R. Boyd, and J. T. Curtis, and wife were elected as delegates to the General Conference. The next conference is to be held with the Dry Fork Branch, June 11, 12, 1904.

Nauvoo.—Conference convened at Burlington, Iowa, February 20, at 10.30 a. m., with Bro. J. W. Peterson in the chair, James McKiernan vice-president. Minutes of last conference read and approved Brn. J. Guy Munsell and J. A. Gunsolley were appointed as credential committee. Ministry reporting: Elders F. McDonald, George P. Lambert, W. T. Lambert, James McKiernan, and Elbert A. Smith; Priests J. Guy Munsell, D. T. Williams; Teachers James McKiernan, James Richardson. The following branches reported: Farmington, Rock Creek, New London, Montrose, Keokuk, and Burlington. Treasury in following standing: Balance on hand last report, 19 cents; received since, \$10.32. G. P. Lambert, treasurer of tent committee reported amount on hand, \$96.61. J. W. Peterson, James McKiernan, Elbert A. Smith, George P. Lambert, James Richardson, Fred A. Smith, Thomas Simpson, J. Guy Munsell, M. S. Wright, Madge M. Craig, and Lillian DeMuth were elected delegates to General Conference with power to cast full delegate vote and instructed to investigate the legality of a district treasury; chairman of delegation to appoint such other members of district as may be present not exceeding twenty-two. H. S. Salisbury was chosen associate president of the district. Edward Schweers was ordained a deacon and J. Guy Munsell to be ordained after receiving the consent of the branch of which he is now a member, to the office of elder. Adjourned to meet at Argyle at call of district authorities.

Leeds, England.—Annual conference was held on January 9, 10, 11, 1904, at Leeds. President T. Taylor was appointed president. Minutes of previous conference were read and adopted. Reports of the following officers were read: High Priest T. Taylor, Elders F. J. Pierce, J. T. Girdham, J. Moir, W. Aveyard, T. Roberts, W. R. Roberts; Priests H. Harper, W. Rudd. Resolved that the delegates to the 1903 General Conference be requested to report. The following officials were elected: T. Taylor president, W. R. Roberts secretary, S. Horton treasurer, W. Rudd Bishop's agent. Resolved that a priesthood association be formed. Resolved that a fund be inaugurated to be named the Leeds District Missionary Fund, its object being to make grants of money to those who are housing any missionary in the district and to make grants to missionaries as occasions and state of the fund permit; further that each branch be invited to take up at least one collection per month towards this object. Resolved that the administration of the fund be left in the hands of a committee to be composed of the president and clerk of the Burley Branch and the Leeds Branch clerk and also the district financial secretary. The Bishop's agent's account was read; receipts a little over £23. Resolved that the river Aire be the dividing line betwixt the two branches of the district. Resolved that Bishop E. L. Kelley and Apostle G. T. Griffiths be the delegates for the Leeds District at the General Conference, 1904, and that they be empowered to cast the full vote. Resolved that the Delegates be requested to petition the General Conference for the continuance of the missionaries in the Leeds District. Resolved that the conference be held at the Burley Branch. Resolved that the general, missionary, district, and local authorities of the Church be sustained. The statistical report of the district was presented showing the total membership December 31, 1903, as 130.

Northwestern Kansas.—Quarterly conference met at Gaylord, Kansas, February 27, 1904, at 10 a. m., with President S. J. Madden in the chair, Fernando Taylor clerk, John Teeter assistant. Branches reporting: Rural Dale 51, Homestead 77, Twin Creek 38, Scandia 32; total number 198. Goodland did not report. Ministry reporting: Elders L. F. Johnson, S. J. Madden, J. F. McClure, L. G. Gurwell, F. S. Ward, and T. E. Thompson; Priests John Teeter, S. A. Madden, and Fernando E. Taylor; Teacher A. L. Ratcliff; and Deacon W. E. Cook. Bishop's agent Fred S. Ward reported: Amount received since last report \$188.85, on hand last report \$48.88, paid out \$76.65, balance \$161.08. District treasurer Olive B. Ratcliff reported: Received \$4.45, paid out \$2.25, balance \$2.20. Acting in harmony with a request presented by the Scandia Branch, Bro. Fernando E. Taylor was ordained to the office of elder, Elders S. J. Madden, J. F. McClure, and Fred S. Ward officiating. A request was granted the Twin Creek Branch for the ordination of Bro. George W. Anderson to the office of teacher, Brn. S. A. Madden and Jacob Jemason appointed to attend to ordination as soon as convenient. A resolution establishing the office of associate president for the district was adopted and Fernando E. Taylor was elected incumbent for remainder of term.

#### Convention Minutes.

Pottawattamie.—District convention covered at Underwood, February 26, 1804. Officers elected for the coming year: G. F. Hough superintendent, D. P. Cooper assistant superintendent, E. H. Carlile secretary, Thomas Scott treasurer. As delegates to the General Convention the following persons were selected: C. Scott, J. P. Carlile, John Lentz, Joshua Carlile, M. M. Turpen, D. R. Chambers, F. A. Smith, C. G. McIntosh, H. N. Hansen. Convention adjourned to meet at 10 a. m., the Friday previous to, and at the same place as the next district conference.

Des Moines.—District association met February 26, 1904, at Runnells, Iowa, after a joint Religio and Sunday-school prayer-meeting, in charge of district officers, W. Christy and A. A. Reams. Sunday-school business session was called at 2 p. m., Superintendent Christy in charge. It was provided that a summarized report be hereafter presented to the district convention. W. Christy was chosen superintendent, S. M. Reiste assistant superintendent, Elsie Russell secretary, Mrs. Ida Hand treasurer. Sunday-school was in charge of district officers. A short study period was followed by a lively discussion of the interested workers. Theme was, Necessity of using the "helps" in Sunday-school work, such as in regular secretary's book, teachers book, collection envelopes, etc., also necessity and advantages of a teachers' meeting. Adjourned to meet prior to next district conference and at same place.

Fremont.—District convened at Glenwood, Iowa, February 19, in charge of Assistant Superintendent Joseph Roberts. Some business overlooked last fall was allowed by the convention. Superintendent, treasurer, and librarian reported. Bro. Badham and J. B. Lentz were chosen to arrange credentials for electing officers. The following officers were elected: superintendent Emma Hougas, assistant superintendent Joseph Roberts, secretary Agnes Dunsdon, treasurer Emily Fry, librarian Ethel I. Skank. The secretary's report was read and explained by Joseph Roberts. The district Religio elected their officers and delegates. Delegates to General Conference from Fremont District: Bro. and Sr. T. A. Hougas, Bro. and Sr. J. B. Lentz, C. Fry, M. M. Turpen, C. Scott, D. R. Chambers, Joseph Goode, William Leeka, delegates present to cast a majority and minority vote. A program followed which consisted of papers and talks on Sunday-school and Religio work. In the evening another program consisting of music and instructive talks was given. Adjourned to meet at the same place and prior to the next district conference.

Southeastern Illinois.—First convention was held at Springerton Illinois, February 26, 1904, Superintendent F. L. Sawley presiding, C. J. Spurlock assistant. In the absence of the secretary, J. T. Bozarth, Samuel Hoover acted as secretary. Four schools reported; two did not report. The afternoon time was used in institute work in charge of the superintendent. At night, after the organization of a District Religio association, a short entertainment of music and recitations was given. The Sunday-school and Religio associations will hold their next convention in the Dry Fork church June 10, 1904, prior to the next district conference to be held at the same place.

Nauvoo.—District association met at Burlington, February 19, Superintendent G. P. Lambert presiding, Madge M. Craig secretary. Reports from officers were read and approved. According to Rules of Order we then proceeded to elect officers as follows: G. P. Lambert superintendent, J. Guy Munsell assistant superintendent, Jessie J. Ward secretary, Mayme Giesh treasurer, Madge M. Craig librarian. Reports were read from Burlington, Montrose, Rock Creek, Farmington, and Keb. Keokuk and Ft. Madison were heard from in verbal reports. Ft. Madison is reported as doing especially well. The rules for circulating library system were adopted. The library work through the labors of Sr. Madge Craig is progressing; four libraries now and prospects of others. The following delegates were elected to General Convention: J. W. Peterson, J. Guy Munsell, James McKiernan, Sr. Hattie McKiernan, Lillian DeMuth, Madge Craig, Paul Craig, and Elbert A. Smith, delegates present to cast full delegate vote and in case of division cast majority and minority vote of the district. Balance in treasury, \$10.92. The evening's entertainment, rendered principally by the Burlington school, and aided by Farmington and Rock Creek, also by Bro. J. W. Peterson and J. Guy Munsell, was fully appreciated by all.

#### The Seventies.

##### PRESIDENTS OF THE SEVENTIES.

The members of this council will meet at the room assigned them in the Hotel building at Kirtland, Ohio, April 2, 1904, at 8 a. m. Have in hand all business intended for our consideration.  
C. SCOTT, Senior President.

##### SECOND QUORUM OF SEVENTY.

The members of the quorum attending General Conference, will meet at a place there to be designated, at 8 a. m., April 6, 1904. Have all reports to the quorum ready. Those not attending report promptly, addressing H. E. Moler, care Elder U. W. Greene, Kirtland, Ohio. Let all reports contain brief summary of official labor done during the conference year then closed. Are you all in the field of labor? If not, why? Tell us.  
C. SCOTT, President.

##### TO THE SEVENTIES.

In unison with the Quorum of the Twelve, let the quorums of seventies offer prayers with fasting, and so observe "the Lord's day" March 20, 1904, that the divine blessing may attend the General Conference in all its efforts to forward the work, that greater success may attend the labors of the ministry, and a greater endowment of the Spirit rest upon them.

C. SCOTT, Senior President Seventies.

COUNCIL BLUFFS, Iowa, March 2, 1904.

The Saints' Herald.

ESTABLISHED 1860.

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Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE.

All persons going to General Conference who purchase tickets on the certificate plan are notified that the journey to Willoughby, Ohio, must be completed over the regular lines of steam railroads—the Lake Shore and Michigan Southern or the New York, Chicago, and St. Louis (generally called the Nickel Plate,)—and to obtain certificates showing payment of full fare to Willoughby, Ohio, to secure the one third fare on return trip. The electric railway running between Cleveland and Willoughby is not included in the list of roads over which reduction applies. For particulars, see previous notices. Travelers should take notice, also, that certain limited trains do not carry passengers except on payment of extra fare. For particulars see time tables.

R. S. SALYARDS.

LAMONI, Iowa, March 4, 1904.

Correction.

The first word of the second paragraph of Bro. C. Scott's letter on page 233 of this issue should be "I" instead "He." This was noticed after the first form of issue went to press.

Married.

HANSEN—RASMUSSEN—At the home of the groom's parents in Hazel Dell, Pottawatomie County, Iowa, February 24, 1904, at 12 o'clock, m., Bro. John A. Hansen and Sr. Annie L. Ramussen were united in holy bonds of wedlock, Elder H. N. Hansen, father of the groom officiating. Many beautiful and useful presents were received and the young couple enters upon life's journey with bright prospects and the good wishes of all.

Died.

EDWARDS.—Sr. Christina Edwards passed away at her home in Turner, Michigan, February 4. She was born April 29, 1844, in Ontario, afterward locating at Marion, Maryland, where she was baptized into the Church in 1878. She always enjoyed health until two or three years ago when she was taken with Bright's disease. She leaves a husband, four children, and many relatives and friends to mourn. All her family belong to the Church except one daughter who will be baptized soon. Services conducted by John A. Dowker, of Bay City, Michigan, at the Methodist Episcopal church in Turner, at 1 p. m. on Sunday, February 7, after which the remains were placed in the Turner cemetery.

DESPAIN.—At Kansas City, Missouri, February 23, 1904, of malaria, Mrs. Minnie Grimes Despain. She became acquainted with the gospel a few years ago and became quite attached to the Saints. She attended the church and believed the doctrine to be true, and took pleasure in having her children attend Sabbath-school; but she delayed uniting with the Church. She was a noble woman, beloved by all who knew her. She died at the home of Mrs. Wallace, her sister, who cared for her during her sickness. She leaves to mourn two sons, two daughters, and many relatives. The many tokens of love at the funeral manifested the high regard her acquaintances had for her.

Funeral from the residence by Elder F. C. Warnky, assisted by Elder W. O. Hands.

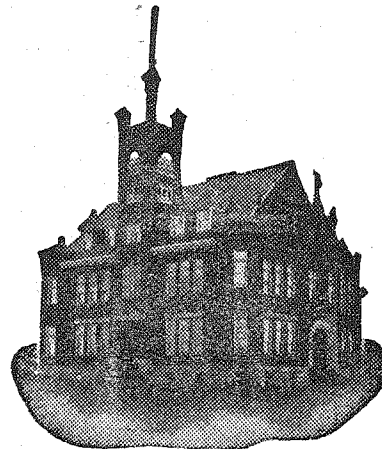
THOMPSON.—At the home of his daughter, Sr. Alva Franks, Del Rio, Texas, February 12, 1904, Bro. Hyrum Lowe Thompson departed this life aged 86 years, 1 month. Was born in Missouri, and moved with his parents to Texas in 1822. He remained a citizen of that State the remainder of his life. In early years he was a member of the Methodist Church, but becoming dissatisfied he began preaching on his own responsibility, until coming in contact with the latter-day work he became a member of the Church and remained firm in the faith to the end. He was buried at Del Rio, Texas, funeral being conducted by Brn. Winter, Green, and McDougal.

The March *Review of Reviews* has an illustrated article by L. R. Freeman on "Desert Irrigation in the Far West." This article describes the results of irrigation on what is known as the Colorado Desert, in Southeastern California, and outlines the comprehensive plans of the government engineers for reclaiming the valley of this American Nile.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, March 16, 1904

Number 11

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 of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

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This is in essence the way we are met at times in our gospel work. To it we have some objections which we present.

1. According to the Savior, men are not to "live by bread alone, but by every word that proceedeth out of the mouth of God."

This was the answer of one who knew the value of the word of God, and he fortified his own refusal to yield to the persuasion of the adversary of men's souls, and at the same time silenced and discomfited the tempter by the statement, "It is written." This was sufficient to sustain the Son of God, and defeat the "son of the morning."

2. The scripture given by inspiration of God is profitable for instruction and guidance, for the reason that "holy men of God spake as they were moved by the Holy Ghost." This was in the "old time," the record and history of which have come to us as scripture, written law, or the written word.

3. There would be no force or meaning in the Savior's injunction, "Search the scriptures," if no specific value was to attach to the doctrinal teaching therein contained, and no force to be given the "law and the testimony" in which the written word abounds. Of what use would the words "of the Savior" be in the rebuke given the Devil, in the language, "It is written," if what was written could be set aside at any time by "living oracles"?

4. When a lad we used to hear the question asked, and sometimes discussed, What would the result be "if the irresistible came into contact with the immovable"? In after-years the query made us smile; but, in our religious controversy we have found disposition in places to set aside the written requirements of the word of God by that which reversed and contradicted former commands on the same subject, upon the ground that God was a God of revelation and would continue to reveal himself until the end of time, and as "holy men of God in olden time spake as they were moved upon by the Holy Ghost," so now men were made "living oracles" and spake as they are moved to speak and speaking by virtue of their calling whatsoever they speak is word the "of the Lord," and must be received as

## Editorial.

### DEVOTION TO THE WRITTEN WORD NOT A BAR TO THE HOLY SPIRIT.

We are sometimes confronted by this idea: "You, Josephites are too tenacious of the written word. We walk by the living oracles. The written word was well enough in its time, but when the priesthood was conferred, its power superceded the musty pages of the written word. The Holy Ghost is superior to the written word,"

hout regard to what has gone before and is of record "as it is written." We are of the opinion, however, that the Master will neither reverse nor contradict his word, that time has no meaning to him as it has to men on the earth; hence it is to him one continuous now, and being so he does not forget himself and what he is doing. So, in the light of this we deem it important to heed what is written. And our experience is that he who most earnestly and wisely pays heed to the written word is the more devoted in his worship, and his devotion does not prove a bar to the reception and enjoyment of the Holy Spirit.

The word of God is both irresistible and immovable, hence can not come into contact with itself.

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#### OUR UTAH TRIP.

After a pretty busy day Thursday, February 4, we left Lamoni on the evening train, bound for Chariton, on the main line of the Burlington Railway. The train, No. 113, runs through Lamoni from St. Joseph, Missouri, to Chariton, and used to be quite an ordinary branch road passenger train; but of recent months on the major part of its trips through Lamoni (south in the morning as No. 114, and north in the evening as No. 113), it is "extraordinary" in that it is "bobbed" by process of "practical economy." The "bobbed" train consists of locomotive, combination mail and baggage car, and "combination" coach. The "combination" is effected by a board partition across the car, a little nearer one end than the other, its purpose being to separate the users and non-users of tobacco. Behold, by simply adding a thin board partition the management has made from an ordinary (old-fashioned) day coach a "combination" coach and "smoker." This two-car "combination" train runs from Chariton to Grant City, Missouri. At Grant City an ordinary day coach is added to the train, and the "combination" coach is turned over entire to the tobacco users. On reaching Grant City on the evening run, the day coach is set out, the "non-users" being driven into one end of the "combination" coach, and there left to continue their journey while enjoying (?) the odors from tobacco-scented cushions and spit-besmeared floors. Where's the economy, you ask? Well, just here: by causing slight (?) inconvenience to the non-smokers, (you will notice the smokers are the favored ones, they not being asked to change cars), the company is saved the expense of hauling a coach weighing probably thirty-five tons or less, from Grant City to Chariton (about ninety-four miles) and back. But it is done in the interests of economy, so I suppose we ought not to complain. Economy must of course (on the branch roads) be looked after rather than convenience of passengers; at least, so it seems.

But "bobbed" or otherwise, the man at the throttle

on No. 113 usually gets his train to Chariton all right, and so we reached Chariton on the evening mentioned, about on time, the five minutes we were late being due to a "hot box" demanding some attention at Derby. Even boxes on "combination" cars will sometimes run hot. The five minutes, however, did not disarrange our plans, for we had a wait of about four and one half hours, for No. 5. It came about twenty minutes late, and we boarded it, bound for Omaha and the West. How different from the "bobbed" train is No. 5! Here the convenience of the passenger seems everywhere to be paramount. The day coaches are chair-cars, elegantly finished, well illuminated, commodious, and amply provided with lavatories and conveniences for the comfort of the traveler. Pullman coaches and a diner provide comforts and luxuries limited only by one's desire to furnish the money for such extra expenses. Instead of the old-style day coach of thirty or thirty-five tons, we find the chair-cars large coaches of from forty-five to fifty-five tons, which roll smoothly along over a well-balanced road-bed on which are laid eighty-five-pound rails. Powerful but fleet locomotives draw these elegant trains along at the speed of the wind, though the well-conditioned track insures a smoothness of running which deceives the casual observing traveler.

To insure this smoothness of running, as well as to reduce cost of operation, the Burlington Railway, in common with many other large systems, has recently spent enormous sums of money on track improvement. The work has been carried on for years past, and is still progressing. Between Chicago and the Missouri, the Burlington has spent millions in cutting down grades and reducing curves. This has in places required entirely new survey and construction, the new line in some places running far from the old. The result is that locomotives will handle heavier trains at greater speed and with greater degree of safety so far as the passenger trains are concerned, and the "tonnage" of the freight trains handled by a single locomotive is enormously increased. "Double-heading" over some certain divisions, and "pushers" to help over some *pons asinorum* are becoming rarer on the Burlington. The animus of these expensive changes is found in the prevailing spirit of commercialism. Economy on a scale not known a decade or two ago is the cause. When great railway systems like the Burlington were projected across the western countries years ago, to keep the East in touch with the rapidly western-moving frontier, rapidity of construction was the object, and roads were built around sharp curves and up and down steep grades, where subsequent operation and maintenance became expensive. Rapid increase in the weight of locomotives and cars necessitated replacing the lightly constructed bridges by heavier ones, and also forced the laying of heavier rails. Other systems paralleled the first ones, and

sharp competition reduced the prices received for haulage, both freight and passenger, and then began the development of modern industrial management. Leaks in operating expenses were eagerly sought out, and men were trained along certain lines of supervision until their skill became great. The enormous cost of operating over steep grades and around sharp curves, as compared with straight and moderately rising or falling track, was carefully worked out. The industrial managers, thoroughly skilled in their line, called to their aid other skilled men, and the civil engineers who had so adroitly led the lines of railways across the continent were again called to the aid of competing capitalists and told to resurvey the lines, so as to reduce operating expenses. Thus it was that millions and millions of dollars have been spent in improvement of road beds. And the industrial managers, at the heads of the great railway systems, knew what they were about. It was not mere pride to own the best-built road-bed; it was a business investment, and they knew by careful calculation that those millions of dollars would come back to them in the way of reduced operating expenses. "A penny saved is a penny earned," was their adage. And they did not hesitate to spend the millions to save the "pennies." The pennies of operating expenses of any enterprise are continuously going out; to stop them in certain places, means a continuous saving.

And so, thanks to the shrewd and far-sighted calculations of the industrial managers, and the skill and problem-solving power of our brilliant but usually modest civil engineers, that class of men who are always at work but talking little, the elegantly fitted and luxurious Burlington trains glide across the state of Iowa with the speed of the wind, but, so far as the passenger within them is concerned, with the gentleness of the breeze.

But while we have thus digressed, No. 5 has been whizzing through the numerous little Iowa towns along the way, making few stops, for its schedule is somewhere around forty miles per hour, and that means pretty high speed in many places. I said numerous Iowa towns. Numerous is the word. Their number is legion. An agricultural State, Iowa supports thousands of towns, but no large cities. Des Moines, the capital, the largest city of Iowa, is often spoken of as an overgrown country village. But that these numerous towns are thrifty is evidenced by the fact that for the number of banks within its borders Iowa stands at the head of the list of the States of the Union. So we are informed.

But no matter how we wander from our subject, or rather from subject to subject, No. 5's course is quite true, and by daylight on the morning of the fifth we were rushing through the towns in Western Iowa, and reached Omaha about one half hour late. No. 5 stops there about one hour, waiting for some other connection. About a quarter to ten we left Omaha,

and we were soon speeding swiftly over the rolling swells of Eastern Nebraska's prolific corn belt.

Lack of space here bids us desist till next issue.

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#### LAWS OF THE LAND VERSUS JOSEPH F. SMITH—AND OTHERS.

The only apology that we offer for presenting anything in our columns concerning the Reed Smoot inquiry before the Senatorial Committee is that the advocates and practicers of plural marriage and polygamy are in this senatorial examination being brought prominently before the American public and are being put on record; and it is well enough for us of the Reorganized Church, who have long been antagonizing the dogma of plural marriage and its practice by those advocating it in living, cohabiting with, and holding out to the communities in which they live their plural wives as wives, to become acquainted with what these men testify to.

It must be evident to all thinkers that the example of Joseph F. Smith, president of the Utah Church, in violating the statute law of the State of which he is a resident, and his disregard of the rule of the Church as stated by his predecessors, Wilford Woodruff and Lorenzo Snow, would give countenance and direction to all others who might be situated like himself, and that they too would follow his example and disregard the laws. This is emphasized by the fact that Francis M. Lyman, now the president of the Quorum of the Twelve, and the next in line of succession to the Presidency of the Church, according to the precedents which have been established by them, admits that he is knowingly living in defiance of the law of God, his Church, and the nation. This was followed by Charles F. Merrill, son of Apostle Merrill, himself a polygamist child by his father's third polygamous wife, who stated that he was married in 1887 to a woman who died in 1889, and was married again to one Chloe Hendricks in 1891; that between his first marriage in 1887 and his last in 1891 he married, in 1888, one Anna B. Stoddard, whose rights he disregarded as a wife upon the hypothesis that when he married her he had a wife living, and therefore his marriage to her was not legal; therefore his marriage in 1891 was a legal marriage, notwithstanding he had lived with the one he married in 1888 and had children by her at the same time he was living with the woman he married in 1891. This shows the peculiar sense of honor which he at least as a polygamist had toward the woman whom he regarded as a polygamous wife, about the honorable treatment of which wives Joseph F. Smith, Francis M. Lyman, and Charles F. Merrill had so much to say before the Senatorial Committee. Mr. Charles F. Merrill also stated that his father now had two wives and was living with them both. He also stated that three of his brothers had married plural wives, and that two of his sisters had married into polygamous families.

Upon a cross-examination Apostle Lyman admitted, in reply to questions by Mr. Tayler, that he was conscious that he was disobeying the law of the land and the rule of his Church in living with the two wives who were now living as his polygamous wives. Upon a question by Senator Hoar, "Referring to the rule of which you have spoken, you understand the rule or law of the Church to be the law of God, do you not?" Mr. Lyman answered, "Yes." "Then you are living and intend to live in violation of the law of God and man?" To this Mr. Lyman, elaborating, said: "I fully intend to be true to the law of my country, to my God, and to my obligations and covenants with my wives, and I have never done a thing my conscience did not approve. The situation has been very painful to me; and I have been greatly pained to find myself in opposition to the law of the country and the Church; but I have made a covenant with my wives to love, respect, and honor them, and I could not find it in my heart to separate from them as long as they were true to me." Then said Mr. Hoar: "So you, an apostle of your Church, expecting to succeed Mr. Smith in the Presidency, and in that capacity to receive divine revelations yourself, confess that you are now living and expect to continue to live in disobedience to the law of the country, the law of your Church, and the law of God?" "Yes, I consider it my duty to live with and protect my wives," was Mr. Lyman's answer.

Andrew Jensen, assistant historian of the Mormon Church, testifying before the committee on March 10, in reply to questions, stated that Heber J. Grant, of the Apostles in Utah, had a reputation of being a polygamist, and that he had such reputation when he was appointed by President Joseph F. Smith to be the head of the mission in Japan; that it was understood that Mr. Grant took a wife to Japan and a wife to England, but he could not say whether he took the same woman to both England and Japan. He was asked by Chairman Burrows: "Do you know whether Mr. Smith has ever been interfered with for breaking the laws?" The answer was, "I think he has not." "Do you know of any non-Mormons who have been prosecuted since 1890?" Answer: "I don't know that any non-Mormons are living in Utah with more than one wife openly." In reply to a question from Senator Hoar, Mr. Jensen said that he had never known of any prosecution of any polygamist who continued to cohabit with plural wives he had married prior to the Manifesto of 1890.

This shows conclusively that there had been a continual disregard of the statute law against unlawful cohabitation, without interference by officers, who should be executors of the law, taking any notice of such infraction of the statutory provision. This also puts all the leading officers of the Church in Utah upon record as violators of the laws which President Joseph F. Smith, Apostle Lyman, and Charles F.

Merrill have admitted were the laws of the land, the laws of the Church, and the laws of God.

According to the statement of Mr. Lyman he is the present presiding officer of the Twelve Apostles of the Utah Church. John Henry Smith, a polygamist, is the second member of the Twelve; George Teasdale, a polygamist, is the third apostle; Heber J. Grant, a polygamist, is fourth; John W. Taylor, a polygamist, fifth; and Mr. Merrill, a polygamist, sixth. It is not an unfair assumption that under the circumstances and following the example of President Joseph F. Smith, all of these men are violators of the law, disregarding in principle, doctrine, and practice those revelations of God given to the Church which we quoted at the head of our editorial beginning on page 218 of the SAINTS' HERALD of our last issue of March 9, 1904.

Apropos of what appears above, we quote from an editorial on page 121 of the *Millennial Star* for February 25, 1904, published in Liverpool, England, the following. Under the caption, "A sufficient answer to Josephites," the editor says:

It is contrary to "Mormon" principles to attack any other church, creed, or religion. "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may." The mission of those who preach the gospel is to build up, not to tear down, and the reward of leading souls to the knowledge of the truth is in itself sufficient to overbalance all falsehood, slanders, calumny, and malice that come to every elder who is doing his duty, just as persecution and death itself were earth's tributes to the Savior of men.

Occasionally, however, it becomes necessary to correct misstatements, and to place matters in their proper light before the Saints, so that they, for themselves, may know how to answer arguments that are brought to bear against the Church of whose divine origin they have already a testimony in their hearts. There is an organization, that sprang into existence some years after the martyrdom of the Prophet Joseph, an organization conceived and founded by those who had apostatized or been cut off from the Church of Jesus Christ of Latter Day Saints, that is sending missionaries into the world, not so much to preach the gospel as to work injury to Zion's interests. Their great effort is not to convert mankind to the principles of the truth, to build up the world in faith and in a knowledge of God. All this is secondary to the tearing down of the work of the Lord as established in these last days.

The question is often asked why the elders do not debate and argue with those who represent the Reorganized or "Josephite" Church. Revelation gives sufficient warrant for refusing to do so. When God cast Satan and one third of the host of heaven out of the Celestial Kingdom, did Michael and his angels stop to debate the question with them? They had no need to do so. They held the vantage ground, and all the vile threats, the vindictive curses, the specious arguments of Satan and his fellow comrades could not change the result. To-day the holy Priesthood and the Latter-day Saints hold this same vantage ground against those, a majority of whom they have cast forth from among themselves for wickedness that can not be tolerated in the true Church. With such there is no need of argument or debate. They have been cast out and the "great gulf" is fixed. In saying this we do not deny that there are many sincere, pure, and honest souls that have allied themselves with the Reorganized Church, and not infrequently these become convinced that they have made a mistake in so doing, and seek admission into the true fold.

Whether the *Millennial Star*, from which we have quoted, is considered an official organ of the Church in Utah, we do not know; but how do the Saints like the statement that the majority of the Reorganized Church have been "cast forth" from among the Utah Church "for wickedness" that could not be "tolerated" in that Church?

Speaking for ourself and brothers, sons of the Prophet Joseph Smith, we distinctly affirm that we were neither cut off nor cast out from among those composing the Utah polygamous Church; and we believe that we can speak safely for ninety-nine hundredths of the entire body of the Reorganized Church that they were not cut off nor cast off from among that Utah Church. Further: speaking for the whole body, we believe we are safe in saying that neither the *Millennial Star* nor any of those associated in its publication can name a single individual in good standing in the Reorganized Church who has ever been disfellowshipped by the Utah Church for wickedness of any kind. But in case there are among the members of the Reorganized Church those who may have been in connection with the Utah Church before uniting with the Reorganized Church, it was certainly their privilege if they found themselves in error and became satisfied that they ought not to indorse the doctrine and practice of plural marriage or any other of the doctrines taught by the Utah Church, to renounce their allegiance to that Church and unite with the Reorganization upon evidence of their repentance and desire for unity with it, precisely upon the same principle that they are privileged to leave the Reorganization and unite with the Utah Church.

It has been distinctly and persistently affirmed by the Reorganized Church that they had not apostatized from the doctrines of the Church taught during the presidency of the Martyrs, Joseph and Hyrum Smith; nor is there any evidence on record that the men who composed the Reorganization were ever accused, cited for trial, or arraigned before any authorized ecclesiastical court within the Church and by such court authoritatively disfellowshipped for apostasy or for wickedness of any kind. And the *Millennial Star* has gone out of the realm of truthfulness, and consequently of Christianity, when it makes the assertion that it has done, as we have quoted from its columns.

The sons of the Prophet Joseph Smith were never baptized into allegiance to the doctrine and practice of plural marriage, polygamy, or spiritual wifery as presented by these witnesses who are testifying before the Senatorial Committee on privileges and elections in the Reed Smoot case sitting at Washington, consequently they are not in any sense liable to the charge of apostasy from those doctrines, nor subject to be disfellowshipped by those holding to such doctrine, either in Utah or elsewhere. Joseph Smith, the son of the Prophet Joseph Smith, was baptized

by his father into the faith as presented and understood by the Church existing under the force and power of the revelations given to the Church during its formative period, portions of which we have heretofore quoted, and into the fellowship of those who had obeyed like form of doctrine and received like baptism before the dogma and practice of polygamy, plural marriage, or spiritual wifery was either known or taught or practiced. He has never submitted to any other baptism, recognized any other authority of doctrine or faith than that into which he was baptized; and from those doctrines he has never apostatized, as he holds to them still, together with many thousands who are arrayed under the gospel banner of Jesus Christ according to the angel's message, which they are carrying abroad. This is the primary object of their ministry. The antagonism to the Utah Church and its propaganda is a secondary consideration, and is forced upon the Reorganized Church as a necessity, for the reason that they protest against the theories and doctrines taught and practiced by the Utah Church as set forth by the witnesses before the Senatorial Committee, the leading one of whom is Joseph Fielding Smith, President of said Church.

The Reorganized Church is fully persuaded that it is in legal continuation of the Church organized by Joseph Smith and others on April 6, 1830; that the conditions of dogma and practice as set forth by these witnesses before the Senatorial Committee were not a part of the original doctrine of the Church, were contrary to the laws of God, and the practice contrary to the laws of the land, had never become legitimately doctrines of the Church, and could not so become; and against them we have protested in the past, as individuals and as a Church, and shall continue so to do until the Master comes.

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#### NEWS FROM THE FIELD.

E. H. Durand wrote from Detroit, Michigan, recently that the Detroit Branch is in the best condition he has ever seen it. They are having splendid social meetings, have a good Sunday-school. He gives Bro. Shippy credit for doing a splendid work there.

D. R. Chambers writes from Hamburg, Iowa, that the work there is moving along nicely, and that "all is well."

I. N. Roberts, in making report for the year, says the work in the Southeastern Mission is in a very good shape spiritually, but it is difficult to keep the work on the upward move with so few local workers. There seems to be plenty of openings for work, but they have not been occupied as they should. There is need for more men, and a greater development of the local laborers.

G. T. Griffiths, of the Oregon Mission, reports encouragingly. Three new branches have been

organized in the year, at Dora, Portland, and Sagle, and the organizations strengthened in the Bandon, Castle Rock, Condon, Spokane, and Seattle Branch. Four new districts were organized. The branch at Spokane, Washington, now numbers between sixty-five and seventy-five, and prospects seem good for a church building soon. A branch will soon be organized at Rosetta, Idaho. The mission generally seems to be in better condition, and he reports nearly all the branches in active condition.

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#### EDITORIAL ITEMS.

The recent widely-circulated reports of the "Smoot investigation" has given our brethren in various parts of the country good opportunity to get into the press in articles and interviews setting forth the differences between the Utah religionists and the Reorganized Church. We have seen articles in a number of daily papers published in various parts of the country in which these differences are clearly set forth by some of our brethren. We are glad of the chance to get our beliefs, in contrast to the Utah Church, before the public. The contrast will be to our good.

We recently noted the fact that Doctor Bevan, of Chicago, Illinois, admitted the inability of physicians to cope with the disease pneumonia. One of our brethren who is practicing medicine as a homeopath, sends us clippings from the *Medical Visitor* in which various practitioners of the homeopathic school tell of the results of their treatment of pneumonia. One, Doctor A. C. Cowperthwaite, of the Chicago Homeopathic Medical College, said Doctor Bevan may have spoken correctly from the standpoint of the allopaths, but did not represent the homeopaths. Doctor Cowperthwaite seems to feel great confidence in the efficacy of homeopathic remedies administered for pneumonia, because they tended to render the tissues unfavorable for the development of the pneumonia germs. Instead of trying to kill the germs by direct treatment the effort is rather to change the conditions which are favorable to the propagation of the germs. Doctor Cowperthwaite calls attention to the fact that "*diplococcus pneumoniae* can be found in many persons who do not develop pneumonia." "The proof of the pudding," says an old adage, "is in the eating," and theories are best proven by successful experiment and practice. If homeopathy has specific remedies for the dread disease pneumonia, this should show in the practice of homeopaths. We hope they have, and that the old school will take lessons or find specifics also.

In the March 3 issue of the *Kansas City Star* was an account of the "Smoot investigation" for that day, headed "Living in polygamy now." The column

contained a portrait of Joseph Smith, of Lamoni, inscribed "Joseph Smith, president of the present Mormon Church." This error on the part of the *Star* was corrected in a subsequent issue in an article which clearly sets forth the difference in the belief of the two churches concerning the doctrine of polygamy. The *Star* stated that "Joseph Smith resents being classed as a polygamist, which the head of the Salt Lake City Church is." The article contains a brief account of the true history of the "polygamy revelation," showing that Brigham Young was responsible for it, and that it came out in 1852. Portraits of both Joseph Smith and Joseph F. Smith accompany the article.

The First Presidency has received from Bro. Joseph F. Burton, Papeete, Tahiti, a copy of the Doctrine and Covenants in the Tahitian language. The copy is a present to the First Presidency by the Saints of the South Sea Island Mission, of which Bro. Burton is in charge. We are glad to know the translation is completed and that it is ready for distribution among the Saints of the South Sea Islands. The book seems to be well printed on a good grade of paper, and is bound substantially in blue cloth.

Reverend T. C. Iliff, of the Methodist Episcopal Church, who had for many years charge of the work of that Church in Utah and adjoining States, and whom we met in Salt Lake City in 1889, and in whose new church building we were one of a number of speakers invited to address the audience, the meeting being presided over by Governor Murray, lately lectured at Rock Island, Illinois, on the "Mormons and Mormonism." Of this lecture Bro. Edward Rannie wrote as follows under date of March 10:

"The lecture by Doctor T. C. Iliff occurred in Rock Island. He was the fairest and most gentlemanly person I ever heard lecture on the question. It was free from the usual stories about Joseph Smith being a "money digger," "sheep-thief," etc. Bro. J. B. Johnson, Srs. Louise B. Suman, Clara Johnson, and myself were present. The two sisters had previously written him in regard to the Reorganization. He made that the introductory part of his lecture and made the distinction very clear, spoke very highly of our people, and said we were working with them earnestly against polygamy. Also, that polygamy was introduced after the Mormons went to Utah. He denounced mob violence and the cold-blooded murder of Joseph and Hyrum Smith. We could not expect any more than what he did. It is a natural consequence for him to be opposed to our doctrine; he could not be a consistent Methodist and do otherwise."

We are pleased to learn that Reverend Iliff was so fair.

## Original Articles.

## POLYGAMY.

DO THE THREE RECORDS, WHICH THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS CLAIMS TO BE DIVINE, TEACH OR UPHOLD POLYGAMY?

As a Church we acknowledge the Bible, Book of Mormon, and the Book of Doctrine and Covenants, as containing the will of God made known to man. The covenant made upon entering into the Church, through the waters of baptism, is to the effect that we will conform to the word of God as found in those sacred records; and he or she who is found deviating therefrom is considered a covenant-breaker, and unless they repent are not accounted worthy members of the Church and are expelled from the same. As a Church we hold that God is infinite in love, truth, justice, mercy, goodness, wisdom, knowledge, and power, that he changes not. (Malachi 3:6.) "With whom there is no variableness, neither shadow of turning." (James 1:17.) "Jesus Christ, the same yesterday, and to-day, and forever." (Hebrews 13:8.) His purpose is eternal. (Ephesians 3:11.) Hence his plan for the effectual working of that purpose is eternal, and "his purposes fail not." That plan is revealed in his word, and "the word of the Lord endureth forever." (1 Peter 1:25.)

In referring to the Bible for evidence we shall quote the Holy Scriptures as translated by the inspiration from God by his servant Joseph Smith; not because it differs from the authorized version in this particular, for we know of no difference as to principle upon this subject; but as this record has been accepted by the Church, we wish to show the harmony that exists in these three records, especially on this particular subject. We shall refer to the Book of Doctrine and Covenants, as accepted by the General Assembly of the Church on the seventeenth day of August, 1835. We do not accept the edition published by the Utah Church, in 1876, or any later edition published by that Church.

We enter upon our research commencing, as stated, with the Inspired Translation of the Holy Scriptures, and continue with the records in their order.

The purpose of God in the creation will be seen from the following scriptures:

Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.—Isaiah 15: 18.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply and replenish the earth.—Genesis 1: 29, 30.

And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof; and the rib, which I, the Lord God had taken from man, made I a woman, and brought her unto the man. And Adam said, This I know now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his

mother, and shall cleave unto his wife; and they shall be one flesh.—Genesis 2: 28-30.

From the foregoing we learn that God created the earth to be inhabited, and man that he might inhabit it. "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men."—Psalm 115: 16. And in order that it might be inhabited, God said, of man, "Male and female created I them." Not two or more women for one man, nor two men for one woman. And God gave the woman unto the man; and the divine order of marriage, as made known to Adam, was, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This order was confirmed by Jesus Christ, who said, "But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father, and mother, and cleave to his wife; and they two shall be one flesh; so then they are no more two but one flesh. What therefore God hath joined together, let not man put asunder."—Mark 10: 6, 7.

Paul shows that the same divine order was the one acknowledged of God in his day. (Ephesians 5: 31.) But disobedience opened the way for the spirit of lust, and, "When lust hath conceived, it bringeth forth sin."—James 1: 15. And polygamy was very early the child of lust. Lamech was the first polygamist of whom record is found in the Old Testament. (Genesis 5: 30-38.) It is written:

And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves, for behold, mine anger is kindled against the sons of men, for they will not hearken to my voice. And it came to pass, that Noah prophesied, and taught the things of God, even as it was in the beginning.—Genesis 8: 1-4.

From the foregoing statement I understand that they practiced polygamy, or its kindred evil, having a community of wives; and that the granddaughters of Noah were led away by the men of the world; and Noah, as God's prophet, cried out against their evil works, and protested against their departure from the divine order. And because of this and kindred evils, "The Lord said unto Noah, My Spirit shall not always strive with man," and the result was destruction by the flood.

The Almighty, true to his eternal purpose and plan for the re-peopling of the world, as in the garden of Eden, had preserved Noah and his three sons, and one wife to each man. "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth."—Genesis 9: 8. Had polygamy been God's order for raising up a righteous seed, that would have been a good time to establish it. The Prophet Malachi declares the divine order for raising up a righteous seed. Judah had not only

broken the law by marrying the daughter of a strange god, but, the Prophet says:

This have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hands. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a goodly seed.—Malachi 2: 13-15.

From the foregoing evidences, it is clear that God's order for the peopling of the earth, and for raising up a righteous seed, was and is *monogamic*. And the divine record assures us that his purposes fail not. (Isaiah 14:24). The fact that men of God had departed from this order, neither nullifies the order of God, nor justifies such departure, nor is it any evidence that God winked at such departure. It is only evidence that they were men of "like passions as we are," and that they were liable to go astray. Abraham's departure was not by command of God. Nor was it approved or winked at by the divine Being. It was Sarah's lack of faith in God's promise that caused her to tell him to go in unto Hagar, and it resulted in Sarah being made an object of contempt in the eyes of the bondwoman, which filled her heart with envy and jealousy.

Thirteen years from the birth of Ishmael, God condescended to appear to him again, and said unto him, "I, the Almighty God, give unto thee a commandment thou shalt walk uprightly before me, and be thou perfect."—Genesis 17:1. From this language it would appear that God had not approved of Abraham's conduct, that he had not "walked uprightly," neither had been perfect before the Lord.

Jacob's polygamy was brought about by the deceitfulness of Laban, in palming Leah upon him, when he had worked seven years for Rachel (Genesis 29), and was afterwards extended through the envyings and jealousies of Rachel and Leah. The polygamous practices of David and Solomon are nowhere approved of by God. Israel's kings were forbidden to "multiply wives unto themselves." (Deuteronomy 17:17.) And it can not be that God approved of their disobedience to his law. Indeed, the Book of Mormon declares that, in these things, their doings were an abomination in his sight, as will hereafter be shown. Solomon undoubtedly saw his great error and wrote thus to his son:

Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving, kind, and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?—Proverbs 5: 18-20.

Thus we find the Bible as translated by Joseph Smith in 1832 and 1833 is directly and emphatically opposed to the spirit of lust, whether in the form of "polygamy,"

"community of wives," or in the practice of "free love" or common adultery. (See Revelation 21: 27; 22: 15.)

We turn our attention to the Book of Mormon, the first edition, and with Isaiah we say, "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20. This book claims to be a history of God's dealings with his people on this continent, who were led out of Jerusalem in the days of Zedekiah, king of Judah, prior to the destruction of Jerusalem by the king of Babylon, about six hundred years before the birth of Christ. The purpose of God in leading them out of Jerusalem into this land is stated as follows: "Wherefore, thus saith the Lord: I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch, from the fruit of the loins of Joseph."—Book of Jacob, chapter 2. In order to bring about this purpose, he was true to the primeval order. He brought out Lehi and his wife and their four sons,—Laman, Lemuel, Sam, and Nephi, and Zoram, the servant of Laban. (First Book of Nephi, chapter 1.) There was also Ishmael and his wife, their two sons and their families, also Ishmael's five daughters (chapter 2), making just one woman to each man who left Jerusalem. For God had commanded their fathers "that they should have save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them."—Book of Jacob, chapter 2. But the Nephites, like the Israelites, soon forgot the law of God, and yielded to their evil lusts, for we read:

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son.—Book of Jacob, chap. 1, p. 124.

The Prophet Jacob rebuked them because of their pride, then added:

But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord: I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch, from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of woman. And whoredoms is an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these



things. For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people, in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of hosts; for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction: for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts.—Book of Jacob, chap. 2, pp. 126, 127.

On page 128 the prophet continued his warning, and declared that God had commanded their fathers to observe the law given in the Garden of Eden, and said:

Behold, the Lamanites, your brethren, whom ye hate, . . . are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them.

From this we learn that the Lord had already commanded the fathers to observe the divine order established in the Garden of Eden, and that in consequence of the Lamanites keeping this command, their posterity was still spared, notwithstanding their departure in other ways. This is indubitable evidence of the enormity of the crime of polygamy. No wonder Jacob called it "a grosser crime"!

The next instance of which we read is that of King Noah:

And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the way of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness.

Their polygamous practices were branded as "whoredoms." It must be the same in the sight of God to-day, for he does not change. On page 179 it is stated that God sent a prophet among them saying:

Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth and say unto this people, thus saith the Lord: Woe be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger.

Then he told them what calamities should come upon them unless they repented.

We have already seen from the book of Jacob, as found on page 128, that God had commanded the fathers "that they should have, save it were one wife, and concubines they should have none." And King Benjamin, on page 159, shows the necessity of observing all things which had been spoken by their fathers as commanded by the Lord, and adds:

And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which hath been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God.

King Mosiah calls attention to the wickedness of King Noah, and warns them against such evils (page 218). In the book of Alma, chapter 11, page 268, we find these teachings presented to the people:

Now those priests which did go forth among the people, did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revellings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be.

We find no account of polygamy being practiced among the Israelites until we come to the reign of Riplakish, of whom it is written:

And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes.—Page 558.

Here the practice of polygamy was denounced as being *not right* in the sight of the Lord, showing that God changes not. What is wicked among one part of God's people is wicked among all of his people in every age, and will bring his condemnation upon them. Wherever this evil practice is mentioned in this record, it is denounced as "whoredoms" and "abominations." There is not one word in the Book of Mormon sanctioning or condoning it; but on the contrary, wherever it is referred to, it is denounced and the people are warned against its practice. Thus the Bible and the Book of Mormon agree, and if either is the more emphatic against it, it is the Book of Mormon.

We will examine the law as given in these last days for the government of the Church of Christ on this particular,—the law of marriage. In section 42: 5 of Doctrine and Covenants we read:

The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them.

In paragraph 7 of this section it is written:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out.

Reader, do you see any chance for the practice of polygamy in that? Are any of the creeds of the day more emphatic than that? That is the law given to this Church from the beginning, and only apostates and perverters of the truth have ignored it, and have sought to abrogate it. But "the word of the Lord endureth for ever," and terrible condemnation awaits

those who have perverted his word. Again in paragraph 20 of this section:

Behold, verily I say unto you, that whatsoever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you.

In paragraph 22 of this section, we read:

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses.

Thus whoredoms in every form must be punished.

In paragraph 3 of section 49, we have the law established of God in the beginning, by which the earth was to be peopled:

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

We examine the marriage ritual observed by the Church of Jesus Christ of Latter Day Saints, in section 111, paragraph 2:

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

The fourth paragraph of section 111, says:

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

In section 58, paragraph 5, it is written:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign.

In view of the foregoing evidence, from the standard works, which all officers and members acknowledge as the law to govern the Church, is there any legitimate means by which polygamy can become a law of the Church? Can God stultify his own word? If not, what becomes of the pretended revelation

authorizing polygamy? Has not the introduction of that doctrine done violence to God's law? Could its introduction be anything less than a willful and damnable apostasy from the divine order? Even had the name of our martyred prophet been lent by him—which thing we believe he never did,—could that have sanctified the unholy thing? Eternally no! But Brigham Young, knowing that his own name had not sufficient weight to stamp the damning infamy upon the hearts and minds of the Saints, forged the name of the Prophet as the only means of leading them from the truth of God. And the enemies of truth of every shade from the highest of the hireling clergy to the meanest devotee of crime and debauchery, swallow down, as a sweet morsel, the vile falsehood, and roll it over their tongues as honey to their taste, that Joseph Smith was a polygamist, when the same people would not accept the most solemn testimony upon any God-given truth from the lips of these men. Polygamy is not, never was, and never can be, a doctrine and practice of the true Church of Jesus Christ of Latter Day Saints.

It is claimed by our enemies that the fact of polygamy being introduced is indubitable evidence that this Church is not of divine origin. Does the practice of polygamy by David prove that he was not a prophet of God? That God never called him from the sheepfold? That his psalms are ribald songs instead of the inspiration of heaven? Does Solomon's departure from the divine order prove that God never appeared to him, nor acknowledged him? That his proverbs, so replete with wisdom, are but the drivellings of an impostor? Does Abraham's liaison with Hagar prove that he was never the friend of God? That God never made choice of him to be the father of his chosen people? Does the fact of the Nicolaitans among the seven churches of Asia, having a community of wives, prove that God had never acknowledged them as his church?

Their departure from God's order of marriage simply proves that they were human and "men of like passions" as other men, and not governing their passions, they were led away by their lusts. But when they repented of their sins and returned to the divine order, then they were accepted of Him and their sins were forgiven, and they were used as instruments in his hands to accomplish the purpose whereunto he had called them. If the departure of those men from the purity of God's law proves that God had never called them to be his ministers, what becomes of the foundation of every shade of Christianity? But "the foundation of God standeth sure"! The Church of Jesus Christ of Latter Day Saints has been cursed with the foul blot of polygamy, but as God, in fulfillment of the prophets, hath set his hand in these last days to establish his kingdom upon the earth, in answer to the prayer taught by Christ to his disciples, and which every child in Christendom has

been taught to lisp, it would be passing strange if the enemy of souls had not put forth his mightiest efforts to frustrate the divine purpose, and to that end forged the name of Jehovah that he might be more successful in his effort. Nor would it be anything new, in the plans of the arch enemy, if he sought to use some whom God had called to aid in the divine purpose, and thereby obtain a leverage which he could not find outside of God's church. But I thank my heavenly Father that he has preserved to himself a remnant who have not bowed the knee to the Baal of polygamy, and though they are made to suffer because of the shame that has come to the fair name of the Church, this remnant will continue, by the grace and power of God, to hold up the standard of truth to the gaze of the whole world, and declare the righteousness of God and the power of the gospel of Christ until he shall come in the clouds of heaven to "be glorified in his saints, and admired in all them that believe."

With kindly desires for all, and hatred to none, praying that this effort may be productive of good, I remain, yours,  
CHARLES DERRY.

#### THE STANDING MINISTRY.

##### SELF-SUPPORTING AND OTHERWISE.

In a letter from St. Joseph, as published in HERALD of February 17, the brother touches on some matters of considerable interest. It certainly is very unfortunate if the idea is had that a servant of God is "looking back and unfit for the kingdom of God" when he undertakes to support himself and family while engaged in gospel work; unless it might be one whose entire time was required by the Lord. One's knowledge of the gospel must be very limited indeed to suppose that laboring for the necessaries of life, or to seek to be self-supporting, is in the least degree unministerial or displeasing to the Lord. The history of the Church from the very beginning shows that God's ministry have been largely self-supporting; and their effort has ever been to make themselves as little burden to the Church as possible.

Of late years there has seemed to be a tendency, in certain quarters, to underestimate the work of the local ministry; and a corresponding tendency upon the part of some to get into the missionary field. As a result the local workers have become so scarce that many of the branches and districts that were formerly supplied with local officers have to depend almost entirely upon the missionaries to keep up their organizations. This, too, in the face of the fact that the draft on church funds is more than the Bishop is able to meet, and the Church going deeper and deeper in debt.

We frequently hear the question asked, Where is the wisdom of sending out so many missionaries, some of whom are by no means representative men,

but who would make good local workers, only to leave the branches destitute of officers unless the missionaries act as local officers? Some think they see a little danger here of the Church drifting into a paid ministry, something the same as the sectarian world. We believe it to be the duty of all, not only of the standing ministry, but of the traveling ministry as well, to be as nearly self-supporting as possible. One thing is very evident now, and that is, there is more demand for standing ministers, ministers to nourish and care for the flock, than there is for missionaries; for a large portion of the missionaries are hindered in their work of warning the world by the care of branches and districts. The Lord directs that the burden and care in organized districts or conferences be left to standing ministry, under the Presidency, while they—Twelve and Seventy—push their ministry into other fields. (Doctrine and Covenants 122: 8.)

There are some things, however, I can not at present see in the same light as our St. Joseph brother. I have carefully looked over the references he gives in Doctrine and Covenants, and from these I can not find any more provision made for supporting the traveling ministry than the standing ministry. Neither do I find that "the standing ministry are not under obligations to travel." One of the references expressly states that the high priest should travel, to warn the people, not only in his own place, but in the adjoining countries, and to "devote his whole time;" also suggests financial support in the following language:

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time to this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.—Doctrine and Covenants 103: 1.

"All things necessary" is all that either the traveling or standing ministry should expect to receive. When this rule obtains, those who can fill their office and calling and at the same time labor to support their families, should do so. Or those who have been able to lay by sufficient to sustain their families, do not need to call for help from the Church. Those who can not do the work that the Church requires of them without help, should receive the help needed. This seems to be God's plan.

That high priests are under obligation to travel is plainly stated in a revelation given in 1894 in the following language:

The twelve, and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers,

high priests, elders, priests, teachers, and deacons, so far as possible.—Doctrine and Covenants 122: 7.

This last clause, "so far as possible," should not be lost sight of.

From the above it is clearly the duty of high priests, under the conditions named, to travel and preach; also the elders and priests. The law seems also to contemplate the setting of high priests over branches and districts, to devote all their time, as in the case of Warren A. Cowdery. If this was necessary in the land of Freedom, why may not the same be necessary in St. Joseph, St. Louis, Chicago, and other places? The answer may be, We do not need their services; we, as local officers, are sufficiently able to care for the work without help from the general Church. But in this who is to be the judge? It would seem that those in general charge should be best able to determine in this matter. The Lord has directed that organized districts should be under the Presidency of the Church. They, therefore, are the authority best qualified to say what the needs of the branches are. The local officers may be sufficient to do the preaching in the branch, conduct the Sunday-school, and lead the prayer-meetings. But there is a lot of work for a pastor outside of all this. Difficulties often arise in a branch which, on account of the lack of time to attend to, on the part of the local ministry, are permitted to run till they sometimes disturb the peace and even threaten the life of the entire branch, retarding the work not only in the immediate neighborhood but damaging it in other places as well. All of which might have been prevented if some one had the time to attend to the matter at the start.

Then, too, in a branch where there are so many local workers, there is generally a need for some one to have the time to open up new places, start missions, and find openings for the local workers to keep busy. It by no means falls upon the city missionary to do all the preaching in the branch. He may not be required to work in the branches at all, but rather to push the work in new localities. This, however, as we before stated, is to be left to those in charge to determine.

The St. Joseph Branch seems fortunate in having so many able ministers self-supporting, but not all branches in large cities are so situated. The cry seems to be general for help from the general Church. I see nothing wrong when the work is such as to require all the time of a servant of God, that his needs should be met, whether he be a member of the standing or of the traveling ministry. And we hope the time is not far distant when the local organizations will be considered more directly under the Presidency of the Church, and that they will see that the proper officers are supplied to nourish these organizations, so far as is possible, that the body may be strengthened. In the meantime, let no one

think that they must be in the missionary work, or under general Church appointment, in order to have "hold of the plow." The Lord only requires our reasonable service. We are not all money makers, nor are we all preachers; but we can all be workers, and if we can but find our place and work in it faithfully we shall be "laborers together with God."

F. G. PITT.



#### DANCING.

I know this is an old subject written about times without number; but there still seems to be a need of writing about it, for we constantly hear the question asked, "What is the real harm in dancing?" And often with deepest regret do we see professing Christians indulging in it, and saying they can see no harm in it.

I will endeavor to give my reasons for believing there is harm in dancing, and I believe I know whereof I write, as I have danced, and have seen and known these evils. In the first place, if there is a low element of society in the neighborhood, it will be almost sure to be there, and can you find a neighborhood that has not the low element? And mingling with society lower than your own standard you are apt to be brought down to its level; certainly you are not lifted higher morally, for if you were you would leave the dancing-hall in disgust. Look around and see the ruined girls and young men; glance back and see if their first start downward was not when they began to "run" to dances. They were possibly weak morally or the dance would not have led them to ruin. A great many of these fallen ones are from respectable families and would not have attended dances if respectable people did not go to such places. And, my dear Christian friend, you are not guiltless if you are one of the respectable ones who attend dances. Paul said, "If meat causes my brother to offend I will eat no meat while the world stands." So can not you say the same in regard to the dance?

Your very presence in the dancing-hall does one of two things, either casts a reflection on you or the church you represent or adds a seeming respectability to a pastime which may be some one's ruin.

You know the aim of every true Christian is to influence some one to do better and obey the gospel, and if you attend dances, which every one concedes is worldly, are you any better than the world? The world says not, so where is your influence? Our Bible says, "Be not conformed to the world," and how can you bring forth fruit to perfection if you are "choked with the pleasures of this world"? (See Luke 8: 19.)

One great evil of dancing is the leading away of your mind from things spiritual. It creates a taste for worldly amusement until spiritual things become actually distasteful, and then where are you? Not a

Christian surely, for Christian means Christlike. It paves the way for other sin, and you are paving the way for others to follow in your footsteps. Are you not following in another's footsteps?

You may think you are as good as though you never had danced, but you are not. By what do we measure goodness? It is by obedience to the written word. If we break one command we are that much a transgressor, we have that much to repent of, and we are good or bad in that degree that we are obedient or disobedient.

I have heard some claim that dancing was allowable from a Bible standpoint, as it says, "There is a time to dance." But it says in the same chapter that "there is a time to kill," but who will excuse me on that ground should I kill one of their loved ones?

If you are at a gathering and the majority conclude to dance you need not be afraid of the sneers of the world if you put on your wraps and go home; the world, or at least that part whose opinions have any weight, will honor you for it, and, what is more consequential, the Church will rejoice. On the other hand, if you stay when you could just as well leave the Church (that part that hears of it) will be grieved and the world will make slighting remarks of you. I know this from facts. If you go or stay where there is dancing at the request of some one whom you love or respect, remember that he does not love you as he should or he would not ask you to do anything that is against your conscience. And no person can be our conscience. Last but not least is the effect on health. We have no right needlessly to expose our health, thereby impairing our usefulness or making ourselves a burden to others. I know there are many worse things than dancing, but that there is enough evil in it that we can afford to let it alone, is my honest belief.

A SISTER.

## Selected Articles.

### THE TELEPHONE.

[Editorial from the *New York Times*.]

In an address delivered before the Underwriter's Club in this city on November 24, Mr. C. J. H. Woodbury, of Boston, an officer of the American Bell Telephone Company, gave some figures of exceeding interest respecting the telephone development in this country which will assist one who considers them thoughtfully to appreciate the extent the simple and familiar act of sending or receiving a communication by this method sets in motion titanic forces and to understand the magnitude and mechanical perfection of the plant provided for his convenience.

The amount of line built and maintained by the companies operating the Bell system averages 3.29 miles to each instrument, and, excluding the long-distance lines, fifty per cent of the wire is under-

ground. When a call it made, the average amount of line placed at the disposal of the person who makes it is 6.58 miles. That anything like intercommunication is possible becomes the more a cause for wonder when it is remembered that the modern switchboard is a marvel of complexity in design and construction. It is the evolution of a quarter of a century, resulting from the collaboration of many experts working together for a purpose. Its mechanical intricacy will be better appreciated when it is remembered that even with the advantage of modern machinery and skill in manufacture it requires as long to build and install a switchboard as to build and equip a merchantman for foreign trade, the time being from one to two and a half years, and the cost varying from \$500 to \$600 per square foot for the smaller installations adequate for cities of 50,000 inhabitants, to \$1,200 per square foot for the larger switchboards. The central station equipment, however, is but a small part of the whole cost of a telephone system, altogether it represents the greatest concentration of value in relatively small space. The life of a switchboard is usually short. Constant repairs, replacements, and extensions rapidly deteriorate it, and the effect of wear is distanced by the more rapid progress of invention and improvement. In a few years it becomes obsolete and the costly apparatus is burned to recover the copper it contains.

The result of systematic work in the perfection of appliances and the training of operatives has reduced within the past five years the average time of making complete local connections 3.9 seconds. This may appear to be a very little net gain, but as applied to all the telephone connections of the Bell system it amounts to 10,098 hours a day saved of the subscriber's time, or about three and nine tenths years for each business day of eight hours. The system provides for 9,322,951 calls per day, or nearly 2,500 calls a year originating at each telephone service. As one telephone is called for each one used, the average employment of each telephone in use is 5,000 times a year.

When one uses a long-distance telephone a large amount of property is placed at his service. For example, speaking from Boston to Omaha, as one business concern does every morning, the apparatus used, at the present price of copper, represents an investment of over \$283,000, and it requires the service of nine skilled operators to make the necessary connections. The weight of the copper wire in the connection is 1,131,000 pounds, or 565½ tons, and it seems very like a miracle that the human voice can cause this immense mass of metal to vibrate in unison throughout its several parts, even to the delicate shades of tone which distinguish one voice from another, and that the instrument at the end is so sensitive that it can catch and repeat these vibrations and transmute them into articulate speech.

And it is all so new. Less than thirty years ago the telephone was an "over-capitalized" dream, and the stock of the Bell company could scarcely be quoted low enough to find a purchaser. Twenty years ago it was the luxury of the rich. What it has become in the past ten years we can best appreciate by reflecting what would happen if for any reason the telephone lines should be put out of use for a week.—*Electrical Review*, December 5, 1903.



#### CONFUCIANISM DECAYING.

Careful observers in China are noticing the gradual decay of Confucianism. Its sway over the minds of the Chinese "literati" is by no means what it was even as recently as twenty or thirty years ago. It is true that there is apparently no marked diminution in the number of ancestral halls, the existence of which all over the land serves as an indication of the vitality of the state religion; yet, nevertheless, the more the country is permeated with western knowledge, the more are the minds of the educated class becoming alienated from the teachings to which before unquestioning obedience was accorded.

The reason for this state of things it is not difficult to comprehend. It is gradually dawning upon the educated young men of China that a knowledge of the Confucian classics is no longer what it was from a commercial point of view. And the comprehension of this fact is sufficient to account for the diminishing interest that is being taken in the acquisition of Confucian learning. It must also be admitted that, as the broader and deeper knowledge introduced and inculcated by western scholars is being assimilated, there is an ever-increasing realization of how inadequate Confucianism is, notwithstanding its merits, to meet the requirements of the present day.—*North China Herald*.



#### WEALTH THAT IS DEAD.

It is astonishing how much of the world's wealth is locked up in diamonds, things which are of no earthly use to anybody except for the mere purpose of ornamentation. The money spent for diamonds every year would build fleets of peace and war, equip and pay armies, almost wipe out poverty in city slums, endow hospitals and schools, build railroads and create great libraries. Every now and then some American woman has trouble with customs authorities over the duty on jewels the value of which represents a sum sufficient for an ordinary man to raise and educate a large family of children.

Millionaires and crowned heads possess diamonds which represent idle wealth sufficient to build whole streets of model tenement-houses for the poor. The diamonds belonging to the German Empress are valued at \$1,250,000. The crown jewels of England, largely made up of diamonds, exceed in value \$15,-

000,000. The imperial crown alone contains 2,783 splendid diamonds. Besides this, the king and queen possess diamonds to the value of about a million more dollars, which are their private property. The crown jewels of Russia represent about \$20,000,000. No one knows just how much the diamonds possessed by the Sultan of Turkey are worth, but they represent many millions. Many native princes in India own diamonds of great value. The gems of the Gaekwar of Baroda, consisting largely of diamonds, are valued at \$15,000,000. Among his treasures is a carpet made entirely of diamonds and pearls, all matched and blended. Many churches, too, in the old world are rich in diamonds. The largest diamond in the world, the Excelsior, found at Jagersfontein in 1883, is so valuable that a special syndicate has been formed to stand the expense and risk of cutting it.

A large part of the world's gold, too, is locked away in royal treasure houses in the form of dishes or ornaments. In the Kremlin are many great gold dishes, so heavy that a strong man cannot lift them, and many millions of dollars' worth of gold made into ornamental forms. The gold dinner service at Windsor Castle is valued at \$4,000,000, and a golden peacock with jeweled tail there is valued at \$400,000. In the treasure house of the Sultan at Constantinople are tons of gold plate, and great golden bowls filled to the brim with rare pearls. Gold in every form which the ingenuity of man has been able to invent is scattered about in splendid confusion in the palaces by the Bosphorus. The Shah of Persia has golden ornaments and diamonds stowed away in his palace which, turned into money, would enable him to build railroads and open up his country to civilization.

There are millions untold hidden away in holes in the earth, in clefts in the rocks, in crannies under the eaves, in tin cans among rubbish heaps, in old women's stockings and bustles and in the thousand and one out-of-the-way places that the ingenuity of men and women can devise. This is the case in all countries of the world, more or less, but especially so in India and the East, where centuries of tyranny has caused every man to fear his neighbor, especially when that neighbor is in power. Or when this wealth is not hidden away it takes the form of nose and ear-rings for the women, ankle bands for children and slaves, and a myriad other uses that remove the precious metals as effectually from general circulation and utility as if they were cast into the sea—not to mention the untold millions that have been engulfed in old ocean's capacious and all-devouring maw.—*Mining and Engineering Review*.

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The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire: "Why wasn't it done the other way?"—Oliver Wendell Holmes.

## Mothers' Home Column.

EDITED BY FRANCES.

If and Perhaps.

"If every one were kind and sweet,  
And every one were jolly;  
If every heart with gladness beat,  
And none were melancholy;  
If none should murmur or complain  
And every one should labor  
In useful work, and each were fain  
To help and cheer his neighbor—  
Then what a blessed world 'twould be,  
For you and me, just you and me!

"And if, perhaps, we both should try  
That glorious time to hurry;  
If you and I, just you and I,  
Should smile and never worry;  
If we should grow, just you and I,  
Kinder and sweeter hearted—  
Perhaps in some near by and by  
That good time might get started.  
Then what a blessed world 'twould be,  
For you and me, just you and me!"—Selected.

*Dear Sisters:* Have any of you ever thought that you would like to have lived in the less strenuous times of our grandmothers? There have been such feelings in my mind at times when I have been thinking of the increase of wickedness and terrible disasters of these troublous days. I have been brought to think differently, however, and to realize that in being permitted to live upon the earth in the age so long looked forward to by prophets of old, when an angel should fly through the midst of heaven, bearing the everlasting gospel, and in receiving a knowledge of that gospel, I have been indeed highly favored of the Lord. And those who have been thus favored "should warn others," that all the honest in heart may receive of his light and blessing. O solemn responsibility, but glorious opportunity! My heart is melted when I think how much he has given into our hands, and I do marvel that I can ever, even for a moment, let the cares and worries of this world come between me and the full, loving, and willing service which is his due. Not that I imagine that I am required to neglect home duties in order that I may seek to engage in work which may be seen and perhaps commended by others. Not that. But I do long to purge myself of selfishness and of all that is not pleasing in my Father's sight; that my life at home, among my friends, and even among casual acquaintances, may be so consistent that what little influence I may have, will all be toward helping carry forward his righteous purposes.

How discouraging it is to find myself advancing so little! I, who have been raised in the Church and have had so many advantages which others have lacked. Why is it that I am still hampered with so many weaknesses, when I try so hard to overcome them! Perhaps it is that I may be kept humble, and sympathetic for the failings of others. That thought, however, shall not weaken my determination to rid myself of the faults I see so plainly that I almost despair of ever reaching the plane designed for the children of God to occupy.

One day when I was indulging some such train of thought as the above, there came to mind a saying of our Savior with which I have always been familiar, but now it came with a new significance: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

O the sweet comfort with which I was filled when I thought of these words! They seemed to convey the assurance that I should

be enabled finally to overcome, for I feel that I do hunger and thirst for righteousness, not that I may be better than others, but that I might present myself a pleasing sacrifice unto Him who has poured out upon his children the richness of his divine love, and rewards by the sweet influence of his Spirit those who honestly try to serve him.

SISTER CLARA.

*Dear Home Column:*—I have never asked admittance to your columns because I doubted I had anything of enough interest or profit to any one to warrant my so doing.

But there are some thoughts which have often come to mind very forcibly, perhaps because I have experienced them. Do we as Saints truly love each other? Oh, of course—somewhat vaguely, perhaps, but we hope they'll get along spiritually and temporally all right, and if they are in want we'll feed and clothe them, if we find it out, and we'll call them brother and sister when we meet them at church and ask them home with us to dinner; but we're really too tired, too taken up with business or home duties, too engaged, mind and body, in the necessary scramble after the "bread that perisheth" to go to their homes and visit them, to see if they are truly worthy of sympathy, real companionship, true friendship.

Perhaps many a heart has starved and grown cold for the lack of these visits, for humanity has yet to depend upon humanity. I remember once under certain circumstances calling a Saint "a friend" to an outsider, although I had only met that Saint two or three times, and it has been a source of some humiliation to me since by the thought that I had been presumptuous. But I had not long before come into the branch from over one thousand miles away, and had left relatives, friends, and Saints, and I had reached that stage when if the king on his throne or a beggar in the road had borne the name of Saint I would have called them friends. Ah, the name of friend is greater than the name of Saint although I believe they should mean the same. And perhaps we have one with us who has been ordained to preach the gospel. He isn't just as fine as he might be, his clothes are worn and not so clean as they really ought to be, but we rebuke him for this and tell each other that he disgraces the Church and we wish that conference would send him away somewhere in the wilds of Arkansas where such things don't matter much, and give us some one we can appreciate, for we really can not love him very much. But he goes on preaching soul-convincing sermons for a time, and we know by this that God has not forsaken him yet, for he is a simple and unlearned man, and can not do this of himself, and he is still God's ambassador for yet a little season. But by and by he goes into forbidden paths and teaches false doctrine and is cut off from the Church because he will not repent, and we are sorry of course, but it is really no more than could be expected and we will be irritated no more by his uncouthness of dress and speech. But do we remember that it is one more of God's immortal beings lost to his celestial glory and mourn as becometh us? How many will inhabit Zion? Our hearts are hard toward our erring brothers and sisters. They should not do thus and so we writhe under the disgrace they bring on the Church, for we must always bear the stigma of an abused name, and we feel that is quite enough.

But could we have helped them any? Even ever so little might possibly have turned the tide in their favor at some opportune time; but we were too busy, too tired to think of it, had enough burden and trials of our own to contend with, and they ought to go to God for strength and then be brave. How is it? God alone knows. Have we wasted opportunities, or perhaps we have none, and are we "our brother's keeper"?

And the children! How we wrong them in our impatience and fretfulness, and I wonder sometimes that God leaves them in our bungling, clumsy hands. O,—I know we love them with all our strength, but frail human nature gives way, and we are "judged according to our works." But still we will struggle on while life lasts; still we will pray for each other, still love each

other, and ask "our Father" in Jesus name to forgive us our sins and love us better than we love our fellow-creatures.

WAYFARER.

Lead Me On.

O God, give me thy helping hand,  
Lead thou me on;

Safe to that brighter, better land  
Lead thou me on.

Around me all is dark and drear,  
And oft I tremble, doubt, and fear,  
But still I hope that thou art near,  
Leading me on.

O God, show me the better way,  
Lead thou me on;

Let not my feet from virtue stray,  
Lead thou me on.

Lord, when I wander, haste thou bear  
Me swiftly from the tempter's snare;  
Of every sin help me beware,  
Leading me on.

JANE HEATON.

RIVERDELL, Idaho, February 24, 1904.

Prayer Union.

Sr. Mary Langford, Bandera, Texas, and Bro. A. Walls, Grinnell, Iowa, earnestly request the prayers of the Saints that they may be restored to health.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Superintendent in the Field.

In the latter part of February we moved northward for work in the Northern California District. We arrived at San Francisco late Saturday night and were met at the station by Bro. and Sr. Parkin, who, though they had never seen us, at once singled us out of the motley throng. We were at once ushered to their hospitable home on old Mission Street, where we were royally entertained during our stay in the city. We are much indebted to Sr. Parkin for a very enjoyable trip to the "Golden Gate," "Cliff House" "Seal Rocks" and last but not least, a trip through "Chinatown." How quickly we may pass from the hustle and bustle of a modern American city to the languid, sluggish-moving, oriental scenes. Costumes, decorations, habits, and conditions of a typical Chinese city are to be seen; and the odor—well it is oriental, too.

We met with the Saints in their Sabbath-school on Sunday morning and found a happy band of workers who are not only earnestly trying to make a success of their school, but are securing results that are really gratifying. Bro. J. W. Gilbert, our missionary lately from the South Sea Islands, has the work in charge and is bringing the school up to a standard worthy of emulation. Whatever Bro. Gilbert undertakes is done with all the vim and enthusiasm that he possesses and his influence is plainly visible in the school. May he be blessed in his untiring efforts.

Our next stop was in Oakland just across the bay. But owing to a lack of time we could not remain over Sunday, and for this reason did not get to see the school in operation. But there was a good interest manifested in the institute work done, and we are led to believe that the work is progressing well.

While there we made our home with our beloved Bro. and Sr. J. M. Terry, with whom we had been often associated in the

interior States. Bro. Terry is the shepherd of the little flock at Oakland, and with the help of his devoted companion is doing a splendid work there. We pray for their welfare and a long continuation of their usefulness.

Our next point reached was San Jose, in the Central District. We met with the workers of the local school Thursday evening. The meeting was only fairly well attended, but we have not seen better interest manifested anywhere. The next day was the convention of the Southern California District. It was fairly well attended in spite of the incessantly falling rain, and some good work done. Sr. Smith was sustained in her work as superintendent of the district. She has some odds to contend with, but is accomplishing much good nevertheless.

We were very kindly provided for at the home of Bro. and Sr. J. B. Carmichael, and it was with reluctance that we bade them "good-bye" even after an acquaintance so short.

After taking an early morning train from San Jose, hoping to reach Sacramento before noon, we met with much delay owing to excessive floods on the Sacramento River. But after riding more than ten miles through an inland sea of water up to or over the rails we reached the city in safety. The Saints were in district conference assembled. We missed the Sunday-school convention, but other time was provided for our work and a very pleasant as well as a profitable time was had. The school here is in excellent order; so, also, is the Religio. Bro. Robert Parker is the pastor here and his work is making lasting impressions in both these societies as well as in the Church. Sr. M. A. Saxe was again placed in charge of the Sunday-school work of the district and we are hopeful of continued prosperity for them.

This completed our work in the California districts. We reached but a portion of the schools and were much hurried in almost every place, yet are hopeful that some good was accomplished. We found the schools in good condition generally, and think that there are even better times coming.

We are indeed, very much pleased to note the marks of progress made by the several schools under the direction or care of the missionaries who have labored in the State. And, notwithstanding the great distance that intervenes between the Saints on the Pacific slope and the larger body of Saints in the interior where the general meetings are held and the benefits of association are enjoyed, they have kept well up in the line of progress and, generally, are very anxious to "come up higher."

Our tour through the State has been a pleasant one and we have made many acquaintances that will ever be dear to us. When we may return, we do not know. But we trust that it may not be long. God bless and prosper the workers and the work.

## Letter Department.

DES MOINES, Iowa, March 1.

*Editors Herald:* The conference just closed here marks a period of decided advancement and progress of the work in this district. The conference of one year ago was the beginning of a new era of the work in this district and the progress of the work for the year past is seen in every department, especially in the local churches. Progress along every line has been made by some of the churches, but we are sorry to say that not all have been as progressive as they should have been. From the first assembling of the Saints for this conference there was plainly manifest that spirit of love and brotherly kindness that is born of God, and each service, whether for business, social, or preaching, that spirit of humility and devotion, and Christlike earnestness was plainly manifest. Heavenly peace seemed to fill the house of worship, and all entering were influenced by it. This was true of all the sessions from Friday morning, and when assembled on Sunday afternoon in the social meeting and the ordinances in God's house were officiated in, ordination, confir-



mation, administration, and blessing,—the prayers of God's people were ascending from a multitude of hearts, and His praises, being sung in joyful song, and his blessings and goodness, and power, being spoken of in testimony, the Holy Comforter present and speaking through His servant, this hour was the one of fullest enjoyment and peace of the conference. A body of Saints representing one district of the Lord's vineyard gathered together in heavenly union, opens to our view the glorious time to which we look forward, when the church universal will be gathered, ready to receive our Savior when he comes again, (glorious day, and triumphant hope!) and carries us on to that opening of eternity when the great gathering of all of God's people of all ages will take place. What mind but that of an infinite God, a divine Creator, could have conceived such a plan of redemption and revealed it to us in the gospel of his son. And we his elect have been offered his glorious gospel in this our day, and can we doubt but that God has, indeed, introduced a marvelous work and a wonder?

We, as Saints of the Des Moines district, have "come up higher" as a body, and as individuals, during the year, and as we reach this higher plane the beauties of eternity open brighter to our view and we have an increased desire to press onward.

A. A. REAMS.

BURLINGTON, Iowa, March 7, 1904.

*Editors Herald:* We fancy we note a constant improvement in the HERALD; at any rate it comes to us as an ever-welcome visitor. It is our opinion that no Latter Day Saint who does not take the HERALD is justified in taking any other publication, —though of course we would not kick so strenuously if he took *Autumn Leaves*.

We want to indorse some of the ideas presented by "Fidelis." We are inclined to think that the average reader knows less about who was president of the church in the days of the apostles than he did before he began the arduous task of reading those lengthy articles pro and con. It is about as important as the vexed question, "Who wrote Shakespeare's plays?" A good deal may be said for Shakespeare and it will be answered with an equal output in favor of Bacon; but after all the plays are the main thing.

Well, about our own work. We have spent our conference year here in Burlington by appointment, dividing our time between editorial work on the *Autumn Leaves* and regular missionary work. Our work has been congenial and spiritually profitable, to us at least. The work has kept us busy and it has been a happy year.

The Saints have treated us with the greatest kindness and good will, which indeed has added to the pleasure of the work. Actual conversions from the outside ranks have not appeared to any extent; but the Saints, especially the younger Saints, have been drawn nearer the Church, definitely and enthusiastically enlisted on the side of Christ, so that we are confident they will never fall away.

We have found the young people and the Religio a great help. Our Religio is held Sunday evening just before preaching, and sometimes of stormy nights its members are in the majority at the preaching service. Some of them have come long distances through storm and mud or snow to be present.

Great credit is due the local brethren who have kept the work alive here for years against adverse circumstances; but they labored against too heavy odds. I think that the local brethren almost everywhere will agree with us that men who must labor every day can not give the work in cities the attention it should have. We are sure, also, that the missionaries reviewing the condition of various branches in cities that have depended for years on the care of laborers who must spend the week in the shop or store will admit that their condition is a strong argument in favor of having men in those cities who might spend their entire time at the work. Otherwise the work of the mis-

sionary is undone and the incoming convert is soon the recreant Church member. This is no reflection on the local laborers. It is simply impossible under present conditions for men to earn their livelihood and find time or keep themselves in good condition to prosecute the work in a large branch. Either their employer during six days or their hearers on the seventh will suffer; and it will be no fault of the minister, either. It is to his credit that he is willing to take up the labor; but God hasten the day when his hands may be loosed; when in every large branch there will be men at liberty to give the word their entire time.

We have been greatly blessed during the year. We have sometimes marveled at that love which the Master had for people who were in a measure strangers, whom he had not learned to love through companionship as do we. We have recognized that that love must be the motive spirit of the missionary; but it seemed beyond human power. However, we came to understand it better. After coming here while walking the streets of the city, ere we had met many of the Saints, and while thinking on this subject, we felt that Spirit which Christ must have felt come over us like a cloud. That Spirit of love for *all* among whom we were to labor. That Spirit which knows no distinction of nationality or position or individual disposition. We have tried to retain and nurture that priceless gift. We feel that without it we can do nothing. The laborer who has not a genuine affection for the people to whom he ministers will have no influence for good.

We are pleased to note an increased desire among the Saints here to observe the financial laws; although many of them always have been very faithful in that regard.

One other thing. We have heard that some stated at the Lamoni Stake conference that it is their opinion that not one family of Saints in ten is teaching its children the gospel. We do not know where these observers have observed; but we want it known that such is not true of the Saints here; nor have we observed it to be true in any place where we have ever labored.

Sincerely,

ELBERT A. SMITH.

LAMONI, Iowa, March 5, 1904.

*Editors Herald:* In HERALD for December 23, 1903, a letter is found over my signature in which reference is made to a conversation had with one of the members of the Utah Church, no name being quoted. Several weeks ago a communication came from Elder A. M. Musser of Salt Lake City, protesting that he had been misquoted in that he was made to say that he had a Kanaka, Filipino, and Indian wife. His version is that he has a Kanaka grandson, a Filipino grandson, and a Ute granddaughter, respectively born in Manila, Hawaii, and Salt Lake City. He became a little furious over the reference made to the conversation as reported. It was sufficiently correct, however, for him to identify it by reading, as his name does not appear in connection therewith. I wish to say to him and all who read the statement in HERALD that I understood him to say just what is there reported, and I think yet that the language used was worded in such way as to convey that thought, at least conveyed it to me. I was sitting near him, was interested in his narrative, and had no disposition to question or misrepresent what was said. I wrote him in reply and asked if he lived now, or ever had lived with women of the named nationalities, as wives, but have received no reply. It is just possible that he was misquoted, as it is an easy matter for a person to misapprehend another in conversation. I may have failed to gather his thought.

Just a day or so ago, I had a conversation with a brother in the presence of his wife. On my leaving the house, his wife informed him that I had received a wrong impression from the way he expressed himself. She was so certain that she was not content until he came to see me. He came the next morning and sure enough his wife was correct. But who was to blame,

the speaker or listener? This is true in the other case. There was no disposition on my part to misrepresent the statement of Elder Musser and nothing to be gained by so doing. I understood him to say just what was stated in my letter, but as he ought to know his own fraternal relations and it is an easy matter to misapprehend another in conversation, I extend to him the benefit of the doubt and am quite willing that my statement be corrected to read grandsons and granddaughter instead of wives. I trust no injury may come to him from my statement as none was intended. Will he please pardon the mistake? From his standpoint of belief no injury could come to him, for he would have a right to marry a Kanaka woman, Filipino woman, Indian woman, or one of any other nationality if nothing stood in the way. I trust this will be satisfactory to Elder Musser, as he may rest assured there was no intent to misrepresent or injure him or his in any sense.

WM. H. KELLEY.

TORONTO, Ontario, February 27, 1904.

*Editors Herald:* We have been having quite a lively time in Toronto, and the cause of the stir has been in the presence of your Canadian counselor, President R. C. Evans. He came here on Tuesday, 9th inst., and presided over an entertainment the same night.

In the year 1900 the Toronto Saints placed themselves under a liability of twenty-six hundred dollars for a building lot and brick structure as a place for the worship God, at a time when only one owned the place he lived in and had it paid for. R. C. really was the power and influence that moved upon the Saints and but for his energy and vigorous push, it may be expressed as doubtful that the building would yet have been erected. This is expressed, not to glorify President Evans, but to give honor to whom honor is due.

It took some little time to find a place, a building-lot, within the compass of their exchequer, and one was found on Camden Street, west of Spadina Avenue, and south of Queen. Some opposition as to the locality was manifest at the start, but the unity of the majority was so pronounced as to carry all before them. The cause of the opposition was on account of the somewhat immoral character of the immediate neighborhood. All this is now changed, the influence of the Latter Day Saint Church having caused a general cleansing.

There is no need that I give you a detailed account of the work of building, the devotedness of the Saints in their struggles, toils, and deprivations. R. C. was general overseer and financier. He toiled with his hands as well as labored with his head. To him all looked, and as soon as any tangle occurred he must put the skein in running order. Others worked faithfully, and all, no doubt, did their best.

In a little less than four years the debt has been paid, and they justly feel proud of their success. To those at a distance, who extended substantial aid, notably the London Branch, they desire to express their appreciation and heart-felt thanks.

As soon as they saw the clear possibility of liquidating the debt in a short time, they proceeded to arrange for the dedication and, of course, President R. C. Evans must be the man to preach the dedicatory sermon. In paying the last of the indebtedness, there was a good-natured contest as to who would put in the last dollar of the remaining one hundred, said contest centered in Bro. Joseph Gillett and John Hall, on one side, and the Religio on the other, in which the latter succeeded. No money, however, was refused.

The Saints having decided to hold a series of meetings, bills were circulated in the city to that effect and in many of the store windows, as well as on boards at street corners. Thereon was clearly outlined the expressive features of President Evans and many and varied were the remarks as to who and what he was, or might be. To a goodly number he is well known and appreciated.

The meetings began on Sunday the fourteenth of February,

Saint Valentine's day, a day when, in accordance with an ancient belief, the birds began to couple. Also, a day when many epistles of love are sent; some expressive of the real sentiment, and others only caricatures. With the Toronto Saints, their valentine, or love gift presented to their heavenly Father was no caricature, but an offering of love, pure, sweet, and joyous, in the sanctifying presence of the Holy Spirit in attestation of Father's acceptance of the same.

Preaching in the morning at eleven by R. C., prayer-meeting at half past two in the afternoon, which was largely attended. There was a gracious outpouring of the Holy Spirit, and the Saints felt it good to wait upon God. Four were called to ministerial offices, two to higher ones, and two from the laity.

The dedicatory sermon was at night. All the seats were occupied and well filled. The speaker gave an outline of the struggle of the Toronto Saints, their efforts to get the angel's message before the people; of Bro., now Elder, Fred Gregory, then but a boy, and a devoted band of earnest young sisters of the Church who prayed and fasted and worked with all the powers of their being, till their faith and works brought success. The story of their sacrifices can not be given herein, nor will they be fully known till all secrets shall be revealed. The story was told of Sr. Lizzie Hattey, wife of branch priest, Charles Hattey, scrubbing a store to obtain sufficient money to hire a hall for Elder R. C. Evans to preach in. Others labored and sacrificed, whose names can not be given, but their works have gone on before, and in the day of rewards they will be remembered. The dedicatory prayer was by Patriarch John H. Lake, who, with his stenographer, Bro. Ray Omans, of Lamoni, Iowa, was present. The choir was under the direction of Sr. Minnie Faulds, and, with organist Elder F. R. Tubb, rendered appropriate hymns.

The meetings were continued through the week, President Evans preaching every night, except Saturday. A well-signed petition of Saints and outsiders was presented to R. C. requesting him to remain another week, and longer, if possible, was successful. A large increase in attendance every night was noticeable.

On Saturday night, the 27th, he preached at Humber Bay, as well as on Sunday morning. This was by the earnest request of the Saints there. Two sleigh loads of happy Toronto Saints drove out on Saturday night, to hear him again. The four-mile drive was an enjoyable one, though sleighing was not of the best. I do not know, Bro. Joseph, whether you have had any experience of a Canadian winter or not, or even a part, but Sr. Ada has. If she was in her old Garay home during the present one, she would have seen, possibly, more snow than during any other one of her recollection.

Sunday night, the 28th, closed the series of meetings. The Church was fairly packed, the aisle being occupied. The discourse, "Wash and be clean," was a flood of eloquence and sound logic. Baptism, as an essential to salvation, was clearly demonstrated, the folly of infant baptism also; the doctrine of universal depravity was overthrown and the reasonable and proper interpretation given to David's penitential Psalm, the 51st. At the conclusion of one of the finest discourses it has been the writer's lot to listen to, a stirring appeal was made to the congregation for all who desired baptism and to be identified with the Reorganized Church of Jesus Christ of Latter Day Saints to arise to their feet. As R. C. held his arms out with such an expression of supplication in his animated appeal, all were deeply impressed with the solemnity of the moment, and nine arose to their feet. Immediate preparation took place, and he led them into the water of baptism. As soon as a change of raiment could be made, they were confirmed. It was certainly, an impressive scene to gaze upon seven fine looking young men and two young women sitting upon the platform, just over the grave from which they had arisen, and see and hear the act and words that confirmed them members of the Church of Christ. Five

had been baptized before, making fourteen in all through these meetings.

The work is growing here, and I gaze on the Toronto Branch with a pardonable degree of pride with the oft-uttered prayer that they may see greater necessity for redeeming the time as the days are full of evil.

I expect to go out to Humber Bay, at the end of the present week, and give them two or three weeks of preaching and visiting.

A. E. MORTIMER.

CANTON, Cardiff, Wales, February 24, 1904.

*Editors Herald:* The columns of the dear old HERALD after thirty-seven years of acquaintance, are a source of comfort and at times joy to me and especially so when away from the central field of the Church. When a man is trying to do good and prosecute mission work, it is a great satisfaction to know that the other fellow is doing something, possibly more than we in the same line of work, and especially so does this apply in gospel work. It is said that even misery likes company, and that laughter is contagious.

How it is possible for Latter Day Saints who claim to love this latter-day work to content themselves without any of the church publications, is more than I can comprehend. We hear much complaining because the families, especially the children of the Saints, are indifferent and sometimes drifting away from the church influences. This may occur when the very best that parents can do is done. Yet to raise a family without a reasonable amount of healthy literature is a flagrant mistake. At present, as for some years past, the Church is blessed with a class of literature in the form of *Autumn Leaves* and *Zion's Hope* and books that are calculated to be of special interest to the young.

The time was when the only publication issued by the Church as a periodical was the HERALD, and for eight years prior to its advent the Church had existed without any church paper. The HERALD was small in size and a monthly for years. And at that time its yearly subscription price was nearly three times as much as now. When the difference in the amount of reading-matter furnished now in the HERALD is compared with the amount furnished during the first decade of its existence, you will find that it gives you much more for your money now than it did then. It is the persistent and faithful support of the few in bygone years that has made it possible for the many to enjoy the great blessings of the present.

Our Western Wales District conference held at Llanely, Carmarthenshire the 6th and 7th inst., was a success. The attendance was fair, the order good. The spiritual blessings bestowed upon the Saints in our Sunday afternoon testimony meeting were encouraging and strengthening to all present. The writer was elected to preside over the district for the coming term, and Bro. John G. Jenkins was elected vice-president. Conditions seem to make this action advisable for the present. The good brethren of the Pontyates Branch are as faithful as ever, with their character above reproach.

Their unabated interest in the Llanely Branch has been a great strength to it. The Saints have shown commendable zeal and endurance. They keep the little chapel clean, and as far as their circumstances will permit, attractive. Bro. Henry Ellis is still their president, although he lives in Llansamlet. He visits the branch once a month. Bro. Arthur Edwards is the presiding teacher and has been quite active in his office for several months. Some of the clouds that have darkened his spiritual horizon have been dispelled and at present he says he has a strong desire to accomplish all he can.

The brethren at Gilfach Goch are active distributing tracts and doing some street-preaching, although the weather is so exceptionally wet and chill.

The few Saints at Pen-y-Graig Branch have failed to bear the burden any longer of paying hall rent. Emigration and pov-

erty lessen the possibilities of weak branches and the Saints become dispirited. The burden is made heavier and the goal of success and triumph for the work in Wales is made to appear at a much greater distance even to those who entertain any hope of ultimate success.

By the death of Bro. John Jones and the emigration of Bro. and Sr. George Morris, the Nantyglo Branch has been materially weakened. The work at Aberaman is at low ebb.

Uninviting as the prospects are, yet I feel to continue the effort and trust in God for the coöperation of his Spirit to carry conviction to the hearts of the honest and to confirm his words with signs following.

The Cardiff Branch is doing real well. Bro. Thomas Gould is still the shepherd and Brn. Benjamin Green and E. J. Trapp are his faithful assistants. There is considerable expense to be met by the few. Their names may not appear as tithing-payers upon the Bishop's book, yet they appear monthly as rent-payers, and other expenses are met. Four have been added to the branch by baptism this week, Bro. Gould and E. S. Trapp performing the rite.

Bro. Rushton writes his intention to come to Wales for a few weeks after Easter. He will be welcomed. I intend furnishing through the HERALD one or two of the favorite Welsh songs sung by the Welsh Saints many years ago, but now almost lost.

Yours,

137 Severn Road.

EVAN B. MORGAN.

INDEPENDENCE, Missouri, March 7, 1904.

*Dear Herald:* After about three months of wandering from place to place in this country, we have at last found a resting-place for our weary feet, at least so we trust. We landed in New York on the 10th of November, being met there by our esteemed Sr. Squires, Sr. We remained in Brooklyn but a short time. I had the pleasure of preaching for the Saints while there in their new church that they were just about completing. It is indeed a credit to the Brooklyn Saints.

Thinking I could do better at Pittsburg, Pennsylvania, where my line of work was best obtained, I left Sr. Arber and Alex with Bro. and Sr. Rushton, who have been very kind to us, arriving in Pittsburg November 19, where I found a saintly welcome at the home of Bro. and Sr. Lockard, where also resides our genial missionary, Elder R. M. Elvin. Words fail to express our gratitude to them for their kindness to us, in our hour of trouble. I remained in Pittsburg six weeks, but as trade everywhere was dull and near the close of the year it appeared almost impossible to find employment. Several of the brethren there assisted me in trying to get a position, some giving me letters of recommendation that we all thought would prove beneficial, but all seemed in vain. Everywhere I went I was treated kindly, but was told that instead of setting men on they were ready to let some out, so after all this time, I began to wonder when and where I should find something to do. Pittsburg is a large city and under ordinary circumstances it is a good place for work, but, as I came at a bad time of year it appeared unfortunate for us at least.

Hearing of a likelihood of a position in the town of St. Joseph, Missouri, I considered whether it would pay to go a thousand miles farther west, and thinking the matter over I concluded to venture, upon the prospect of work. I reached there only to be once more disappointed, as the man who had promised Bro. Lewis's son-in-law, went back on his word. I stayed there a few days looking around for something that would prove profitable to me.

During my sojourn in St. Joseph, I met some of the finest Saints that it has been my privilege to meet. Preached for them twice on the Sabbath, also addressed the Sunday-school. I was again treated most kindly by all the Saints, and especially by Bro. and Sr. William Lewis, Bro. and Sr. Bacuaster, and Bro. and Sr. Guinand. Not hearing of anything it occurred to

me to go to Kansas City and Independence. So I bade adieu to the Saints of St. Joseph making my way to Kansas City, then on to Independence.

By this time I had indeed felt a stranger in a strange land, but I had still confidence in God, that all would work out to our good, and I am happy to say that I have found it so.

I arrived in Independence on Tuesday afternoon, made my home with Bro. and Sr. John Luff, Jr., who knows how to make a wanderer comfortable, for such I had by this time began to consider myself. I began the next day to look around to see if there was anything for me here, and I am happy to say in that I was not disappointed, for only a few days had elapsed, when Bro. Tom Crick and Bro. John Luff had knocked their heads together sufficiently to find Bro. Arber something, if it was only a helper's position. I felt grateful to them for it. We have a saying in the old country, "It never rains but what it showers,"—so it was in this case. I had only been working four days at the foundry, when the manager at the Metropolitan Street Railway Company, at Sheffield, or I should say a little beyond Sheffield, sent for me to fill a vacancy in the machine-shops, where I am at present employed in a nice, steady position. I can now see where the hand of an all wise One has been over me, and I trust to be ever found worthy of the guidance of God's Holy Spirit.

We often think of our dear brethren and sisters in the old country, and would ever welcome a letter from them, also those in Scotland, from whom we regretted to part, but circumstances necessitated us doing so. We shall anxiously await to see who will be sent to Scotland from amongst the conference appointees. We sincerely trust that this mission will have help sent, for they need it. Can the Church afford to let that mission go down? There is only Bro. Rushton left now, and he can only put in part of his time, having to care for the whole British Isles, as missionary in charge. I am certain from evidence received while in that country, that there are many good, honest men and women who will yet obey the gospel, and when we remember that this mission is comparatively a new one, I ask, again, can the Church afford to neglect it? My prayer is that the coming Conference will be one of the best ever held by the Reorganization, proving beneficial to the whole Church.

Well, I am happy to say we have begun housekeeping once more, although Sr. Arber is very homesick. I wish to thank all the Saints most sincerely for their kindness to us since coming here. We have found indeed a true home amongst the Saints of God. I am proud to be engaged still in such a noble work and I love to see it spread, because I know it is the truth of heaven. The truth is to make us free; and when we try to keep God's commandments, and do his holy will, we can feel free indeed. We feel very grateful to our heavenly Father for his watchcare over us. May we ever live worthy, and prove faithful to the end to magnify his holy name. With love to all the Israel of God,

In gospel bonds,

JOSEPH ARBER.

1036 West Orchard Avenue.

JONESPORT, Maine, March, 1, 1904.

*Editors Herald:* I have looked in vain for news from this district the whole year, not because there is anything of great importance, yet I am confident that many are interested in the welfare of the Saints here and would note with pleasure their progress.

In the conference year now past we have lost by death some noble workers, among whom was Sr. Lois Mansfield. She has been known for many years as one of the staunchest supporters with means and influence of this gospel work. All the ministry laboring in this field in times past remember with gratitude her ministrations. As she was blessed with some means she was a sincere friend and helper to those not so well favored with this world's goods. None will be missed from the active ranks more than she.

I came here from General Conference and have labored in this district almost entirely for the year by advice of missionary in charge.

Last week during a short series of meetings at Beals I had the pleasure of leading two young men into the waters of baptism. One of the brethren served in the late war with Spain and was a seaman on Admiral Dewey's flagship Olympia at the battle of Manila. I trust that he will serve King Immanuel as faithfully as he served his country. The other young man, Grover Merchant, will be remembered by Brn. Green and Ames, as he was healed of consumption a few years ago after having been given up by the physicians to die. The week following the baptisms Bro. Uriah Kelley and I went there to hold more meetings when we found a revival going on. The Advents and Reformed Baptists had united and with the assistance of an evangelist were having great excitement. Their singing, shouting, jumping, etc., drew a large crowd and from six-thirty to eleven o'clock at night there was a continuous performance. We decided to postpone our meetings.

We found later that this was fortunate, as some were driven crazy with excitement. One woman is raving crazy and it is expected that she will have to be taken to an asylum. Some parents attempted to kill their children as sacrifices. One man had to hold his little child in his arms all one night to prevent the mother from killing it. A favorite dog and cat were killed as sacrifices in one family. Some who would not kneel and pray were beaten and pounded with Bibles and fists and they called this the laying on of hands. One woman in frenzied excitement in the church during a meeting shrieked, "I am an angel of God." The ministers and others shouted, "Glory to God," "Amen," etc.

The selectmen and sheriff stopped the whole thing and ordered the ministers out of town at once. A crowd of citizens collected at one place, thinking seriously of mobbing them, but this was averted. Fortunately none of our people were in any way connected with this terrible affair. Undoubtedly if the authorities had not interfered there would have been blood shed. The chairman of the board of selectmen told me he considered it a case of hypnotism. A prominent physician here who attended the worst cases told me he thought it was hypnotism. I attended one meeting and considered it a clear case of devilism. That brings "perilous times" pretty close home to us.

I want to say just a word to the Saints in this district about money affairs. I am not Bishop's agent, but as president of the district will call attention to the pressing need of financial help. Bro. U. M. Kelley, of Indian River, is Bishop's agent and tells me he has not the means to meet expenses. Let us make an extra effort in this direction with our tithes and offerings. Bro. Uriah will be pleased to give you a leaf from his receipt book in exchange for the treasures you desire to lay up in heaven.

C. H. RICH.

MOUROVIA, California.

*Dear Herald:* As many say you are a very welcome visitor to my home, for it has been my lot to be cast among strangers the most of the time since I came into the Church. But truly we are living in an age when the gospel is being preached in many different forms. Since I have been in Mouravia just two months I have heard it proclaimed by five different classes of believers. All seem to think they have "the" gospel, but to me it seems they fail to have the authority to preach. They do not claim to have it at all. Surely we are living in the age spoken of by the prophet when he said they would be running to and fro to get knowledge, but fail to look for it in the right place.

I am thankful to tell you that I am still holding on to the faith that was once delivered to the Saints. I am glad to see the good work going on and hope I will be able to help more in the future than I have in the past. Wishing you all God's speed I am as ever, a true sister in Christ Jesus,

M. C. HANNAH.

TULSA, Indian Territory, February 28, 1904.

*Editors Herald:* We have no branch organization at this place, but a few Saints have moved in. Among them are the families of Brn. O. L. James and W. H. Robinson, of Independence, Missouri. Brn. T. C. Kelley and H. O. Smith, of Independence, held a series of meetings here which we think did much good. While the attendance was not so large as might have been, numbers have expressed themselves as understanding us better and some have asked to read our books. We have not been slow in giving them out, I assure you. We hope the work will be opened up here in the near future. It is not good for Saints to be cut off from branch privileges. One can not afford to be idle, for there is so much to be done.

We hope the elders of this district will not forget the few Saints at this place, and that more Saints will move in. This is a good country.

Your sister,

HELEN LOGAN SHERWIN.

NAKOMA, Kansas, March 5, 1903.

*Editors Herald:* While at Great Bend Mr. Ogden and Mr. Godfrey, Adventists, came to talk with me on the Sabbath question. Ere they met me they were laughing about how they would trap the Latter Day Saints, they never having met one before, but supposed our position was like the sectarian world. This Mr. Godfrey told me several days after, but a three-hour talk resulted in Mr. Godfrey becoming interested in our cause, and is anxious for more gospel.

A twenty-day meeting at Alexander was productive of good, as a letter from there states a young man awaits baptism, which I shall see to as soon as convenient; one Mr. Oelson said to me, "I am either a Latter Day Saint or an infidel." He is a young man with a family. That's the way they travel. "Lord, to whom can we go? Thou hast the words of eternal life."

Bro. E. H. Ebert and I recently held a meeting near Leoti. I baptized a young man, formerly member of the Methodist Episcopal Church and superintendent of the Sunday-school. He bids fair to become a useful man, and is a son of Sr. Mary Turner. Brn. Hoffman and Sears with their families, are moving to Kansas City, thus making considerable change, lessening the numbers at Bazine. We trust the move is for their good. I am here holding forth; this is the first preaching done here by a Saint. Bro. Hoffman paved the way for the meeting.

Praying that the coming Conference may be very fruitful to God's glory,

L. G. GURWELL.

#### Extracts from Letters.

Bro. J. A. Grant writes from West Bay City, Michigan: "The severity of the winter has rendered it almost impossible to do anything in missionary work in Michigan or at least in the part where we have been. But considering all things, the work as a whole is moving along fairly well. We are still hopeful of the final triumph of Zion."

Sr. Cora Weir, writing from Center Junction, Iowa, March 9, 1904, says: "We have only a handful of workers in this district. O that the Spirit of God might awaken this district and we have a full report, is my prayer."

Pauline Ruby, writing from Angus, Iowa, March 10, 1904, says: "I am trying to do all I can for the blessed gospel work. Have the promise of another subscription for the HERALD and shall try to get more. My niece, with whom I am staying, is ill with heart trouble. She is a good woman but does not seem to see or feel the necessity of obeying the gospel, but has heard so little of our preaching she does not understand it. I have hoped and still do trust an elder may come here and preach so she may hear and obey the gospel before it is too late."

Bro. Romanan Wight writes from Bonesteel, South Dakota: "I came here to attend conference. All moves fairly well in the Northern and Central Nebraska districts."

George Jenkins, wrote from Plainville, Indiana, March 1: "I just came from Washington, Indiana, which is a new opening. I had large audiences and very good interest. I think much good has been done there. The work is opening up very rapidly in this district. I can not fill all the calls being made; but we are doing all we can to keep the work moving on to victory."

## Miscellaneous Department.

### Conference Minutes.

**Des Moines.**—The district conference convened at Runnells, February 27, with prayer session at 9 a. m. Business session opened at 10 a. m. and the district officers were placed in charge, A. A. Reams secretary. The district president, H. A. McCoy addressed the body briefly on the condition of the work in the district. The credential committee previously appointed reported delegate credentials from all the branches. The vice-president and secretary made verbal reports. Branch reports: Boonesboro 64, Clear Creek 31, Concord 45, Des Moines 205, Grinnell 18, Oskaloosa 71, Perry 41, Packard 16, Richland 80, Rhodes 45, St. Charles 19, Valley 114. Elders reporting: C. B. Brown, E. J. Clark, W. F. Clark, E. A. Clark, W. Christy, S. F. Cushman, W. C. Earhart, J. E. Laughlin, J. F. Mintun, N. Miller, H. A. McCoy, S. McBurnie, W. C. Nirk, C. J. Peters, S. K. Sorenson, N. Stamm, J. Troughear, J. S. Roth, with a total of 698 sermons preached and thirty-seven baptisms; Priests R. W. Bare, V. Boatwright, J. R. Epperson, F. B. Farr, H. Lyke, C. F. Merrill, W. F. Park, J. M. Park, E. Rowley, J. Roberts, A. Shimel, B. Johnson, forty-one sermons and three baptisms; Teachers F. A. Brown, G. Emslie, A. Freely, J. C. Hidy, F. B. Miller, W. L. Pitcher, J. Villers, J. Walters, O. L. Sherman, twelve sermons preached; Deacons S. T. Burgess, F. Chandler, R. McBurnie, H. V. McKinney, J. Veach, W. H. Farr. Bishop's agent, W. Christy, reported from January 1 to February 26: Former balance \$125.50, receipts \$111.60, expenditures \$180.57, balance \$56.53. Tent fund treasurer reported \$9.51 on hand. The committee on resolutions reported in words of commendation in behalf of Elder W. C. Nirk for his past services in the district. A. A. Reams was sustained as district historian. Perry Branch disorganized, members' letters to be placed in other branches. Boonesboro Branch asked for the ordination of John Hall as an elder, and the Packard Branch asked for the ordination of Fred B. Farr as an elder. These requests were granted. The ordinations took place Sunday afternoon. Secretary reported \$7.72 received from branches towards defraying expenses of delegates to General Conference. Delegates to General Conference: H. A. McCoy, J. F. Mintun, John Hall, Lydia Hall, J. S. Roth. Next conference to meet in Des Moines, June 4, 5.

**Northeastern Kansas.**—Convened at Netawaka, Kansas, February 27, at 10.30 a. m., Samuel Twombly presiding, J. B. Gouldsmith assisting, Frank G. Hedrick secretary. Branches reporting: Netawaka 64, Atchison 82, Fanning 69, Scranton 100, Blue Rapids 80, Idylwild 81, Topeka, 28. Elders reporting: Samuel Twombly, M. F. Gowell, Harry Thomas baptized 1, C. E. Tillinghast baptized 1, H. Green, James Baillie; Priests S. P. Cox, N. S. Dunnington, J. W. Burns baptized 1, J. F. Tigner. Delegates elected to General Conference: M. F. Gowell, S. Twombly, and N. S. Dunnington. Bishop's agent's report: On hand last report \$88.06, received \$337.49, expenditures \$344.50, balance \$81.05. Fanning Branch requested that Frank G. Hedrick be ordained an elder. Request granted, and ordination was by Brn. Twombly, Gowell, and Gouldsmith. James W. Burns, treasurer tent committee reported a balance on hand of \$37.50. The reunion committee selected for next reunion were the missionary in charge, district president, and Frank G. Hedrick. Present district officers reelected and conference adjourned to meet at Idylwild, May 28, 29, 1904.

**Kentucky and Tennessee.**—Conference convened with the Eagle Creek Branch February 27, J. R. McClain president, W. R. Smith secretary pro tem. Branches reporting: Foundry Hill 57, Haley Creek 65, Sedalia 135, Eagle Creek 28. Elders reporting: J. R. McClain, J. H. Adair, C. L. Snow; Priest E. P. Cook; Teacher Willis Oliver. Bishop's agent's report: Received \$167.94, paid out \$186.57, balance due agent \$18.63. J. R. McClain was elected president, J. J. Adair secretary. I. N. Roberts, J. R. McClain, and C. L. Snow were chosen delegates to General Conference with power to cast the whole vote. Conference adjourned to meet at New Bethel, May 28, at 10.30 a. m.

Northern California.—Convened at Sacramento, February 27, 1904, J. M. Terry and R. J. Parker presiding, E. S. Chase and J. W. Gilbert secretaries. Reports were presented as follows: From Berkeley, Chico, Humboldt, Irvington, Lower Lake, Oakland, Sacramento, and San Francisco Branches. Ministers reporting: Elders J. M. Terry, E. Keeler, R. J. Parker, George S. Lincoln, J. S. Hommes, J. W. Gilbert, J. A. Anthony, Samuel Wyatt and, S. B. Robinson; Priests J. M. Cockerton, James Peat, T. J. Lawn, A. M. Starkey, Sr.; Teacher F. A. Severy. Financial: C. A. Parkin, as Bishop, balance from previous year \$938.78, receipts \$2,483.70, disbursed \$2,498.51, balance \$923.97; as district treasurer, received \$9.55, paid out \$8.50, on hand \$1.05; as treasurer reunion fund, receipts \$52.75, disbursed \$30, on hand \$22.75; as treasurer tent fund, received \$22.60, paid out \$30, deficit \$7.40. E. S. Chase, as district tract agent reported on hand \$1.64. Auditing committee appointed by president, consisting of J. W. Gilbert and J. A. Lawn, reported it correct. Delegates credentials from six branches were presented, as also report of committee of one, previously appointed by President Terry, on same. All the foregoing reports were accepted. The following were elected delegates to General Conference; Brn. E. Keeler, C. A. Parkin, Joseph Luff, T. A. Hougas, Srs. C. A. Parkin, Mary A. Douglas, E. Keeler, H. B. Tupper, and T. A. Hougas. J. M. Terry was chosen president, R. J. Parker vice-president, E. S. Chase secretary, and C. A. Parkin treasurer. Bishop Parkin was sustained in his office, as also the general Church authorities and all auxiliary organizations. Adjourned to meet in conjunction with the district reunion at Sacramento, time to be appointed by committee in charge.

Central Nebraska.—Conference met at Bonesteel, South Dakota, February 27, 1904, Levi Gamet president, Elizabeth Bender, secretary pro tem. Elders reporting: J. W. Smith, Robert Oehring, E. Downey, J. H. Jackson, James Huff, W. W. Whiting, J. S. Strain, Romanan Wight, and Levi Gamet; Priests W. A. Willoughby and — Davis; Teacher William McKee. Branch reports were read from Clearwater, Meadow Grove, and Inman. Bishop's agent's reports showed receipts \$281.65, expenditures \$281.65. Two-day meeting was appointed for Bonesteel, June 4 and 5, district president to appoint speakers. Levi Gamet was chosen president and Emma X. Gamet secretary. Adjourned to meet at Clearwater, Saturday, September 3, at 10 o'clock a. m.

Southern California.—Conference convened at Los Angeles, California, February 27, 1904, President T. W. Williams in charge, with C. E. Crumley associate, Maggie Pankey and George Wixom secretaries. Branches reporting: San Bernardino 274, Los Angeles 201, Newport 245. Elders reporting: W. E. Peak, T. W. Williams, N. Van Fleet, A. E. Jones, C. W. Earle, William Gibson, C. E. Crumley, J. C. Clapp, and R. R. Dana. Bishop's agent, A. Carmichael, reported on hand last report \$467.66, receipts \$2,288.03, expenditures \$2,537.23; balance \$218.46. Books were audited and found correct. A. Carmichael, W. E. Peak, Maggie Pankey, Peter Kaufman, George Wixom, Charles Salter, William Schade, Joseph Luff, and Mrs. L. L. Fike were elected delegates to General Conference, and in case of division the delegation are empowered to cast a majority and a minority vote. Adjourned to meet with the San Bernardino Branch, October 22, 1904.

Nodaway.—Conference convened with the Guilford Branch February 27, 28. Bro. E. S. Fannon presided and W. B. Torrance was secretary. Ministry reporting: E. S. Fannon, R. K. Ross, J. T. Ford, C. C. Nelson, Thomas Ivie, W. Woodhead, A. Jacobson, R. Lorensen; Priests W. B. Torrance, R. F. Hill, N. N. Byergo; Teachers R. P. Anderson, K. C. Kundson; Deacons Robert Nelson, J. W. Powell; Elders W. E. Haden and J. C. Vaughn reported by letter. Statistical reports of branches showed numerical strength to be: Bedison 58, Guilford 96, Ross Grove 48, Sweet Home 55, Rising Hope 14. Bishop's agent reported: On hand, January 1, 1903, \$216.49; received, \$1,308.16; paid out, \$1,236; balance, \$288.65. Superintendent of Good Literature Bureau W. B. Torrance, reported having distributed: *HERALDS* 89, *Ensigns* 27, *Autumn Leaves* 42, tracts 246, *Hopes* 39, *Glad Tidings* 6, unclassified 3. Bro. E. S. Fannon as custodian of tent and missionary fund reported 25 cents on hand. Committee was continued, including the presiding priest of each branch. Bro. J. C. Vaughn was selected as delegate to General Conference and empowered to cast full vote of district. E. S. Fannon was elected president, W. T. Ross secretary. W. B. Torrance resigned as superintendent of literature bureau and the bureau work was dispensed with. A vote of thanks was tendered E. S. Fannon and W. B. Torrance for past services. A collection of

\$1.97 was taken up to defray expenses of bureau work the past year. Adjourned to meet the last Saturday and Sunday in May, with Bidison Branch.

#### Convention Minutes.

Northeastern Kansas.—Convened at Netawaka, February 26, with Superintendent J. W. Burns presiding. School reports were read from Atchison, Blue Rapids, Fanning, Topeka, Netawaka. Talks on the work followed. The following officers were elected: J. W. Burns superintendent, Frank G. Hedrick assistant superintendent, Lillian Munns secretary, Elmira Miller treasurer. A committee of three was appointed to arrange program for next convention. Adjourned to meet at Idylwild, Kansas, May 27, 1904.

Northwestern Kansas.—Convention met at Gaylord, Kansas, February 26, 1904. Superintendent John Teeter in charge, Myrtle Coop secretary. Secretary's report was read and approved as also reports from superintendent and librarian. Report from Rural Dale showed enrollment of 44. Jay Hoffman was elected a delegate to General Convention. John A. Teeter was elected superintendent, F. E. Taylor assistant superintendent. Myrtle Coop secretary, Mabel Mitchell assistant secretary, Cora Cook treasurer, Emily Pembleton librarian. Superintendent gave a talk of the Home Department. Duties of parents to children was discussed by William Hopkins. A paper was read on the duties of Saints, by Myrtle Coop. Voted to have the next convention the same place as conference. An interesting program was listened to in the evening. It was resolved that the superintendent supply program for future conventions. A committee was chosen to arrange program for the next entertainment, said committee to respect the rights of local committees to assist. Adjourned to meet prior to and at same place of next district conference.

Eastern Iowa.—Association met at Fulton, Iowa, February 26, 1904, at 2.30 p. m., Oscar Case, superintendent, presiding, Cora E. Weir secretary. Verbal report of superintendent was given. Reports from secretary and librarian were read. The following schools reported: Clinton, Fulton, Muscatine, Green Valley, and Waterloo. Total enrollment 140. Report to General Convention was read and approved. Delegates to General Convention: James McKiernan, Oscar Case, L. E. Hills, Warren E. Turner, John P. Weir, and Cora E. Wier. The delegate system for our district convention was adopted. Officers elected: Oscar Case superintendent, John P. Weir assistant superintendent, Cora E. Wier secretary, Edna Eckhart treasurer, John Heide librarian. The superintendent was authorized to organize and conduct a model Sunday-school on Sunday morning. Evening services in charge of Elder James McKiernan. A literary program accompanied with song-service was rendered. Adjourned to meet at the same place as next district conference and one day previous.

Central California.—Convened at San Jose, February 24, Sr. Anna Smith, superintendent, in the chair, Sr. Evie Carmichael secretary. Sr. Smith, wishing Bro. T. A. Hougas to take charge of the meeting a motion to that effect was unanimous. Reports district officers read and approved. An essay on Sunday-school of work in the home was read. Reports of secretary and treasurer were read and accepted. A motion prevailed that the district adopt a circulating library, and a committee of three, Sr. Morss, Bro. Hawkins, Sr. Mollie Flory were appointed. An essay from the Jefferson Sunday-school, subject Character, read and commented upon. The election of officers for the district are J. B. Carmichael, superintendent, Anna Smith, assistant superintendent, Evie Carmichael, secretary, Minnie Bates, treasurer, Rosana Morss, librarian. A vote of thanks was tendered Bro. Hougas for instruction and assistance. The delegates to General Convention are Bro. Keeler, Bro. Hougas, Sr. Hougas, Sr. Montgomery. The delegates present to add to their names. Adjourned to meet with the district conference.

#### The General Conventions.

The General Convention of Zion's Religio-Literary Society and the Sunday-school Association will convene at the Temple, Kirtland, Ohio, Saturday, April 2, 1904, to Tuesday, April 5, inclusive, with the time divided as follows: Saturday, 2 p. m., to Monday 11.45 a. m., Religio convention; Monday 2 p. m., to Tuesday 10 p. m., Sunday-school convention, with a short session Wednesday morning if found necessary.

The following programs subject to any necessary or desirable changes will be carried out.

Saturday, April 2, 2 p. m., preliminary business, organization, etc.; 7.30 p. m., reports of districts and general officers.

Sunday, April 3, 9.30 a. m., Sunday-school; 11 a. m., addresses by Floralice Miller and Ammon White; 2.15 p. m., social service and sacrament, fasting morning and noontime; 6 p. m., Religio session—Lesson 10, first quarter; 8 p. m., addresses by Allie Thorburn and D. A. Anderson.

Monday, April 4, 9 a. m., Constitutional revision; 10 a. m., miscellaneous business; 11 a. m. election of officers; 2 p. m., organization, reports, etc.; 7.30 p. m., business, reports concluded, new business.

Tuesday, 9 to 9.45 a. m., prayer service; 10 a. m., business; 2 p. m., business, election of officers, special order (no new business will be received after three o'clock); 7.30 p. m., business concluded. Should not all the time be required for business, institute work will be provided for.

All district secretaries will please see that delegate credentials are forwarded at once to the respective secretaries as these are needed before the assembling of the conventions.

We hope to see a large representation from all parts and especially of our fellow workers in Canada and the Eastern districts. Come, bringing with you the spirit of the Master, and let us enjoy a season of work both pleasant and profitable, and refreshing to all.

Faithfully and in Bonds,

T. A. HOUGAS, Superintendent of Association.  
J. A. GUNSOLLEY, President of Religio.

#### Notice.

To the Saints of Minnesota, Greeting: The time for holding our reunion is drawing near and in order to make it a success and provide good speakers it will be necessary to raise funds to pay expenses. We anticipate a good time, and expect to have some able speakers, all of which will cost money. Will presidents of branches see that some one is appointed in their respective branches to solicit funds. And will all give as they can for this purpose? Will notify you later on as to whom and where to send. Let all begin now to lay plans to go, and all go that can. And as you go take the Spirit of the Lord with you. Then our meeting together will be a success. Yours in the faith, E. A. Stedman, president of district.

#### Married.

ROBINSON—STEDMAN.—The marriage of Mr. Olden Clark Robinson and Sr. Wealthy Lorretta Stedman which took place at the residence of the bride's father, February 11, at Lamoni, Iowa, was a very pleasant affair. A few near friends were invited guests, Elder William H. Kelley being the officiating minister. Nature has favored both bride and groom in many ways. She is talented and one of the beautiful girls of the neighborhood. He is of good physique and has a manly appearance, but both are unfortunate in being mutes. A nice repast was served and a number of valuable presents received testifying of the esteem in which the contracting parties are held. They go to live on their own well provided farm home at Odebolt, Sac County, Iowa. They have a good house and many conveniences and money ahead. So the happy pair starts out under favorable auspices as to temporal things, and with the best wishes of those who know them. May success and happiness go with them.

#### Died.

GRAYBILL—David Marion Graybill, born October 14, 1844, near Quincy Illinois; moved to Council Bluffs, Iowa, in 1848; moved to Harrison County, Iowa, in 1868; died March 5, 1904, at the home of W. G. Holman. He leaves four daughters and one sister to mourn. Funeral conducted by Elder Joseph Lane; preaching by Elder J. C. Crabb.

MURPHY.—James Munroe Murphy was born September 11, 1858, at Nevada, Iowa. For the past twenty-five years he has resided in Council Bluffs. For ten or twelve years he has been a faithful member of the police department, serving as detective. He enjoyed his usual health until last fall, when he was suddenly stricken by uremic poisoning. After a short illness he resumed his duties, and continued to work until about two weeks before his death. But his health was broken and paralysis set in. He died February 13, 1904, at the age of 46 years, 5 months, and 4 days. He leaves a wife, three sons (two of whom reside in Council Bluffs), a daughter (residing in Des Moines), an aged mother, two sisters, and one brother. He was a kind, generous man, loved and respected by relatives and friends. Deceased was a member of the Knights of Pythias, the Modern Woodmen, and other fraternal societies. Many floral decorations were sent to his bier. Funeral services on February 15,

1904, in the Latter Day Saint church, on Pierce Street, sermon by D. R. Chambers, of Magnolia, Iowa. Interment in the Walnut Hill Cemetery, near Council Bluffs.

WHITE.—At Jonesboro, Maine, February 1, 1904, Sister Mary White, aged 36 years, wife of Roland White of Jonesboro. Baptized by Elder S. O. Foss. She leaves a husband, two children, father and mother to mourn. Funeral services in charge of E. C. Foss at the home of her parents where she was kindly cared for through her sickness. She lived a saintly life and was resigned and willing to meet her Savior. She was a faithful wife and loving mother, a dutiful daughter, a kind and noble friend, a trusting sister. We would not call her back but hope to meet her again.

CHRISTIANSEN.—At Council Bluffs, Iowa, February 26, 1904, Clara May Reiley Christiansen, oldest child of Thomas H. and M. A. Reiley. Baptized March 12, 1893, by Columbus Scott, at Council Bluffs. Married to Mr. George Christiansen, February 25, 1895, by T. W. Williams, on her nineteenth birthday. Funeral at home of her parents, February 29th, in charge of Elder C. Scott, assisted by Elder James Caffall. Remarks from Hebrews, 4:9. "There remaineth, therefore, a rest to the people of God." She leaves one child, mother, father, two sisters, and one brother to mourn. She died in the hope of the gospel.

FATHERINGHAM.—Sarah M. Robinson was born September 30, 1870, at Stanley, Ontario, and died at Pinconning, Michigan, February 23, 1904. She was married to Mr. William Sylvester Fatheringham, November 14, 1894. To this union four children were born. There are left to mourn, besides husband and four children, father, mother, brothers, and sister. She was baptized in the Church, by J. J. Cornish, March 1, 1884, and died in the hope of eternal life. She had been a great sufferer for months, but seemed hopeful of recovery until a short time before the time of her departure, when she committed all to God and felt resigned to go, feeling assured that the life beyond is far more pleasant than this. By her request Elder J. A. Grant preached the sermon.

YOUNG—Sr. Martha E. Young, at the age of 15 years, 3 months, and 7 days, passed from the sufferings of earth life to the beautiful paradise of rest on February 13, 1904, at Oakland, California. She was baptized when eight years of age by Elder Thomas Daley. She was the youngest child of Sr. A. J. Young, of Livermore Valley, a veritable sunbeam in the peaceful rural home, and in the neighborhood. Elder J. M. Terry who was at Chico was sent for, but on account of a late train failed to reach Livermore where she was buried. The funeral was conducted by Reverend L. P. Walker of the Methodist Episcopal Church. A child of the kingdom from birth to death, she passed to the triumphant state.



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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, March 23, 1904

Number 12

RSSalvards m

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

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### OUR UTAH TRIP.

The "B. & M." in Nebraska is a well-built railroad, curves being remarkably few. The fine condition of the track is probably due to a large extent to the character of the country, which permits of railroad building at cost comparatively small. However, facility of construction alone is not alone the cause of the Burlington possessing so fine a track. Ease of grading will not account for good steel on rock and slag-ballasted road-bed. On eastern roads or more specifically through Eastern Ohio and Western Pennsylvania will be found much ballast furnished by the iron blast furnaces,—the slag, which in color, to a casual observer, has the appearance of crushed limestone. On the B. & M. we noticed a dark-colored ballast which has, from the moving train, the appearance of broken crockery-ware, but which is in reality slag from the large smelters of the West,—Omaha in Eastern Nebraska, Denver in Colorado and Western Nebraska. This slag is a hard, heavy substance which ought, judging from appearance, to last almost forever. Crushed rock is used on the road-bed where slag is not available.

And so over the slag-ballasted track our train rushed forward, at a speed which "ate up distance" astonishingly. But why not go fast behind such steeds? Such monster locomotives as are running on the Burlington! Veritable "greyhounds" for speed; but in size and weight, how they have grown in the past ten years or so! In 1892 the average weight of a passenger-engine was, with its tender, about seventy-five tons. The latest type for the same class of service weighs something more than one hundred and forty-two tons. The freight-engines have grown even more. From an average of about eighty-one tons in 1892 they have increased in weight till now roads are running engines weighing from one hundred and eighty tons to over two hundred tons,—ones which draw loads of more than four thousand tons. We see why the road-beds have become heavier and better,—necessity.

And some of these big passenger-engines draw the trains on the Burlington. A favorite style is known as the "Atlantic type," those long, large engines, with two pairs of driving wheels placed near the center of the boiler, and a "trailer" by the fire-box. So high are the drivers, that should a six-foot man

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FOR the man who makes everything that leads to happiness, or near to it, to depend upon himself and not upon other men, on whose good or evil actions his own doings are compelled to hinge—such a one, I say, has adopted the very best plan for living happily. This is the man of moderation, this is the man of manly character and of wisdom.—Plato.

walk up to them he would find the rim at the top of the wheel about a foot above his head.

But it takes more than mere size to run a locomotive, as is evidenced by the clouds of smoke which issue from the stack and roll past the length of the train. And as we see the smoke we can not but think of the great waste of energy. Only a small per cent of the energy stored in coal is utilized by a locomotive or other engine. About one twelfth of the energy in coal is made available by means of the steam-engine. What a waste! How we are robbing future generations! Wasting eleven-twelfths to get one! Coal supply may be exhaustless, but we are digging coal from the bowels of the earth at a rapid rate. Did you ever stop to think how much coal is being mined in the United States alone every year? In 1902 the total output of anthracite and bituminous coal was 301,590,439 tons, valued at \$367,032,069. Taking the population at seventy millions, that amount of coal would furnish about three and one half tons to each person in the United States. Of course a large part of the coal is used to keep the busy wheels of factories whirling; but the thousands of locomotives in this country, as they rush along the "arteries of commerce," consume great quantities of coal. No wonder we get speed,—we ought to. One of the old-fashioned light locomotives of two or three decades ago, weighing but thirty tons, would burn from five hundred to two thousand pounds of coal an hour, to evaporate from six thousand to twelve thousand pounds of water. An eighty or ninety ton locomotive in a run of one hundred and seventy-five or one hundred and eighty miles will burn from ten to twelve tons. You can see it takes work to "feed" such a locomotive. The great fire-boxes are hungry maws, always ready to eat. It takes skill and physical strength to keep the boilers "hot."

But waste or no waste, the coal thrown into the fire-boxes of the big Burlington engines get the trains over the road, and No. 5 "bowled" along over the gentle Nebraska swells at a speed which soon after leaving Omaha brought us to Lincoln. We were soon on the way again.

No. 5, through Iowa and Illinois a fine and very fast train, becomes local west of Omaha, and west of Lincoln her schedule time is reduced so that her runs are easy. It not running farther than Wray, Colorado, we got off at McCook, Nebraska, to wait for a train to Denver.

McCook, named for General McCook, is a thrifty Nebraska town, one of the "older" ones, founded in June, 1882. In an older country it would be called a new town, but the rapid development of our western country makes a twenty-year-old town seem old by comparison. McCook's population by the 1900 census is twenty-four hundred and forty-five, but it claims four thousand. The editor of one of the local

papers conservatively estimates the population at thirty-five hundred, basing his estimate on their vote and school census. The town has electric lights and water-works. We found things very dry, there being no snow, and the roads and streets were very dusty, a bad condition of affairs for February. The editor of the *Tribune* said it had been so dry that much of the wheat sown for winter wheat had lain in the ground without sprouting. This statement led to a query as to the usual precipitation for that part of Nebraska, and we were told it was about twenty inches yearly. The average yield of wheat in that county in 1903 was twenty-six bushels per acre. It was the banner county of the State. Three contiguous farms near McCook had produced twenty-one thousand bushels of wheat.

McCook is a division point on the Burlington, has a roundhouse, and (what the citizens are more directly interested in) a railway pay-roll of about thirty-five thousand dollars per month.

After supper at the hotel, the Palmer House, a man who had seen my name on the register, asked "what Smith" I was the son of. He knew father and "Uncle Alex" well,—had been raised at Nauvoo. His name was Charles L. Dundey, of the family who for so many years was connected with the ferry between Nauvoo and Montrose. He is now a practicing attorney in Omaha. We had a very pleasant chat with him about Nauvoo, past and present.

After a night's rest at McCook we resumed our journey the next forenoon on No. 13, and made the trip to Denver without unusual incident. Western Nebraska presents a rather monotonous appearance. Remains of sod houses mutely testified of what had been. New frame houses and barns nearby bore evidence of better conditions and times. Of considerable interest to us in the way of curiosity, was the number of "dug-outs" still to be seen along the line of railway.

Excavations in the hillside, roofed over, formed dwelling-places probably much more comfortable and warm than sightly. The soil seems to be of character such as to permit such excavations without caving.

About three o'clock in the afternoon the mountains became visible to the west. How abruptly the Front Range rises from the plains. At the edge of a plain which extends hundreds of miles eastward, the mountains rise abruptly to a great height, with foothills only a short distance from them, and in some places with none. The range appears to mark the place where Nature quit leveling. She became tired, perhaps, or became discontented with her work; or mayhaps the roughness of the great mountain piles and their extent caused her to give up in despair, as a hopeless task. Or again the mountains as they rise irregularly, appear to have been the dumping-ground of Nature, where she threw the left-over material after making the beautiful and richly

endowed (agriculturally) country of the Mississippi Valley. As they appeared to the west of us, thin clouds, hanging from the highest peaks over the gulches in places, gave them the appearance of smoking, like a gigantic culm-pile lending an aspect of reality to the imagination that they were the dumping-ground of Nature, as though her great ladle had just been emptied of the still hot refuse.

Is it the dumping-ground of Nature, or where she quit her "leveling" process, or might we not call the mountains her treasure-box, where she has stored great quantities of precious metals, hidden them in the midst of such grand confusion, where man could not get them? But she knew not man nor his greed for those precious things. He has searched that treasure-box, and gathered from their hiding-places great quantities of rich ores, and the end is not yet. Nature has still more than they have taken from her.

But while we have thus mused our train has rapidly approached the mountains, though they still are far away. Over the whole range hung a bank of clouds, dimming the view, toning down the sharp relief, and acting as a veil, as though Nature was loath to reveal all at once the grandeur of that rugged chain of mountains,—as if to modify to the plainsman the sharp transition from level plain to ragged mountain ridge. Who can ever tire of watching those sturdy hills, in all their changing aspects, as they are approached by the Burlington trains? To one who has been raised in a prairie State there is something awe-inspiring in the approach to the "everlasting hills."

While we have gazed and admired and mused, No. 13 has whirled us over the plains, until the suburbs of Denver are before us, and soon we are in the Union Depot of that city set on the plains yet guarded by silent, snow-capped sentries of the Front Range.

#### YOUNG MORMONS IN UTAH PROTESTING.

The *Chicago Tribune* for Monday, March 21, has a "special" to the effect that some five hundred young Mormons have formed an organization, the object of which is to demand and secure the carrying into complete effect the pledges concerning polygamy and unlawful cohabitation, given at the time Utah sought for and obtained admission into the Union as a State. It is further stated that an ultimatum would be presented by these protestants to the April session of conference, next, insisting that President Joseph F. Smith, and others of the leading officers, shall abandon their polygamous practices or they will leave the Church.

It is upon the younger element of the Utah people that the burden of carrying on the economic and political affairs of the Church must now rest, and they ought to see to it that the privileged three or

four per cent of lawbreakers no longer stand in the way of progress for the State.

It may be a newspaper canard, but it is significant if true.

#### TWO GENEALOGIES OF JESUS.

We answer a request for the genealogy of Jesus Christ on the mother's side by reproducing the following from *HERALD* for July 22, 1896.

The whole subject of the genealogy of Jesus is treated with carefulness in Andrews' new edition of "The Life of Our Lord," as published by Charles Scribner's Sons, New York. In view of all that is known on the subject, there is good reason for supposing Mary and Joseph were first cousins, and that they were both decendants of David. Hence Doctor Andrews says: "We conclude that the two tables given by Matthew and Luke are to be regarded as those of Joseph and Mary, and are in beautiful harmony with the scope of their respective gospels. Through that of Matthew Jesus is shown to be the heir of David as the legal son of Joseph; through that of Luke, to be David's seed according to the flesh by his birth of Mary. The former, beginning with Abraham, the father of the chosen people, descends through David the king to Christ the royal heir, in whom all the national covenants should be fulfilled; the latter, beginning with the second Adam, the eternally begotten Son of God by creation, ascends to the first Adam, the Son of God by creation. Each evangelist gives his genealogy in that aspect which best suits his special purpose: To the one he is the Messiah of the Jews; to the other, the Savior of the world."—*Sunday School Times*, December 28, 1896.

There is a seeming disagreement between the records of Matthew and Luke concerning the genealogy of Christ. After studying the matter, the following seems to me the most reasonable explanation of the difficulty. I, however, cordially invite any to pull my theory to pieces, provided he can offer a better; or, if this seems reasonable, I shall be grateful for any additional evidence in its favor.

#### Matthew 1: 6-16.

1. David.
2. Solomon.
3. Roboam.
4. Abia.
5. Asa.
6. Josaphat.
7. Joram.
8. Ozias.
9. Joatham.
10. Achaz.
11. Ezekias.
12. Menasses.
13. Amon.
14. Josias.
15. Jechonias.
16. Salathiel.
17. Zorobabel.
18. Abiud.
19. Eliakim.
20. Azar.
21. Sadoc.
22. Achim.
23. Eliud.
24. Eleazer.
25. Matthan.
26. Jacob.
27. Joseph.
28. Jesus Christ.
- 29.

#### Luke 3: 23-31.

- David.
- Nathan.
- Mattatha.
- Menan.
- Melea.
- Eliakim.
- Jonan.
- Joseph.
- Juda.
- Simeon.
- Levi.
- Matthat.
- Jorim.
- Eliezer.
- Jose.
- Er.
- Elmodam.
- Cosam.
- Addi.
- Melchi.
- Neri.
- Salathiel.
- Zorobabel.
- Rhesa.
- Joanna.
- Juda.
- Joseph.
- Semei.
- Mattathias.

30.	Maath.
31.	Nagge.
32.	Esi.
33.	Naum.
34.	Amos.
35.	Mattathias.
36.	Joseph.
37.	Janna.
38.	Melchi.
39.	Levi.
40.	Matthat.
41.	Heli.
42.	Joseph.
43.	Jesus Christ.

Evidently the writers of the two Gospels (Matthew and Luke) have traced the lineage of the Savior through two different lines; both, however, springing from the loins of David, and both, therefore, in harmony with the prophecy uttered by Jeremiah:

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."—Jeremiah 23: 5.

David's two sons, Solomon and Nathan, stand as heads of these two lines, Matthew tracing the genealogy through the former, and Luke giving the history of Christ's descent through Nathan's line.

By Matthew's account the generations from David to Christ, excluding both David and Christ, number twenty-six. Luke gives forty-one. The number of years from the birth of Solomon to Christ was about one thousand thirty-three; so that by Matthew we are allowed a little less than thirty-six years to a generation, and by Luke a trifle over twenty-five. From this it may be supposed that Nathan's descendants usually married younger than did those of Solomon. It will be observed that the name *Salathiel* is given as the sixteenth (beginning to count at David) in Matthew's record, the same name being located by Luke in the twenty-second generation.

By our estimate as to the length of a generation in the respective lines, Matthew makes Salathiel to live about five hundred seventy-six years after the birth of Solomon; and five hundred fifty years after that event according to Luke, a difference of twenty-six years, which is easily accounted for by the consideration that the length of the generations varied, some exceeding and some falling short of the average.

From all this we are led to the conclusion that the name "Salathiel" refers in both records to the same individual; and we seem to be confirmed in this conclusion when, by a comparison of the two accounts, we discover that in both Zorobabel is declared to have been the son of Salathiel.

If the above be true, then the two lines have been united, which we believe may have come about in this manner: In Matthew Zechonias is said to have begotten Salathiel, while Luke says, "Salathiel, who was the son of Neri." In 1 Samuel 16:19, David is called the son of Jesse. In the twenty-sixth chapter, seventeenth verse, and those following, Saul addresses David as his (Saul's) son; and in the twenty-fourth chapter, eleventh verse, David speaks to Saul calling him "My father." In reality David was the son of Jesse and the son-in-law of Saul.

The thought that we would bring out is this: The genealogies record the names of the male descendants in the two lines down to the time of Zechonias and Neri, when, it may be supposed, Neri failed to supply a male descendant; but that his daughter married Salathiel who was therefore reckoned as his (Neri's) son, but who was in fact his son-in-law. Here again let us call your attention to the fact that both writers state that Zorobabel was the son of Salathiel, and we can see that here is a strong point in favor of our theory. But after Zorobabel the records again diverge, one giving Abiud, the other Rhesa, Zorobabel's two sons, evidently. The accounts

again coincide when we get to the name Matthan (Matthat, Greek). The union of the two lines is here effected in the same manner, we presume, as before. But another difficulty arises: One writer states that Matthat begat Jacob, the other affirming that Heli was from the loins of Matthat. Remember that Matthan and Matthat are the same. And then Matthew says Jacob begat Joseph, while Luke claims that Joseph was from the loins of Heli. Thus both of the sons of Matthan are given as the father of Joseph.

This does not look reasonable until we are enlightened somewhat in regard to the ancient customs and laws.

In a book entitled "Joseph the Seer" (Bro. William W. Blair), on page 47 are found these words:

It was a custom of the ancient Hebrews, (Genesis 38: 8,) and a law under the Mosaic polity, for a man to marry his brother's widow and raise up seed unto his brother. And it was especially provided

"That the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel."—Deuteronomy 25: 6.

Now Joseph, the husband of Mary, was the natural son of Jacob, but, under the law we have cited, he was reckoned from "the loins" of Heli; for Joseph's mother was first married to Heli, and, as he died without seed, Jacob took her to wife and their firstborn was Joseph, who by the law was reckoned as Heli's son, and as being "from the loins of Heli."

FRANK L. KELLEY.

INDIAN RIVER, Maine, October 30, 1894.

"WHOSO DOETH THE WILL OF GOD SHALL KNOW OF THE DOCTRINE."

A brother whose name we are not at liberty to give sends us the following. We insert it, craving his pardon for so doing, as it is strikingly suggestive of and in harmony with the text referred to in the caption, John 7: 17:

It is with the best of feeling and sentiments of the highest esteem that the venerable President of the Church is asked to read this communication. It is written in the light of pure knowledge, it having been declared unto me by the voice of the Spirit that it was my duty so to do. And, not desiring to weary you, I will condense it in as few words as the subject will permit, the burden of which is a brief review of some of the more important words of eternal truth.

I was in the Spirit on the nights of January 23, 19, 9, and 3, in the year of our Lord 1904, and on November 27, 1903. Above fourteen years ago I was visited to the dividing asunder of spirit and body while wide awake and was entirely conscious of what I saw and heard. I saw with my own eyes the Lord Jesus Christ, in glory, at the right hand of God; that he was in the Father and the Father was in him; and the Holy Spirit proceeding from his presence to fill the immensity of space. I saw hosts of angels rejoicing before his throne, and that they were anxious about the work of God in the earth. I saw Peter, James, and John, and that their testimony was true. I also saw that the Old Testament, with the Book of Mormon and the Book of Doctrine and Covenants contained words of eternal truth.

The vision closed with my hearing the voice out of heaven, saying; "You know that Jesus Christ is the son of God and your faith is confirmed." The Holy Spirit remained on me and in me after the vision closed, causing joy unspeakable. The following doctrines are confirmed by the same voice and power: faith; repentance; baptism by immersion; laying on of hands for blessing little children, confirming into the church, healing the sick, ordaining to the ministry, and for giving patriarchal blessing, in which actual blood relationship is pointed out; baptism for the dead, through which all the dispensations from

the foundation of the world shall be joined together; which ordinance can only be administered by direct revelation; the sacrament of the Lord's supper, as it is called, in which he who has authority to administer may call to his assistance whom he will, as occasion requires, when the Church does not prevent. Marriage is ordained of God. It is lawful that a man may have one wife at one time, and one woman one husband; and he that looketh upon a woman to lust after her shall lose the Spirit, and except he repent shall deny the faith. All men are conscious between death and the resurrection.

I saw the suffering, of the ungodly, and they shall have their part in outer darkness where there is weeping and wailing and gnashing of teeth. Many who went to Utah committed the unpardonable sin. Sealing and spiritual wifery of every sort are cursed doctrines.

I am able to say as a result of what was shown me in 1897 that God knows when battles by land and sea will be fought and all the mighty influences that are transpiring in the earth before they take place.

I saw in the vision those who had holdings in the Church, and it was declared that surplus was determined between the Bishop and the one who had it in his power, and what was over not destroying the holding, is declared to belong to the Lord to be repeated as often as a surplus accumulated.

It sometimes occurs that a person receiving so clear and pointed confirmation of the doctrine of Christ is led to believe that by virtue of the reception of such evidence he is called to an important position in the ranks of the workers for Christ, or is burdened with some mission and divinely commanded to both assume the position and attempt the mission.

We have always been willing, and so far as we are aware ready to give place to any whom the Lord might indicate as his servants, or call to important position in the Church, or among the children of men; and have been also willing to hear what message men have been commissioned to bear to men. Notwithstanding this willingness and readiness expressed above, we must know, either by the word of revelation to us direct that the call and message offered for consideration have been authorized by him; or, convinced by proper evidences justified by human consideration and reason that both call and message were worthy of acceptance and would be productive of good to those to whom they came. We think it quite consistent for men who are acknowledged servants of the Master in charge of any considerable portion of his work and whom he has blessed by instruction and direction in their work, and who are commanded to ask for knowledge and guidance and exercise the right so given to ask, should receive testimony indorsing the calls and messages of those who may assert claims to having received such; providing the Master has sent them; if he has not sent them, no one will suffer condemnation for rejecting them.

In the absence of an indorsement of calls or messages by testimony from the Master when they have been presented to us, we have tried to weigh them fairly by the word and our work and decide according to our best judgement, and we shall continue so to do in the future, "Many spirits are gone out into

the world." Not every spirit is of God. We may be deceived, but do not care to be by our own or the ambition of others.

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#### LEGAL DECISION ON "SEALING."

SALT LAKE, Utah, February 20.—Judge W. C. Hall has rendered a decision to the effect that the "Mormon celestial marriage," known as "sealing for eternity," does not constitute a marriage in the eyes of the law.

The effect of this decision, if it stands, will permit polygamists to escape prosecution by setting up the claim that their plural marriages are "celestial."

Mrs. Annie F. A. Hilton was sealed to Doctor John R. Park in 1873, when the woman, then Miss Armitage, was supposed to be dying.

The couple never lived together. Miss Armitage married a man named Hilton while Doctor Park was alive and Hilton still lives.

When Park died she brought suit, claiming a widow's share in the estate. Judge Hall decided that as her wedding to Park was for eternity she was not his legal wife.

If the plea that a celestial marriage is not a legal marriage, what is the status of a woman who has been married by such a ceremony? The clipping misrepresents the decision of Judge Hall; the decision being that Miss Armitage was but sealed to Doctor Park for eternity, and was not by that ceremony made a wife in the sense in which marriage constitutes a woman a wife. It is that Doctor John R. Park was already a married man and had a wife living at the time Miss Armitage was sealed to him for eternity. If so, it was a celestial marriage without the earthly essence of a marriage within the jurisdiction of the court. Such decision of Judge Hall could only be cited to affect celestial marriages of the same circumstance and condition as the one taken under consideration; it might not have effect in cases under different conditions.

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#### EDITORIAL ITEMS.

Bro. Salyards informs us that about twenty districts have so far failed to send in credentials, and the work of preparing credentials to submit to committee is thereby retarded. District officers should promptly forward credentials to the Church Secretary, just as soon as possible after the delegates are chosen. See to it at once, secretaries.

A new folding machine has been ordered for the HERALD Office, and it is expected to be in place by next week. It is expected the new machine will greatly assist the work of the office. Is is needed, for the work to be done has steadily grown until the capacity must be increased some way.

Bro. Joseph Clapp, writing from Santa Barbara, California, March 8, states that no preaching of our faith having been done in that place, he went there on Friday, March 4, obtained the promise of the use

of a small hall, advertised a week's effort, held two meetings, and abandoned his effort; the reason being that the hall is rented by a small band of "comeouters" from the Catholic faith and called "Episcopal Baptists." They are Mexicans, known in the local "gringos" dialect as "greasers," and being governed by the old Catholic superstition, are intolerant.

Bro. Clapp is not so much put out at being shut out of the hall, but, as he writes, "It is a little trying to be sat down upon by a lot of ignoramuses just because somebody has done wrong. And then the idea of a 'greaser' making a kick! Why, it is like an old darkey woman that would not let her children go out doors for fear they would get sunburned. Well, we are not discouraged and will not pull down the flag. You will hear from us again ere long."

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#### WALTER WELLMAN ON THE SMOOT CASE.

In the *Chicago Record-Herald* for March 14, Walter Wellman has considerable to say concerning the "Smoot case." Among other things he wrote as follows concerning the "non-polygamous Mormons":

The committee has also been appealed to by other Mormon churches to take action which shall result in justice to them. It seems that there are several Mormon societies in various parts of the country whose members do not practice polygamy, and who never did. These churches regard the Utah organization as apostate and the Utah people as cordially hate the others. These monogamist Latter Day Saints are as bitterly opposed to Smoot or any other Utah Mormon sitting in Congress as the Methodists or the Presbyterians or any other Christian people could be. They want Smoot unseated and have not been at all backward in making their wishes known to the committee. They have informed the committee that Smoot and every other Utah Mormon who goes through the endowment ceremony has taken an oath which binds him forever to "follow his file leader" without question or demur. Moreover, the monogamist Mormons say the polygamous Mormons are taught that they may swear falsely to any Gentile, and that it is not a sin. It is declared that many who in innocence have gone through this ceremony believing it to be right have afterward been so shocked by it as to induce them to leave the church and denounce the whole thing.

One of the largest of these nonpolygamous societies is known as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa. Members of Congress from Iowa who know these people say they are the equals in probity and morality of any people under the sun. No citizens of that State are more highly respected by their neighbors. The members of this Church and their friends of similar societies in Michigan and other Western States are imploring the committee to give them a chance to prove that President Joseph F. Smith of Utah in his recent testimony before the committee bore false and outrageously unjust witness against the original Joseph Smith. President Smith declared on the stand that Joseph Smith, who was killed at Carthage, Illinois, in 1844, introduced polygamy into the Mormon Church. This the non-polygamous Mormons, or Latter Day Saints, vehemently deny, and they ask the committee to give them an opportunity to prove that President Smith did not tell the truth. There are fifty or sixty thousand of these nonpolygamous people, and they are to this day under the leadership of the sons of the original Joseph Smith. They aver that it is hard enough for them to be compelled to stagger along under the reproach and disgrace of

the apostate church of Utah, because in the minds of the uninformed there is little difference between one Mormon and another, without being compelled to endure this false witness.

It is not probable that the committee will accede to the request to open up this old controversy. But a member of the committee, who knows something of the high character of the monogamist Latter Day Saints, says he has personally examined some of the evidence which has been submitted to the committee and he can find no proof whatever that President Smith was correct in saying Joseph Smith had introduced polygamy into the Church. On the other hand, he finds almost conclusive proof that Joseph Smith did nothing of the sort and that the founder of the Church neither practiced nor preached polygamy. In the Book of Doctrine and Covenants of the Reorganized Church of Latter Day Saints it is written: "Marriage is ordained of God unto man, wherefore it is lawful that he should have one wife and they twain shall be one flesh." Again, "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else." This, it is believed, was the only doctrine of marriage ever taught by the founder of Mormonism. In fact, it is pretty well demonstrated that the Church never taught polygamy till Brigham Young became the absolute ruler of the organization. Members of the committee say they would like to do justice to the moral and law-abiding citizens who compose the Church in its undefiled form, and who have been preaching repentance to their erring brothers in Utah these many years, but the committee can not go into that question.

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#### NEWS FROM THE FIELD.

J. B. Kinney, Portland, Oregon, wrote under date of March 8, reporting two baptisms there. The work in Portland seems to be gaining slowly at least.

U. W. Greene reports for the last quarter of the year that the men in the western part of the Eastern Mission, in spite of the hindering severely cold weather, made several new openings of a promising character. Some excellent work has been done in these openings, and indications point to a large ingathering. With slight exception, peace and harmony have prevailed among the elders. Fifteen baptisms have been reported by the missionaries for the quarter.

Bro. Peter Anderson reports the work in the Scandinavian Mission for the year. They have baptized eighteen, and have done much work in the way of visiting, conversing, distributing literature, etc. Most of their work has been confined to Norway, mainly at Christiania, Porsgrund, Grimstad, Christianssand, and Egersund. The *Banner* has been a means of spreading the "sound" of the work. They need help in that mission, as the field is opening up in Denmark also, and work could also be done in Sweden.

Bro. Luff, in reporting for the California Mission, says sickness and temporal affairs have hindered to quite an extent the missionaries in that field. Some of the men failed to furnish statistics of work done. Concerning himself Bro. Luff wrote: "My health improved for quite awhile, but when I began to push out and preach more than two or three times a week, I broke again, and have been suffering. . . . Am happy in the work of telling the angel's message."

Report of Missionaries to the General Conference of 1904.

NAME.	Whole No. of ser- vices attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	FIELD OF LABOR.
R. C. Evans	410	281	43	10	1			4	15	207	Canada.
John H. Lake		84			2				10	73	Scandinavia.
Peter Anderson	161	111	2	4	1				4	10	Rocky Mountain.
William H. Kelley	100	70	2	3				2	7	12	Eastern.
F. M. Sheehy	343	103	3								Iowa, Minnesota, Nebraska, and Dakotas.
Frederick A. Smith	446	150		5	13	5	1	2	19	84	Kansas, Missouri, and Southern Illinois.
I. N. White	1	149	1	9	6	1	1	2	4	84	Australasia.
J. W. Wight	280	107	3	6	7			2	12	96	Eastern and Northern Michigan.
John J. Bailey	337	86	7	10	1			2	10	58	Gallands Grove District.
Charles E. Butterworth	314	187	6	3				2	9	25	Little Sioux and Pottawattamie.
Charles Derry	174	96			1				3	12	Independence Stake.
Henry Kemp	30	45		1					24	193	Lamoni Stake.
J. R. Lambert	190	30	1	7	1				1	73	Sioux City, Iowa.
J. M. Baker	371	110	5	3	1			1	2	42	Chicago, Illinois.
Myron H. Bond	334	89	6	8				2	13	58	Massachusetts District.
Richard Bullard	282	113	13	14	1	1		1	2	67	Society Islands.
Joseph F. Burton	325	51			6			1	3		Missionary at large.
James Caffall	225	167							2	26	Lamoni Stake.
Duncan Campbell	324	51		9	3			2	2	10	Southern California.
Albert Carmichael		67	1	1					3	31	Central California.
J. B. Carmichael	138	47	1	1					3	76	Wisconsin.
A. V. Closson	284	99	5	5	2	1		11	89	89	Grand Rapids, Michigan and vicinity.
Asa S. Cochran	166	45	3	6	5	2			2	98	Eastern Iowa.
Marcus H. Cook	196	103	7	12	5				7	36	Little Sioux District.
J. C. Crabb	313	222		10	4				2	6	Spring River District.
J. T. Davis	275	107			3				10	48	Pittsburg District.
Robert M. Elvin	383	114	1	3	4				2	121	Lamoni Stake.
John R. Evans	288	40		1	1						West Virginia and Virginia.
G. H. Godbey	150	110	3	3					3	40	Kirtland District.
Vinton M. Goodrich	237	98	7	6	5		1			58	Northern Michigan.
J. A. Grant	289	134	3	7	2	1			3	34	Canada.
George Green	262	121	4	3	1			2	3	32	Independence Stake.
G. H. Hulmes	142	62		7					9	126	Gallands Grove, Iowa, District.
Charles J. Hunt	273	130		6				1	11	66	Ohio District.
Samuel J. Jeffers	157	49	2	5				1	10	38	Southern California.
A. E. Jones, Jr.	176	73	2	3				1	8	68	Wisconsin.
W. A. McDowell	261	94	14	2	3			1	5	43	Clinton, Missouri, District.
James Moler	372	176	13	11	1				5	96	Indian Territory and Oklahoma.
George Montague	147	53	2	7	3	1				18	Ontario, Canada.
A. E. Mortimer	188	87	3	30	12			3	17	132	Texas.
E. W. Nunley	200	125	1	1	1	1			1	5	Independence Stake.
Alonzo H. Parsons	177	116		10				1	1	133	Northeastern Illinois.
F. G. Pitt	250	99	2	7	2			1	2	92	Southeastern Mission.
Isaac N. Roberts	305	217	12	9	6			5	25	129	Colorado.
John B. Roush	147	42		1	1			6	3	11	Burlington, Iowa.
E. A. Smith	189	69		1	2				6	37	Southern Michigan and Northern Indiana.
George A. Smith	212	65	2	1				2	1	18	Lamoni Stake.
John Smith	414	83	3	8	4	1		2	4	250	Lamoni Stake.
J. S. Snively	266	87	6	3					2	30	Minnesota.
E. A. Stedman	259	113	8	7	2				2	55	Northeastern Missouri.
Joseph A. Tanner	383	187	9	10	2			1	5	94	Leeds District, England.
Thomas Taylor	151	63	18	13					15	17	Nor. Cal., San Francisco and Oakland objective points.
J. M. Terry	391	129	6	7	1	2		4	10	163	Fremont and Pottawattamie.
M. M. Turpen	221	122	2	2				2	3	62	Southern Nebraska.
Jacob W. Waldsmith	276	32			1			1	9	45	Territory of Hawaii.
G. J. Waller	296	61	1	1				6	4	16	Northeastern Missouri.
Alfred White	297	90		1	1				6	78	Independence Stake.
John D. White	229	99	15	13	2			1		102	Louisville, Kentucky.
J. W. Adams		35							2	12	Oregon.
Arthur Allen	319	147	3	4	2				10	27	Southern Missouri.
A. M. Baker	262	152	5	7	1			1	3	53	Kirtland District.
Richard Baldwin	320	136	1	5					8	78	Ohio.
T. J. Beatty	221	140	5	5					3	28	Oklahoma.
Hubert Case	320	110	14	8					16	30	Eastern Iowa.
Oscar Case	269	179	14	18				1		8	Pottawattamie and Fremont.
D. R. Chambers	355	240	11	5				3	14	86	Southern California and Arizona.
J. C. Clapp		73			2				1	5	Wisconsin and Northeastern Illinois.
F. M. Cooper	352	110		6	2			3	5	44	Michigan.
J. J. Cornish	233	167	6	12	3	1			4	25	Eastern Colorado.
J. F. Curtis	375	179	26	27	2			1	6	106	Northeastern Illinois.
E. A. Davis	230	135						1	8	70	Southern Kansas.
J. Alfred Davis	199	84		1	1				3	18	

NAME.	Whole No. of ser- vices attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	FIELD OF LABOR.
L. R. Devore	304	15	3	1					1	73	Kirtland, Ohio.
N. C. Enge	169	94	4	3						5	Norway.
R. Etzenhouser	351	205	4	5				1	3	42	Ohio District.
J. C. Foss	114	81						1	2	96	Central California District.
S. O. Foss	200	112	5	5	1			3	7	40	Nova Scotia.
Charles Fry	408	116	6	6	1			2	4	109	Omaha and Vicinity.
George Jenkins	210	129	2	5	2	1			3	21	Southern Indiana.
H. N. Hansen	262	110	3	6	2			1	8	16	Rocky Mountain Mission.
E. L. Henson	250	143	5	7				1	6	42	Northeastern Texas.
H. L. Holt	197	122	8	11							Oregon and Washington.
John Kaler	366	144		3						153	Northeastern Missouri District.
W. H. Kephart	268	213	13	7					6	60	Lamoni Stake.
J. F. McDowell	200	98		4					6	6	Little Sioux, Iowa, District.
James McKiernan	315	130		1		1		3	3	43	Eastern Iowa and Nauvoo Districts.
W. S. Macrae	200	60		2	2			1	1	21	Southwestern Texas.
J. F. Mintun	506	254	12	10	2				6	84	Des Moines District.
Evan B. Morgan	162	77	2	3	1			1	1	6	Wales.
J. W. Morgan	205	115	15	17	2	2			16	54	Colorado, Wyoming, and New Mexico.
S. D. Payne	161	102	2					2	6	4	Western Nebraska and Black Hills.
Will S. Pender	239	126	4	3					4	40	Rocky Mountain.
Levi Phelps	184	87	9	10	2				1	39	Northern Michigan.
Arthur B. Phillips	238	124	3	5					3	22	Eastern Mission.
B. F. Renfroe	210	161	4	4				4		16	Texas.
J. S. Roth	253	103	11	4	1				11	62	Gallands Grove and Des Moines.
Walter M. Self	298	122	12	17	2	5		3	14	58	Southern Nebraska.
David Smith	189	142	9	2				1	7	21	Michigan.
Francis C. Smith	64	28		1					1	17	Central California.
Hyrum O. Smith	374	203	11	15	4				7	41	Southwestern Mission.
Isaac M. Smith	322	144	3	2				3	9	57	Southern Michigan and Northern Indiana.
Willard J. Smith	304	101	17	13				3	4	90	St. Louis, Missouri.
W. R. Smith	371	152	2	3					3	60	Southeastern Mission.
C. J. Spurlock	351	201	3	4					8	30	Southeastern Illinois.
O. B. Thomas	116	70	5	3	1			1	1	20	Kirtland District.
D. E. Tucker	73	47			1				4		New Zealand.
A. L. Whiteaker	45	113	8	7	2			3	16	22	Wisconsin.
R. Wight	152	106	8	2				2	7	52	Northern and Central Nebraska.
Eli M. Wildermuth	154	80		1	1				2	20	Wisconsin and Northern Illinois.
W. M. Aylor	353	178	14	23					19	38	Oklahoma and Indian Territory.
O. H. Bailey	293	125	5	5				1	3	23	Kewanee District.
Amos Berve	273	123	3	4	2				4	49	Northern Michigan and Kewanee, Illinois.
Charles H. Burr	244	102	1	13					8	31	Wisconsin.
F. J. Chatburn	260	123	8	9	1			1	4	18	Oregon and Washington.
T. W. Chatburn		168	14	12	2				10	33	Wisconsin and Indiana.
S. D. Condit	221	110		11	2	1		1	13	22	Rocky Mountain Mission.
Charles E. Crumley	247	110	4	2					2	44	Northern California.
John Davis	342	142	12	5					4	56	Birmingham District and Wales.
F. J. Ebeling	279	137	3	7					3	97	Pittsburg and Kirtland.
W. D. Ellis	244	189	25	28	3	1		3	6	148	Southern Michigan.
E. A. Erwin	239	133	20	19					13	22	Indian Territory.
J. D. Erwin	160	133	2	2					2	45	Southeastern Missouri.
M. F. Gowell	410	144	1	3	3			1		54	Northeastern Kansas.
Frederick Gregory	245	123	2	3				3	8		Canada.
W. H. Greenwood	203	101		2					2	14	Sheffield District.
Eli Hayer	196	96	5	5				2	6	43	South Dakota.
Richard B. Howlett	325	138	16	16	4			2	8	137	Canada.
J. W. Jackson	199	142	6	6					4	14	Arkansas.
F. C. Keck	374	260	4	6	2	1		1	26	195	Spring River.
T. C. Kelley	277	150	11	8				2	8	67	Minnesota.
A. J. Layland	175	49	15	3					5	4	Rocky Mountain.
J. B. Lentz	246	93	2	2					2	19	New York and Iowa.
H. A. McCoy	332	147	11	10	4	2				36	Des Moines District.
W. C. Marshall	141	71	1	3	4	1		2			Southern Indiana.
J. W. Metcalf	216	158	12	10	1			2	2	25	Kentucky.
H. E. Moler	326	129	5	5				1		57	Peoria and Canton, Illinois.
Peter Muceus	244	155	10	8					4	8	Scandinavia.
B. St. John	344	170	6	6				1	7	39	Canada.
Columbus Scott	328	128	1	3	1			4	8	60	Fremont and Pottawattamie.
M. R. Scott, Jr.	148	120	5	9					3	15	Southern Indiana.
S. W. L. Scott	183	140	3	3				3	3	10	Kirtland District and Northwestern Ohio.
R. O. Self	240	104	2	1					12	36	Western Nebraska and Black Hills.
N. V. Sheldon	293	125	6	5		1		1	11	79	Washington.
T. J. Sheldon	183	97	1	4	1					9	London, England.
John Shields	288	194	19	20				1	12	41	Manitoulin Island, Ontario.
S. W. Simmons	260	195	19	19	4	1			3	50	Northern Texas.
F. M. Slover	344	103	15	6				1	13	105	Southeastern Illinois.
Walter W. Smith	412	141	11	8	3				3	65	Far West District.



NAME.	Whole No. of sermons attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	FIELD OF LABOR.
W. A. Smith	258	212	89	36	5			2	12	116	Little Sioux District.
C. L. Snow	68	211	9	6				1	2	40	Southeastern Mission.
J. D. Stead	266	174	8	6	2				13	21	Montana.
J. M. Stubbart	289	124	9	14	6	2			9	91	Colorado.
J. R. Sutton	235	138	3		2			1	7	36	Southern Nebraska.
Swen Swenson	262	173	17	18	1			1	3	35	Rocky Mountain.
F. D. Omans	201	98	8	8	1				1	34	Michigan.
J. W. Peterson	352	185	1	1				1	2	32	Nauvoo District.
J. W. Roberts	276	103	5	9					7	48	Washington, British Columbia, and Oregon.
J. T. Riley	358	134	6	6				1	2	51	Spring River.
David M. Rudd	357	172		2				1	2	52	Gallands Grove District.
Frank A. Russell	239	121	5	4				1	5	54	Kewanee District.
G. C. Tomlinson	295	112	10	20	2			1	5	81	Canada.
R. T. Walters	275	159	8	9	1	1		1	3	119	Central Illinois.
LeRoy G. Wood	311	82	5	1					2	38	Minnesota.
D. C. White	248	134	5	7	1				3	99	Nodaway District and Lamoni Stake.
Peter Adamson		125	7					1			Texas.
D. A. Anderson	344	139	14	14	5			1	2	37	Washington and Oregon.
D. L. Allen		66	4	6	1				6	24	Montana.
S. D. Allen	28	9	1	1				1		4	Southeastern Mission.
J. N. Ames	104	66	6	6	4				2	38	Maine.
Joseph Arber	225	60		1						15	Glasgow, Scotland.
A. A. Baker	308	81	4	11					3	20	Minnesota and Little Sioux Districts.
James H. Baker	200	164	15	13					4	15	Northwestern Oklahoma.
D. R. Baldwin	274	196							8	10	Arkansas.
Andrew Barr	204	122	1	6	1			1	3	62	Eastern Michigan.
G. W. Beebe	343	95		1				2	1	48	Clinton District.
John A. Becker	238	94	4	7					5	37	Pittsburg District.
Thomas J. Bell	256	127	12	6					8	165	Central Illinois.
Walter L. Bennett	245	124		1						8	Canada.
J. A. Blackmore	150	67		1					2	3	Ontario.
W. J. Booker	146	99	10	10				1	2	6	Southeastern.
W. L. Booker	163	88	3	2				1	5	13	Southeastern.
Guy L. M. Brokaw	197	37		1					1	7	Utah.
James W. Bryan	159	111	5	6				2		47	Texas.
E. D. Bullard	16	4								3	Colorado.
George W. Burt	138	89	6	9				1	17	75	Northern Michigan.
F. E. Cohrt	332	149	16	8				2		29	Gallands Grove District.
James Craig	190	172	6	4				11	4	13	Pittsburg District.
S. F. Cushman	305	107	1	4					3	56	Des Moines District.
J. T. Davis	236	126	3	6					1	43	Southern Missouri.
William Davis	251	120	26	26	4			5	11	47	Eastern Michigan.
H. J. Davison	219	100	4	4	1				2	15	Maine.
H. J. Devries	260	158							11	26	Northern Michigan.
E. H. Durand	146	67	4	6	2				5	22	West Virginia.
Jasper O. Dutton	151	55	6	15	2				3	24	Wisconsin.
C. W. Earle	122	15								40	Central California.
P. A. Flinn	235	190						3	2	12	Southern Indiana.
Levi Gamet	307	149	7	5		1			9	47	Central and Northern Nebraska.
William M. Gibson	50	21	2	3				1	3	88	San Bernardino, California.
J. W. Gilbert	325	85	4	2	1			4	2	63	Society Islands and California.
E. J. Goodenough	308	172	3	8					4	94	Eastern Michigan.
G. H. Graves	438	115	2	2	1				7	98	Kentucky.
Francis Granger	74	40	2	2				1	3	16	Southern Michigan and Northern Indiana.
L. G. Gurwell	74	104	9	6				2	2	36	Northwestern Kansas.
W. E. Haden	278	130	6	2					7	18	Far West.
John E. Hanson	105	61	8	8	1				5	44	Northern Michigan.
H. R. Harder	255	150		5	2			1	6	58	Indian Territory and Eastern Mission.
William Hartnell	59	12	4	3				1	3	20	Northern Michigan.
T. A. Hougas	277	79		2			1		5	40	Unlimited.
Leonard Houghton	125	88	3					1	3	6	North Dakota.
James Huff	257	133	9	9				1	5	78	Northern and Central Nebraska.
R. W. Hugill											Northern Michigan.
John G. Jenkins	86	65								15	Wales.
T. F. Jones	269	113		1	1				3	31	Des Moines District.
Thomas Jones	193	109	2	2						38	Wales.
Ebenezer Keeler	314	154	10	11		1			3	120	Northern California.
U. M. Kelley	134	64		1						29	Eastern Maine and New Brunswick.
William H. Kelley	227	157	4	4				1	9	34	Ohio District and Louisville, Kentucky.
James Kemp	177	68						1	7	111	Colorado.
Alvin Knisley	261	190	31	34				1	24	46	Canada.
Nikolai Kronberg	90	54	1	2							Norway.
W. E. LaRue	207	95	6	5				2	7	45	Philadelphia District.
C. G. Lewis	189	40		5	1					41	Michigan.
S. E. Livingston	136	42		1				1	1	54	Wisconsin.
William Mackie	290	95	17	17				1	2	73	Victoria, Australia.

NAME.	Whole No. of ser- vices attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	FIELD OF LABOR.
J. R. McClain	195	85	3	4					5	69	Kentucky and Tennessee.
S. J. Madden	215	135	3	4	3				4	91	Northwestern Kansas.
Adolph E. Madison	300	154	3								Southern Nebraska.
W. H. Mannering	346	139	2	2					1	41	Southern Kansas.
J. L. Mortimer	133	108	18	17					33	27	Manitoba and Northwestern Canada.
J. Guy Munsell	157	53									Nauvoo District.
William Newton	148	83	3	3					6	28	South England.
W. R. Odell	160	125	3	2				1	9	75	St. Louis District.
C. J. Peters	192	91	2	2						10	Des Moines District.
J. A. Phillips	30	20								10	Indian Territory.
T. A. Phillips	279	157	4	5	1					68	Canada.
W. P. Pickering	337	133	6	5					2	36	Oklahoma.
F. J. Pierce	244	59		7					5	24	Leeds District, England.
James D. Porter	333	275	42	43				3	27	129	Pittsburg District.
Pou Haroatea	22		1							3	Society Islands.
D. E. Powell	175	73	2	10	2			1	6	79	State of Washington.
C. G. Prettyman	191	115	1	1					1	5	Western Nebraska and Black Hills.
Lee A. Quick	238	110	1	1				3	1	49	Southern Kansas.
Edward Rannie	227	60	2	2					2		Davenport, Iowa, Rock Island, and Moline, Illinois.
Calvin H. Rich	211	103	2	2	3					119	Eastern Maine.
W. P. Robinson	277	122	15	19	2	1		1	13	61	Wisconsin.
F. L. Sawley	277	214	13	13					11	36	Southeastern Illinois.
E. P. Schmidt	138	71	2	5						19	Western Ohio.
John Schreur	280	160	10	10				3	4	59	Northern Michigan.
S. S. Smith	329	127	3	2					1	11	Oklahoma and Southwestern Texas.
A. C. Silvers	451	96	1								Clinton District, Missouri.
Adolf Söjland	50	6	1								Norway.
Henry Southwick	115	24		1					1	31	Southern Wisconsin.
William Sparling	152	132	5	5				4	9	34	North Dakota.
Samuel Stroh	171	104	3	4				1	2	18	Southern Michigan and Northern Indiana.
William E. Summerfield	182	95	2	2	3			1	3	50	Far West District.
Taneterau		5								3	South Sea Islands.
Tapuni Aporo		47								61	Society Islands.
Tuteirihia a Pamanu		2								4	Society Islands.
Tuteirihia a Tehopea		22	1					1			Society Islands.
Varoa a Moo	400	53		1	2				1	13	Society Island.
Harry Thomas	211	82	4		1					58	Northeastern Kansas.
H. J. Thurman	254	127	21	15	4	4			1	48	Indian Territory and Oklahoma.
S. W. Tomlinson	352	222	18	15				1	3	49	New Ontario.
Warren Turner	250	181	12	8		1		1	2	64	Eastern Iowa.
Samuel Twombly	279	89	2	5	1				14	40	Northeastern Kansas.
L. D. Ullom	147	111	1	3				1	10	195	Pittsburg District.
J. E. Vanderwood	155	77		5					2	16	Utah and Idaho.
Joseph C. Vaughn	209	115	4	4	1			1	3	17	Nodaway District.
F. S. Ward	183	98	1	1						33	Northwestern Kansas.
G. D. Washburn	438	184	12	8	2			2	28	122	Southern Michigan.
Ammon White	448	116	17	16				1	4	74	Independence Stake.
T. R. White	467	92		1					7	49	Clinton District.
L. L. Wight	120	68		2				1	6	40	Texas.
Jerome E. Wildermuth	307	87	1	1						33	Northeastern Illinois.
J. L. Williams	136	113	4	4	2			3		9	West Virginia and Northeastern Kentucky.
James M. Baggerly	175	150	1								Canada and Eastern Michigan.
J. J. Boswell	64	24						1			Southern Indiana.
George J. Brookover	255	118	2								Wisconsin.
James C. Carlisle	284	77	3								Kirtland District.
J. W. Davis	141	18	6								Eastern Michigan.
George W. Day	39	22									North Dakota.
Ralph W. Farrell	204	100	7								Rhode Island, Connecticut, and Massachusetts.
W. H. Fuller	166	161	3								Chicago, Illinois, and Southern Indiana.
Charles E. Harp	325	178	4								Southern Indiana.
B. S. Lamblin	257	138									Northern Michigan.
Elmer E. Long	55	39						1			Ohio.
Jesse W. Paxton	292	91									Clinton District.
Titi			3								Society Islands.
U. W. Greene			15	12	3	1		1			Eastern Mission.
C. A. Butterworth	150	52	11	18	2				6	27	Australia.
Alma C. Barmore	378	144	2	2	1			3	6	45	Australia.
Walter J. Haworth	210	137	5	5	1			2	19	40	Australasian.
Gomer Reese	161	71	4	3	1			1	2	13	Rocky Mountain Mission.
John Harp		174	8	13	2			2	13	65	Central Texas District.
Alexander M. Mullen	315	124	22	19	3			2	13	72	Canada.
Charles E. Irwin	250	177		1				2	2	24	Southern Michigan and Northern Indiana.

## Original Articles.

SIGHTS AND SOUNDS OF A GREAT CITY.—NO. 3.

"Chop Suey."

"Chop Sooy."

It is spelled both ways, but smells one way, and tastes the same; "chop sooy," as an introduction device to the American people (though it might have been characterized by Bret Harte as one of "the ways that are dark," or "the tricks that are vain," for which, Bret says in his poems, "The heathen Chinese is peculiar"), is becoming an American habit, and it seems to be a fact that this peculiar kind of a "heathen" has been to a large extent successful in undermining the "Melican man's" prejudices against the mysteries of the "menues" of this ancient kingdom.

Plenty of Americans, men and women, eat regularly, or dine often, upon "chop sooy" and other "heathen" delicacies in the fast multiplying Chinese restaurants of Chicago and other American cities, but few Americans may be acquainted with the real texture and make-up of the Chinese article which might be classed with an American production denominated by Mark Twain as "mystery," or, translated into the American "vulgar" tongue, means "hash." And whether it is the American or the Chinese article we are introduced to, the boarding-house or restaurant production contains, confessedly, secrets that in a large measure are deserving of the title applied to it by the great humorist. Mark once said that it required "faith" and "confidence" to enable one to enjoy the American article, and the lack of that has deprived me on one or two occasions of getting my money's worth out of a Chinese repast. And I wondered if somebody paid the proprietor again for the combination, warmed over, which I failed in courage to appropriate.

I think, however, that the American, uninitiated as yet, who seeks an introduction and pursues an acquaintance with the Chinese aggregation will have, or will acquire, a confused idea of meat, mushrooms, celery, rice, onions, etc.,—all served together in intricate and inextricable association, and with it a bowl of finely cooked rice that seems to be a very nice, candid, open-faced, and honest affair by the side of its insidious and constant companion, "chop sooy" by name. A pot of clear tea accompanies this ill-assorted pair and is said to be superior to the article generally served by Americans.

From this twenty-five-cent combination, you may start out to explore, with the aid of a well-filled purse, the merits of a bewildering assortment of articles, the titles of which, if found printed upon other than a bill of fare and numbering over one hundred dishes, might to a novice or to a man whose knowledge of language excludes the Chinese way of communicating ideas, be interpreted as well to mean

a sled or an overcoat as something to eat. For example: "Sub gum guide" will cost you one dollar and twenty-five cents; "gum ten guide," one dollar and a half; "arp deeng," with "hop ho," two dollars and fifty cents; "chew mun" with "bird's nest," three dollars. You are in doubt as to what kind of an attack is threatening your internal organism, even when you are offered "chow mien" with "chicken sub gum" for two dollars and twenty-five cents. And if you want to become reckless with your pocketbook, and yourself, you can order from the list of "imperial dishes" some "long soo, tone bark arp" for the small sum of eight dollars; "shark's fins—long fong Chea," only five dollars. If you are disposed farther in this direction, you may order a dish of "bird's nest bud ball yet been war," which will leave you out of and "John" in fifteen dollars.

Any or all of these mysteries may be explored day or night in the Clark Street Palace Restaurants whose proprietors have spent thousands of dollars in fitting up with magnificent appointments from the marble stairs to the costly inlaid tables, paintings, and adornments.

Their music, fine, clean-looking, and polite waiters, all these are new innovations to the people of Chicago. Of the numerous Chinese restaurants and eating houses in this city, the three visited are said to be the finest, here or elsewhere.

Joy Yet Lo is said to be the millionaire proprietor of the one first visited. The second, and finest, only a block from Van Buren Street on Clark, is owned and managed by the King Yen Lo Company. Another elaborate and costly affair, another block below, has been recently opened to the public by the We Ying To Company. At any time, night or day, you can see well-dressed, fine-appearing men and ladies, single, or in company, patronizing these places.

Whether their growing popularity and success is due to the American craze for fads and fancies without reference to quality or real merit, or whether they are discovering something of real superiority or merit in the imported cookery or edibles of the heathen acquisition to American society, is a matter of which the writer has as yet perhaps too little information to render him a competent or wise judge. But whether John Chinaman has been justly assigned to a place in the rear end of the procession as a soldier or statesman in the eyes of the world, he seems to be making successful assault and headway upon the American stomach, and in other and various ways upon the American's pocket-book.

Perhaps, however, in the introduction and "mix-up" over the social amenities of the table where the instincts of peace and good fellowship are engendered, it may be possible that the work of "cementing the nations" may receive something of an impetus.

*"Quien Sabe?"*—Who knows?

For us as a people, however, the better and more profitable prospect lies in the direction of simplifying rather than that of mystifying, elaborating, or enlarging upon our means of testing physical capacity and strength or ability to endure assault upon the organs of digestion. The Word of Wisdom, through a safe and authoritative means, is better calculated, in the matter of food or diet, to produce the highest and best results. And although the world is given for a field from which wise men may glean profitable lessons, neither the priest nor cook, whether dignified by the title of "chef," or any other popular or mystifying name, of China or any other nation, with their habit or manners in relation to these things, may be safely exchanged for the fullness and completeness of instruction, as relates to our temporal or spiritual interests which the Almighty has furnished in these latter days, or is willing to furnish when the habit or law of self-denial of things harmful, or unprofitable, shall have obtained more complete sway over our lives than it now does with many of us.

In Christ is life, physical, temporal, spiritual. Outside—in the realm and world of appetite and passion uncontrolled by an understanding and an observance of all of the laws of the Creator that was designed to govern our being—is disease, disaster, and death.

M. H. BOND.

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FORGIVENESS.

I have long been revolving a problem in my mind based on this subject, which I wish that some one more able than myself would take up and define, giving their definition and correcting the thoughts brought forward in this article. For it seems to me to be a subject that is commonly understood only in a superficial manner.

I turn to my dictionary and find the word defined very nicely, so will give it in substance: To pardon, to excuse, to overlook, to give up, to resign, not to exact, not to punish, to cease to feel resentment towards. It produces reconciliation when it is sincerely granted, and sincerely demanded. Now we have learned the definition of the word, and what we must do to forgive, but the question is, How much ground does it cover? What sort of offences are we called upon to forgive? I read in Matthew 12:31 that all manner of sin and blasphemy shall be forgiven unto men, except blasphemy against the Holy Ghost. Then I read in the Lord's prayer, Matthew 11:12: "Forgive us our debts as we forgive our debtors." And in the following verses I read: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive you your trespasses."

Are we to forgive in accord with the liberality of our Father which is in heaven? If an unscrupulous man seeks to take away my goods unlawfully, shall I forgive him for his act of violence, without using lawful means to recover my goods? If so, where is our safety from pillage, and being preyed upon by the lawless element of the world? And again, If we are not to ask our goods again from him who takes them away, are we not in danger of suffering extreme poverty or of becoming a burden to the Church? And yet, if we do not forgive men their trespasses, of whatsoever nature they are, how can we hope to become a peculiar people, zealous of good works? And how in the face of such plain teaching as quoted, can we hope to have our trespasses forgiven, if we discriminate and forgive only after we have used the force of the law to recover our goods? Shall we not receive in the same measure with which we have measured?

In Doctrine and Covenants 64:2, I read: "But of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds." Does that mean to forgive and allow God to be judge after we have used the force of the law to recover goods that have been unlawfully seized upon? Or are we to forgive without making any attempt to recover that which is rightfully ours, although we may suffer for the want of it? Can we use the force of the law to recover that which is justly ours, and then conscientiously kneel before God and pray, "Our Father, glad in our dear rights we come with soul, with mind, with spirit bringing all to learn accord with thee life's perfect sum. And, now, Father, as we have frankly, from the depths of our hearts, forgiven our fellow men all the transgressions wherewith they have transgressed against us, we do confidently ask with expectancy that our sins and transgressions may be forgiven us, and that we may be acknowledged as obedient children by thee"? Could you do it, or would there be an inward consciousness that you had not forgiven your fellow man all the transgressions with which they had transgressed, that would hold you back from approaching the Father with such expressions of confidence?

Some say, "O well, we will forgive the man for taking away our goods unlawfully, but at the same time we will compel him to relinquish his hold upon them, for they are ours. He has no right to them." Then the same parties will kneel and pray, "Forgive us our trespasses as we forgive those that trespass against us." Or in other words, "Heavenly Father, please hold us strictly to the performance of all the obligations wherewithal we are obligated to thee, and forgive us for attempting to break the obligation. Compel us to pay our tithes and offerings into your storehouse, and forgive us for attempting to rob you of them." Again, I ask are we to learn obedience to

the gospel of Christ as we are taught obedience in the scripture—namely, to attain to the measure of the stature of the fullness of Christ, to become perfect as he is perfect? If so, must we not learn to forgive all manner of sins?

I read in James 5:6 that the just did not even resist death. They must have followed the instruction to resist not evil. Then, if we resist evil are we justified? If so, why do I read in Doctrine and Covenants 95:5: "If men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you." But, perhaps some will say that does not say that a man shall not seek to recover his own goods which have been unlawfully taken, but it says that we shall not seek revenge. Very well; I will ask if there is any exception made regarding the manner in which our enemy is to come against us? Or would we be taking it patiently if we were to use the force of the law to recover our goods? Then there is a promise of God that if we bear it patiently we shall be rewarded.

Again, I read in seventh paragraph: "If he [thine enemy] trespass against thee and repent not the first time, nevertheless thou shalt forgive him." Also, the second and third time.

Here is one more quotation which I wish to give; it is found in Colossians 3:13: "If any man have a quarrel against any: even as Christ forgave you, so also do ye." Would not we have a quarrel against a man that unlawfully took away our goods? My observation of human nature goes to convince me that but few things at least, would more quickly start a quarrel.

One more thought comes to my mind. Paul says in Hebrews 10:34: "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and more enduring substance." I have brought together this collection of thoughts and teaching in the hope, as I stated at first, that some one with more ability and better discernment will take up the subject and make a clear exposition of it. I have one hundred and seventy-five dollars at stake, which lawful measures would soon restore to me. I desire to know the truth that I may be made free.

Your brother in Christ,

CHAS. L. SESSIONS.



#### NEED OF LABOR.

When I consider the vastness of the field of labor even in this country, to say nothing of others, and think of the few who are laboring diligently to win souls to Christ, it causes me to try to think of some way to use what material we have to a better advantage.

We number between forty and fifty thousand members. Suppose we give away an average of one tract each per month; that would not be very much, it seems to me—say thirty thousand per month or three hundred and sixty thousand tracts per year. I believe we as a church can do more in the way of distributing literature, tracts, papers, etc., than we do. What do you think about it, reader?

The HERALD Office has these for distribution; they are cheap, the Saints need them, and the world should have them. I know a sister (not a dozen or two, but one) who takes her buggy, goes to schools and other places and distributes HERALDS. Can not others, both of brethren and sisters, do likewise? The Religio is making a commendable effort in that line. They need encouragement in that line of work. I am thankful for the work being done by the Good Literature committees. Do not be discouraged in that department of church service and think your work amounts to nothing.

Is not life made up of little things? If you differ from me and conclude life's work is composed of big things then just console yourself in thinking over the big things you have done in the past, but be sure you keep on doing them. Where there is a family of Saints you should get the Sunday-school *Quarterlies* and study them—teach them to your children, and if your neighbors will take part with you, all right; if not, that does not excuse you. We can all find something to do if we look for it. He that seeketh shall find. The time is fully here for work; every one old enough to be baptized is old enough to work. The Lord is not pleased with idlers in his vineyard; sometimes even preachers will preach a while and get kind of sour over something and quit. Will that help the matter any? Are you more spiritual since you quit preaching? Perhaps some one higher in authority than you has said something you did not like: well, suppose he has and has done wrong; he must answer to his Master for his acts, and the same is true of you and all the rest of us. "By our works we stand or fall."

Then let us, whatever be our calling, do what we can now for the cause of truth. C. J. SPURLOCK.

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#### TO-DAY.

It's so easy to murmur "I'll do it to-morrow"—it's so near, yet so far away; but postponement is often prophetic of sorrow—then why not do it to-day? "To-morrow" is misty, is vague and uncertain, though the present is mirthful and gay; no human eye pierces the morrow's black curtain—so take hold and do it to-day. The future is made of our coming to-morrows—have faith in it, therefore, I say; but if you would make it secure against sorrows—then do your whole duty to-day.—G. W. Hatch.

## Mothers' Home Column.

EDITED BY FRANCES.

### The Child Eternal.

I heard their prayers and kissed their sleepy eyes,  
And tucked them in all warm from feet to head,  
To wake again with morning's glad sunrise—  
Then came where he lay dead.  
Those other children long to men have grown—  
Strange, hurried men, who give me passing thought,  
Then go their ways. No longer now my own.  
Without me they have wrought.  
So when night comes, and seeking mother's knee,  
Tired childish feet turn home at eventide,  
I fold him close—the child that's left to me,  
My little lad who died.—Selected.

### Memories of Childhood.

The pleasures of hope (a phrase that springs to our lips instinctively) pale into insignificance beside the pleasures of memory. For which of us have not known the hope that remained for ever unfulfilled, and the expectations which, when realized, brought only disappointment and distress? But memory holds things tangible, things that really happened, events that oftentimes fulfilled our longings, pleasures untold even to our nearest and dearest, a storehouse whose full treasure can only be appreciated when many a year has passed, and we begin to be content to sit quietly and let others take our place (that place we fought so hard to win) in life's activities.

Suppose the gift of memory were denied us; suppose we awoke on our twenty-first birthday and found that instead of being able to recall the events of yesterday the waters of Lethe had flowed over our mind during the night? We can read, therefore we know that at some forgotten period we have worried through our A. B. C. We speak divers tongues, we perform wondrously on some instrument, we are conversant with the usages of the world; by these we know that once some one had taught us; but of the pains and penalties endured during the process we recollect nothing. Alas! we have forgotten the time when "the beauty and the glory of the dream" remained with us, and that period when, all unconsciously, some shreds of those "clouds of glory" yet hung about us, and by their gentle light purified our thoughts and words. With what an astonishment we would contemplate little children! how we would wonder what it felt like to be a child! What do they think of? How do such imaginings enter their wee heads? What must it be like to wander at will in that Wonderland where they seem the natural inhabitants, but where we, with our blundering footsteps, can not enter.

But most of us can remember from the time we claimed to own five years; we date it from some event, probably trivial, but it imprinted itself on our minds, and is one of those things which to the end of life we will never forget. And so memory began, and now we would not exchange its fairy gifts for all the world can bestow. The walks which, when emancipated from nurse's hands, we so proudly took with our elders, the little excursions, so long planned and at last realized; the first visit to a great city; the first flowers of our own growing; the first bit of sewing we accomplished (oh, those dog-tooth stitches!); the first boat we carved, and the first penknife we owned—we remember these things; they come back to us so vividly, it seems as if it had all happened but yesterday; we can hardly realize the years that have flown since then.

For the greater part of our lives we make our memories for ourselves; it is our own fault if eventually they prove bitter to our taste; but during our early days our parents are responsible for them, and our recollections centre round their figures and actions and are permeated by their influence. Are we careful

enough as to what the little ones are storing up in those wee, busy brains? Do we grudge time spent in playing with the children, in encouraging their loving little ways, in giving them simple pleasures, in teaching them to be kind to each other (for the art of giving up requires to be taught), in helping their little natures to expand and grow in the sunshine of loving one another?

A mother was once heard to say: "I never encourage the children to climb on my knees, they know better than to do it. I never nurse them, I have something else to do with my time."

Something else! But is it possible it was something better?

One sees such children and one knows such homes; they are quite easily recognized. The children are carefully looked after, it may be well fed and taught and clothed—but there it all ends. There are no loving glances, no surreptitious kisses, no shriekings with delight when baby wins in the race to bring father's slippers, no little nursings and huggings by mother in the firelight, no playful pranks in all pure innocence with one another, no pet names, no little delightful secrets, the keeping of them such an important business, the betrayal of them such a crime, their happy fruition such unalloyed pleasure! And what memories will those children have? No doubt their parents would miss them were they not there, but the well-spring of love does not seem deep enough to let its waters overflow towards the little ones.

It is hardly possible for parents to lavish too much wise love on their children; think of the weary road they must travel ere their sun sets, think of the disappointments, the trials they may be called upon to undergo! Then see that you furnish them abundantly with tender memories of your loving thought, memories that will keep your name sacred in their hearts to the last day of their lives, when the birds and clouds are the only watchers round your bed.

And, like most other good things, these memories can not be bequeathed without effort and self-denial on the parent's part; they need a little bit of ourselves woven into them. They don't require money; the ship carved roughly from a bit of wood, and furnished with calico sails hemmed by mother has finer lines and a snowier swell of canvas in its owner's eyes than any Shamrock ever floated by a millionaire. The twine for the shrouds ran short, and there's an unnautical knot here and there; and the paint for the red line round the hull had to be eked out by Mary's paint-box; but never mind; was there ever a greater beauty built? The dolly dressed in a bit of one's own best frock and scraps of lace is far grander and follows the fashion more closely than the white satin lady in the middle of the toy-shop window!

"Mother dressed my doll her own self. I saw her cut out the clothes." And "Father made the little deck-house, and put in the masts, and isn't she splendid?" What words of pride underlie these statements!

And Jemima Jane will never be thrown away, but will outlive the reign of many a more gaily-decked favorite, to be discovered some day in a neglected corner; even then she must not be parted from, but have her poor faded face carefully dusted and laid away in a box, for she was—the very first doll mother gave me.

And when Jack can make a torpedo model himself he will come across his first boat, now a sheer old hulk, yet a certain something makes him keep it and look at it with a kindly feeling, even though his critical eye can not help seeing the flaws in her rough outline; but it may be that the fingers which carved it are now at rest, and their touch has invested the wood with something sacred even to the boy's prosaic eyes.

Is it not true that, were all our youthful memories suddenly swept from us, nothing equally valuable in our eyes could be found to replace them?

Is any fruit half so ripe or so luscious now as it was in those days? Search the autumn shows, and you will discover no such

Nonpareils as those we risked our lives to get; climbing a sally tree, whose swinging topmost bough, bent by our weight, brought us over the garden wall and within reach of the prize! Do gooseberries grow as thickly now as they did on those bushes amongst whose branches we dodged to evade our governess's call, filling our pinafores and pockets with soft berries as ammunition to keep up the warfare? Does any snow fall now as hard and crisp as what we made snowballs of? Ah! In those far-off days it may be that all our geese were swans. Be it so! We do not want to be disillusioned; we want to cling to our memories, all the pains and penalties forgotten, only the delightful escapades of a boy and girlhood remembered.

We can scarcely rest a moment by the fire now without seeing a fat, childish form cuddled up, oh, so comfortably, in father's arms, two bare legs dangling, a fair head laid so trustingly against his breast; and we hear, aye, as plainly as we ever did, the low, soft croon of a long-forgotten childish song, one that has never found its way into print, but was more replete with soft persuasiveness to sleep than any other; and then we hear the kind voice saying, "Hush, the little one is asleep, how comfy she looks," and patiently she is held there while the embers glow and redden, and drop, one by one. Those loving arms are resting now; that old-fashioned song will never be framed by those lips again, but the child holds the memory of the clasp and the song, and will keep it until she, too, reaches the far-off land.

For the garden of a child's mind needs such careful tending that, if we wish for rare blossoms and rich fruitage, if we wish to serve our children so that they in return will joyfully render us bountiful service, we shall inevitably find that we can not serve the world too. The seeds that bear fifty or a hundredfold are matured oftentimes with a mother's life-blood, the scattering in that little heart of holy memories demands the very fibers of our being. But if you must keep the outside world within your grasp, well, you must forego for ever the expectation of making a permanent impression on your child's mind and affections.

Think for a moment. Would you like your child's interest to revolve entirely round nurse, good and kind and trusty though she may be; is she to be the principal figure in the wee one's mind, and mother only a shadowy phantom, who flitted now and then across her path, mystic and beautiful, a dispenser of chocolates and bonbons, but by no means a being into whose lap one would think of jumping, or who could be expected to care about white mice or the black cat's numerous progeny? Or round whose neck one would dream of flinging chubby arms and while stroking the soft cheek with sticky fingers, murmur cooingly, "I want to kiss you, muddie, I want to."

But the caress hastily bestowed, the picture-book raced over, the little promise unfulfilled, the oft-repeated "Now, baby, run away, and leave me in peace," such will never gain the hearts of the wee ones.

We aim to secure, not only the natural love inborn from child to parent, but to fill them with such trust in us that they know they can always count on their parents, and that mother and father will never fail them. It is not easy, but for such a prize who would not strive to reach the goal, and if we strive in earnest we shall surely succeed, "Sometime, somewhere."—Selected.

A man who wants to see a country must not hurry through it by express train, but he must stop in the towns and villages and see what is to be seen. He will know more about the land and its people if he walks the highways, climbs the mountains, stays in the home and visits the workshop than if he does so many miles in the day and hurries through picture galleries as if death were pursuing him. Don't hurry through scripture, but pause for the Lord to speak to you. Oh, for more meditation!—Reverend Spurgeon.

## Letter Department.

PAPEETE, Tahiti, February 23, 1904.

*Editors Herald:* Lately I received a report of the exercises of the Saints of the branches of Kaukura, Arutua, Apataki, Takapoto, and Manihi who had gathered at the first named island to celebrate the Christmas holidays; and thinking that it might interest some of your readers to know how some of the Saints here spend their holidays I forward their report and a translation.

### THE REPORT.

RAITAHITI, Kaukura; i te 26 no Titema 1903.

Na Iosepha Burton. e Ema; na tavini o te Atua. Iaorana orua mai te ioa o Iesu Mesia; Amene.

Ei faaiteraa atu ia orua no te mau ohipa i fariihia i roto i te mahana oaoa, i ravehia i te amaa i Kaukura nei, no te mahana fanauraa; mai teie te huru. Ua maitihia e maha tomite, ei farii i te mau ohipa i ravehia i roto i taua rururaa ra; teie to rat ou mau ioa, Tapuni, Taneterau Tetuarere, Teehu, e te hoe papai parau, Taataroa; e ono tomite vahine ei faanehenehe i te ohipa no te raau, teie to ratou mau ioa; Maui, Tahu Oue, Tengahe, Teata e Teheura.

1. Ua haamatahia i te hora hitu i te ahiahi, i te 24 no Titema, 1903, oia ho i te ohipa no te raau, na rotohia ia i te hoe pupu himene no te amaa no Kaukura, Tetauhiti te orometua, 40 taata. Na Tapuni te pureraa.

2. Ua haamatahia te hoe pupu himene no te amaa no Arutua, Tearava te orometua, 48 taata.

3. I mur i mai ua iritihia te paruru no te raau; e ua fariihia te mau tutia na te mau tamarii, e ta te mau taata paari; teie to rahi o te tamarii; no Kaukura 41 tamarii, teie to Arutua 22 tamarii; to Apataki 4 tamarii; to Manihi 2 tamarii; to Takapoto e 5 tamarii. Teie te rahiraa o te pute i farii i te monamona na te mau tamarii e 74 pute te rahiraa.

4. E ua farii-atoa-hia te aroha o te mau tamarii no Kaukura, e to Arutua, e to Manihi, e to Apataki, e to Takapoto, oia hoi te moni aroha ia Iosepha Burton e Ema, tei tuuhia i nia i taua raau ra, teie te rahi o te moni \$5.40.

5. I muri mai ua fariihia te mau manao o te mau peretibutero ra, Putoa, Ioane Tamaiti, Huoi, Tapu, Tetuarere, Paite, Vaiarea, Teehu, Ioane Hokins, Louis, e Neri, e te manao atoa o te tuahine ra o Maui, i muri mai ua faaotihia na roto i te hoe pupu himene, o Maire te orometua, e 60 taata. Na Tetuarere te pureraa.

I te 25 no Titema, 1903.—Te a'oraa i te evanelia i te hora 8 i te poipoi, na Ioane Hokins, na te mau tamarii no Arutua te pupu himene no te haamataraa. E parau no te aroha, te parau i faatumuhia, e i mur i mai ua faaotihia teienei a'oraa evanelia na rotohia i te hoe pupu himene no te mau tamarii no Kaukura, o Tetauhiti te orometua e 41 tamarii; na Tapuni te pureraa.

1. Ua haamatahia te ohipa i te hora piti i te taperaa mahana, na rotohia i te hoe pupu himene no Kaukura, o Kaheke te orometua, e 40 taata, na Tapu te pureraa.

2. Ua haamatahia te hoe pupu taio, e parau no te tonoraa, o Tavi te orometua, e 38 taata; Isaia 6: 8, 9.

3. Ua haamatahia te hoe pupu himene no Apataki, o Ioane Tamaiti te orometua, 12 taata. Oreroraa poto na Paite, e 5 minuti.

4. Te pupu taioraa, Maire te orometua, 29 taata, e parau no te hororaa i roto i te etaretia, 1-Korinetia 12: 6-11.

5. Te hoe pupu himene no Arutua, o Tearava te orometua, e 50 taata. Orero pato na Tefua, e 5 minuti.

6. Ua haamatahia te pupu taioraa no Apataki, o Ioane Tamaiti te orometua, 12 taata; Luka 2: 1-11.

7. Te hoe pupu himene no Kukura, o Taueva te orometua e 40 taata. Oreroraa poto na Neri.

8. Te hoe pupu taioraa Bibilia, e parau no te tia-saahou-raa, o Taataroa te orometua, e 38 taata, Luka 22: 28, 29.

9. Te hoe pupu himene na te tamarii no Arutua, o Fakatoro te orometua, 12 tamarii. Oreroraa poto na Terai.

10. Te hoe pupu taioraa, no Kaukura, o Taihia te orometua, e 38 taata, e parau no te "oire api" tei faatumuhia; Apok. 21: 10-17.

11. Te hoe pupu himene no Kaukura, o Mareta te orometua, e 40 taata, Oreroraa poto na Tekaviu.

12. Te hoe pupu taioraa, na te mau tamarii no Arutua, o Fakatoro te orometua, 12 tamarii, e parau no te Reva, e te Pu, Isaia 18: 3.

13. Te hoe ia pupu himene na te mau tamarii no Kaukura, o Tetauhiti te orometua, 14 tamarii.

14. Ua farihia te mau tutia aroha, na te mau tamarii e te mau taata paari, no Kaukura; no Arutua, no Apataki, no Manihi e no Takapoto; teie te rahiraa o te moni thirty-six dollars and seventy cents.

15. Ua tia te tomite i nia e ua faaite atu i te amuiraa o te feia mo'a; e homa, tirara te mau ohipa i farihia i teienei taime, e no reira te taata atoa o tei hinaaro i tefaaite to'na mana'o i teie ohipa, mea maitai roa, aita e faahaparaa; Ua tia mai te mau peretibutero ra o Ioane Hokins Tapu, Putoa, E Louis e ua faaite mai i to ratou mau mana'o, e mau mana'o maitai roa, e te oaoa o te aau i teienei mau ohipa i ravehia i teie nei mahana fanauraa, e te mauruuru rahi.

16. I reira, ua faaotihia na roto i te hoe pupu himene no Arutua, Teata te orometua, e 50 taata. Na Ioane Tamaiti te pureraa.

Ua haamatahia te ohipa no te matutu no te amaa no Arutua i te hora hitu i te ahiahi, na roto i te hoe pupu himene, o Poimata te orometua, e 50 taata, na Neri te pureraa; e parau no te tino taata nei, e tona mau melo e te parau no te tino o te Mesia e tona mau melo.

I muri mai ua tia atu te tomite i nia, e ua faaite atu, i teienei t taime ua oti roa teienei matutu; i muri mai ua tia mai te mau peretibutero ra, o Putoa, Fakatoro, Tetuarere, Vaiarea, e ua faaite mai i to' ratou mau mana'o i nia i teienei matutu, mauruuru rahi roa o te aau e te oaoa; e no reira ua farii-anae-hia teienei mau ohipa, e te mau tomite, mai te oaoa rahi.

E i muri mai ua faaotihia na roto i te hoe pupu himene no Kaukura; e na Teehu te pureraa.

#### TRANSLATION.

RAITAHITI, Kaukuru, December 26, 1903.

Joseph Burton and Emma; servants of God. Peace be with you in the name of Jesus Christ. Amen.

This will inform you of the holiday exercises which were held for the Christmas day, with the branch of Kaukura. A committee of four were chosen to direct the exercises in the gatherings, they were Tapuni, Taneterau, Tetuarere, and Teehu; and a committee of six women to prepare the tree, their names are Maui, Tahu, Oue, Tengahe, Teata, and Teheura.

1. At seven o'clock in the evening of the 24th of December, 1903, the Christmas services were opened with singing by a class of forty persons, of Kaukura, Tetauhiti the teacher; and prayer by Elder Tapuni.

2. Singing by a class of forty-eight persons of Arutua; Tearava the teacher.

3. The curtain was then removed from the tree, and the children and older persons received their presents. There were present forty-one children of Kaukura, twenty-two of Arutua, four of Apataki, two of Manihi, and five of Takapoto, and they received seventy-four bags of candy.

4. The children of Kaukura, Arutua, Manihi, Apataki, and Takapoto put an aroha on the tree for Joseph and Emma of five dollars and forty cents.

5. There were speeches by Putoa, Ioane, Tamaiti, Huoi, Tapu, Tetuarere, Paite, Vaiarea, Teehu, John Hawkins, Louis, and Neri, and Sr. Maui; after which the exercises were closed with

singing by a class of fifty persons whose teacher was Maire, and prayer by Tetuarere.

December 25, 1903.—Preaching at eight o'clock in the morning by Elder John Hawkins—the subject was charity; the opening hymn was sung by a class of the children of Arutua, and the closing hymn was by a class of forty-one children of Kaukura, Tetauhiti their teacher, and the prayer was by Tapuni.

1. At two o'clock in the afternoon opened the exercises with singing by a class of forty persons of Kaukura, Kaheke the teacher, and prayer by Tapu.

2. A reading class of thirty-eight persons, Tavi, the teacher—subject, the sending, Isaia 6: 8, 9.

3. Singing by a class of twelve, Ioane Tamaiti the teacher; and a five minute speech by Paite.

4. A reading class of twenty-nine, Maire the teacher, of the gifts; 1 Corinthians 12: 6, 11.

5. Singing by a class of fifty of Arutua, Tearava the teacher; speech by Tefau.

6. Reading class of twelve Apataki, Ioane Tamaiti teacher; Luke 2: 1-11.

7. Singing by class of forty of Kaukura, Taueva the teacher. Short speech by Neri.

8. A Bible-reading class of thirty-eight, Taataroa the teacher; concerning the resurrection, Luke 22: 28, 29.

9. Singing by the children's class of twelve of Arutua, Fakatoro the teacher; short speech by Terai.

10. Reading class of thirty-eight of Kaukura, Taihia the teacher; subject the "New City;" Revelation 22: 10-17.

11. Singing by a class of Kaukura, Martha the teacher; short speech by Tekaviu.

12. Reading class of twelve children of Arutua, Fakatoro the teacher, concerning the Ensign and the Trumpet, Isaia 18: 3.

13. Singing by a class of fourteen of Kaukura, Tetauhiti the teacher.

14. Christmas offerings received from the children and older persons of Kaukura, Arutua, Apataki, Manihi, and Takapoto; total thirty-six dollars and seventy cents.

15. The committee arose and said, Friends, this closes the exercises for this time, and all who desire to speak their minds concerning them may do so, and there will be no censuring. Elders John Hawkins, Tapu Putoa, and Louis said they were very much pleased indeed with all the exercises of this Christmas time, it was very good and has given us joy in our hearts.

16. Closed by singing by a class of fifty of Arutua, Teata the teacher, and prayer by Ioane Tamaiti.

At 7 o'clock in the evening the *matutu* of the branch of Arutua began with singing by a class of fifty persons, and prayer by Neri. The subject was, man's body and its members; and the body of Christ and its members. The committee stated that the *matutu* was finished, and Elders Putoa, Fakatoro, Tetuarere and Vaiarea expressed themselves as much pleased and therefore the exercises were all received with much joy by the committee; after which the services were closed with singing by the Kaukura class, and prayer by Teehu. Thus ends the translation.

On the 26th at 7 a. m. and 7 p. m. there was preaching by Tetuarere and Vaiarea, the Religio doing the singing in the evening, after the preaching services, the Religio which consisted of thirteen classes, Roie president, Teehu assistant president, and Nui secretary commenced their exercises which were continued until 9 o'clock. On Sunday they had their usual services at 7 a. m. and 10:30 a. m. and at 3 p. m. was testimony meeting, in which many testimonies were spoken and two visions received.

On Monday at 7 p. m. preaching by Putoa, after which the services of the Religio of Arutua began with singing by a class of seventy-eight, Poimata the teacher; they were divided into eighteen classes; Tiho president, Louis assistant president, Taataroa secretary. Used lesson five; concluded by singing, and



prayer by Tapu. We expect to leave here for Anaa in about two weeks to attend conference, everything is moving along fairly well in the mission.

Your brother in gospel bonds,  
J. F. BURTON.

BONESTEEL, South Dakota, March 2, 1904.

*Dear Herald:* I came here last Friday to attend the conference of the Central Nebraska District, and met Brn. Wight, Gamet, and the local priesthood, Brn. Joseph Smith, W. W. Whiting, and Daniel Parmer, all of the last three being of the little branch at this place. Friday was occupied by the Sunday-school convention, and, considering the scattered condition of the schools, the reports were encouraging. Bro. William McKee, superintendent, is doing all in his power to make the school a success, and conducts his school in a very creditable manner.

Conference convened on Saturday, and passed off very pleasantly. The district embraces a large territory, making arduous work for those in charge of the work. Bro. Gamet deserves great credit for his zealous work under such trying conditions. Bro. Wight has done all in his power to aid in the work. The writer spoke to a very attentive audience Saturday night on spiritual development. Bro. Wight preached Sunday morning with good liberty, and Bro. Gamet delivered a very interesting discourse on the life and power of the gospel.

Monday night the branch held a priesthood meeting to devise means to promote the welfare of the work at this place. There is some excellent material in the branch here, diamonds in the rough, but honest, kind, generous people, needing only a strong guiding hand to preside over them, and instruct them in the law. When they learn discipline they will be a power for good in this country.

This is one of the finest countries on earth. When the resurrection is opened for settlement this will be one of the most lively and enterprising places in the West.

The Saints generally are well situated—some of them waiting to secure land. Bro. Willoughby, president of the branch, is a typical son of Tennessee, and a man of sterling character who befriended old Bro. Thomas when threatened by a mob in Tennessee. He delights to tell of the episode.

Meetings will probably be held all week if the weather is good. I do not know where we will go next, but will try to keep the ball in motion until time to go to General Conference. The writer stopped at Norfolk enroute here and preached four times at the house of Bro. Hyrum Strong, with little interest manifested.

Ever praying for Zion's welfare,  
J. S. STRAIN.

Bow, Washington, March 4, 1904.

*Editors Herald:* Last Sunday we were treated to quite an exciting Mormon surprise party. We were enjoying a profitable visit from Bro. Walter H. Dancer formerly of Lamoni, when a man rapped at the door and said he would like to give a "faith talk" in the schoolhouse that evening if I had no objection. He soon got to talking and he proved to be a cousin of Bro. C. W. Earl of California and said he had read the Book of Mormon twice. He has walked (and rode) seven thousand miles through Washington, Oregon, and California.

We started for the meeting and on arriving there found two Mormon elders, Frank and Earle, who were on their way from Vancouver, British Columbia, to their conference in Seattle and were to walk the entire distance. Before I met them, my neighbor, a Swedish lady who keeps the hotel, told me they were Latter Day Saint elders, and knowing I always liked to meet my church people told me they were my brothers and that I would no doubt want to keep them over night as they said they had only fifteen cents between them. I asked them if they were

Utah Mormons and they said "Yes." I then told them I belonged to the Reorganized Church.

At the close of the "faith talk" I told them as Bro. Dancer was visiting me they would find accommodations at the hotel where I had made arrangements for them to stay.

They asked me several questions about the growth of our church; said they had met Brn. Parr and Chatburn in Spokane and finally I asked them how they could believe in polygamy and if Joseph the Martyr did not always teach the Church to obey the laws of the land? They said he did, but a generation had grown up since Joseph's time and made a crime now what was not then a crime, and that although the Book of Mormon prohibits polygamy, the Old Testament upholds it, and he pointed me to the case of Hannah, a polygamous wife, finding favor with God in 1 Samuel. All this time the people had gathered around, eagerly drinking in every word; people whom I had told Joseph Smith was an honest man and not a polygamist.

Elder David Frank then said I was the first member of the Reorganization to "jump" him, and in a dramatic manner held up both of his hands and said that he could testify that Joseph Smith was a prophet of God and that he knew he was a polygamist. I held up one hand and said that if you say you know Joseph Smith was a polygamist, you lie, and the Kirtland Temple is a standing monument to the fact, for your church in Utah sent all the witnesses she could muster to prove her point in the court in Lake County, Ohio. Did Joseph Smith ever have polygamous children? No. "Then" said I, "you can not find that Joseph Smith was married to any woman but Miss Emma Hale, nor prove that polygamy is a command of God." Among other things Elder Frank asked me if I knew that the Utah and Reorganized Churches were combining together to purchase land in Jackson County, Missouri. I told him no, and I gave him my name and address to send me the authentic particulars. Several minor statements were made by him which I called on Bro. Dancer to prove were false. As he passed out of the schoolhouse among other slurs at the Reorganization he said it was too slow and stupid to get converts. The next morning I learned that they made a lot of talk about me and said I said things which I did not and easily proved I did not by the little faith talker and others.

Bro. Editor, did I do wrong in telling him he lied as I did? Here I have been teaching in the public school in this district for almost two years, and telling the story of Joseph Smith as only we can tell it and tell the truth and then to have a man who professed to believe in him say in one breath he was both a prophet and a polygamist! No man knows it! They undid in one breath what I have endeavored in my feeble way to build up in several breaths. They denied preaching Adam-god, blood atonement, etc., but I proved it was in Brigham Young's *Journal of Discourses*.

Since the meeting, I have gone to the "law and the testimony," as follows: Paul says in Galatians 1: 8, 9: "Though we or an angel from heaven preach any other gospel . . . let him be accursed." Romans 1: 16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." It does not say "polygamy" is the power of salvation.

Galatians 3: 27, 28 says: "There can be no male or female to those who have put on Christ by baptism, for we are all one in Christ." Therefore neither polygamy nor any form of marriage has anything to do with salvation.

In Acts 20: 17 we read that Paul called the elders of the church to him, and following the chapter to the twenty-eighth verse he tells them the Holy Ghost hath made them bishops to feed the church of God, using elder and bishop interchangeably; and in 1 Timothy second verse, we read that a bishop shall have but *one* wife and in the twelfth verse of the same chapter, a deacon shall be the husband of one wife. What can be plainer? This must refer to the whole priesthood, or else an

elder, priest, or teacher would be in a pretty pickle if they had two wives and were made a bishop in the literal sense.

As to Elder Frank's reference in 1 Samuel; Elkanah took two wives and Hannah was the first one. A tract left by the elder at the hotel called "A friendly discussion on religious subjects," from Mr. Durant of Salt Lake, says, on page 12: "God does not send men into the world to preach contrary doctrines, for this creates confusion." This is very consistent coming from a church which by its leaders inculcating and preaching polygamy, Adam-God theory, and blood atonement, along with the pure gospel of Christ, is making "confusion worse founded."

As to their innovations, Adam-God theory, etc., they are so well known I will not quote where they can be found except to say that the pamphlet, "The books and Utah Mormonism in contrast," gives the references. But the queries have come to me, If what Brigham Young preached was true how could God turn himself out of the garden of Eden and curse the ground for disobeying his own command? Such logic is nonsense, just the same as polygamy is lasciviousness and therefore the doctrine of the Devil, for it is of the flesh. See Galatians 5: 19-20, and the seventeenth verse says the Spirit and flesh are contrary one to the other. Then how can any one claim the gift of God through the lusts of the flesh and have common sense? For the law of common decency as well as common sense teaches polygamy is an abomination before God and man. "Blessed are the pure in heart, for they shall see God," does not include such doctrine in this day and age.

Brothers and sisters, we are to be tried as by fire. Never was I tempted to give up as now, but God is able to sustain us, and there is no turning back. Remember Lot's wife. Let us all pray for the Conference at Kirtland that the Holy Spirit may be present as a mighty power and that it may be a season of great refreshing and rejoicing to the whole church and kingdom of God, and I would especially ask you, Brn. Chase and Holt, who conducted me into the Church, to pray for me that I may still be more faithful, and now that I have been called by the Spirit, that I may be more faithful and have the office and spirit of my calling. I ask the prayers of all. "Let us pray for one another."

I wish to testify that I have kept the Word of Wisdom by the power of the Spirit since conference and have no desire to return to coffee, etc.

Since writing the above I have read of the testimony of Joseph F. Smith having five wives. It seems as if our faith is to be tried to the utmost, but let us stand firm.

Yours in the conflict,  
WILLIAM E. CLARK.

SEILING, Oklahoma, February 22, 1904.

*Dear Herald:* As I have just finished reading your pages, and those of the *Ensign*, I feel to rejoice that I am thus favored with such means of instruction, and of perusing letters from such a "cloud of witnesses," thus cheering each other in the conflict with opposing powers. There is one thing that causes sadness and that is that death is making its inroads into the ranks of our able workers. There is not so much of sadness connected with the death of those who go down to the grave like a shock of corn fully ripe, with a long life's work fully done, which will live after them in many branching channels through the lives of those they have taught, until their teaching in waves of light and knowledge shall reach the shores of eternity. How grand and all sufficient is this "perfect law of liberty."

We Saints in this part are striving to hold to "the rod of iron." We have faithful workers in our home branch and occasional visits from other branches in the territory, as well as our missionaries, from all of whom we are pleased to receive instruction. Bro. Hilliard was with us a few days and preached several

grand sermons accompanied by the power of the good Spirit. We feel to thank the Giver of all good for calling such men, some from the old mother church, others various sects, and still others from the ranks of infidelity, and putting the Spirit of the highest upon them to "preach good tidings to the meek," preparing a people for the soon coming of our Lord in glory; the establishing of Zion, the gathering together of the pure in heart. O that we may all so receive and retain instructions that we may be coworkers with the Master for the salvation of the honest ones.

We had the pleasure, one week ago yesterday, of attending the dedication of the Saints' church at Seiling, Bro. Hilliard preaching the dedicatory sermon. The Saint's of our branch are building a modest brick church. The brethren are donating the work. Bro. Malony being a fine brick-layer is acting as head boss on the work while some of less skill and experience are rendering him efficient aid. They have the walls nearly completed, and want to get the roof on before heavy rains. If weather permits it will be ready to meet in soon. As the Saints of this part have had the hardships of new country life to contend with there will be an indebtedness to meet of perhaps one hundred dollars on the building. If any Saints in this mission or elsewhere see fit to contribute towards paying off the debt it would be a great favor, much appreciated, and we might return the favor in a like enterprise at some future time. That we each might be material in the great spiritual temple of the Lord is my desire for every Saint in all the world.

Yours in hope of the final triumph of truth,  
HATTIE A. CRAWLEY.

TUNNELHILL, Illinois, March 15, 1904.

*Dear Herald:* I am interested in the work of Christ and would like for the people of our Church to know what we are doing. We have Sunday-school and Religio and preaching and prayer-meeting at our church and I ask all the Saints to pray that we carry it on successfully.

We have not had any preaching here since Bro. F. L. Sawley was here; but he delivered some excellent sermons for us while here.

I have been in the Church a little over a year and I ask you all to pray for me. "Watch and pray that ye enter not into temptation."

Your brother,  
BERT GRACE.

FULTON, Kentucky, March 12, 1904.

*Dear Herald:* I enjoy reading the letters in the *HERALD* very much. For about a month I have been studying over a dream that I had and desire to know what the interpretation is. The night that I had the dream I went to bed feeling very poor in spirit and heavy-hearted, studying about my condition and my husband, who has been afflicted for seven years. He and I had asked the Lord to heal him and he did not seem to get any better. And I began asking the Lord about this matter as I had often done before, asking for the restoration of my husband's health and to give me spiritual dreams and to make known to me in dreams or visions what was lacking, and while trying to pray I fell asleep and I had a beautiful dream—the sweetest I ever had.

My dream was that my husband's two brothers and sister were with us and they and my husband were at the table eating. I had gone into the front room and looking out I saw something like the sun rising—not shining, but looking red. It was up and down from the sky to the earth and in that place was the body of a tree with two broken limbs with the top cut off and the limbs cut off opposite each other, forming a cross. It was as plain a cross as I ever saw one pictured and I called to the rest to come and see the sight and they were slow about coming. But finally they came, and said it was a cross. My husband, however, sat at the table and made fun of what I was saying about the beautiful sight. Something was in his behalf—something like he

must not become discouraged and to cheer up; also something being in the millennial reign. I can not exactly remember the words.

My husband finally come to see the sight and the tree had become taller with more limbs and leaves. And then it became full of leaves and got to looking like people on it and began to shake and then disappeared. It all was so pretty to me that I can not describe it exactly as it was.

I would like for this to be interpreted.

Your sister in the faith,

JULIA FIELDS.

SAN ANTONIO, Texas, March 11, 1904.

*Dear Herald:* As I have not seen anything for some time in your columns from this part of God's heritage, I thought perhaps it would be of interest to some, to know how the work is progressing here. Our district conference has just closed, and notwithstanding the attendance of Saints was small and we were without aid of a missionary, the Lord's Spirit was with us and the Spirit of peace pervaded the meetings. The local elders present were Brethren D. S. Palmer, J. P. Neal, W. H. Davenport and T. J. Jett.

On Sunday night the house was filled, the audience consisting mostly of outsiders. Bro. D. S. Palmer was the speaker, showing the difference between the Reorganized Church and the Mormon Church, and was blessed in the effort.

We still have the little Sunday-school, the average attendance being about twenty-five.

Four services are held in the church every Sunday. The church building is not finished on the inside yet, but we hope in the near future to see it completed.

I rejoice in this great latter-day work, but I have my trials as well as others. One of the trials I have had to pass through was the death of my father, who departed this life January 23, and while my heart was burdened with grief yet I felt thankful to our heavenly Father, that he in his wisdom and mercy saw fit to release him from suffering. He died strong in the faith and seemed willing to go.

My greatest aim in life is to live worthy that I may meet my father and mother, who also has passed to the other side. Ever praying for the welfare of Zion, I am,

Your sister in the faith,

RUTH GIFFORD.

BYRNVILLE, Indiana, March 11, 1904.

*Editors Herald:* The Southern Indiana District is about holding its own. Our missionary force are all good active workers. Bro. Jenkins, missionary in charge, we feel is doing all he can to keep this work to the front. Bro. Marshall, our associate in district work, is a fine preacher and a willing worker, but has been hindered some this winter on account of moving his family several miles. One good trait about Bro. Marshall is he does not cost the Church anything, when not at work. What a blessing if all of us could say as much! Bro. M. R. Scott, Jr., of Wirt, Charles Harp, J. J. Boswell, and Peter A. Flinn are splendid good men and are "in the faith" and are willing workers for the building up of Zion.

But of all the rustlers we have ever seen the "jots man" is the best. He came into this district January 1, and has since averaged one sermon a day. Bro. T. W. Chatburn started in at Plainsville Branch, and was there about two weeks, then went to Washington, and effected an opening there and preached to a crowded house for a week or so and at the close several demanded baptism. Leaving the opening there in charge of Bro. Jenkins he turned up here with the Byrnsville Branch; preached here thirteen times and closed with a crowded house and good interest, to fill appointment south of English at what is known as the Buckeye Schoolhouse.

Here a great interest was manifest, which resulted in four bap-

tisms and three other openings, one at Grantsburg, seven miles north of Buckeye. There he preached in Union or Campbellite church, with standing-room at a premium, and silenced Salvationists, Campbellites and all other "ites." He closed there with an opening at English and Milltown, but his word was out to begin at Georgetown east of us five miles. Hall rent was one dollar per night but three honest souls stood by him and one Latter Day Saint living there to keep him, the work begun. After two or three nights the hall was full, and creeds were laid bare. Some of the brethren say T. W. was too hard on them, but we do that not think so. At any rate he silenced all of their batteries, planted the work in the town, and converted many, whether they accept it or not. Meetings closed there last night with many good people wiser than before, and the strongholds of Babylon were riddled with holes and their institutions are crumbling and ready to fall.

Now we say to the appointing power, Send us T. W. Chatburn with the rest of the faithful boys this coming year. We want T. W. to finish the good work begun, and fill the calls he has had.

JAMES P. SAPPENFIELD.

SEMINOLE, Alabama, March 10, 1904.

*Editors Herald:* We had a two-day meeting on February 27 and 28. At three o'clock Sunday afternoon we had a sacrament meeting led by our worthy president, Bro. Scarecliff, and Brn. Jessie Reader and Bankster. Bro. Scarecliff also organized a Sunday-school in the Perseverance Branch and we feel that it will be a great help to us. We were edified to a great extent through the good, spiritual meeting we had when the brothers were with us. Three children were blessed during the meetings. We are going to have our church house finished by the full moon in May and will have it dedicated to the Lord at conference time.

Yours in the faith,

T. B. COOPER.

CHATHAM, Ontario, March 8, 1904.

*Dear Editor:* Every Saint, no matter how humble, has an influence that he can use in some quarter if he tries. In every branch you will find some brother or brothers who belong to some fraternal society, volunteer regiment, or organization of some kind, which bodies attend divine service once or twice a year or oftener. These organizations are undenominational, composed of all creeds, and it is customary for societies prior to attending divine service to appoint a committee to wait on some minister or trustees of some particular church. They generally take denominations in turn and ask the privilege of attending that church. It is a rare thing to hear a member of any organization stand up in the body of the lodge-room and invite members to his church.

Dear Saints, if you belong to an order, no matter what it is, attend your lodge some weeks previous to the time your brotherhood attends their usual service and at the proper time stand up and tell your brothers you have been a faithful member and have always been courteous and attended service with them year after year whenever they went. Tell them you are a humble representative of the Latter Day Saints and invite them to your church. You will always find honest and noble men in every order who are always willing to treat all men alike. Tell them if they accept your invitation that you will promise the services of some elder who is capable of giving them a good fraternal and spiritual address and by kindness you will get them to attend and they will go away with a better opinion of the Saints than they formerly held.

It wears away prejudice and makes friends of both press and citizens and if you don't succeed the first time you invite them, have patience and keep on asking till they come. Never get discouraged, you can not know what you can accomplish till you try.

We in Chatham are doing this and have succeeded and expect

to meet with more success along these lines. Dear Saints, I have been a member of the Church about a year and half and I love the Lord's work and he has been kind and wonderfully blessed me and I earnestly hope and trust you will consider and accept this advice and use your influence in this capacity and God, the Great Architect of this universe and of all nature, whose all-seeing eye ever beholds you, will reward you for every effort that you put forth to advance his cause, whether you succeed or fail.

STEWART LAMONT.

MONTOUR, Iowa, March 9, 1904.

*Dear Herald:* I want to let the Saints know that I am still trying to serve the Master. Although away from the Saints and alone in the faith, yet I have no thought of giving up the battle. It seems as if it is all I have to live for and I want to live each day so I will be ready when he calls. I want all the Saints to pray God will give me strength to endure to the end.

MARY KENNEL.

KANSAS CITY, Missouri, March 12, 1904.

*Editors Herald:* We are having a very lively time here just now. Mr. Reverend G. B. Hancock, of the Church of God, and Bro. I. N. White are holding a debate at Fifteenth and Jackson Streets, this City; each one agreed to affirm his church. But last night Mr. Hancock said he had no church, and it seems to be a fact. There seems to be a great deal of merriment and very much pleasing to the majority of the congregation. It reminds me of the boy at the window sticking pins into the flies, —it was lots of fun for the boy, but death to the flies.

The first proposition which Bro. White affirmed is over. It was agreed that the Bible should be the standard of evidence. Reverend Hancock never once referred to Bro. White's argument to disprove the organization of the Church nor the laws governing it and the blessings promised, but most all his argument was something like this: Jesus promised his disciples that they should receive the Holy Ghost which would guide them into all truth. They received it, but it did not guide them into the Book of Mormon and therefore the Book of Mormon is not of the truth, but from the other place and the Latter Day Saint Church is from the same source. And as "old Joe Smith" stands ahead of Jesus Christ and the Book of Mormon stands ahead of the Bible, therefore all intelligent people can see that it is the church from the lower regions of hell.

It makes me blush for my opponent to think that men would stoop so low, and it even makes the Devil blush to see the audacity of my opponent to use such arguments as that. Reverend Hancock is making lots of friends for us and our Church. The hall is crowded so that there is not standing-room left and many are turned away, I am told.

God is hastening things here in his own way. We have now six branches here in the city and prospects for one or two more in the near future. Bro. Ammon White and I have labored constantly here this winter and God has blessed our efforts.

Yours in gospel bonds,

F. C. WARNEY.

FAIRFAX, South Dakota, March 11, 1904.

*Editors Herald:* At present writing Bro. J. W. Smith and myself are at this little village. We are not having the flattering success that some report, but we are battling away just the same. Sometimes the poor despised missionaries get almost discouraged when they consider the importance of the message they are advocating and that it is because of the pressing need of mankind hearing and having the privilege of obeying its requirements that impels them to leave friends and family associations to face an unfriendly and cruel world; and yet notice how indifferent and careless they appear when it is presented. But still our little discouragements sink into insignificance when compared to the sacrifice our Master had to undergo.

The conference of the Central Nebraska District at Bonesteel passed off very pleasantly and we were made to realize that our Father who has made provision for these gatherings will do his part and bring peace and contentment when we do our part. Both the Sunday-school convention and conference finished their business session without friction. The preaching and prayer-meetings were marked by a goodly degree of God's Spirit. Bro. Gamet, the district president, was at his post and gave timely counsel and instruction. He was again chosen to preside over the district.

I will start home soon to make ready for General Conference. I am in hearty sympathy with the movement providing for a day of fasting and prayer. I think the Church would make increased speed in a spiritual way if we were devoting more time to fasting and prayer. It seems that in Book of Mormon times, Alma, the man of God, advised that those who did not belong to the Church should be remembered by the Church in fasting and prayer for their conversion.

As the conference year is now drawing to a close I look backward and ask myself the all-important question, Have I done all that was required of me to do and am I willing to devote my powers of mind and body to the dissemination of truth and assisting in releasing from this bondage of sin and evil practices that the world is now submerged in? May God grant that I may never grow weary in well-doing and that I may ever realize where my fountain of strength lies.

I can never forget the many acts of kindness shown me by the Saints and friends in this field and I can only commend them to God for their reward for their untiring efforts to assist both in temporal and spiritual emergencies. Time would fail me in enumerating all the acts of kindness shown me and also those that have manifested the same to me, and so will simply say that they have been appreciated. I feel impressed to say that if we will all put forth a united effort and become devoted heart and soul to the accomplishment of the work that is intrusted to all, not only by our prayers and faith, but also by our means, that the coming year will be one long to be remembered as the beginning of marked spiritual growth and development and that God will graciously love and support his people and make a way for their escape from the impending doom of the wicked.

I am at the home of Bro. and Sr. George Bender, and they are making our stay very pleasant indeed.

ROMANAN WIGHT.

NEBO, Illinois, March 7, 1904.

*Editors Herald:* Since writing you last I have been actively engaged in my mission-field preaching among the branches and making some new openings. One in particular at Osage City deserves special mention. I secured a union church there which is open and free to all denominations and which is not occupied by any but the Baptists who hold services once a month. I succeeded in getting a few quite interested in the angel's message, and believe if the work is properly followed up that good will result therefrom. The only drawback is that I have had to pay my board, but this will be overcome soon, as there are some friends there now who will look after the wants of ye missionary. I mention this place in particular so that whoever is sent to this field next year may also know of this opening.

I came to this place on February 19, and have been holding meeting almost every night and on Sundays. The Saints here have been trying to complete their church which Bro. Arthur Allen begun when he was in this district two years ago. I have just finished the lathing of same and now have it ready for the plaster. When that is done and it is painted it will be ready for dedication, which they want done sometime this summer.

Bro. Willard J. Smith was with us over last Sabbath and preached five rousing sermons for us. He returned to St. Louis on the 29th. The Saints of the St. Louis District would welcome his return to this field.

Two precious young souls were born into the kingdom of God on yesterday, being buried with Christ in the icy waves to arise to a newness of life. How grand it is to see the young coming into the fold, before they become entangled with the sins and vices of this world. I think there will be others come in before I leave this place. The work in the district is in fair condition, and if it could be supplied with three or four good men next year a good work could be accomplished. There have been upwards of twenty baptized in this district this year, and many have been permitted to hear. Some trouble of long standing has been adjusted, and much prejudice removed. Our district conference convenes at St. Louis on the 12th of this month. A good time is expected. I take this means of expressing my thanks to all the Saints and friends of the district for their kindness to me during the year I have been with them. May the Lord bless all his Saints.

W. R. ODELL.

BIRMINGHAM, England, February 27, 1904.

*Editors Herald:* The time for me leaving the British Mission is at hand. I landed in Glasgow, June 8, 1902, and I leave March 9, 1904. I have preached in Scotland, Wales, and England. I now take this means of bidding the Saints good-bye. I have been treated very kindly by the Saints, but the world—the Christian world, in some places, has treated me very unkindly. But it may work for the best in the end. I hope so at least. I can not make such a report as I would like; neither can I paint this mission in glowing colors. Every step taken in this field will be a dearly bought one. In the two years I have baptized twelve and some of these the fruits of the labor of others, and I believe that some will follow my labors and enter into the harvest. All will be known in the sweet by and by, and honor will be given where honor is due.

I have done more work in the Summerfield Branch, Birmingham, than any other place. I realize now as never before, that the harvest is great, the laborers are few. In Birmingham I found quite a number of willing workers. I trust that their candle will never go out or their light be dimmed by time, but that it might become brighter, that it may gleam across the tempestuous waves of time and cause many to steer their storm-tossed bark into the haven of rest, there to anchor for ever in the port, safe from the many streams of life. Memory will ever keep alive the recollections of this mission. I pray God's blessing on you all that peace may attend your way as a mighty river, continually running into all righteousness.

I am fully persuaded that very few of the many I have met in this mission will I see again in this life unless the Twelve would be so ungrateful as to send me back again. To be sure I am willing to take my share, and rough it when necessary, but am perfectly willing that others have a try at it. Some may succeed better, but remember it will be up hill work. Tracts are needed here, about twelve different kinds, and this should be understood by those sent here. Wise men or those who are not wise can work without tools. Sometimes they put that statement a little different, just so you understand what I mean. They should have two thousand tracts, then some good evidently will be done. I am writing from experience. I do hope and pray that God will send men into the harvest, and that all will be blessed that take up the great work of preaching the gospel. Praying for Zion,

Your colaborer in the kingdom,

No. 21, Crescent.

JOHN DAVIS.

In the March *Chautauquan* in his series on "The Racial Composition of the American People," John R. Commons discusses social and industrial problems as conditioned by immigration.

## Miscellaneous Department.

### Conference Minutes.

**Eastern Iowa.**—Conference held at Fulton, Iowa, February 27, 1904. Branches reporting: Osterdock 27, Arlington 35, Marion 16, Oran Center 40, Waterloo 10, Green Valley 46, Muscatine 32, Clinton 63, Fulton 61. Elders reporting: James McKiernan, Warren E. Turner, M. H. Cook, Oscar Case, John Heide, August Monson; Priests Robert Smith, C. G. Dykes, D. L. Palsgrove, J. W. Wilson, E. W. Voelpel; Teacher W. N. Potter; Deacon Elijah Hinds. Bishop's agent's report: On hand September 5, 1903, \$210.33, received \$228.10, expended \$393.63, balance on hand \$44.80. District officers were sustained. The following delegates were elected to General Conference and authorized to cast the full vote of the district, also to appoint any workers from the Eastern Iowa District as delegates: James McKiernan, Warren Turner, Marcus H. Cook, Oscar Case, Edna V. Eckhart. Oscar Case, John Heide, and D. J. Dierks were appointed a committee to solicit funds and purchase repairs for the district tent, also to purchase a new wall tent. The motion prevailed that the next conference be held at Clinton in June, the time to be appointed by the district president in consultation with the missionary in charge. Florence A. Eckhart, secretary.

**Pittsburg.**—The semiannual conference met at Wheeling, West Virginia, March 5, 1904, at 2.30 p. m.; U. W. Greene was chosen to preside, assisted by F. J. Ebeling and Robert M. Elvin; J. A. Becker and L. A. Serig clerks. Elders reporting; Robert Perrie, R. M. Elvin, C. Ed Miller, O. J. Tary, F. J. Ebeling, L. D. Ullom, James Craig, O. L. Martin, R. Baldwin; Priests James Raisbeck, Thomas Gaskill, Myron E. Thomas. Branches reporting: Wheeling 190, Pittsburg 156, Fayette City 83, Fairview 50, Beaver Falls not reporting. Bishop's agent, L. D. Ullom, reported: Amount on hand last report \$143.97, received since \$548.95, expenditures \$654.15, balance \$38.77. Resolved that after our conference in the fall, we hold them annually, on the Saturday and Sunday preceding Labor Day. Resolved that we request the Quorum of Twelve to give the interpretation of the law as to who should preside at a district conference when a high priest is presiding over the district, and an apostle is present. It was resolved that we petition the First Presidency to return U. W. Greene to this mission. Robert M. Elvin was sustained as president, O. L. Martin assistant, Myron E. Thomas secretary and treasurer. The following were chosen as delegates to General Conference: Joseph E. Ebeling, R. M. Elvin, L. A. Serig, E. S. Fairly and wife, Thomas D. Gaskill, Samuel Gaskill, William Lewis, R. R. Kennedy, James Craig, Sr. L. A. Serig, Myron E. Thomas, Jasper Dobbs, Margaret E. Handy, L. D. Ullom. Delegates present to cast full vote of the district. Conference adjourned to meet at Fayette City, Pennsylvania, September 3, 4, 1904.

### Convention Minutes.

**Independence Stake.**—Convened at Independence March 11, 1904, Mrs. D. H. Blair presiding, Mrs. Abble A. Horton secretary pro tem., Mrs. F. McNichols assistant. Schools: Mount Zion 464, Holden 165, Armstrong 91, Second Kansas City 91, First Kansas City 65, Argentine 51, Post Oak 49, Chelsea Park 47, Malvern Hill 42, Knobnoster 35, Northeast 28, Lee's Summit 19, Dixon Park 40, total enrollment 1187. Officers reporting: Mrs. D. H. Blair, F. C. Warnky, Nettie B. Williams, Fred Koehler, Mrs. E. Etzenhouser. Superintendents reporting by letter: E. C. Harrington, Earl Corthell, E. Etzenhouser. Financial reports of stake librarian and treasurer were audited and adopted. Literature committee's report adopted. Recommendations of committee on secretary's statements, also resolution concerning credential blanks adopted. Officers elected for ensuing year: Mrs. D. H. Blair, F. C. Warnky, Mrs. Pearl Gardner, E. C. Harrington, and Mrs. E. Etzenhouser. Delegates to General Convention: Arthur Allen, W. W. Smith and wife, Sr. Hugh Smith, Margaret Cleveland, Ammon White, W. H. Garrett, Bro. and Sr. Aylor, Minerva Edwards, J. D. White and wife, R. B. Trowbridge, Estella Wight, W. N. Robinson, O. L. James, Ida Layton, Sr. Dickinson, Sr. M. E. Hulmes, Eva Bailey, W. R. Smith, A. H. Parsons, John Shimmel, Ellis Short and wife, Mary McMullen, Sr. Devore, W. R. Pickering and wife, Sallie Spangler, E. Etzenhouser and wife, Henry Kemp, Alfred White and wife, F. C. Warnky, I. N. White, G. H. Hilliard, R. May, W. E. Peak, George H. Hulmes, T. W. Chatburn and wife, Frank Chatburn, O. H. Riggs and wife, H. O. Smith, R. Warnock, John Grainger, Bro. and Sr. Grabske, and Sr. C. S. Barrown. This delegation was authorized to add names of any members of the stake until the delegation is filled; those

present to cast the full delegate vote, and in case of division a majority and minority vote to be cast. At 7.30 p. m. the following papers were read and discussed: "How much and what to memorize," "Casting the net on the right of the ship," and "Are the primary lessons filling the demand?" Solo by Sr. Alle Barbee, motion sustained that a committee consisting of superintendent and assistant and secretary arrange such a list of scripture as would be beneficial for the several grades of the school. Zion's praises were used for song selections. Moved to adjourn to meet on the Friday previous to the time of the next stake conference and at the same place.

**Nodaway.**—Convention met with Guilford school at 3 p. m., February 26, 1904. W. B. Torrance was selected superintendent pro tem. and Lottie Ivie secretary pro tem. Program drawn up by program committee was accepted. E. S. Fannon reported for Bedison school, J. T. Ford for Sweet Home, T. A. Ivie for Guilford. Martena Nelson, Robert Nelson, Lettie Ivie, and Eliza Byergo reported as teachers of classes. Sr. Hailey of the Rising Hope made some encouraging remarks. W. B. Torrance was elected superintendent, J. T. Ford assistant superintendent, Eliza Byergo secretary, R. Lorenson treasurer, E. S. Fannon librarian. Moved that any of the missionaries or members of this district attending the General Convention act as delegates from the district. The superintendent was made chairman of program committee with the right to select two assistants; E. S. Fannon and Eliza Byergo were selected. At 8 p. m. the following program was rendered: organ voluntary by Annie Ivie; blackboard work by E. S. Fannon; duet: "Sometime, Somewhere," by Eliza Byergo and Frona Christensen; paper "Principal things" by Mary E. Nelson; song 65, of Gospel Song Sheaf; recitation "Home," by Eliza Byergo. Adjourned to meet with Bedison school at 2 p. m. on Saturday June 25, continuing over Sunday.

**Northern California.**—Convened at Sacramento, February 26, 1904, at 2 p. m., Superintendent Sr. E. Keeler in charge. Committee appointed on credentials were Sr. C. W. Blair, J. M. Terry, and M. J. Terry. Reports of officers read, received, and ordered spread on the minutes. Credential committee reported sixteen delegates for the district. Five schools reported. A motion that the Berkeley report be accepted by the secretary should their report arrive was carried. A motion prevailed that we receive home department report from Willets, California. Sr. Crocker was empowered to organize a school at Lumas, and appoint her officers and teachers. Election of officers: Sr. M. A. Saxe was elected superintendent, Joseph Ferris assistant superintendent, Lizzie Day was sustained as secretary, and Maud Cook treasurer. It was decided that the district pay expenses of superintendent and secretary to and from conventions. Sr. L. Day was given charge of home department work in district. A motion to ask the conference to devote Saturday evening to Sunday-school work in charge of Bro. T. A. Hougas carried. A motion to adjourn to meet in conjunction with next district conference at 2 p. m. carried; as also a motion that Bro. J. M. Terry preach on Sunday-school theme in the evening.

**Eastern Colorado.**—Convened at Denver March 4, 10.25 a. m. 1904, Assistant Superintendent J. F. Curtis presiding, Louisa Fishburn, secretary. Reports from all officers excepting district superintendent. Four new schools were organized since last convention: Durango, Bayfield, Lamar, and Loveland. Reports show the work in better condition than at any previous time since organization of district. The following officers were sustained: L. A. Schmutz, superintendent; J. F. Curtis, assistant superintendent; Louisa Fishburn, secretary and treasurer. Delegates elected to General Convention: J. M. Stubbart, J. W. Morgan, J. Willey. A good program was rendered by the members of Sunday-school and Religio in the evening.

#### General Conference Notes.

1. It will greatly aid those having in charge preparation of arrangements to care for attendants to the General Conference, if all who expect to be present will notify the undersigned by March 25 or earlier if practicable.

2. It is suggested that elders, especially the missionaries, who expect to attend arrange to remain through the entire session. The trouble and expense to prepare for them for one week is nearly as great as two, and if expense is incurred at all let them stay till the business is finished up. There is no reason why the Presidency, Twelve, and Bishopric shall be present at the opening of the session and remain until final adjournment, that will not also fairly apply to all the missionaries and eldership.

3. In arranging for mail while at the conference the postmaster at Kirtland, Mr. John Wells, has assured me that all mail directed to Kirtland he will have delivered at the Temple each day and take up all letters which it is desired to send out. Have your mail directed, Kirtland, Lake County, Ohio.

4. How to reach Willoughby from Chicago:

Lake Shore Road: Leave Chicago, 10.35 p. m., arrive Willoughby 8.39 a. m. Leave Chicago, 10.39 a. m. arrive Willoughby 9.58 p. m.

Nickel Plate Road: Leave Chicago, 9.15 p. m., arrive Willoughby 9.00 a. m.

To reach Willoughby from Buffalo:

Lake Shore Road: Leave Buffalo, 2.00 p. m., arrive Willoughby 6.07 p. m.

Nickel Plate Road: Leave Buffalo, 12.50 p. m., arrive Willoughby 6.53 p. m.

Other trains on these roads do not stop at Willoughby except on special order which may be had in case of a dozen or two passengers. If you get to Willoughby in the night, arrangements have been made to go to the Kingsley House at special rates.

5. Entertainment: board and lodging four dollars and a half per week. Lodging without board one dollar per week. To some this may seem high but it is as low as it can be had without a loss. The most of the attendants will be fed by arrangements made by the Church. If anything is made the Church makes it. If anything is lost the Church will lose it. This fact ought to stop criticism and grumbling at the outset from every one who desires the Church to succede rather than himself. This board is at the rate of sixteen and two thirds cents per meal, and to go to expense of preparation for this short time and pay high prices for help and food stuff, as must be done, it is only hoped to get through without loss. Now I hope no one will begin to imagine extortion, etc., against the Kirtland people; read this carefully and you will see this is not correct, and do not violate the Bible injunction which says: "Thou shalt not imagine evil against others."

6. All will be looked after and cared for who come, but we would be glad to have a guage to measure the stream of humanity beforehand, and hence will take the time and pleasure of reading your application. Very respectfully,

KIRTLAND, Ohio, March 14, 1904.

E. L. KELLEY.

#### The Seventies.

##### TO THE FIRST SEVENTY.

The First Seventy will meet April 7, at 9 a. m. at Kirtland, Ohio, at a place to be announced from the stand on April 6. All those not under General Conference appointment will send report to secretary of quorum with the amount of quorum dues.

All members of the quorum not expecting to be present, having in mind any business of importance, will send notice of same to the secretary. All not expecting to be present should send quorum dues as decided upon previously. Brethren, do not forget or neglect the fasts already announced, viz., one on March 20, and one on March 27, as announced in HERALD of March 9.

Secretary's address will be Box 384, Woodbine, Iowa, till March 30, after that to Willoughby, Ohio, care Bishop E. L. Kelley.

JAMES MCKIERNAN, President.

J. F. MINTUN, Secretary.

#### Convention Music.

Bro. F. G. Pitt has been asked to take charge of the music for the conventions, subject, of course, to the ratification of the conventions. The new Sunday-school song book, "Zion's Praises," will be used, and it is desired that those who have them, bring them. Bro. Pitt will show up the merits of the book and make the music of the convention interesting and enlivening. A supply of the books will be at hand to supply those who have not availed themselves of the privilege to own one, at the usual price.

#### Notices.

To whom it may concern: Francis M. Baker was expelled from the Clear Lake, Indiana, Branch by vote of the same March 7, 1904, and his whereabouts are not known. Otto H. Storey, president of branch.

#### Reunion Notice.

The Reunion of the Southeastern Illinois District will be held at Bungay, Hamilton County, Illinois, from August 5 to 14, 1904. F. M. Slover, I. A. Morris, F. M. Davis, committee.

## Convention Notices.

Northeastern Texas and Choctaw District Association will convene at Wilburton, Indian Territory, Thursday, May 26, 1904, at 10 a. m., one day prior to district conference. A. Z. Rudd, secretary.

## Died.

NEWBERRY.—Bro. Alma M. Newberry passed peacefully to rest, in the faith and hope of the gospel, on March 12, 1904, at Lamoni, Iowa. Born December 25, 1846; baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, October 7, 1866; ordained to the office of teacher in 1876, to that of priest, in 1892. He was married to Sister Philena S. White, May 22, 1884, since which time, with the exception of about five years, they have made their home in Lamoni. Seven children—five boys and two girls,—with the faithful wife and mother, are left to mourn. Memorial services held at the home, March 14, in charge of F. M. Weld, J. R. Lambert being the speaker. "Blessed are the dead who die in the Lord."

## The Real Postal Scandal.

In the March *World's Work* M. G. Cunniff points out the real postal scandal in the inordinate price paid by the government for transporting mails. The United States says he, pays more money every year for the transportation of mail than all the other countries of the world combined. The bulk of the transportation is by railroad, for according to a special weighing of mail by the Post-office Department in 1898, 85 per cent of all the matter mailed in the country requires railroad carriage, and the proportion is not less abroad. Yet freight and passenger rates are cheaper to private individuals in the United States than in any other country. Why is it, then, that the cost of mail transportation is so high to the United States?

In 1901, according to the latest statistics of the International Postal Union, Great Britain, France, and Germany alone—not to speak of the other countries—mailed more than 9,000,000,000 pieces of matter, as compared with more than 7,000,000,000 pieces mailed in the United States.

The other countries of the world, omitting Great Britain, had 48,000 miles of post-routes more than we. Great Britain's post-routes added to this total would make the difference even greater. Thus, notwithstanding the cheapness of American railroad rates on other traffic than mail, foreign post-offices, taken all together, handle vastly more mail than ours, send it farther over a greater number of post-routes, and pay less for the service. It cost our Government in 1901, in round numbers, \$38,500,000 for railroad transportation alone; the rest of the world for all their domestic transportation, by railroad, by wagon, and by messengers, paid but \$37,000,000—\$1,500,000 less.

The United States Post-office Department reports a deficit for last year of \$4,000,000. The real deficit is about \$1,000,000 greater, for in the peculiar bookkeeping used in recording postal accounts, the salaries of the Post-Office Department, the rent of large city post-offices, and other postal items are not charged as postal expenses. But even at \$4,000,000 the postal deficit is a national disgrace when we consider the inadequacies of the postal service. It is caused in the main by the inordinate railway mail pay.

## Kim the Korean.

Here is part of a description of "Kim," the typical Korean as given in the *Outlook's* March Magazine Number by Dr. W. E. Griffis, author of "Korea the Hermit Nation," which still remains the best book on the queer country which is now the scene of war:

Kim the Korean smokes his yard-long pipe, squats in his baggy cotton clothes—the whole nation looking as if just out of bed, or as if other nations had been up and awake long before them in the world's race. Still Kim leads his bull and pony in this wheelless land, digs up the soil with his three or five-man-powered shovel, and lives at the dead level of uncomplaining poverty. Still his wife, whose dress waist is at her armpits, plays the rat-tat of mangle-rod on the starched coat of son and father, and carries her baby on her back, recking nothing, after marriage, of exposing the symbols of maternity. A cipher in public, she in old age rules the family, especially her Ruths and Orphas, with a rod of iron. Pipestems make splendid spanking instruments, and in this method of correction, both by government and individual, in jail or family, adults or youths are one. Kim lives in a three-roomed house, one-storied and thatched, if of the people, but in one having two stories and roof tiles and a "scenery-viewing chamber" if he be a Yang-

in. Usually the cottage is vine-covered in the country. The first basis, or rather raised foundation, is of earth and stone. The kitchen is at one end, the smoke-hole at the other. The cooking fire, by means of stone or brick flues laid under the floor, warms the house from end to end. If the floor is old and cracked, letting out smoke and odors, what odds? Does a burglar wish to enter? He loosens a stone on the outside and climbs up and through the flues.

Kim coils his hair up in a chignon resembling a roll of American navy plug, and coops it up inside a horsehair net. As to his head-gear, there is a "language of hats" in Korea, and the twenty or more styles have each a voice and meaning. If in mourning, sixteen square feet of matting, making and extinguisher or pyramid two feet deep, and held to his noddle by a ring of band, are necessary to express his grief and to satisfy the proprieties.

## A Girl Heroine.

The following story of the heroism displayed by a Nebraska girl is taken from an article in the *March Woman's Home Companion*, entitled "True Stories of Heroic School-teachers":

"Louise Royce, the youngest of the three girlish heroines, had but three small pupils in attendance at the little country school-house, three miles west of Plainview, Nebraska, over which she presided that day. When the storm, previously unnoticed, suddenly broke, in the middle of the morning session, her first thought was for her charges. Wrapping them in every warm garment that could be mustered, the brave girl attempted to carry them to the nearest house. But the storm was already so severe as to render the task impossible. Blinded and beaten by the stinging, whip-like snow fragments, torn and tossed by the bitter wind-blasts, confused and imprisoned by the wavering, shifting but impenetrable snow curtains, the way was speedily lost. All day and all night did the heroic girl wander, never letting go her grasp of the helpless children, until—the end came.

"One of the little boys died in the night, despite her frenzied efforts to relieve and save him; then the second boy succumbed to the horrible cold and exposure, and at last, just as the day broke, the little girl breathed her last. Then the poor teacher, long since stripped of every available garment for the sake of the children, sank down, utterly overwrought and exhausted in the tempting up-piling snow. Daylight and the partial cessation of the tempest brought help from a near-by farmhouse—the farmhouse she has striven so long and so vainly to reach—but she was terribly maimed and frozen, and it was necessary to amputate both legs."

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, March 30, 1904

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 Second-class  
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 of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### INCONSISTENT TEACHING—OR PRACTICE.—WHICH?

President Joseph F. Smith, of the Utah Church of Jesus Christ of Latter Day Saints, and Apostle Francis M. Lyman, who will be the next president of the Church in Utah, if he survives President Smith, both agree in their testimony before the Senate committee, that any and all communications purporting to be revelations from God must be presented to the Church and be accepted by all, or a majority of the Church, before they can become laws to the Church, or rules for guidance and government, or the members become subject to commands which may be given in such revelations. This is in harmony with the contention of the Reorganized Church.

Further than this, President Joseph F. Smith testified that any member of the Church had the right and was privileged to reject documents offered as revelations, and still be considered in good standing and fellowship in the Church. Such persons would be out of harmony with their brethren, but might still be retained in their membership. It is suggested to thought that if a revelation must be accepted by the Church to become a law or rule of faith and practice, and the members of the Church have the right to reject the revelation as well as accept it, as it is their privilege as well as right, then when a revelation is presented to the body for acceptance or rejection, the opportunity to reject, or refuse to accept, should be afforded to those who desire to so vote. If they have the right to accept or reject, not to offer the chance to vote to reject deprives them of both the right and the privilege.

Now for a few facts:

1. The so-called revelation on plural marriage was not presented to the Church by Joseph Smith for acceptance or rejection.

2. The so-called revelation on celestial or plural marriage was not presented to the Church for acceptance or rejection by any officer or member of the Church, by order of Joseph Smith, acting President of the Church.

3. No such revelation was presented to the Church for official action during the lifetime of Joseph Smith.

4. No such document was presented to any body of the Church east or west, north or south, for acceptance or rejection after Joseph Smith's death upon any authentic written order from Joseph Smith.

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DO NOT be discouraged if you can not talk religion, but look to it that it is the strong current of your life, that it guides you and, through you, your children. If this be so, the fruit you bear may be small, but it shall be sweet and perfect of its kind and steadily, year by year, the harvest will increase.—Selected.

5. No such document has been presented to any body of Latter Day Saints at any time since Joseph Smith's death for official recognition, examination, acceptance, or rejection by a vote of the members assembled for such consideration.

6. Eight years and two months after Joseph Smith's death, at a *special conference* of the Church in Utah, under the presidency of Brigham Young, held in Salt Lake City, Utah, August 29, 1852, a document purporting to be a copy of a revelation on "celestial marriage, including plurality of wives," said to have been received by Joseph Smith, Jr., July 12, 1843, nine years and seventeen days prior to the date of that conference, was read by order of President Brigham Young, and a sermon on the subject was preached by Elder Orson Pratt.

7. The document purporting to be such copy was not identified as a properly certified copy of its purported original, taken by the official order of Joseph Smith, Jr., as the one, it was claimed, through whom it came. Nor was the absence or the suppression of the original paper properly accounted for.

8. The minutes of that special conference as published in the *Deseret News Extra*, of September 14, 1852, and in the *Supplement to the Millennial Star*, volume 15, published by Samuel D. Richards, Liverpool, England, for 1853, show the assembling of the conference, the introduction of the subject by President Young, the reading of the document, the preaching of the sermon by Elder Pratt; but contain not a line of a statement showing that the document was examined, considered, discussed, presented authoritatively by the officer presiding for acceptance, or rejection; nor do the minutes show that a vote was taken to accept or to reject the revelation.

At the opening session of this conference, Heber C. Kimball stated the business to be transacted by the session, but the presentation and consideration of the so-called revelation on plural marriage was not mentioned as one of the items. He was followed by George A. Smith, John Taylor, Ezra T. Benson and Brigham Young, who addressed the assembly, but not one of them referred to the presentation of any document as a revelation. This was on Saturday, August 28, 1852. On Sunday, the 29th, at the morning session, Orson Pratt preached the sermon referred to, and in the afternoon the document was read. The minutes close without a word as to a vote having been taken, either to accept or reject the document read. Not a hand was raised to accept it, no opportunity for any one to reject it.

10. Orson Pratt stated at the opening of this remarkable sermon in regard to the subject, "It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, . . . consequently we shall have to break up new ground." This was the first sermon

ever preached in public in advocacy of plural marriage, so far as the Mormons are concerned, and as recorded. At the conclusion of Elder Pratt's sermon, and before the reading of the document, President Brigham Young said of the doctrine: "Though that doctrine has not been practiced by the elders, this people have believed in it for years. . . . And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day. . . . I am now ready to proclaim it." At the close of the reading the minutes read: "The conference then adjourned to the 6th of October next, 10 o'clock a. m."

11. The manifesto of President Wilford Woodruff, who succeeded President Brigham Young next after John Taylor in the presidency of the Utah Church, issued under date of September 26, 1890, authorized the cessation of plural marriages, and the living with polygamous wives. This manifesto was presented to the conference of the Utah Church convened at Salt Lake City, October 6, 1890, as a revelation, and put to the question, the vote upon the motion to accept or approve was taken on the affirmative; but the vote on the negative was not taken, and no opportunity given for any one to vote to reject it.

12. In answer to Mr. Tayler, in the investigation in the Smoot case, President Joseph F. Smith said: "I will say this, Mr. Chairman, that no revelation given through the head of the Church ever becomes binding and authoritative upon the members of the Church until it has been presented to the Church and accepted by them."—Proceedings before the Committee on Privileges and Elections of the United States Senate, page 96.

In the examination of Apostle Lyman before the Senate committee, page 465, question was asked by Mr. Worthington: "You have already perhaps mentioned it, but any revelation, whether it be one as to an apostle, or anything else, it must be submitted to the conference and sustained, as you call it, by a majority of the conference?" Mr. Lyman answered, "Yes." Mr. Worthington questioned, "Before it becomes binding?" Mr. Lyman answered, "It would have to be sustained by the apostles before it becomes binding." "Then," Mr. Worthington asked, "And then it has to be sustained again by the conference?" Mr. Lyman answered, "By the people." In answer to further questions upon the topic of revelations being received and not binding until accepted by the people, Mr. Lyman stated as follows: "The Lord has directed that in all our transaction of business everything must be done by common consent; that the president or the prophet or the apostles can not take matters in their own hands, even if it comes from the Lord, and carry it in spite of the people. We can not defy the people. They have their rights and their rights are respected, and their agency is respected."

13. The first law of Congress making the taking of

more than one wife an offense was enacted in 1862. This was held by the Church in Utah to be unconstitutional, but upon an appeal to the Supreme Court of the United States, made in 1878, it was decided that the law of 1862 was constitutional. In 1882 a bill was passed by Congress making plural marriage and cohabitation with plural wives unlawful. Under the law of 1882 a great number of prosecutions were had against offenders, officials and members of the Church in Utah, both for polygamy and unlawful cohabitation. Many were punished by fine and imprisonment; many others avoided service of writs and continued to escape prosecution under the Congressional enactment. On September 25, 1890, President Wilford Woodruff issued a manifesto, which was presented to the Church and accepted as revelation, which made plural marriages and cohabitation with plural wives contrary to the rule of the Church. This action was had in October conference, 1890. In 1894 Congress passed an Enabling Act which provided for the admission of Utah into the sisterhood of States, which was accomplished in 1896.

From the consideration of the foregoing facts those who may be interested in what has been known before the world as Mormonism and the conduct of the professed adherents to the faith and practices under the revelations given to the Church, may be able to draw fairly just conclusions as to where the rights of the controversy may lie.

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#### SILCOCK VERSUS BRIGHAM YOUNG.

One N. T. Silcock, writing to the *Deseret News* from Riverton, Utah, March 12, 1904, says:

I, N. T. Silcock, was at a meeting in Nauvoo, in July, 1843—the congregation numbered three or four hundred—where the Prophet delivered a discourse on polygamy. This was the only systematical polygamous sermon I have ever heard. I also know positively that he had more wives than one; I was personally acquainted with two besides Emma.

We do not know who this N. T. Silcock is, but he is in direct antagonism to what has been stated by a number of others of the Utah Church. For instance, President Brigham Young stated that the doctrine was introduced by them after they got to the Valley. H. B. Clawson, a son-in-law of Brigham Young, stated that it was not practiced by them until they reached Utah. Wilford Woodruff stated that it was not publicly taught at Nauvoo by anybody. Joseph F. Smith stated that it was taught to a very limited number. George Q. Cannon said that it was not for polygamy that Joseph and Hyrum Smith were killed; for it was not known to the world at all, and to but very few of their intimate acquaintances. Lorenzo Snow stated that the Church never accepted the revelation on polygamy during the lifetime of Joseph Smith; that it was not presented to the Church dur-

ing the lifetime of Joseph Smith; that it was not taught publicly during the lifetime of Joseph Smith.

Bathsheba Smith, wife of George A. Smith, stated on oath that she never heard Joseph Smith preach either in private or in public the principle of plural marriage or polygamy. She also stated that she knew Emma Smith, wife of the Prophet, and that no one else was held out as his wife down to the time of his death. She did not know of any one having more wives than one at Nauvoo during the lifetime of Joseph and Hyrum Smith.

Joseph B. Noble stated that he knew of no law of the Church authorizing polygamy up to November 15, 1844, and that he did not recollect of having heard anybody preach polygamy while he was in Nauvoo.

President Woodruff also testified that he never saw the original revelation during the lifetime of Joseph Smith, neither did he see what was purported to be the copy.

Franklin D. Richards, Historian of the Church in Utah, stated that Joseph the Prophet married Emma Hale January 18, 1827; that of the names of his other wives and the date of their marriages to him they were not informed.

It is quite too late in this conflict to attempt to show by letters of the sort written by Silcock that any public statement was ever made from the stand at Nauvoo by anybody in favor of the doctrine of plural marriage or polygamy. This statement by him that the Prophet delivered such a discourse leaves the inference that it was an affirmative discourse in favor of the doctrine and practice, whereas his letter does not say this. If he heard such discourse by the Prophet in July, 1843, it is astonishing that no one has ever thought of it before this; as, if there were three or four hundred persons present at said meeting it must have included a great many of the principal men of the Church, not one of whom has ever opened his head or written a line making such statement.

We venture the guess that this Mr. Silcock was not old enough in July, 1843, to be present at such meeting and take cognizance of what was said. Not one of those who have stated heretofore that they heard the doctrine in Nauvoo prior to the death of Joseph Smith has ever stated that they heard it in public from any one. It was altogether a secret affair, if it existed at all.

It seems to us now that when such men as Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Brigham Young, and Joseph F. Smith have put themselves on record in reference to this question, that such men as this correspondent to the *News* would do well to keep in the background and not further jeopardize the character for truth and veracity of their leaders. There is now a strong prejudice existing

against accepting the statements made by these men in reference to plural marriage and the date of its introduction into the Church, when it has been clearly shown and admitted by the leading Mormons in Utah in their application for amnesty to the President of the United States that it was presented to the Church in Utah by President Brigham Young, August 29, 1852. We have the statements of Elder Louis Gaulter, Thomas Stuart, and Joseph C. Clapp to the effect that they were present at the meeting in the Tabernacle in Salt Lake City, Utah, on that fateful 29th of August, 1852, and that while the so-called revelation was read to the people in the afternoon of that day, as is also stated in the minutes of said meeting published in the supplement to the *Deseret News* for September 14, 1852, and in the supplement to the *Millennial Star*, volume 15, 1853, the question whether the revelation should be accepted or rejected by the people was not put to vote, and no vote was taken.

We may be blamed by some for keeping this matter before the HERALD readers, but the time now is opportune to set the matter right before the people. The contention of the Reorganized Church must be recognized, and there is but one way to do this, and that is to keep it before the public while the public is in condition to take cognizance of these religious quarrels.

We trust that the elders and Saints will be careful in their public statements neither to misstate nor overdo the presentation of their views, lest they prejudice their hearers against them. A quiet, firm statement of the truth without undue excitement and free from the bias of vindictiveness will go further towards convincing men of fair minds of matters which require to be taken notice of than will any amount of denunciatory rhetoric or vindictive calling of names. The sentiment of the people is aroused and the supporters of polygamy are in an unenviable position before the great American jury, and it is our province to bear a faithful testimony in accordance with the law. This we propose to do.

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#### A WORD TO THE SAINTS ABOUT UTAH.

There is considerable excitement outside the Church and in, in regard to the investigation going on in Congress by the Senate Committee on Privileges and Elections upon a protest urged against Senator Reed Smoot continuing to occupy a seat in the higher branch of Congress. We have been repeatedly urged from different localities and by different members, elders and others, that the Church should take steps to be heard in the controversy going on before that Senate committee. We are as anxious to be properly represented before the American public as anybody possibly can be, but we are not willing to prejudice a good cause by pushing in unadvisedly where our

interference would be productive of more harm than good. The question before that committee is whether Mr. Smoot, an apostle of the Mormon Church in Utah, should continue to act as a Senator from the state of Utah. The period of time under consideration is from the issuing of the Manifesto by President Woodruff, September 26, 1890, to the present time. Has Mr. Smoot taken any obligation to his church that will prevent him from properly discharging the duties of a United States Senator?

The question as to who was the human originator of plural marriage in the Mormon Church came up incidentally in the questioning of Joseph Fielding Smith, present President of the Church in Utah. The issue to Mr. Smoot does not turn upon who was responsible for polygamy, and such inquiry as would bring the truth to light would be only a matter of propriety, or curiosity upon the part of the committee, if they should decide it was relevant to the adjudication of the case. We would have no standing in the inquiry, unless it should be accorded us by the voluntary action of the committee. For us to demand or attempt to urge the matter upon the committee would be out of place if we attempted to do it as a Church.

We have no disposition to restrict the action of members of the Church, either officers of the Church in the field or local men, and for this reason we are prepared to see the different defenses and explanations in the papers by the brethren in various localities. We learn that conferences of some of the districts have passed resolutions in reference to it, the brethren evidently believing that they could by this place themselves on record and secure an opportunity to place the truth as they understand it before the public. We have in mind two of these efforts, one at Denver by the Colorado District, and one at Providence, Rhode Island, by the Massachusetts and Rhode Island District. The effort at Denver got into the papers with the additional information that subpoenas had been issued by the committee for Brn. E. F. Shupe and A. E. Tabor to appear before the Senate committee to give testimony. A letter from Bro. Shupe, dated the 8th, states he had no knowledge of any subpoena—none had been issued. It is fair to presume, however, that if the committee desire any information in regard to the Rorganization and its attitude toward polygamy and the Church in Utah, they will cause subpoenas to be issued for some of the general officers of the Church, who are known to the chairman and others of the committee.

The effort at Providence appears in the *Mystic Bell* for March 17, over the signature of Bro. Richard Bullard, the chairman of the committee, in which there are at least three misstatements or errors; the first is an inaccurate description of the President of the Utah Church, whose name is given as Joseph H. Smith; the

second is the statement that the so-called revelation on polygamy or celestial marriage was brought to light in Utah by Brigham Young in October, 1852; the third, that it was eight years and four months after Joseph Smith was dead. It is a matter of history, and has been repeatedly published in the HERALD, that the date of that special conference at which that so-called revelation was presented was August 29, 1852—not October. These inaccuracies ought not to occur, and the statement of them prejudices those to whom they are presented, as they seem to indicate want of proper information upon the part of those who make them.

The Presidency and the Bishop are alive to the situation, and we assure the Church that we are prepared to take advantage of any opening which may properly be presented and which we may have the power to occupy to set the faith and the truth of history before the American public. We suggest that it is wise for us to possess our souls in patience, and whatever movements we make to make them carefully and by due advice and consideration with each other.

The chairman of the committee, J. C. Burrows, is from Michigan, was well acquainted with Bishop George A. Blakeslee, is also well acquainted with Bro. E. A. Blakeslee and others of the Saints in Michigan. Senator A. J. Hopkins is from Aurora, Illinois, fourteen miles east of Plano, where we used to reside, and was the attorney for Bro. Israel L. Rogers in a suit against the town of Plano for damage to property suffered by action of the trustees of the town, and was acquainted with the people of the Church at Plano, and has evidently kept himself in touch with what the Church has been doing. We personally know Senator Hopkins. Senators Allison and Dolliver and Congressman Hepburn, of Iowa, the latter being from the district in which Lamoni is situated, are all acquainted with the Church to a certain extent and are informed touching the people and the officers of the Church.

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#### NEWS FROM THE FIELD.

On March 17, W. M. Self wrote from Tecumseh, Nebraska, telling of the debate between Bro. J. R. Sutton and Yancey Wilson, of the Advent Christian Church, which closed on Saturday, March 12. The question discussed was the mortality of the soul, and each contestant was to affirm his belief; but after Bro. Sutton had affirmed, Mr. Wilson refused to affirm his position, so the debate closed sooner than had been arranged for. Bro. Self thinks the debate has resulted in good to the cause. Following the debate some meetings were held with good results.

F. A. Smith, in reporting for the year, says there is a greater demand in the Iowa Mission for preaching than at any time since he has been in it. More new

openings than last year, and the interest in a number of old places has been increased. One new district (North Dakota) and five new branches have been organized. Some persecution has been met in Dallas Center and Lacona, Iowa. At the latter place the persecutors threw eggs and stones. Bro. Smith has found his relations with his missionaries pleasant.

Bro. A. T. Rush wrote from Lexington, Kentucky, that they were expecting a visit soon from Brn. Snow and McClain. The latter has been there recently, but was unable to accomplish much. Bro. Rush has been in the Church about four years, and is rejoicing in the blessings he has received.

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#### EDITORIAL ITEMS.

Paul M. Hanson appeared in the *Clarence and Richmond Examiner*, Australia, issue for December 15, 1903, in an article headed "A sketch of Mormon history," in which he clearly sets forth the attitude of the Reorganized Church on the question of polygamy.

A sister writing from Janesville, Wisconsin, under date of March 21, states that Mrs. Maria Weed, who is touring the country lecturing on Mormonism and anti-polygamy, lectured at Janesville on March 18. The sister sought an interview with her and after some lengthy chat succeeded in getting a promise from her that she would in her public lectures make a proper distinction between the Reorganized Church and the church in Utah. This Mrs. Weed did, giving the Reorganization credit for its opposition to polygamy and the rule of church and state. At the close of the lecture one of the brethren distributed quite a number of tracts to those who would take them, outside of the hall where lecture was delivered. There are but few of the faith at Janesville, and yet it is evident that they are quite alive to the interests of the work, which we are pleased to note.

In another column will be found a notice of the death of Sr. Alma Cecilia Jarvis, wife of Bro. H. E. Jarvis, of Burlington, Iowa, and sister of Sr. Callie B. Stebbins, of Lamoni. Sr. Jarvis was well known for her work in Sunday-school and along other lines, being superintendent of the Burlington Sunday-school at her death and a prominent member of other organizations, chief among which is the Sheldon Circle of the King's Daughters. The *Burlington Hawk-Eye* for March 17 contained a biography of the sister, and resolutions of respect from the Sheldon Circle.

Bro. A. B. Morris, whose address is Box 79, Kelseyville, California, wishes to secure a copy of the Watson and Blair Debate and will be pleased to hear from any who have copies they will sell.

## Report of Missionaries to the General Conference of 1904.

NAME.	Whole No. of ser- vices attended.	Times preached.	Number baptized.	Number confirmed.	Number ordained.	Branches organized.	Districts organized.	Marriages.	Children blessed.	Administered to sick.	FIELD OF LABOR.
J. A. Gunsolley	168	32	9	14	2			1	9	74	St. Joseph, Missouri.
R. C. Russell	154	79	12	14					2	27	Ontario, Canada.
I. N. White		149		9	6	1			4	84	Kansas, Missouri, and Southern Illinois.
Henry Kemp	230	145		15					24	193	Independence Stake.
J. H. N. Jones	235	138	3	3					2	9	Australia.

## Original Articles.

## ADVANTAGE OF GETTING KNOWLEDGE.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—Proverbs 4: 7.

Solomon, that oracle of wisdom in ancient times, realized the importance of getting wisdom and understanding. Those words are as applicable in our day as when they were spoken ages ago. Are we as a people alive to the necessity of keeping ourselves abreast of the times? We are living in a wonderful age. Momentous events on which hang great issues, are taking place. History is being made rapidly, but I have noticed a great apathy and indifference on the part of members of the Church in regard to the live questions of the hour. Why should we be behind any in our knowledge of affairs? We as a people should be progressive.

There is great necessity on the part of the Church to be educated along all lines. We are living beneath our opportunities when we do not grasp every straw of knowledge. God has not put a premium on ignorance. The glory of God is intelligence. God has commanded us in these latter days to get knowledge in "things which have been; things which are; . . . things which are at home; things which are abroad; the wars and the perplexities of the nations, . . . and a knowledge also of countries and of kingdoms, . . . to magnify the calling whereunto I have called you."—Doctrine and Covenants 85: 21. "And to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."—Doctrine and Covenants 90: 12.

The fight is on; we must meet the opposition of the world. We can not afford to be ignorant. We need a large fund of knowledge from which to draw.

I have heard the remarks that a knowledge of events was not necessary in this work; that the signs of the times were only a secondary affair. It is nothing short of exasperating to listen patiently to sentiments so contrary to God's laws and commandments. The eyes of the world are upon us, and if we ignore the signs of the times, which are plainly evident, how

are we to reach the minds of the worldly? Ignorance is inexcusable, good reading-matter is within the reach of the poorest. It is necessary in order to keep up to the times, to have a general knowledge of what is passing in the world, a general knowledge of all subjects so as to be able to meet all grades of intellect on a common level.

This great latter-day work is comprehensive and requires a broad knowledge of every day events and of humanity, a study of the characters of men of the past and of the present, a study of the history of nations and of creeds. There is positively no end to the study, and there is no room for drones in the gospel hive. God commands us to get knowledge, and we narrow our own sphere of usefulness by ignoring this command. Again the idea prevails with some that all the knowledge that is necessary is given by the Holy Spirit. The cultivation of the intellect is not the work of the Holy Spirit. We must get knowledge by reading and study of all good books; then God can use our knowledge. We then become instruments in his hands through the work of his Holy Spirit by which he can bring souls into his kingdom. What a grand thought, to store our minds with great knowledge—storing it up to be used for God's work in his own good time.

MRS. ARCH MCKENZIE.

ST. CLAIR, Michigan.

## THE MARK OF THE BEAST.

Our Seventh-day Adventist friends inform us that Sunday observance is the above mark, but as to just in what manner "both great and small" receive it in "their foreheads or in their right hands," is a matter upon which they do not inform us. We believe that both the followers of the ten-horned and two-horned beasts (which we believe to be the Roman and Greco-Russian Churches respectively) of Revelation 13, will affix a distinct mark or sign upon the foreheads of both great and small, of course of those who come under their especial jurisdiction. The ten-horned beast was to have power over all nations for twelve hundred and sixty years, therefore we must expect to find his "mark" in vogue during the above

reign. We as a people believe that his power ceased with the restoration, therefore, we must look for some sign which was affixed by the authority of the beast during his reign. The conviction has recently been forcibly impressed upon the mind of the writer that this sign is the sign of the cross, which is in such common use among the Roman, Greco-Russian, and some Protestant churches. We invite fair criticism of what follows, with the simple request that every critic should first give careful consideration to what is written.

The sign of the cross was first introduced in connection with baptism in the second century, at a time when apostasy had already set in. Of this sign Moshem says:

They supposed there was great efficacy in the sign of the cross, against all sorts of evils, and particularly against the machinations of evil spirits; and therefore no one undertook anything of much moment without first crossing himself.—Murdoch Reed edition, Century 3, part 2, par. 5, p. 107.

The following is a foot-note on the same page:

The Christians at first used the sign of the cross to bring to remembrance the atoning of Christ on all occasions. . . . So late as the second century the Christians attached no particular virtue to the sign of the cross, and they paid it no adoration . . . but afterwards powerful efficacy began to be ascribed to it.

When we remember that the apostasy was a gradual bringing into Christianity of false doctrine, heathen worship, superstition, etc., we can understand the growing importance of the superstitious use of the sign of the cross during the first few centuries. Satan was working in the church, sowing the seeds of apostasy, and we can expect that he was doing his best to lay the foundation for a system of hypocrisy which he had designed should take the place of the true church of Christ. What better opportunity was there for him to lay the foundation of a hypocritical practice than to stimulate the growth and importance of the superstitious use of the sign of the cross? The cross of Christ was the center about which all that the Christians held dear revolved. How easy, then, to play upon his superstition and sentiment, and cause this sign to be important to him!

Greater importance than ever began to be attached to it, after the Emperor Constantine professed himself a Christian. It is claimed that in the year 312 A. D. Constantine, while on one of his campaigns, saw a luminous cross in the heavens on which was the inscription, "*In hoc signo vinces*": By this sign conquer. He afterward professed Christianity, and the "sign of the cross" was embroidered upon the imperial standard. When the symbols of paganism which were opposed to it "went down in the night of blood, the triumph of Christianity over the Roman world was deemed complete." Some have doubted that the Emperor ever saw the cross in the heavens. We are more inclined to doubt the source from which the vision came, but that it was seen by him, We

can not believe that Christ's kingdom was to be maintained and extended by the sword. In fact history plainly points out the fact that the imperial armies fighting under the sign of the cross prepared the way for the man of sin (2 Thessalonians 2) otherwise known as the "little horn" (Daniel 7) and the "beast" (Revelation 13:17). When ancient Rome was divided, the papacy obtained the supremacy over the ten divisions. Then followed a "reign of terror" during which the sign of the cross was worn by the soldiers, executioners, and inquisitors, who did the will of the papacy.

The Pope sought to extend his power by the Wars of the Cross—the Crusades. Priests and monks were the recruiting officers, and their most effective arguments were appeals to Christian sentiment based upon the sign of the cross. The object of these crusades was ostensibly to rescue the "holy sepulchre from the infidels or heathen." Just imagine the hypocrisy of the whole transaction! The real object was to extend the power of "his holiness, the Pope." The armies of the most tyrannical hypocrites sought to extend their power under the plea of rescuing Christ's sepulchre from the heathen, whose worship was no less acceptable to God than their own. What a sea of blood was shed in these endeavors to extend the papal power! And remember that the sign of the cross was the mark upon the breast of each soldier and upon the regimental standard.

Again, when the Pope desired to blot out the Waldenses and other "heretics," he had crusades preached up by fit men, and again the sign of the cross was the symbol which the papal armies carried to the massacres of thousands upon thousands of men, women, and helpless children, whose greatest crime (?) was a desire to leave some of the corruptions of Rome behind and to draw nearer to primitive Christianity. Then during the period covered by the reign of the Inquisition, inquisitors and executioners of all grades wore the sign of the cross.

This sign is regarded by many as a Christian symbol. We do not wish to be understood as attacking it as such. It has without doubt been the symbol of papal hypocrisy for many centuries. We firmly believe it to be the identical "mark of the beast." (Revelation 13:16.) It is also used by the Greco-Russian church. Mr. Michael Davitt, the journalist, informs us that during the recent massacre of Jews at Kishinef in Russia, "the houses of Christians were marked with large crosses and none of these were attacked." Truly the sign of the cross as used by the above two powers has cast a dark shadow which will never be removed from the annals of the past. Many millions of professing Christians have been blotted out by those who bore it on their banner.

We are informed by Daniel that the "little horn," representative of the papacy, would "Think to

change times and laws." (Daniel 7:25.) History points us to the fulfillment of this prophetic statement. The papacy has changed many of the laws of God. But he has ear-marked every change! The sign of the cross is upon every one! The Virgin Mary has been enthroned as a goddess. The "rosary," is used to count the repetitions of the parrot-like prayers offered to her. A cross is attached to every "rosary," and the person using it must first make the sign of the cross with the right hand. In absolution, and indulgences, the same sign is used. We might point to many minor doctrines in which it is used, but will take the most important. These are the seven sacraments, as follows:

1. Baptism.
2. Confirmation.
3. Holy Euchrist.
4. Penance.
5. Extreme Unction.
6. Holy Order.
7. Matrimony.

(See Catholic Belief, p. 55.)

The writer of the same work also states that the sign of the cross is "used in all the sacraments." (Page 172.)

The sacrament of matrimony is invalid unless performed by the authority of the Roman Church. Pernicious doctrine number one. That of "holy order" means the consecration of the priesthood. In the church of Christ, the officers were apostles, prophets, evangelists, pastors, etc. In the church of Rome the officers are popes, cardinals, archbishops, etc. There has been a change, and the sign of the cross used in all the sacraments is the ear-mark of that change.

"Extreme unction," another innovation, is similarly marked. "Penance," which is substituted for repentance, is also marked. "Holy Euchrist," along with the corrupt doctrine of transubstantiation, is branded, too. "Confirmation," which the papacy has changed to a farce, in which a candidate assents to the vows made by his "godparents," also gives the candidate the mark of the power that caused the change. It is in administering the "sacrament of baptism" that the mark is given to "both small and great."

In the year 1311 a Roman Catholic council, held at Ravenna, declared immersion, pouring, or sprinkling, to be immaterial. The Bible knows only baptism by immersion, but the Roman Church claims power to change even the laws of Christ. Here is a change which was foretold by Isaiah as follows: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24:5.

The sign of the cross is made at all baptisms in the Roman and Greco-Russian churches. True the Greeks immerse, but they countenance sprinkling in Russia and other countries under their jurisdiction.

The "beast" representative of the papacy changed the ordinance of baptism, and he causes all who receive the changed ordinance to be signed with the sign of the cross upon the forehead. This is the only sign put upon the forehead by the authority of the papacy and as the power of the "beast" has been broken, it is too late to look for the mark in the future. It may be argued that no visible "mark" is made. This is not necessary. The movements of the priest's hands in making the sign are visible. Again, every good Catholic is expected to make the representation of a cross with ashes, on the forehead, every Ash Wednesday. Every good Catholic daily makes the sign of the cross with the right hand. They have therefore received it in their right hands as well as in their foreheads.

To show the adoration in which the cross is held by Catholic people we quote one of their learned writers, Thomas Aquinas, as follows:

"We say that a cross is to be worshipped with the worship due to God; and for this reason we supplicate a cross, and we pray to a cross, as if Christ himself hanging on the cross, were before us."—Presidency and Priesthood, pp. 349, 350.

Here, then, is the mark of the "beast" to which all Roman and Grecian Catholics, submit themselves.

Sad to relate, Protestants who have accepted the papal change in the ordinance of baptism, also sign with the sign of the cross at the time of administering the changed ordinance. It may be urged that this sign was used in the second century. Yes, and apostasy had also set in. The Bible knows nothing of the sign of the cross.

We would say to all who have this "mark" to get it washed out in the waters of Christ's baptism, and thus get "the victory over the beast and his mark." (Revelation 15:2.) The condemnation of God will be upon those who receive this mark, while the promise of the resurrection is to those who overcome or get the victory over it. (See Revelation 14:9-11; 16:2; 19:20; 20:4.)

It is the duty of those preaching the restoration to warn people against receiving this mark. (See Revelation 14:9, 10.) Shall we do it, brethren, or shall we say it is unprofitable to bother our heads about "the mark of the beast"?

WALTER J. HAWORTH.

ARGENT'S HILL, N. S. W., Australia.



#### AMERICAN ANTIQUITIES.

Foreign travelers complain that America presents nothing like ruins within her boundaries. No ivy-matted towers, nor moss-covered turrets, as in other quarters of the earth. Old Fort Putnam on the Hudson, rearing its lofty decayed sides high above West Point, or the venerable remains of two wars at Ticonderoga upon Lake Champlain, they say afford something of the kind. But what are moldering castles,



falling turrets, or crumbling abbeys, in comparison with those ancient and artificial aboriginal hills which have outlived generations and even all tradition—the workmanship of unknown hands! Here are skeletons of strange forms unknown to the Indians! Preserved bodies, fortifications, immense mounds and tumuli, which from their obscurity of origin and magnitude are to be ranked among the wonders of ancient things. It remains for America to tell the story of her antiquities—to arouse her virtuosi and antiquarian to the search; for here, beyond a doubt, are traits of nations coeval with ancient, and probably with the oldest works of man this side of the flood. These mounds and fortifications are generally found on fertile bottoms, and near rivers. Several hundreds have been discovered along the valley of the Mississippi and one of these stands not far from Wheeling, on the Ohio. This mound is fifty rods in circumference and ninety feet in height. It is filled with thousands of human skeletons, and was probably situated near some great city, and was a general depository of the dead for ages—where they were placed in gradation, one layer above another, till they reached the top. Judging from the large trees growing on the mound, amid old and decayed timber covered with mold and leaves, showing them to be of the second and third growth, it must have been at least twelve hundred years since it was deserted.

In the lower part of Wisconsin are found mounds exceedingly curious in their form and structure. They consist of elevations of earth of diversified outline and various size, for the most part consisting of effigies of beasts, birds, reptiles, and of human form, but often circular, quadrangular, or oblong in shape. None of these works exceed fifteen feet in height. In Dade County, Wisconsin, the figures generally resemble the bear or buffalo, and vary in size from ninety to one hundred and twenty feet in height.

In the midst of one group is a representation of a human figure, placed with its head towards the west, its arms and legs extended. Its length is one hundred and twenty feet, and it is one hundred and forty from the extremity of one arm to the other. The body is thirty feet in breadth, the head, twenty-five feet in diameter, and its elevation greater than that of the others, being about six feet.

At Marietta, Ohio, extensive fortifications are found, consisting of walls and mounds of earth running in straight lines, from six to ten feet high, and nearly forty broad at their base. There is also at this place a fort of ancient description, which incloses nearly fifty acres of land. There are openings in these fortifications, supposed to have been thronged with their own busy multitudes, used as gateways, with a passage from one of them, formed by two parallel walls of earth, leading towards the river. This fort gives us something of an idea, not only of the power

of the builders, but the strength of their enemy. These fortifications correspond in almost every respect, with the Roman forts and camps. It is highly probable, as we will hereafter show, that they were constructed by that nation.

Any one, on looking at the account given by Josephus of the forms of the Roman camps, in his book 5, chapter 5, page 219, will be surprised at the striking similarity between the two; a similarity that could not have been the result of chance. Doctor Morse says the forts of the Romans in England were universally square; and those of the ancient Danes, Belgians, and Saxons were distinguished by being round. Here, too, are the parallel walls, the ditch, the elevated squares at its corners, the parapets and gateways, like those of the Romans.

At the time that the Romans held Briton as a province, their character was a martial and a maritime one. They possessed a sufficient knowledge of navigation to traverse the ocean by the means of the star and the sun. Their ships as early as the year 55 B. C. were large and heavy; and it was equally in their power to have found America by chance, as well as other nations, the Welsh or the Scandinavians, who made a settlement at the mouth of the St. Lawrence in the year 1000.

In the month of December, 1827, a planter discovered in a field, a short distance from Monte Video, a sort of tombstone, upon which strange and unknown characters were engraved. This stone covered a small excavation formed with masonry, in which he found two exceedingly ancient swords, a helmet, and shield, which had suffered much from rust, also an earthen vessel of large capacity. Greek words were easily made out upon them, which were translated as follows: "During the reign of Alexander the son of Philip, King of Macedon, in the sixty-third year Olympiad, Ptolemais." It was impossible to decipher the rest, on account of the ravages of time on the engraving of the stone.

On the handle of one of the swords is the portrait of a man supposed to be Alexander the Great. On the helmet there is sculptured work that must have been executed with exquisite skill, representing Achilles dragging the corpse of Hector round the walls of Troy, a scene taken from Homer's Iliad.

From the discovery of these relics it is quite clear that the soil of Brazil has been dug by some Greeks, who lived near the time of Alexander Eratosthenes, a Greek philosopher, mathematician, and historian, who lived two hundred years before Christ; mentions the name of Pytheas who lived in the time of Alexander the Great, as being a great Greek philosopher, geographer, and astronomer, as well as a voyager, if not an admiral, as he made several voyages into the Atlantic Ocean. There was a great liability of these adventurers, being driven off in a western direction, not only by the currents which set always

towards America, but also by trade-winds which blow in the same direction for several months in the year.

In 1821, on the bank of the river Desperes, in Missouri, was found by an Indian a Roman coin, which was presented to Govoner Clark. A Persian coin was also discovered near a spring in the Ohio some feet under the ground.

The remains of former dwellings, hearths, and fire-places, and bones of animals in immense quantities, are found along the banks of the Ohio, many feet under the ground; while above these former habitations of men are found growing trees, as large as any in the surrounding forest. Surely this carries us back into the past, and tells us a mournful tale of overthrow of mighty nations, and the final extinction of their race from the earth.

Lexington, Kentucky, stands nearly on the site of an ancient town of great extent and magnificence, which is amply evinced by the wide range of its works covering a great quantity of ground. There is connected with the antiquities of this place a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth, discovered in 1775. The sides and extreme ends were formed into niches and compartments, and occupied by figures representing men and proved to be mummies preserved by the art of embalming, in as great a state of perfection as any that had been dug out of the tombs of Egypt, where they have remained for more than three thousand years. Unfortunately for antiquity and science, this inestimable discovery was made by an ignorant class of people, at a period when a bloody and inveterate war was carried on between the whites and the Indians. The whites wreaked their hatred and revenge upon everything connected with them. Supposing this to be the burying-place for their dead, they dragged them out to open air, tore open their bandages, kicked the bodies into the dust, and made a great bonfire of the most ancient remains antiquity could boast.

The cavern was capable of containing two thousand subjects. Could these people have come from Egypt? Catacombs are numerous all over Egypt—vast excavations, with niches in their sides for their embalmed dead,—exactly such as the one we have described. This leads us to believe that wherever the thing is practiced, we have found its authors either a colony from Egypt or the descendants of some nation in Africa acquainted with the art.

In Scipio, New York, a Mr. Halsted has from time to time plowed up on his farm seven or eight hundred pounds of brass, which appeared to have been formed into various implements of husbandry and war. We can not resist the conclusion that on this farm was situated a European village of Danes or Welsh, who were exterminated by war hundreds of years before Columbus was born.

On the flats of the Genesee River, on the land of Mr. Liberty Judd, was found a bit of silver, about the length of a man's finger, hammered to a point at one end, while the other was smooth and square, on which was engraved, in Arabic figures, the year of our Lord 600.

The traits of a Scandinavian, Welsh, and Danish population are clear, and agree with the remark of Professor Beck, that they certainly form a class of antiquities entirely distinct from walled towns, towers, or mounds.

There are many undoubted evidences of an antediluvian population in America. These most rare relics of a world before the flood present themselves in digging far below the surface of the ground. They occur in the form of fire-brands, split wood, ashes, coal, tools, and utensils of various kinds, brass rings, etc. Immense vessels of pottery of curious workmanship and remarkable size, have been discovered eighty and ninety feet below the surface.

In digging a well near Cincinnati, Ohio, in 1826, the stump of a tree in a sound state was found eighty feet below the surface. The marks of an axe were still visible, and the remains of the tree was firmly rooted in its original position, several feet below the bed of the Ohio River.

Another stump was discovered near this place ninety-four feet below the surface, and on its top it appeared as if some iron tool had been consumed by rust. In the section about Fredonia, on the south side of Lake Erie, utensils of various kinds have been found, split wood, and ashes, from thirty to fifty feet below the bed of Lake Erie.

But if any doubt exists, discoveries like these at this vast depth, scattered over so wide a region of country, can not belong to any age or to any work of man this side of the Deluge, as time enough has not elapsed since that catastrophe to allow the decomposition of vegetables, nor of convulsions to have buried these articles so deep below the surface. None can be entertained respecting the skeletons of mammoths and birds whose quills were large enough to admit a man's arm into the calibre, and claws measuring feet in length. The remains of a monster were discovered in Louisiana seventeen feet under the ground, the largest bone of which weighed twelve hundred pounds and was thought to be the shoulder-blade or jawbone. Its total length was one hundred and twenty-five feet.

A. M. MERRILL.

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A white Russian priest must be married, but he can not marry a second time. If his wife dies, he must enter a monastery. Hence the Russians tell many stories of the extraordinary means to which the priests resort in guarding the health of their wives. If the priest's consort sneezes, a mild panic ensues in the household.—*The World's Work*.

## Selected Articles.

### MORMONISM AND POLYGAMY.

When President Joseph F. Smith, of the Mormon Church, took the stand on Wednesday of last week to testify before the Senate committee in the Smoot case, he described himself as a prophet, seer, and "revelator." But those who looked for any revelations of a startling or significant sort in his testimony were disappointed, for he told nothing that has not been generally known and made use of in all the discussions of Mormonism in recent years. It is an interesting spectacle, however, to see the head of that peculiar religious organization examined by a committee of the United States Senate; and the daily papers have been filling many columns with the questions and answers relating to the marital relations of the Mormon president.

Senator Reed Smoot, the Mormon apostle, whose right to a seat in the Senate is the main subject of this inquiry, is not himself a polygamist; but his opponents are trying to show that the Mormon hierarchy, of which he is a member, "form a propaganda of polygamy," to use Senator Beveridge's expression, and they are trying to show, further, "that Mr. Smoot could not by any possibility put himself up against his associates in his actions, not even in his vote as a senator."

President Smith testifies that he has five wives, each of whom has borne him children since the Church's anti-polygamy manifesto of 1890. Six other "apostles," he says, also have more than one wife each, but all these marriages took place before 1890. "Since the manifesto of 1890," he declares, "no man has entered into plural marriage with the knowledge or approval of the Church." His reason for continuing his state of plural matrimony is the one usually given by the Mormons. "I would rather face the law," he says, "than desert my family." He states his case thus:

"I had a family—a plural family if you please. I married my first wife more than thirty-eight years ago, and my last wife more than twenty years ago. By these wives I have had children, and I have preferred to take my own chances with the law and suffer any consequences the law might visit upon me rather than to abandon these children and their mothers. I have continued to cohabit with them since the manifesto of 1890, and they have borne me children since that date. I was fully aware of what I was doing. I knew I was amenable to the law, but, as I say, I preferred to face that situation rather than to desert them. I have not cohabited with these wives openly or flaunted the fact, but I have acknowledged these wives and children as my family. The people of Utah have regarded the situation as an existing fact. These people, as a rule, are broad-minded and liberal in their views, and have condoned the offense

—if offense it is—rather than interfere with my situation as they found it. It has been known what I have been doing. I have not been interfered with, nor disturbed in any way. If I had been, I was there to answer the charges. I was willing to face them and submit to the penalty, whatever it might be."

The Mormon president says that his people enjoy great freedom of opinion, and tells us that only three or four per cent are living in polygamy. He declares:

"The members of the Mormon Church are among the freest, most independent people of all the Christian denominations. They have freedom of speech, freedom of thought. They are not all united on every principle of the Church. They are not expected to be. They are entitled to their own conception in regard to the principles of the Church; their own conception of what appears to them to be the right or the wrong. So long as one accepts God and his opinion is not in conflict with the accepted standards of the Church, he enjoys fellowship in the Church. He who denies God, he who commits adultery, or steals, or lies, or bears false witness against his neighbor in any way, or goes contrary to the cardinal principles of our Christian religion, is compelled to withdraw. But one who is honest, virtuous, believes in God, and has a little faith in our religion, is nurtured, though he may not believe in the Church in all that it teaches. In that book [Mr. Smith pointed to one of the volumes that had been identified earlier in the proceedings] is a revelation on plural marriages. Not more than three or four per cent of the entire membership of the Church have entered that state. All the rest have abstained from plural marriages, and many thousands have rejected the principle entirely."

The *New York Globe* is shocked at "the cool effrontery and callous immorality" of the man who owns up to having led such a life; and the *Springfield Republican* thinks that "the least that can be said" is that the Mormon Church "needs a new head, who will obey the laws of the land, rather than insolently defy them." The *Philadelphia Press* admits that Mr. Smoot's unfitness to be a Senator is not yet established, but it believes that "the inquiry steadily draws near this proof."

The *Hartford Courant* argues that Congress has no right to object to any Senator or Representative on religious grounds; and the *Boston Herald* says:

"The Republican party has flirted too openly with Mormonism as a political factor to make it logical for Republican Senators to refuse to sit with one whose offense is only that he belongs to that Church, without having broken any statute law in his personal conduct. Utah is a sovereign State, and its citizens, be they Mormons or Gentiles, have the rights of citizens, one of which is the right to hold office without subjection to a religious test."—The *Literary Digest*, March 12, 1904.

## IS THERE A "CATHOLIC PERIL" IN AMERICA?

M. Urbain Gohier, a friend of Dreyfus and the author of books which have attracted some attention in France, has been studying religious conditions in the United States, and is much impressed by the growing power of the Roman Catholic Church. In his new book on the American people (from which extracts are printed in the pages of the *Independent*), M. Gohier observes: "The Catholic question in the United States is one of extreme interest. Within a few years it will be the *Catholic peril*." He goes on to say:

"The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population three hundred times more numerous. To this we must now add 6,500,000 of Catholics in the Philippines and 1,000,000 in Porto Rico. The territory of the republic maintains 1 cardinal, 17 archbishops, 81 bishops; administering 82 dioceses and 5 apostolic curateships, almost 11,000 churches, more than 5,000 chapels, with 12,500 officiating priests. There are 81 Catholic seminaries, 163 colleges for boys, 629 colleges for girls, 3,400 parochial schools, 250 orphanages, and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's pence to Rome than all the Catholic countries together."

Two incidents, continues M. Gohier, have served within recent months to reveal the real significance of the "Catholic question"; namely, the Pennsylvania coal strike and the situation in the Philippines. We quote further:

"While the Protestant clergy were divided in their partizanship between the strikers and the operators, the Catholic clergy went solidly for the strikers. Its attitude and policy was directly contrary to that which it holds in Europe, except that it was the essential Catholic policy of playing for favor. In the United States the Catholic population is in the lowest stratum of society, comprising Irish, Polish, and Italian immigration of the pauper class, besides a large influx of Canadians, who are as abjectly submissive to their priests as their forefathers of the seventeenth century. Under these conditions the politics of the Catholic Church is and will continue to be that of demagogues. In the case of the recent strike it is to be remarked that John Mitchell, 'the Bonaparte of the miners,' is a Catholic, the son of an Irish Catholic, and his oldest son is being educated for the Catholic priesthood; that the Federation of Catholic Societies of the United States petitioned President Roosevelt to end the strike; and that on the request from the operators that a clergyman be included in the Arbitration Committee, the President chose a Catholic bishop.

"The question of the status of the friars in the

Philippines gave a striking illustration of the changed position of the United States. In 1776 the Government in its infancy forbade the Pope the nomination of a single prelate, and refused to make any kind of recognition of the Holy See. To-day the outcome of the Philippine issue is that the Pope has the official nomination of one hundred prelacies within American territory, with the added triumph of having received American ambassadors at the Vatican. The mission of Governor Taft, it is true, was represented by the Government at Washington as without any official character, but his flimsy holding of the facts can not bear examination. As the *Independent* observed, Judge Taft was equipped with credentials and empowered to negotiate with the Vatican as formally and completely as any other ambassador. The conduct of Catholic leaders in America at the beginning of the agitation against the friars was significant. Archbishop Ireland counseled prudence and forbearance as the course for the Church, lest public apprehensions should be roused by a revelation of the power of the Catholic community now solid and formidable in the heart of the American nation. His counsels, however, were not adopted by the Federation of Catholic Societies, then in convention at Chicago. Bishop McFaul, of Trenton, led in a bold arraignment of the American administration in the Philippines, declaring that it had been animated by Protestant fanaticism, and calling on the President to do his duty under the Constitution and secure personal rights and property—to the friars—in the Philippines. This means that Catholicism in the United States feel itself sufficiently powerful to lay aside diplomacy."

In brief, "the power and success of the Catholic Church are apparent to discerning eyes in every part of America." M. Gohier says in conclusion:

"The public press, for example, carefully tempers its news and its views in deference to its Catholic patronage. In most of the largest towns the Catholic youth are not only united in special societies and clubs, but even in military organizations. The Church even derives profit from the American weakness for marrying foreign titles by introducing young Catholic aristocrats into the society of millionaires, and she is often rewarded not only by gaining control of great dowries, but even by gaining fair converts, who embrace the ancient faith for the pleasure of being married by a bishop or cardinal amidst the theatrical and medieval pomp of Rome. The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a

tyrannical faith, trained under the régime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty."

M. Gohier's utterance has aroused unusual interest in the religious press, and his alarmist views are indorsed by more than one Protestant paper. "There was never a greater call for evangelical Protestantism than there is to-day," says the *Herald and Presbyterian* (Cincinnati); "and the papacy was never more of a menace than it is to-day." The *Boston Watchman* (Baptist) thinks it idle to deny that "during the last twenty-five years there has been a decided 'rapprochement' by public opinion in the United States towards the Roman Church." It continues:

"The genius of Romanism falls in subtly with a very strong tendency of our times. Men crave the voice of authority and the note of certainty. We call this the age of free thought, of inquiry and investigation, but it is also the age of credulity and superstition. Any man or woman who speaks with sufficient positiveness can gain a hearing and a following. Mrs. Eddy does not have to be rational or even intelligible to build up Christian Science 'churches,' she has only to be positive. Protestantism, with its right of private judgment, is not to-day striking a universal note. Many people are tired of inquiry and investigation, they do not want to discover the truth, they want to be told what is true, and they believe what they are told if the speaker is dressed like a prophet and talks like one. All this works directly in the interests of Romanism.

"Our readers will doubtless say that this is a pretty dark and hopeless picture, and so it is unless American citizens are on the alert against any union of church and state, and unless Protestantism rediscovers itself. On the spiritual side what Protestants must do to resist the incoming sacerdotal tendency is to find out whether there is anything so definite and positive in their faith as to justify the note of spiritual certainty, for depend upon it that is what men are eager for. And if we can not give it to them Romanists will."—*The Literary Digest*, August 22, 1903.

Said George William Curtis, "Goes the year to its setting. These calm, cold days impress me like the fine old characters of history and the elder time. So the old year sings to me as it goes crowned with crystals and snowdrops to its end. Without shrinking, without sorrow, it folds its white garment around its withered limbs and submits gracefully to the past. The grandeur of the year may be the strength of our character."—*Chicago Tribune*.

## Mothers' Home Column.

EDITED BY FRANCES.

Reading for Daughters of Zion Locals for April.

The following is taken from the *Home Magazine* and we commend it to the consideration of those who value peace in the neighborhood and children who will grow up to be lovers of their own homes.—ADVISORY BOARD.

CHILDREN AS NEIGHBORS.

We all have them and know that they may be the source of much pleasure or annoyance, according as they have been trained to respect or ignore the rights of other people.

"I was so surprised," said a lady lately, "to have my new neighbor send her small son to me to apologize for some childish prank. It was so different from what I have been accustomed to from the people on the other side of me, from whose children I have long had to put up with offenses much greater, for which they never apologize or were punished, but in which they were openly upheld if I made remonstrance.

"This I seldom did," she continued, "but you know how I love my flowers and love to share them with others, especially with children who are truly fond of them—which they who destroy them are not—and when they wantonly trampled my crocuses under foot and pulled my choicest hyacinths only to throw them away, while at the same time they left those in their own yard untouched, I did remark upon the inconsistency of excusing them for the mischief done my flowers on the plea that they were too little to know better, when they had evidently been taught to know better than to do the same thing at home.

"Well it has resulted in my not being able to take the pleasure in either flowers or children that I should have liked; and I admit that I heard with regret, that a family of children were coming into the house on this side, where always before had lived quiet, childless people, and it was with dread I saw the same number and about as lively youngsters taking possession of the house on our left as those in the place to the right. But I soon learned it was not the same. The little boy, as I said, was sent in to make amends for his first offense and within a few days one of the little girls came with a daffodil that had been over-tempting. On questioning her, the mother found she had helped herself without permission and insisted on its being returned with an acknowledgment of the fault and a prayer for forgiveness.

"When I wanted to give her the flower she was not allowed to accept it, or any others for an entire week. Although I felt that this was a little too strict and it punished me as well as the child (for I saw it was a real love for flowers rather than a spirit of destruction that prompted the act), I did not wish to interfere with the lesson the mother was trying to impress and I admired her attitude in the matter. She seems determined not to allow her children to be bad neighbors. Another demonstration of her right-mindedness was given to-day when she made the oldest boy scrub off some muddy tracks he made across our walk. Now, you know, I begin to believe we will be able to take some comfort in those children, as we never could in those of the inconsiderate family, because they will evidently not be allowed to take a wrong advantage of privileges granted or kindness shown them, or make nuisances of themselves in any way.'

Another item that might well be added to those in the above experience of neighbors' children, is the unlimited number of times they are allowed to go visiting in some neighborhoods.

In good neighborhoods where the children are all nice, it may seem as some mothers claim, that there could be no harm in giving the children freedom to come and go as they please. But experiments have convinced me that in addition to the objectionable inclination to vagabondism thus engendered, there is often harm done in mischievous enterprises concocted by a number of children together that would not be attempted by those of one family alone.

Then, too, when they are allowed to overtire themselves with the play that is more strenuous in proportion to the larger number engaged in it, they are apt to rasp one another's tempers and from children's quarrels parents' estrangements frequently result.

Again, the strain will be unequal because it will be where attempts are made to furnish home attractions that the children who have none will gather, and much as you may love children there is no gainsaying the fact that each one added to your group causes more care and commotion among your own brood, and even the nicest, most attractive child will wear out his welcome if he comes every day and all day long, which is a pity both for the child and the people he torments. Then all in all, it is undoubtedly best to limit the freedom of children, as far as their coming and going are concerned. Too great liberty frequently becomes license, and its appreciation is very soon lost to all concerned.

*Dear Fathers and Mothers:* Some time since, when thanking those who had so kindly sent us copies of "Footsteps of Jesus," we said that we would have more to say in regard to the books we hoped soon to publish. This little book (as we think some of you will remember) was written at the dictation of the Spirit and Sister Young, the author, was also directed in the same manner to send it to us for publication, which she did. We do not know how many copies were published, but the entire edition has long since been exhausted. As stated before it is our intention to republish this excellent little volume, in connection with the "Gospel Story." The two combined will make a neat volume and one which every parent in the Church will, we earnestly hope, be most anxious to place in the hands of their child. But for the pressure of work at the Herald Office and the inability of our Business Manager, Bro. F. B. Blair, to secure the amount of help needed, this volume would now be on sale. We have the promise, however, that it shall be the first work taken up after Conference and we hope very early in the summer to be able to announce that it is ready for mailing. It will be in some respects an improvement over any volume of the series heretofore published as it will be beautifully illustrated and substantially bound in cloth.

Please let it be remembered that the books known as the "Birth Offering Series" are intended for the little ones—the ones who most of all need "their portion in due season," but who are most likely to be overlooked when the feast is spread, or asked to wait until the older ones have been served.

I ask at this time the help of God's Spirit to enable me to show you that we, as parents, can not afford to do this. God has commanded us to "bring up our children in light and truth." This we never can do if we allow the first years of their lives to pass, without laying the foundation upon which in after years we hope with God's blessing to help them in building or forming, such characters as the Master will approve.

Those who have made a close and earnest study of child nature tell us that during the period of infancy and childhood (the former covering the period from birth to six years of age, the latter from six to twelve) "is the era for conscience building. Politeness, moral conduct, and even religious observance may now be made so much a matter of course that they will never seem foreign." "And during this period the possibilities of wise parenthood to preëempt the young soul for goodness are incalculable."

It has taken wise men and women a long time to discover these truths from the study of children themselves, but O, how many a gem of moral and intellectual worth might have been saved to the Church and work of God had we as parents obeyed the law of God in regard to this matter! The will of God is that parents should in this way preëempt their children from the want of faith, the sin and corruption which is in the world, and thus

fit them to become laborers with him in the world's redemption. And in this work the Church as a church certainly has a duty to perform, else the Master had never said to Peter, "Feed my lambs."

It is the very little ones, as we said before, who most need this feeding and who are yet most apt to be neglected. It is our purpose, if God spares us a few years longer, to see to it that a few volumes are provided especially for the children of our Church. Such is the combination and competition of capital in this day that there are almost insurmountable barriers to be overcome by a publishing house of small means, such as our own is. Had we ample means there would be much less difficulty. But as Holland truly says, "We grow by the things which are under our feet." It is the work of those who love God to surmount difficulties, and by self-sacrifice and earnest zeal to overcome them. The Birth Offerings already sent in have enabled us to illustrate the forthcoming volume without expense to the Church and we expect to see these offerings increase, until they will be a fund sufficient of themselves to carry on this work. Dear parents, have any of you missed the amount you sent in gratitude for the gift of your little ones? Without waiting for an answer are we not safe in saying you have not?

May we not, then, ask that, as time rolls on and other little ones come to your hearts and homes, you will still remember this work? And more, is it too much to ask that those who may thus far have failed to remember it will come to our help? Those who have means in abundance to provide the best reading-matter for their own, must not forget the less fortunate ones, but help in publishing these books so that the Board of Publication may be able to make the price less than they otherwise could, and that mothers especially may keep this thought in mind we insert the following beautiful poem, the author of which we do not know, but the beauty and pathos of which we feel sure will appeal to the heart of every mother who reads it:

"How best can I serve thee, my child! my child?  
Flesh of my flesh and dear heart of my heart!  
Once thou wast within me—I held thee—I fed thee—  
By the force of my loving and longing I led thee—  
Now we are apart!

"I may blind thee with kisses and crush with embracing,  
Thy warm mouth in my neck and our arms interlacing,  
But here in my body my soul lives alone,  
And thou answerest me from a house of thine own—  
That house which I builded!

"Is there no way my life can save thine from a pain  
Is the love of a mother no possible gain?  
No labor of Hercules—search for the Grail—  
No way for this wonderful love to avail?  
God in heaven—O teach me!

"My prayer has been answered. The pain thou must bear  
Is the pain of the world's life which thy life must share.  
Thou art one with the world—though I love thee the best;  
And to save thee from pain I must save all the rest—  
Well—with God's help I'll do it!

"Thou art one with the rest. I must love thee in them!  
Thou wilt sin with the rest—and thy mother must stem  
The world's sin. Thou wilt weep—and thy mother must dry  
The tears of the world lest her darling should cry!  
"I will do it—God helping!

"And I stand not alone. I will gather a band  
Of all loving mothers from land unto land—  
Our children are part of the world! Do ye hear?  
They are one with the world—we must hold them all dear!  
Love all for the child's sake!

"For the sake of my child, I must hasten to save  
All the children on earth from the jail and the grave.  
For so and so only I lighten the share  
Of the pain of the world that my darling must bear—  
Even so, and so only!"

## Letter Department.

WOODBINE, Iowa, March 11, 1904.

*Dear Herald:* Perhaps it may be well that while I am benefited by reading the good news which comes through your pages, I should contribute my mite for the benefit of others. It is true my labors are more limited than in days past, not because they are not needed as much as ever, for I realize the great necessity for greater diligence and more laborers in the great, spreading field, but because I am also made to realize the truth of Christ's saying, "The spirit is willing, but the flesh is weak." And while my spirit is as anxious and as earnest as ever in the spread of the truth, my physical powers are on the wane. Were it not so, I should not be at home now, writing this letter, held down by physical debility and inclement weather, but should be trying to tell the gospel story to my fellow men. Time was when storms did not deter me, and it took more than a temporary attack of sickness to keep me at home; but all things earthly must decay, and the old body loses its vigor, the power of the whole man for good is lessened, and though the spirit may be like a caged lion, restless for a wider field of activity, it must submit to the conditions. I do not write to complain of this, but am desirous of explaining any apparent lack of diligence on my part to those who have a right to expect the benefit of my labors.

When three young men at our last quarterly conference were presented for ordinations to God's ministry, that fact seemed to me to be the divine answer to the question, Who shall take up the burden of this great work when the grey-haired veterans shall be called home? The young are coming from the Sabbath-school, from the Religio, and from all the means of grace that God in his wisdom has provided. They are coming better prepared than we were, and must accomplish a greater work. And as I see them coming to the front, and putting on the gospel armor, I feel like saying of him, as John said of Jesus, "He must increase, but I must decrease."

Still, I am not content to slack my hand in the work, but shall continue to do what I can to spread the light of truth. I am desirous of doing more by tongue and pen. I desire to leave something behind me that it may be with me as with the ancient worthy of whom it is written, "He being dead, yet speaketh." I care not for official honor, but I want to leave a record that will cause no blush of shame, when I meet it in the great day of awards, and for this I shall still labor, and I desire an interest in the prayers of all Saints that I may endure unto the end.

I believe the work in this district is in fair condition. Of course it can improve and I never expect in this life, at least, that we shall get beyond the line of improvement. That is one of the beauties of this work,—there is no limit to our improvement, there are always greater heights of perfection to attain, greater depths of wisdom to fathom, a more profound knowledge to obtain, and higher and grander excellencies of purity to reach, and if we are not pressing forward towards these, and every other excellence, we are going backward. We can not stand still if we would. I would to God that all who profess to be the children of God would learn and remember this all-important truth and set their eyes upon "the mark of the prize of our high calling of God in Christ Jesus" and press forward to that mark.

Brn. Baker, Crabb, and Smith of the missionary force have labored hard and not without success. W. A. is holding forth here every night to large audiences who seem very much inter-

ested either in him, or in the truth. I hope it is in the truth. He labored hard to present the light and is blessed in his effort, and I trust that souls may be saved as the fruit of his labors.

I believe the presidents of the branches, without exception, are earnestly laboring to encourage the Saints to come up higher in the scale of perfection. Nor can I see any fear or defection among the Saints from the opposition of the "antis." In fact, there is nothing to fear from any source, if we are true to God and ourselves. There is the grand secret. Let us labor and pray for that unity that Christ prayed might characterize the efforts and lives of the apostles of old. There is no time for splitting hairs on questions that do not affect our future welfare, and it is a shame for us to be striving for the mastery over each other. Let us be brethren not only in word, but in reality.

Hoping to abide in the faith to the end, I remain,

CHARLES DERRY.

CINCINNATI, Ohio, March 11, 1904.

*Editors Herald:* As I read in the HERALD for the 11th, that one of the elders, Bro. R. Etzenhouser, was looking me up, I would like to say to the dear brother that my address is now 503 Wade Street, near John Street, Cincinnati, Ohio. I am very sorry that the brother got disappointed. The Utah elders are getting a very good hold here now. I am still holding on to the rod of iron and doing all I can to uphold the work in this city.

I am glad that I am a Latter Day Saint and I am very proud of the name and of the only true church of Jesus Christ on this earth. I hope and pray that the Spirit of God will be in mighty power on the 6th of April and all through the General Conference at Kirtland.

Your brother in the one faith,

WILLIAM N. HANNER.

DUDLEY, Iowa, March 17, 1904.

*Editors Herald:* Since my last communication, Bro. B. Johnson and self closed a three-week meeting at Sandyville in the latter part of February, and left several investigating and almost believing. The Christian preacher announced that he would sometime in the near future deliver a lecture on "Joe Smith and the Book of Mormon." At the close of the service I respectfully requested him to let me know when he would do so, as I desired to be present. But his looks and manner indicated that he did not care for my presence, but in the presence of his congregation he could not very well refuse to grant my request, hence promised me, but in rather a half-hearted way. Not being altogether satisfied with his promise, I went to his stopping-place the next morning before he took his departure for Des Moines, and tried to elicit a more satisfactory answer and also to decide on the time of lecture not too far distant. He finally promised to inform Bro. Knox a week or so before time so that he would have time to let me know and also give me time to get there before the lecture. And after arguing the pros and the cons somewhat I left him after taking his order for a Book of Mormon, as he was now going to post up on Joseph Smith. Says he, "I suppose I will find out all about Joseph Smith in that book?" "No", said I, "you will find nothing in that book about Joseph Smith." "Where then?" said he; and I told him to see our Church History.

Later I saw him in the post-office, when he told me that he had decided not to lecture himself, but to send some one else.

Yesterday I received a letter from Bro. Knox stating that he (the preacher) was going to send some one there while I was attending the district conference at Runnells, but that their members would not permit any lecture against us there. Some of their best members are investigating our faith and I hope are not far from the kingdom.

The truth is slowly gaining ground, and old Babylon tottering before it though its supporters are straining every nerve to keep it from falling! In spite of every effort it is falling and will continue to fall, for the Lord has so declared.

Our district conference was well attended by members from the various parts of the district, and a real spiritual feast enjoyed by all present.

The writer was privileged to bury in baptism two precious souls in the chilly waters of the Des Moines River below Runnells: Sr. Flora Stevens of Dudley and Sr. Clara Knox of Sandyville. May they ever prove faithful to their covenant.

After the district conference the writer bade adieu to the dear Saints, whose company he always enjoys, and wended his way to Hamilton, a mining town in the south-east corner of Marion County. There he began to unfurl the gospel banner in the "Friends" church. This was a new place, with the exception of a couple of sermons preached by Bro. T. F. Jones last summer, but there was a show in town at the same time and it was all the "show" the people of Hamilton cared for; another evidence of the truthfulness of Paul's prophecy in reference to the last days—"lovers of pleasure more than lovers of God."

There I preached sixteen sermons and left several investigating and acknowledging it is the truth we preach, while others said that we preached from another bible made by ourselves. Thus acknowledging their ignorance of what was in their Bible.

One good lady, in order to convince herself and prove to others that I was using the King James Bible stepped on the stand one evening and examined my Bible, and sure enough it was the King James Translation, she said. Others tried to be as disorderly as possible, to create disturbance, evidently a "put-up job" to run me out; but I was determined to stay until I got ready to leave and had fully presented the whole counsel of God to those who were anxious to hear, and leave it as a testimony against those who would not hear.

At present I have more calls and opportunities for preaching than I can fill, and have been very busy ever since the fore part of November. One peculiarity I have noticed this winter, which is also an evidence of the crumbling to pieces of Babylon, is the many churches standing empty all over the land. Since we left home on New Years day our meetings have been conducted in vacant church buildings, except the one at Sandyville, and it is on the verge of vacancy. The one at Hamilton has been vacant for four or five years. The time is not far distant when there will be plenty of churches all over this land for our elders to occupy in, and where God's name will indeed be honored in the very buildings which have been built to his name, but in which they have dishonored him by teaching their own tradition and setting aside the commandments of God. May the Lord bless and prosper his cause.

As ever in the faith,

S. K. SORENSEN.

MCIVOR, Michigan, March 17, 1904.

*Editors Herald:* Assisted by Bro. J. W. McKnight, I began an effort here the evening of Sunday the 13th, before a packed house. The Macabee Hall was secured for the services, and each evening the hall is filled to the doors, and the "Standing room only" card is in order. Interest is intense and if the weather remains favorable much good ought to accrue.

With my wife's assistance the choir is furnishing a splendid musical program which adds greatly to the attractiveness of the meetings. We are very hopeful. Public interest in the Smoot case, now pending before the Senate Committee on Privileges and Elections, is warm. It has had the effect of stirring up some sectarian aspirants for fame, who have treated the people to a rehash of the old story, but our men are watchful and it turns in our favor in the end. I have nothing but the most encouraging reports to offer regarding the feeling of those outside. The saddest feature is the indifference of many who are in the work. Of course, this spirit has always had a representation, and probably always will, but that does not render it less pathetic.

We are trying to raise the standard of morality and spiritu-

ality among our people here. I find many who for years have not been in touch with the work and are dead from starvation.

Some of these have wandered far from the spirit of the Church and are reclaimed with difficulty. However, we shall not weary. A favorable feature here is the faithfulness of Bro. and Sr. G. A. Pringle, who are letting their light shine with a luster most commendable. Bro. Pringle is a very prosperous merchant, and I hope he is not in debt to the Lord.

I trust that the conference at Kirtland will mark another stride in the forward movement. Personally, I feel stronger in spirit than for a long time. I feel like putting my shoulder to the wheel, and with assisting grace I hope to labor on.

Your brother in Christ,

E. A. GOODWIN.

WOODBINE, Iowa, March 21, 1904.

*Editors Herald:* I am still alive in the work of the Lord. I have been holding meetings at this place for the past three weeks, with good attendance and good interest. There is a noble band of Saints at this place, and it seems like leaving home to leave them, and that is the way I find it all over the district. There is a demand for preaching all over this field,—more calls than we can fill.

Bro. S. B. Kibler presides over the branch here and he has the confidence of all and is worthy of it.

Yesterday was a happy day to me. I led seven down into the water and baptized them beneath the cool waves. That makes ninety-six that I have baptized the past year. I closed meetings last night and leave to-day for Unionburg to assist Bro. J. C. Crabb. I hope that the good Lord will bless us this coming year. Let us remember that the prize is at the end of the race.

Your brother,

W. A. SMITH.

XENIA, Illinois, March 16, 1904.

*Dear Herald:* While reading the letters from the brothers and sisters from the different parts of the world, my heart is cheered. I feel resolved to follow my Savior, leaving the path of sin. Friends may oppose me, foes may beset me, still will I follow him. The Lord in a dream showed me the two different ways, the straight and narrow way and the broad way. In the narrow way there was such a few people going, while there were so many hastening down the broad road, the end of which was misery and woe, and banishment from the presence of the Lord.

Satan uses so many different ways to lead the young as well as the old people into crooked paths which lead to the broad way. There is the ball-room, the dancing-hall, card-playing; all who love worldly pleasure are gathered to these places of amusement. But one of the most enticing schemes which Satan uses to lead the young men astray is the saloon, where music streams forth, and the walls are decked with beautiful scenes. At these places may be found young and old spending their time and money,—taking the bread out of the mouths of hungry children and destroying the happiness of the home.

O that all could only see the narrow way! We have all seen the beautiful little dens woven by the spider, and we know the innocent little insects that alight thereon for rest are captured and taken away to a dark cell. So it is with every one who is not walking in the straight and narrow way that leads to life everlasting. May we all live that our light will shine out before the world, for we who know the truth, and doeth it not, shall be beaten with many stripes.

I attended the conference at Springerton, Illinois, and I enjoyed the conference and prayer-meeting. The Spirit of God was present to cheer and comfort. I ask an interest in the prayers of God's people.

Your sister in the faith,

MARTHA E. BING.



MALAD CITY, Idaho, March 15, 1904.

*Editors Herald:* When I last wrote you I was at Blackfoot, Idaho. From there I went to Idaho Falls to attend the funeral of our beloved brother, Oliver T. Smith, who departed this life on the 22d ult. While there I did some preaching in the city, being the first representative of the Church to preach the gospel in Idaho Falls. I did what I could to console and strengthen the dear Saints who live there. Some not in the faith seemed to be interested and I hope good will result from my labors there.

On the 9th inst. I returned to Blackfoot, where I attended three sessions of the Sunday-school convention, but left there before it adjourned, and came to Pocatello where I called on a number of Saints who live there, desiring to learn something of the nature of their surroundings and the prospect for preaching the gospel there. We have no organization there, and the prospect for an opening is not very flattering. The Saints are firm in the faith and are trying to live their religion.

On the 11th I came to Malad City where I attended the Idaho District Sunday-school convention on the 12th, followed by the district conference. Both passed pleasantly and I believe will be profitable to all those who attended. The work in Idaho is onward, and though we meet considerable opposition from the Mormon people, yet, knowing that we have truth and right on our side, we are ever ready and willing to give a reason for the hope that is within us, and we have no fears concerning the final outcome.

As ever in the true faith,

A. J. LAYLAND.

#### A Short Sketch.

March 19, 1904.

*Editors Herald:* In the last issue of the HERALD we read an article in regard to T. C. Iliff. We were informed by the *Kansas City Journal* that he lectured on Mormonism in that city last week, and from excerpts from his lecture we learn he said: "Mormonism, its doctrines, teachings, and practices are hurtful to God, home, patriotism and intelligence," and then stated that "Joseph Smith was the founder of Mormonism." That does not appear to be stating the facts "with fairness," and he seems not to be making good use of that principle of intelligence which he says is one of "the corner-stones of Americanism."

But we should not make Doctor Iliff an offender for a word, and it may be he speaks now of false "Mormonism" and then of true "Mormonism." The late investigation at Washington has emphasized the many testimonies heard from time to time in regard to the teachings and practices of Brighamism. On the other hand, truthful men and women have for years been speaking and writing in defense of the pure character and unsullied principles of the founder of the true Church. Some of these are in our midst. Only yesterday Sr. Mary Eaton, widow of Elder John E. Page, said to us, "I knew Joseph the Martyr at a time when he was suffering from persecution on every hand. All manner of falsehoods were told concerning him and the direst indignities perpetrated upon him, but like a man of God he bore it all with forbearance and fortitude. When assailed because of false reports which were whispered about, he said, 'My sister, polygamy was wrong when practiced by the ancients, and it's wrong now.'"

The footsteps of this frail little sister are tottering, the feeble and delicate frame can hardly support itself; but though waning, the memory of that honest, pure-hearted man whom she had ever revered as a prophet of God, still answers to the humble prayer and to the soulful desire to continue to the end, abiding in the faith of the message delivered to this generation through Joseph Smith. She loves also to quote a portion of her patriarchal blessing given under the hands of "Father Smith," and now, in her eighty-seventh year, feeble and afflicted, she is still happy and contented, for she rests in the promise: "The Lord shall prolong thy life, and if faithful, thou shalt see Zion flour-

ish upon the hills; and, if thou art faithful, thou shalt see the temple of the Lord, and the glory that shall come into it."

Loving hands minister to her every need; and, as she resides in a cottage just across from the temple lot, she will, we trust, be able to look out again upon its expanse of foliage, when nature shall waken the songs of birds, and delight us all with its beautiful verdure and the sweetness of springtime.

We have just been enjoying our semiannual stake convention and conference with their pleasant greetings and instructive sessions. Reports, resolutions, and elections have taken up most of the time; but we were glad to hear them, also the speeches. Some of them were even refreshing. Bishop May told us that "should we tell everybody to come who wants to come here as the gathering place, we would be swamped."

Elder Pickering feasted us for a few minutes with a graphic account of his visit to the Holy Land, prefacing his remarks with this one: "There are other kinds of work for us to do besides preaching the gospel." Did he mean engaging in the various cults, agriculture, horticulture, etc? He regaled us with visions of radishes as big as the speaker's arm, and of bunches of grapes two feet in length, and revived our hope in the promises because, as he said, the former and the latter rains have indeed again been restored to Palestine.

Much might be written about the fine sermons preached during the last few weeks by Elders Arber, Aylor, Grimes, and others, also by our home talent; also one might write concerning the changes going on in the Church, from time to time, both as to mind, body, and estate. The intermingling of that which is sorrowful and joyous, dreary and bright in life must still continue to remain the inevitable, not always understood.

Bro. I. N. White has recently had another valiant engagement. He proceeded to the front at Kansas City; but according to all reports, did something more than take observations. As Togo generally says, after a severe attack, the enemy retreated. We feel assured that the missionary's thrilling voicings for emancipation from darkness and error will not fail to be heard although they may be answered only by ridicule and reproach. Emotional eloquence may pass into desuetude; but as the pulsations of the air once set in motion never cease, so the words that proceed from the fountain of living truth must abide for ever. May the coming conference be fraught with much good and prove a blessing to us all. With love for the work,

ABBIE A. HORTON.

217 South River Boulevard, INDEPENDENCE, Missouri.

XENIA, Illinois, March 16, 1904.

*Dear Herald:* The HERALD always brings good news to our home. We take the HERALD, *Autumn Leaves*, *Hope*, and I love to read them all. I am thankful I am a Latter Day Saint. I was baptized about seven years ago, with nine others, by Bro. Stead. It was very muddy and cold, but what did we care for that; we just enjoyed obeying God's commands.

I was always taught the gospel by my father and mother, and I have never regretted the step taken, but I am sorry that I have not lived better. I will try to do all I can in the future that I may go on to perfection. Paul tells us to go on unto perfection, not laying again the foundation, but add to your faith, virtue, etc.

This world is full of discouragement, and I believe it to be our duty to try and encourage our brothers and sisters and the world to live right. We should not live for ourselves alone, but for the good we may do for others. There is no time for us to sit with folded hands; there is a work for all of us to do, and if we do not do our duty in this world, we will fall short of our reward when we are judged at the last day. It is my desire to live right so I can go to Zion, for all that are not worthy to flee to Zion for safety, must take up the sword and fight against their neighbors.

Your sister in the one faith,

SARAH BING.

BRISBANE, Australia, February 18, 1904.

*Editors Herald:* Since my last there has been a change in my field of labor. In December I was appointed to this city which is in Queensland. It is four hundred miles north of Newcastle and five hundred miles north of Sydney. It is warmer here than at the places named. This is a beautiful city. It resembles Los Angeles, California. It is the capital of the State, the principal products of which are bananas, pineapples, and sugar-cane. The first two are now in season and the markets of the city are well supplied.

Our work here began about two years ago. The commencement was the baptism of twenty-eight persons out of the Brighamite Church. This work was done by Bro. John Kaler. Since then the work has grown slowly but surely. There is now a neat little church erected. This is due to the sacrifices and labors of a few very earnest Saints. I wish the Spirit which actuated them was more frequently found elsewhere. Now that they have a church the brethren expect greater success in mission work. The branch is doing well under the efficient presidency of Bro. J. W. Barkus. Bro. B. is an educated man, but is one who knows the wisdom of this world is foolishness with God. He considers all things as naught that he may win Christ and be found in him, without spot and blameless, not having his own righteousness, but that of God.

My wife and I came here and brought our household effects. Our separation from Wallsend, Hamilton, and Sydney Saints and our relatives was very affectionate. Their words and acts of kindness were encouraging.

In gospel bonds,

A. C. BARMORE.

BERRYVILLE, Virginia, March 21, 1904.

*Dear Herald:* Since last writing you I have been quite busy preaching and visiting with friends and relatives. My meeting at Rileyville was all I could ask considering the weather. The people turned out well and interest was good. The large church owned by the Baptists and Lutherans was well filled most of the time. The Methodist preacher, a Mr. Wilson, never came in once while I was there, but stood outside one night. Other times he hoisted the window to his house and listened from there. He warned his flock to keep away, but it availed him nothing, as the most of them came to hear for themselves.

On Sunday, the 6th inst., I held forth at a place called Sandy Hook. The house was crowded and interest fine. On Tuesday, the 8th, I lectured in the Young Men's Christian Association Hall in Luray, the county seat of Page County, with about sixty out and interest was good. I received some warm handshakes at the close of service, with the expression that they were glad to see the difference between the Latter Day Saints and the people of Utah. I was blessed in making the difference plain, for which I feel very thankful to our heavenly Father.

On Wednesday, the 9th, I went to Shenandoah and visited a friend of mine. I enjoyed my visit much; gave them an understanding of our faith which pleased them much. I think with a little effort an opening can be made there.

On Thursday, the 10th, I went to New Hope in Augusta County, by the request of Bro. and Sr. Isaac Coffman. I found them strong in the faith and glad to see me. I spoke there four times, enjoying very good liberty, though few came out. I enjoyed my visit with these good people and left them feeling well in the work. On the 16th I bade them good-bye, returning to Rileyville where I had an appointment for a lecture. The house was well filled and all seemed to enjoy the lecture.

I left Rileyville on Friday, the 18th, for Sterling, Virginia, to answer a call from Bro. W. R. Davison. This brother moved to Virginia some four years ago from Logan, Iowa. They were glad to see me and we had a fine time while together. This brother and his faithful family have tried hard to get an opening for us, but little in sight as yet. Bro. Davison tried to get

the Methodist Episcopal church for me, but failed. Sunday morning we went to hear the preacher and such a mess! I am sure my presence cheated him out of his liberty to make much of a talk. He steered clear of both Bro. Davison and the writer, so I failed to form his acquaintance. Well, I don't think I lost much.

Sunday night we had sacrament-meeting and praised our heavenly Father for the gift of the gospel in these latter days. With regret I bade these dear Saints good-bye and am this far on my way back to Rileyville.

This valley I think is a good field for some one who will work out among the people and preach the good old Jerusalem gospel to them and not criticise the habits and customs of the people. I arrived at this place about two o'clock and have to wait until after six before I can leave. I have put in my time visiting with some folks I used to know in my young days. They were glad to see me and learn I was engaged in such a grand work. The weather is bad; cold rain all day. That has hindered me much this winter in holding public meetings, also in visiting my relatives and friends. I have been here two months and have not visited near all the places where I am wanted. I hope this field will be looked after in due time. I am, as ever,

Yours in the cause we love,

ISAAC N. ROBERTS.

LUCAS, Iowa.

*Dear Editor:* Throughout our time there is much preaching in regard to the first principles of the true gospel of Christ. Quite frequently we hear of the four fundamental principles, such as faith, repentance, baptism, and laying on of hands for the reception of the Holy Ghost; but there is one thing that should be impressed on the mind of every individual, and that is eternal judgment.

After leaving part of the first principles, we come to the last and great event that will affect every one. Eternal judgment means an effect that God has to place on all those in a different capacity except those who are entitled to celestial glory. It is the will of God that all good Saints shall realize celestial glory, because they will be perfected through the blood of the Lamb. This is the highest glory of all; when we reach that climax we will be with the Father. There is much taught in receiving the gospel in the spirit world. But there is a limited condition to this. We believe that every one shall be rewarded or punished according to the amount of good or evil done here on earth. While this is true, eternal judgment rests to a great extent on every individual excepting those who have suffered for the work's sake, as John the Revelator says on the Isle of Patmos. Those who were beheaded and killed in various forms, and suffered scoff and scorn for the true gospel of Christ, and also those who neither received the mark of the beast on their hands or on their foreheads, shall be made priests of God and of his Christ and shall reign with Christ a thousand years, and, consequently, there will be no need of judgment on them. In John 14: 1, 2 we are told by the Savior that in his Father's house there are many mansions. He told his disciples not to be troubled, for he was going to prepare a place for them.

According to the Savior's statement there are different kinds of spheres in his Father's House. Paul describes the different glories and that the celestial is one and terrestrial is another, etc. He says there is one glory of the sun, which is greatest, and another of the moon, and another of the stars. For one star differs from another in glory. So the will of God is for all to obtain the highest glory. This is for the Saints of the Most High and those that will obey the gospel in the spirit world, heaving not the chance to obey it here; but God's judgement will rest upon those having the chance to obey and do not obey, and they can never reach that climax of the highest glory for all eternity. The highest glory is for the obedient and the faithful.

This is a matter of great consideration to those in the Church and out of the Church. Harken to what the poet says:

"Thus on to eternal perfection  
The honest and the faithful will go;  
While they who reject this glad message,  
Shall never such happiness know."

So we can see at a glance that our God is a just God and that he will reward every man according to his works.

Yours for the truth,  
HOWELL JONES.

REED CITY, Michigan, March 17, 1904.

*Editors Herald:* I take great comfort in reading the church papers. I ask myself sometimes, What would I do without them? Left alone as we poor elders' wives are, what a joy and comfort it is to have them to read. I do not see how Saints can get along without them. I know some who can not afford (?) to take a single church paper, and yet they will indulge in the filthy habit of tobacco. I pray that each one may overcome this.

Dear Saints, the gospel is a comfort to me, although I am the only one in my father's family to obey it, as yet. The rest are Baptists, and are terribly prejudiced against us. I feel more at home with a band of Saints than with my own relatives.

I truly thank God for sending his servant, J. J. Cornish, here, and for giving us a desire to obey his gospel. Although we may meet with discouragements, God is ready and willing to help in every time of need. I do so much desire to live where our children could have a good Sunday-school to attend, and where we could hear the word preached.

Our children are interested in reading the Church History. I have before me a letter from a dear friend who is spending the winter in San Bernardino, California. She tells me of visiting our church there, February 14, giving me a description of it, also telling me of the good sermon she heard, from Bro. George Wixom, and of the friendly manner in which she was received. It did me good to hear of this, as she is a good woman, one I would like to have obey the gospel.

Ever praying for the advancement of truth,  
Your sister in the one faith,  
MRS. W. D. ELLIS.

EAST SANGERVILLE, Maine, March 20, 1904.

*Editors Herald:* I have been without the HERALD for several months, but I feel that I can not afford to do so any longer. It is a great mistake to deprive ourselves of spiritual food that we may save a few dollars, or have more time for other things. I think we can not read the HERALD and *Ensign* without feeling encouraged and having a stronger desire to do what we can for the gospel.

I have of late been made to realize how absolutely necessary it is that we live our religion. We have taken upon us the name of Christ, thus declaring to the world that we are followers of the Savior. We must make good that claim. Without constant effort and watchfulness we shall find ourselves not representing the Master we love, but misrepresenting him. We often feel and express our thankfulness for the great privileges that are ours, the gifts and blessings of the restored gospel; but some of us, perhaps, have not thought so much as we should of the necessary sequence: "unto whomsoever much is given of him will much be required."

Unconsciously, and whether we wish it or not, we are continually influencing those about us. What need, then, that we make straight paths! To walk in a straight line toward any given object we must fix our eyes steadily upon that object, not looking to the right nor left, nor can we look down. So, in the gospel way, let us fix our eyes upon Christ, and strive to come nearer and nearer to him and to bring our lives to the standard he has

set for us. If we look to this one or that, seek for easier paths or worldly pleasures, our path is not likely to be a very straight one.

As we go on our way Satan will do his best to overthrow us and unless we are very careful we may stumble. What then? Must we give up beaten? No, we can get up and go on with more determination than ever, learning from the fall to be more watchful and prayerful. I have in mind certain ones who have felt that because of a failure it is no longer any use for them to try. If they were going on a journey here a fall or two would not stop them. Shall eternal life be given up more easily? If we are thoroughly in earnest in our determination to overcome neither Satan nor the whole world can ultimately prevent us. Self alone can do that.

But I wonder if we are always as ready as we should be to give a helping hand to those who are down. If we stand off with an "I am holier than thou" air and think to have nothing to do with them because they brought it upon themselves, I doubt our following very closely the example of Him who sacrificed not only reputation but life itself to save that which was lost.

MARY E. LELAND.

SALT LAKE CITY, Utah, March 15, 1904.

*Editors Herald:* It is not often that deaths come so quick and fast as they have among the scattered ones lately. We were glad that we were at hand to comply with the wishes of the bereaved ones, as well as those of the ones taken. In the case of Bro. Wheeler, he had been sick for a few weeks with kidney trouble. When we reached Ogden for the district conference the word was given us that he was very sick and wished to see me as soon as we could come to him at North Ogden. Although I had just ridden five hours in the cold and storm I only waited to eat dinner and at once drove to see him. We found him very weak but suffering no pain. He said to me, "Bro. Chase, since you left Ogden in June, I have never missed the first Sunday of a month, but have always been with the Saints to administer the sacrament to them; but I won't be able to be with you next Sunday." And that was literally true. Although he was one who had reached the allotted age of man, still, when the work of looking after the branch fell upon his shoulders, by reason of our being called to other parts of the field, and although he was at work five miles from the place of meeting, still the Saints knew that he would be in his place on sacrament Sunday, even though it meant a walk of five miles and back.

This was Wednesday, and Saturday we received the word that he was no better. Sunday, with Bro. D. L. Allen, we again visited him and administered the sacrament to him, as well as anointing him with oil and praying for him. Then according to his wish, we promised that if he was taken, we would return and preach the funeral sermon. Saturday last we received word that he was dead. The funeral was Monday last, at noon, from the ward meeting house of North Ogden.

Sunday we were at Pleasant Grove to preach the funeral sermon of the child of Bro. W. Sterritt. This child has had a fight for his life ever since his birth. He seemed to be afflicted with a weakness of the heart, probably resulting from the high altitude of this country. However, he had seemed much better this winter, but the grippe attacked him and he was taken almost before the family realized that he was seriously ill.

Praying that God may comfort the bereaved ones, I am as ever  
In the work of the Master,  
A. M. CHASE.

AUSTIN, Texas, March 13, 1904.

*Editors Herald:* On to-day's mail I send you a copy of the *Austin Statesman* containing "An interview with R. M. Maloney." As the Reed Smoot investigation is now attracting attention of the press, the matter was referred to in the editorial

column of the *Statesman* of March 12 in a brief but comprehensive manner as follows:

"There are two Smiths, leaders of different sects of the Mormon Church. Joseph F. Smith, the head of the polygamist branch of the Church at Salt Lake City, is the Smith who has been before the Senate committee, and is an avowed polygamist. He is a nephew of Joseph Smith, the originator of the Mormon Church. Joseph Smith, the son of its first propagandist, is not a polygamist, and is the head of the Church at Lamoni, Iowa, and Independence, Missouri. This branch of the Church has opposed polygamy and never practices it. Brigham Young, after the death of the elder Smith, usurped the leadership of the Church, and was followed to Salt Lake in the forties by about ten thousand Mormons. It was Brigham Young who established polygamy in 1852 or 1853. Both Churches are flourishing. The anti-polygamist Church at Independence has fifty thousand members."

The foregoing impressed me that the editor of the *Statesman* justly deserved my thanks. So I went early in the day to the editorial department, where I met him. He received me kindly and we had a very pleasant conversation about the Reed Smoot investigation and about the differences between the two Churches. He requested that I write an article giving the differences between the Utah Church and the Reorganization. It appears just as I wrote it, in the form of "an interview."

I am gratified to have the opportunity of getting the article in the *Statesman* just at this time. This paper is one of the leading dailies of Texas, having a very large circulation.

I am proud of the work of the Lord as is being done by the Reorganization, and I will be glad when circumstances will permit me to do more for its advancement.

I humbly pray that the coming General Conference may be under the special watchcare of the Master; and that all his servants who take part may receive the guidance of his Spirit, that all may be done in harmony and peace and in accordance with his will.

Yours hopefully and in the faith,  
R. M. MALONEY.

LOS ANGELES, California, March 22, 1904.

Dear Brother Joseph: You and I can see through the Smoot trial and see where we can turn the testimony of Joseph F. Smith to good account; but there are many who can not, and it is such that I am working with every moment that I have the opportunity, for I feel that this is a time for especial work, and I am glad that I am still able to defend the truth. And I am glad to say that the Lord has greatly blessed me of late in my work.

Joseph F. Smith's condition is a plain case of what the accursed doctrine of polygamy will do for those who practice it. My recollection of him, as we were boys together, is that he was a nice boy. At those times I could not have believed that he would ever stand up before the chiefs of his nation and confess himself a transgressor of both the laws of God and the laws of his country.

Yes, Bro. Joseph, I have a most vivid recollection of being at the meeting in Salt Lake City, in 1852, and hearing the statement of Brigham Young in regard to the revelation on polygamy. It was a special conference. The reason I recollect it so well is, that Brigham made the statement that it (polygamy) had not been practiced by the elders. I knew that the statement was false. It had been in our family and others that I knew of for a number of years, and it led me always to doubt Brigham's veracity; in fact I had it settled in my heart that Brigham was a liar.

I have no recollection of a vote being taken; but do call to mind some objections being made to the manner the revelation was given to the Church. I recollect my father saying that the revelation ought to have been submitted to the quorums and passed upon as other revelations had been. Although he was in

polygamy and heartily endorsed it, he found fault with the way the revelation was received. This discussion of the subject took place in our own house, between my father and Joseph Young. They were both of the seven presidents of the seventy, and Joseph Young was of the same opinion as my father. He was also a polygamist.

In turning to the manuscript of my autobiography, I find that in giving my knowledge of the origin of polygamy, I make the statement that my first knowledge of it ever being preached publicly, was in the Tabernacle in Salt Lake City, August 29, 1852. Joseph, this may be a case where the Lord is going to make the wrath of man to praise him, for the fact is being wrung out of Mr. Smith that true Latter Day Saintism is not opposed to good government; so let the arrows fly.

I will surely remember you in the coming conference. Love to all who labor for the glory of Zion.

Yours in bonds,

1634 Grover Street.

J. C. CLAPP.

#### Extracts from Letters.

C. L. Snow, writing from Unity, Tennessee, March 10: "Am being blessed in my work of late. Closed a meeting the 8th with good results. Am making friends to the cause, and am receiving many calls for preaching. Have been quite busy in new places."

Wentworth Vickery, writing from Winfield, Kansas, March 13: "The few Saints in this part of the vineyard are making arrangements to hold meetings in Arkansas City, Kansas. We are still in the faith, or at least we believe we are, and love the restored gospel, and rejoice to hear of its progress in the world."

Sr. Annie Christenson, Rake, Iowa, writes: "I hope we will never have to be without the HERALD in our home. I have received much light in reading it. We do not live near any branch, but hope we can hear the gospel preached some day."

Jay Hoffman, Kansas City, Kansas, March 20, 1904: "Saints here are going through a seige of the grippe. Otherwise all are usually well and enjoying the branch meetings."

Sr. Mary Vinland, South Audubon, Nebraska, writes: "Bro. Madison stopped here when he returned from Wilber conference, and preached a little over a week at the home of Bro. Banks, and a good many were interested. Some gave their names for baptism when Bro. Madison comes again."

## Miscellaneous Department.

#### Conference Minutes.

Far West.—Conference convened with the St. Joseph Branch, March 5, 6, 1904. T. T. Hinderks president, Charles P. Faul and Arch McCord secretaries. The president requested I. N. White and F. A. Smith, who were present, to preside. Secretary's report of delegates' credentials was adopted. Bishop's agent, Charles P. Faul, reported as follows: Amount due Bishop's agent, March 1, 1904, \$545.02, cash in Farmers' Bank, Clarksdale, Missouri, \$231.98, agent's personal money invested, \$700. Chair appointed Gilbert J. Whitehead, J. C. Elvert, C. W. Ethridge as auditing committee and they reported the same to be correct. Elders reporting: J. C. Elvert, F. B. Shumate, A. M. Shaw, H. B. Taddicken, A. McCord, T. T. Hinderks, C. E. Guinand, J. S. Constance, A. Booker, Walter Kinney, W. E. Summerfield, J. Armstrong, W. W. Smith, C. P. Faul, B. J. Dice, G. W. Best, W. Lewis, W. Lawrensen, H. D. Ennis; Priests C. Archibald, A. R. Daniel, J. L. Bear, Jr., S. H. Simons, C. N. Gentry, C. W. Ethridge, C. J. Cravens, J. Middleton, Fred Uphoff, R. Garlish, C. F. Householder; Teachers R. Mc Fee, J. Aggenstein, J. Piepergerdes; Deacons W. L. Vail, L. Furgusen, W. A. Stevenson. Branches reporting: Edgerton Junction 58, Far West (new) 14, Cameron (new) 23, Delano 96, Dekalb 62, Pleasant Grove 80, Kingston 106, Stewartville 225, Alma 38, St. Joseph 578, German Stewartville 79, Wakenda 55. Recommend from the Wakenda Branch for the ordination of Bro. Fayette Booker to the office of priest was referred to president and missionary in charge. 1,000 blank reports of mis-

sionaries were ordered printed. The resolution instructing the several branches to instruct delegates in regard to holding our conference semiannually was taken from the table. A substitute was offered and carried to postpone indefinitely the matter of holding our conference as provided in resolution. Religio Society reported to the conference, showing progress. A resolution was offered in regard to the investigation now going on in Washington, District of Columbia, by the Senate committee in the matter of Reed Smoot. The resolution passed the conference and a copy was ordered sent to the First Presidency by the secretary of the conference. Delegates to the General Conference: W. W. Smith, J. Lawton, C. E. Guinand, C. J. Craven, I. N. White, W. Lewis, T. T. Hinderks, C. Bacus, D. E. Powell, John Davis, Sr, Henry Iselib, C. P. Faul, I. N. Roberts, J. W. Roberts Sr. D. E. Powell, Sr. J. W. Roberts, Sr. I. N. Roberts, B. J. Dice, W. E. Haden, Swen Swensen, Arch McCord, W. E. Summerfield, John Bear, G. J. Whitehead, Sr. W. W. Smith. Election of officers: T. T. Hinderks, president, B. J. Dice, vice-president, Charles P. Faul, secretary, B. J. Dice, treasurer. Charles P. Faul sustained Bishop's agent. Moved to petition the General Conference to change the boundary line so as to include Powell County in the district, and that Bro. I. N. White look after the matter, to present the petition to the General Conference. Adjourned to meet with the Stewartville Branch, June 18, 1904.

**Independence Stake.**—Sixth semiannual conference convened 10 a. m. March 12, 1904, at Independence, Missouri, W. H. Garrett in the chair. Assembly expressed their desire to have the presidency of the stake preside. The present incumbent, W. S. Brown, was chosen secretary, selecting as his assistant, Marie H. Morgan. Credential committee: A. H. Parsons, John Kaler, and William Aylor. Branches reporting: First Kansas City, Pleasant View, North East Kansas City, Argentine, Knobnoster, Post Oak, Second Kansas City, Holden, Armstrong, Independence; showing a net gain of 94. Forty-one members of Melchisedec priesthood reported and forty-two of the Aaronic. Bishop's report: September 1, 1903, balance due bishop, \$61.75; collected, \$6,271.97; expenditures, \$5,810.49; balance, \$399.73. Secretary's report adopted. Stake Religio reported eight live locals and several thousand pieces of church literature distributed during past year. A committee consisting of G. H. Hulmes, R. May, Ellis Short, and G. H. Hilliard, were requested to draft a resolution to forward to Senate Committee on Privileges and Elections, Washington, District of Columbia, with regard to the Smoot case, protestin gagainst the statement of Joseph F. Smith and others wherein they claim polygamy as an original tenet of the Church; which was done and immediately forwarded. A resolution to petition General Conference to locate Cooper County, Missouri, within boundary of Independence Stake was approved. Stake Sunday-school association reported gain of 119 members during past year. Names of delegates to General Conference: W. H. Garrett, I. N. White, William Aylor and wife, Ellis Short, Arthur Allen, F. C. Warnky, Sr. Ellis Short, J. Huffman, Sallie Spangler, Sr. J. W. Layton, Sr. J. D. White, Alice Garrett, J. J. Schimmel, Sr. Dickenson, G. H. Hilliard, W. S. Brown, W. E. Peak, Bro. and Sr. B. T. Muller, Sr. M. E. Hulmes, Ammon White, Bro. and Sr. W. W. Smith, W. R. Pickering and wife, J. D. White, Eva Bailey, Charles Crayne, Estella Wight, Sr. W. H. Garrett, Carrie Dickenson, Mary McMullen, Minerva Edwards, Sr. Hugh Smith, R. May, Sr. Charles Barron, H. H. Robinson, Orville James, Alfred White and wife, T. W. Chatburn and wife, Joseph J. Luff, H. E. Moler, Bro. and Sr. Devore, G. H. Hulmes, J. R. Sutton, Margaret Cleveland, W. R. Smith, R. B. Trowbridge, Sr. Ward, Sr. R. Etzenhouser, Sr. T. T. Grabske, John C. Grainger, Sr. R. May, A. H. Parsons, W. N. Robinson, E. Etzenhouser and wife, Alma R. White, T. T. Grabske, M. Smith, Robert Warnock, Henry Kemp, Frank Chatburn, Bro. Slover, T. C. Kelley, R. Etzenhouser, John Kaler, W. E. Peak, O. H. Riggs and wife, Frank Criley. Delegates to cast full vote; if divided, a majority and minority report. A resolution by stake bishop stating request of Chelsea Park Branch for house of worship incurring an amount of \$600 was referred to stake bishopric. W. S. Brown elected secretary. All members of stake presidency were sustained in their order, together with high council and bishopric. Robert Winning was ordained to office of high council. Adjourned to meet at Holden, Missouri, September 10, 11, 1904.

**Ohio.**—Conference convened at G. A. R. Hall, Wellston, Ohio, February 27, 1904. President S. J. Jeffers in charge, A. B. Kirkendall and R. Etzenhouser associates, D. E. Fri secretary, E. E. Long assisting. Ministerial reports: Harry E. French, R. Etzenhouser, A. B. Kirkendall, S. J. Jeffers, E. E.

Long, J. L. Goodrich, G. W. Hull, A. W. Kreible; Teachers: J. L. Vance, Jerry Munyan, Harvey McLaughlin. Branch reports: Hocking Valley 82, Byers 68, Creola 59, Vinton 99, North Columbus 52, Limrick 59. Bishop's agent's report: Received for year, \$911.35; expenditures, \$898.13; balance, \$13.22. Report audited and found correct. E. E. Long called to office of elder, ordination awaiting his acceptance. Motion carried that district sustain the missionary and the missionary, the general Church authority in their actions. Delegates to general Conference: S. J. Jeffers, A. B. Kirkendall, D. E. Fri, E. E. Long and wife, U. W. Greene, R. Etzenhouser, J. L. Goodrich, G. W. Hull, T. J. Beatty and wife, A. W. Kreible, A. E. Fitzpatrick, J. L. Vance, Esther Long, H. E. French, T. R. Wren, Edith Wren, Sr. J. W. Thorpe, Sarah Blackford, J. E. Matthews, with authority to fill delegation from those who might be in attendance from the district, and empowered to cast full vote of the district. District officers reelected. Adjourned to meet at place and time named by district officers.

**Eastern Colorado.**—Convened at Denver, March 5, 1904, J. W. Morgan president, A. E. Tabor secretary. Branches reporting: Denver 163, Rocky Mountain 31, Colorado Springs 53, Pueblo 26, Wray 56, Rocky Ford 15, Alva 7, Cedar 24, Colfax 20, Fairview 91, Valley 28, Enterprise 17, Durango (new) 24, Scattered 61. No report from Highland. Ministry reporting: Missionary in charge, J. M. Stubbart; High Priests J. B. Roush, E. F. Shupe; Seventies J. W. Morgan, J. F. Curtis, W. T. Bozarth; Elders A. B. Hanson, James Kemp, E. D. Bullard, J. Lamb, W. C. Duncan, A. E. Tabor, J. F. Petre, K. Seli, J. E. Lalonde, C. E. Willey, E. Curtis; Priests M. F. Ralston, J. D. Curtis, P. L. Case. Bishop's agent, C. E. Everett, reported: Receipts in tithes and offerings, \$1,398.59. J. F. Petre was appointed by the conference to labor as a missionary. Delegates to General Conference: J. M. Stubbart, J. W. Morgan, J. B. Roush, J. F. Curtis, James Kemp, C. E. Willey, K. Seli. Officers elected: E. F. Shupe president, K. Seli vice-president, A. E. Tabor secretary, C. E. Everett was sustained as Bishop's agent. The recommendation of Colorado Springs Branch for the ordination of J. D. Curtis to the office of elder was approved. A resolution protesting against the testimony of Joseph F. Smith which charged Joseph the Seer with being the author of polygamy was adopted, and Bro. George E. McConley sent same by telegraph to Senate committee. Adjourned to meet at Colorado Springs, September 3, 1904.

**Pottawattamie.**—Conference met at Underwood, Iowa, February 27, 1904, Apostle F. A. Smith in the chair. Secretary being absent, J. A. Hansen and J. B. Lentz were appointed clerks. A report on credentials, prepared by the secretary, was adopted and delegates seated. Nineteen of the ministry reported: High Priests J. Caffall, J. R. Carlile, M. M. Turpen, C. G. McIntosh; Seventy C. Scott, J. B. Lentz; Elders R. McKenzie, D. Parrish, M. F. Elswick, S. Butler, William J. Cook, Joshua Carlile; Priests S. Harding, J. P. Christensen, C. C. Larson, Thomas Scott, J. C. Laymarth; Teachers J. A. Hansen, P. T. Anderson. These gave for the five months a total of 135 sermons, 1 baptism, 2 marriages, 8 children blessed, 57 administered to, 50 official visits. Branches reporting: Boomer 53, Carson 27, Council Bluffs 263, Crescent 152, Fontanelle 37, Hazel Dell 60, North Star 109, Wheeler 51. J. P. Carlile, Bishop's agent, reported: On hand last report, \$463.12; received, \$540.58; paid out, \$935.74; balance, \$67.96. Decision of submissionary in charge in a case referred to him by previous conference was read and approved. On request from Boomer G. F. Hough was ordained a priest, and Peter Olsen, Jr., a teacher. Delegates to General Conference: F. A. Smith, H. N. Hansen, C. Scott, M. M. Turpen, J. B. Lentz, C. G. McIntosh, D. R. Chambers, Joshua Carlile, Srs. Angeline and Emma Beebe, those present being authorized to cast full vote, and a majority and minority vote in case of division. Under suspension of rules Elder M. M. Turpen was elected district president who chose by approval of conference, as associates, R. McKenzie and D. Parrish. J. Charles Jensen was sustained secretary, J. P. Carlile was sustained as Bishop's agent. All the local force who wish to labor are referred to the district presidency. Branches are requested to contribute to the expense of delegates. Conference adjourned to meet at Boomer, Iowa, Saturday, May 28, 1904 at 10 a. m.

**Utah.**—Convened at Ogden, Utah, March, 5, 6, 1904, President T. Thoreson in charge, Sr. A. M. Chase secretary. Ministry reporting: T. Thoreson, G. L. M. Brokaw, A. M. Chase, John Hall; Teacher William Coy. Statistical report from the following branches were read: Salt Lake Mission, Ogden, Provo, and Union Fort. Bishop's agent's report: On hand and

received since last report, \$214.35; expended, \$204.45; balance \$9.90. A motion that S. A. Wanberg, of the Salt Lake Branch, be released from his office as an elder, carried. A request from Elder Brokaw, bishop's agent that he be released from office was not granted. Sr. A. M. Chase was appointed financial representative for Graceland College for the district. Delegates to General Conference, with power to add such names as are available, and to cast full vote of district: W. H. Kelley, H. N. Hansen, Swen Swenson, D. L. Allen, T. A. Hougas, Mrs. T. A. Hougas, and Miss Flora Phillips. A motion that time and place of next conference be left in hands of district officers, they to confer with reunion committee and appoint in harmony with time and place of reunion, carried.

**Northeastern Illinois.**—Conference met at First Chicago Branch, February 27, 1904, at 10.30 a. m. Missionary in charge, Heman C. Smith, and District President F. G. Pitt were chosen to preside; W. E. Williamson and J. E. Wildermuth secretaries. Branches reporting: Mission 116, Unity 23, Wilmington 66, Sandwich 71, Central Chicago 127, West Pullman 40, Plano 164, First Chicago 128, and Dekalb 59. Bishop's agent, J. Midgorden, reported: Due Church last report, \$130.62; receipts, \$786.45; expenditures, \$829.30; balance, \$87.77. President and vice-president reported. Branch presidents reporting: F. M. Cooper, J. Midgorden, John L. Cooper, Clarence J. Clark, and M. H. Bond; Elders reporting: J. E. Wildermuth, E. M. Wildermuth, S. C. Good, Philemon Pement, F. M. Cooper, M. H. Bond, R. N. Burwell. Moved that conference presidents investigate boundary line matter and report to the conference. resolved that Ladd Branch be declared disorganized and the district clerk to issue letters of removal to Bro. and Sr. Frank Izatt, and Bro. and Sr. Jacob Stanley. Report of vice-president, F. M. Pitt, read. The committee on boundary line recommended that a committee of two be appointed to confer with the district president and missionary in charge of the Central Illinois district, their agreement to be reported to General Conference. Heman C. Smith and F. G. Pitt were chosen as the committee. Delegates to General Conference: Bro. and Sr. F. G. Pitt, Bro. and Sr. M. H. Bond, Bro. and Sr. F. M. Cooper, J. E. Wildermuth, Elmer Kahler, Heman C. Smith, R. N. Burwell, Bro. and Sr. C. J. Clark, Sr. Fred Johnson, Bro. and Sr. E. J. Lang, Henry Southwick, Sr. Selestia, Sr. Mable Sanderson, E. M. Wildermuth, and W. A. McDowell, in case of division delegates to cast a majority and minority vote.

**Idaho.**—Conference met at Malad City, March 13, 14, 1904, Elder S. D. Condit presiding, assisted by Elder A. J. Layland. Missionaries reporting: S. D. Condit, A. J. Layland, W. S. Pender, and J. E. Vanderwood. Elders William Richards, W. L. John, Adolphus Hendrickson, C. E. Oldridge, Charles Albertson; Priests E. T. Richards, B. L. Hendrickson, Lars P. Larsen; Teacher Elias E. Richards. Branches reporting: Hagerman, Teton, Dingledeil, Grove City, and Malad. Bishop's agents reporting: Elias E. Richards and James Jennings. Delegates appointed to General Conference: S. D. Condit, A. J. Layland, W. S. Pender and Martha Jones. Delegates present were authorized to cast entire vote of district. Officers elected were S. D. Condit president, A. J. Layland vice-president, J. E. Vanderwood secretary, adjourned to meet at the call of president.

**Southwestern Texas.**—Conference met at San Antonio, Texas, March 4-6, 1904, Vice-president D. S. Palmer in charge, W. H. Davenport and Ruth Gifford clerks. San Antonio Branch reported 93 members; Bandera 48. No report from Medina City. Elders reporting: Crowfield Jackson, D. S. Palmer, W. H. Davenport, T. J. Jett; Priests W. G. Wallis, D. S. Palmer. Bishop's agent reported; On hand at last report, \$53.05; collected, \$54.05; paid out, \$21; balance, \$87. Delegates to General Conference: H. O. Smith, W. S. Macrae, John Harp, E. W. Nunley, S. S. Smith, Charles Harp, and G. H. Hilliard, number present to cast entire vote of district. Pipe Creek was chosen as the place for holding conference in June, date to be announced by the president.

#### Convention Minutes.

**Pittsburg.**—Association convened at Wheeling, West Virginia, March 5, 10 a. m., Superintendent James Craig in charge, Louis A. Serig secretary. Reports were received from all schools. Officers elected: Joseph Ebeling superintendent, Myron Thomas assistant superintendent, Louis A. Serig secretary, C. A. Martin treasurer. Delegates to General Convention were instructed to vote and work for amendment to constitution and by-laws. Adjourned to meet Friday at 2 p. m. preceeding and at the same place of district conference.

#### Places of Worship.

This list of the locations of places of worship of our branches in some of the larger cities may be useful to missionaries, traveling men, and any who are passing through these places. It was compiled, for the most part, by Bro. J. R. Epperson. The list is incomplete, but it will be published from time to time, and any errors, changes of location, additions, or new locations reported to us will be properly entered, so that we may soon have a complete directory.

#### CALIFORNIA.

Los Angeles, church, 1114 South Wall Street.  
Oakland, church, corner 16th and Magnolia Streets.  
Sacramento, church, corner 24th and K. Street.  
San Bernardino, church, corner 5th and G. Streets.  
San Francisco, San Francisco Hall, 1925 Howard Street.

#### COLORADO.

Colorado, Springs, church, 822 North Prospect Street.  
Denver, Saints' chapel, 22d and Arapahoe Streets.  
Pueblo, residence, 1632 East 6th Street.

#### ILLINOIS.

Belleville, church, Weber Avenue, one block and a half south of Main Street.  
Chicago, West Side, church, 8 Wood Street. South Side, church, 3615 Cottage Grove Avenue.  
Dekalb, hall over old post-office, North 3rd Street.  
Plano, stone church, one block and a half east, two blocks and a half south of depot.  
Sandwich, church, six blocks southeast of depot.

#### IOWA.

Centerville, church, Drake Avenue.  
Clinton, hall, 235, 5th Street.  
Council Bluffs, chapel, Pierce Street, three doors west of Glen Avenue.  
Davenport, church, 1329 Harrison Street.  
Des Moines, Saints chapel, corner East 14th and Lyon Streets.  
Grinnell, G. A. R. Hall, Broad Street.  
Shenandoah, East Side Church Street.  
Sioux City, church, corner West 3rd and Kansas Streets.

#### KANSAS.

Kansas City, Argentine Branch, West End, Argentine.  
Kansas City, Armstrong Branch, one half block west of 7th and Colorado Streets.  
Kansas City, Chelsea Park Branch, corner Newell Street and Spencer Avenue.

#### MASSACHUSETTS.

Fall River, chapel, Claflin Street.  
Haverhill, 146 Groveland Street.  
Plymouth, church.  
Somerville, chapel, 54 Broadway.

#### MICHIGAN.

Detroit, chapel, corner Baldwin and Champlain Streets.  
Grand Rapids, Barnes Block, 692 South Division Street.

#### MISSOURI.

Independence, Stone Church, West Electric Street.  
Joplin, church, 2510 Annabaxter Street.  
Kansas City, last Kansas City Branch, 2324 Wabash Avenue.  
Kansas City, Second Kansas City Branch, corner 23d and Holly Streets.  
Kansas City, Northeast Branch, corner Rochester and Prospect Avenue.  
St. Joseph, church, 417 North 17th Street, one half block north of Farin Street.  
St. Louis, Cheltenham, 5731 Manchester Avenue.  
St. Louis, Oakhill, Humphrey Street, near Morgan Ford Road.  
St. Louis, Rock Church, Glasgow Avenue and Dixon Street.

#### NEBRASKA.

Nebraska City, chapel.  
Omaha, Saints' chapel, 21st between Clark and Grace Streets.

#### NEW YORK.

Brooklyn, church, Eastern Parkway and Hopkinson Avenue.

#### OHIO.

Cleveland, church, 180 Wade Park Avenue.

PENNSYLVANIA.

Philadelphia, church, Howard and Ontario Streets.  
Pittsburg, church, Miller Street, near Colewell.

RHODE ISLAND.

Providence, Bellevue Avenue Chapel, Bellevue Avenue, off Cranston Street.

UTAH.

Provo, church, 4th South, between 2d and 3d Streets West.  
Salt Lake City, chapel, 228 East Second South Street.

WEST VIRGINIA.

Wheeling, chapel, 62 Water Street, south of 48th Street, Benwood.

WASHINGTON.

Seattle, residence, 1602, 8th Avenue West.

ONTARIO, CANADA.

London, church, Maitland Street, between King and York Streets.  
Niagra Falls, church, St. Lawrence Avenue, opposite Ellis Street, formerly town of Clifton.  
Toronto, church, 21 Camden Street, between King and Queen Streets.  
St. Thomas, church, 42 Balaklava Street.

Donations to Graceland College Museum.

Received by the Curator from December to March 16, 1904.  
W. W. Whiting, Bonesteel, South Dakota, Sioux Indian war-club.  
The *Index*, Pleasanton, Iowa, an egg within an egg.  
Joseph Arber, late of Glasgow, Scotland, a number of coins.  
E. J. Lang, 3411 Cottage Grove Avenue, Chicago, Illinois, a relic of Chicago fire.  
R. M. Elvin, 1110 Mill Street, Wilkensburg, Pennsylvania, specimen from deep well near Niagra Falls.  
C. F. Church, Lamona, Iowa, leaf of "Written Word" (in Scandanavian), printed early in seventh century.  
F. M. Smith, Lamoni, Iowa, Ores from Silver King mine, Park City, Utah.  
Joseph Smith, Lamoni, Iowa, native fish-hook from South Sea Islands.  
R. S. Salyards, Lamoni, Iowa, stamps.  
John Harp, fossil from Bandera, Texas.  
Received through Mrs. D. W. Wight, Lamoni, Iowa.  
Alice Minard, specimen of galena lead.  
John Osterhaus, a number of minerals from Cassia County, Idaho.  
Mrs. Jane Chase, ore from Utah.

Notices.

The editors of the *Cleveland Leader* have promised to report the proceedings of the Sunday-school Convention and the General Conference daily. The rate is twelve cents a week to include the Sunday's issue. Send orders direct to the *Cleveland Leader*, Cleveland, Ohio. I give this notice simply as an accomodation; all responsibility rests with the managers of the *Leader*.  
GOMER T. GRIFFITHS.  
KIRTLAND, Ohio, March 17, 1904.

Addresses.

Alma C. Barmore, Fern Street, Thompson Estate, Brisbane, Queensland, Australia.  
Elder W. S. Hodson, Leesville, Louisiana.

Died.

JARVIS.—Alma Cecilia Sellon was born in New York City, August 31, 1852, died at her home in Burlington, Iowa, March 13, 1904. She was baptized in November, 1885. October 19, 1875, she married Harry E. Jarvis. Of their five children four are living: Frederic S., Carolyn B., Herbert C., and Edith A. Besides these she leaves a father (Colonel Sellon), two sisters (Sr. H. A. Stebbins and Sr. C. D. Cramer) and one brother (Brodie R. Sellon). Deceased was an active worker in the King's Daughters, and at her death was chairman of the State committee on child labor. She was actively interested in the Y. W. C. A., Woman's Auxiliary of the Y. M. C. A., and of the Woman's Christian Temperance Union. At the time of her death she was superintendent of the Burlington Sunday-school

and president of the Ladies' Aid Society of her church. Her departure is keenly felt, not alone by her brethren and sisters and family but by all who knew her. Funeral at the home, in charge of Elbert A. Smith. The sermon by Bro. F. G. Pitt was truly beautiful and encouraging, robbing death of its gloom and comforting the family with the kindly touch of the Spirit that inspired it. Memorial services held March 20, at the church, which was well filled with Saints and friends who had learned to respect Sr. Jarvis. They listened to a tender and loving explanation of Sr. Jarvis' faith, and some of them were certainly touched. The faith of the family has not faltered. On the contrary it is stronger than ever before. Great manifestations of God's love were had during her long sickness. We feel that it is well with her.

COLEMAN.—At Chicago, Illinois, January 27, 1904, of consumption, Sr. Charlie Coleman. Was born at Lexington, Rock-bridge County, Virginia, March 15, 1858. Was formerly connected with the Mount Pleasant Baptist Church of Chicago. United with and was baptized into the Church of Jesus Christ by W. H. Fuller, in August, 1901. She was a good woman, an intelligent and faithful Saint, and has gone to a good reward. Funeral services conducted by Elders M. H. Bond and E. J. Lang.

COLLIN.—At Gilfach Goch, January 31, 1904, of convulsions, Joseph John, the only son of Mr. William J. and Sr. Margaret Catharine Collin. He was 9 months and 28 days old. Buried February 3, at Glyn Ogwr, Elder Evan B. Morgan officiating, assisted by J. G. Jenkins. Blessed by Elder John Davies. Loving and lovely as he was, yet death claimed him.

ROBERTS.—Sr. Harriet Roberts passed peacefully away at her home, Escondido, California, February 29, 1904. Sr. Roberts was born in Lake County, Ohio, October 25, 1829; was married to John Richards in 1851. Two sons were born to them, Edwin and John. She was among the first to accept the message brought by Brn. Blair and Briggs to Farm Creek in 1859. In 1861 was united in marriage to Mr. Nathaniel Roberts. She leaves four children, two sons, and two daughters. She died, as she had always lived, firm in the faith. Just before the end she expressed a great desire to be at rest.

SMITH.—Bro. Oliver Thompson Smith, died at his home in Idaho Falls, Idaho, February 22, 1904. He was born April 27, 1857, in Monroe County, Mississippi; was baptized by Elder E. C. Brand at Beaver, City, Utah, in 1871. He was married to Emily C. Van Vleet June 13, 1877, and leaves a wife, son, and two married daughters, also his aged mother to mourn. Funeral services held in the Mormon church in Idaho Falls, a large con-course of neighbors and friends attended. Elder S. D. Condit was in charge, sermon by Elder A. J. Layland.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, April 6, 1904

Number 14

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

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### OUR UTAH TRIP.

At the close of our last article we had reached Denver in the account of our trip. That was about half past four in the afternoon of February 6. Our object being to be in Salt Lake City by the 9th, and already having lost some hours by missing a train at McCook, Nebraska, we thought it best to push on towards our destination, for we could not, of course, tell what we would meet in the way of obstacles. From Denver the mountains appeared to be comparatively free from snow, and very little had fallen on the streets of the city. In fact, the dust would blow in clouds down the streets. Winds are not at all uncommon in Denver. The Denverites expect winds, and duly appreciate the quiet days. Sunshine they enjoy in abundance, cloudy days being agreeably scarce. Altogether, the weather was fine, so warm that we regretted having overcoat and overshoes along. When we left Lamoni the mercury in the thermometer had been hovering persistently around the marks below zero and not far above, for a long time, and we had expected to find our overcoat and overshoes even more in need in the mountains than on the prairies. But we found the Denver weather more like pleasant fall weather. However, not knowing what day Boreas would claim his rights to spend this season of the year sporting in howling glee among the crags and crannies of the Front Range, we thought it inadvisable to remain in Denver over Sunday, so made arrangements to start for Salt Lake City at eight o'clock in the evening, over the Denver & Rio Grande Railway. After making such arrangements there remained some hours before the train would start, so we "looked around" some. By means of the telephone we located the home of Bro. and Sr. F. I. Lewis, and were with them at supper. Soon thereafter we were aboard the "Utah and California Express," known to the Denver & Rio Grand Railway men as simply No. 3, enroute across the mountains. For a while after leaving Denver we passed the time chatting with some of the passengers; but after leaving Pueblo we assumed as comfortable a sleeping attitude as is possible in a day-coach, and went to sleep.

When we awoke about daylight we were high up in the mountains at Malta. Off to the right could be seen the glare from the smelters of Leadville. About

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Both HERALD editors left for Kirtland Monday evening, March 28, and both expected to make short stays in Chicago.

breakfast time the train reached Tennessee Pass, through which we passed over the Continental Divide. The Pass has an altitude of ten thousand four hundred and eighteen feet, the highest point we reached on the trip. To us the difference in the air pressure was noticeable. With us it affected the ears, as though they were subjected to a distressing pressure. This grew worse, until there was a peculiar snap within the ears, and the pressure was gone. They had suddenly adapted themselves to the changed conditions. One other person in the car did not escape so easily. A lady across the aisle from us, as we mounted to the Pass became very restless, and as we reached the summit she fainted. The high altitude affected her heart. A few passengers rushed confusedly around trying to do something for the sufferer. The trainmen seemed comparatively little concerned over the incident; yet they suggested the very best thing to be done, simple as it was, that is, open the window beside her, so she could get plenty of cool, fresh air. The apparent indifference of the trainmen to the incident attracted my attention, and aroused my curiosity as to the reason. I could scarcely attribute it to hard-heartedness, so I began questioning the brakeman when opportunity permitted. He told me that it was a very common occurrence, there being scarcely a trip on which some passenger did not faint. Indeed, he said he had known the effect of the high altitude to prove fatal. Persons with diseased and weak hearts take serious risks in going over high passes. The probable reason is the rapidity with which the changed conditions are brought about. The train passes comparatively quickly from the lower altitudes to the higher, and the human system in striving to accommodate itself to the changes sometimes brings distress to persons. Persons in good general health suffer little or no inconvenience in making the rapid transitions from lower to higher altitudes, and vice versa.

Sunday was passed on the train. The long journey together enabled a number of us on the car to get a speaking acquaintance at least, and so the day wore away in chatting, reading, etc. One of our train acquaintances whom we remember quite well was an aged miner, T. R. Orser by name, who for many years had followed the occupation of prospector. He was direct from Cripple Creek, and had much to tell of the recent labor trouble there. His tales of mining experience were interesting to us, and his recitals helped to pass the time away.

About two hours or so after dark we passed over Soldier's Summit, and then went swiftly down the range into the valley, through Provo, and on into Salt Lake Valley, reaching Salt Lake City about midnight. In company with our miner friend Orser we went to Hotel Wilson and engaged room for the night.

Monday morning friend Orser and I were up betimes, and of course we were both curious to see something of the city so widely known, and so we were soon on the broad streets looking for the chief center of interest to sight-seers,—the Temple Block. Knowing somewhat of the scheme of numbering the streets, we soon located ourselves by means of the plainly-marked street signs, and, without being under the necessity of asking direction, found our way to the Temple Block. Like nearly all other blocks in the city, it has an area of ten acres, being forty rods square. Unlike any other block it contains within its high walls (it is entirely walled in) the Temple, the Tabernacle, the Assembly Hall, the Bureau of Information, the Temple Annex, and some other buildings. Of the latter, not the least deserving of attention is a very small one of adobe, now crumbling after its long exposure to storms and sunshine, in which are kept some of the Government instruments of precision, by means of which the city's exact location and its meridian were determined. It was afterward told us that the early pioneers,—the founders of the city,—had, with the very crude instruments at their disposal, attempted to determine the meridian from astronomical observation, and had computed so carefully that the one they established was within a few feet of the one later established by finer and more correct instruments by employees of the United States Government.

Of course we went to the Bureau of Information, and indicated our desire to see such of the buildings as were open to the public. We were asked to register. We did so, and without looking at our signatures, the man in charge turned us over to "Sister McCune," who would show us through the buildings. Under her guidance we saw the Assembly Hall and the Tabernacle. Of course we "heard the pin drop," as do nearly all who go through the great auditorium. Our guide told us somewhat of the great building, and among other things one that is probably told to many tourists, as we have heard it from various sources. She said the great roof was constructed without the use of a nail, wooden pins and leather thongs being used. Later in our visit we were told this is a mistake, for nails *were* used. How the story got started is hard to say, but it seems such stories are much more easily started than stopped. Bro. S. Rew, of Lamoni, has told us he helped get the timber from the mountains for the roof, and his memory is that nails were used.

But nails or no nails, the roof is a marvel, and when one thinks of the circumstances under which it was constructed, the zeal and energy of the people building it demands admiration. The Tabernacle has a splendid audience room, with ample accommodations for a choir of four or five hundred voices and the monstrous but sweet-toned organ, which is the source of much just pride.

While sitting in the building chatting with "Sister McCune" we told her our name and the object of our visit. On returning to the "Bureau" she told the keeper who we were, and we were pleased to know she considered it "an honor" to have shown a "grandson of the Prophet Joseph" through the buildings. Our courteous guide interested herself in us further and very kindly showed us the way to the office of President Joseph F. Smith and introduced us to those we found there, and left us in the midst of our kinfolk. The latter took us in charge, and Joseph F. Smith, Jr., a young man of about our own age, began showing us around. We went to the hotel for our grip, etc., and there we took leave of our friend Orser, who was soon going to take train for the far West to visit his children. Our "traps" were taken to the Bee Hive and we were given a room, and made very welcome.

The family reunion, to attend which we had come from Iowa, was scheduled for Tuesday, February 9, so we had a day to look around and get acquainted. If we failed to do so, it was not the fault of our guide, Joseph, for from the time we met him till we left some ten days later, his time and attention were freely given us, and he showed us every courtesy, as did the whole family. Of what we saw and heard under his guidance in the city of the salt valley, we shall try to tell somewhat in our next.

---

#### KIRTLAND ITEMS.

President Joseph Smith, Senior Editor of the HERALD, reached here on Wednesday last, after staying at Willoughby. He was accompanied by Secretary Salyards. On Tuesday evening President Smith addressed an audience in the meeting place of the South Chicago Branch, on Cottage Grove Avenue, Chicago. The house was well filled, and the effort was well received. The speaker plainly set forth the attitude of the Reorganized Church on the questions which have been agitating the public since the Smoot investigation began. Some outsiders were present.

The Associate Editor and wife reached Kirtland Friday about noon, after a delectable (?) ride from Willoughby in the mud. And such mud! Last conference we were told by a Kirtland advocate on the adjournment question that he had seen passing through the streets of Lamoni a four-horse team drawing an empty wagon through the mud. Well, coming here from Willoughby we saw a four-horse team hitched to a wagon on which was a light load. But they were not *drawing* the wagon; they couldn't. The wagon was about half out of sight, *in the mud*. Whether it had "reached bottom" or not, we do not know. Let us hear no more "slanders" about Lamoni mud, please.

Last night the sound of the "mud-goers" could be heard until about midnight. A very large delegation

(about fifty-seven) from the West over the Nickle Plate reached Willoughby on the evening train and another of about twenty on the Lake Shore, and still another of about twenty-five Canadians from the East. To get these people to Kirtland through the mud was a slow and irksome task. But it was accomplished some way, and this morning all are shaking hands as though everything was of the pleasantest.

This morning the Independence delegation, about twenty strong, reached here. Prospects seem to be good for a very large attendance.

Bro. J. A. Gunsolley, president of the Religio, is on hand for the first session of convention this afternoon, which will be at two o'clock. The Religians are in evidence.

The weather, which was rainy and wet yesterday and before, has turned off cold, and this morning it even threatened snow, a few flakes, as though to remind us that winter had not gone so far that he could not get back. We hope, though, he will not get the notion of coming to conference too. All day yesterday the work of restoring the vails in the Temple progressed. Asbestos has been used in making the new curtains. Time will not permit a complete restoration at present. The manipulation of the vails is somewhat intricate and it will take some time to arrange them completely.

The Quorum of Twelve has been in session daily for some days at the Grand Army of the Republic hall. Nine of the Quorum are present, the three absent being J. W. Rushton in England, Peter Anderson in Norway, and C. A. Butterworth in Australia. The Quorum seems to have its work well up and in hand.

R. C. Evans, of the Presidency, reached here last evening in company with his wife and many others from King Edward's domains. The attendance from Canada promises to be larger this year than for many years past.

This afternoon the First Presidency and Twelve hold a joint session to consider matters demanding the attention of the two quorums.

We shall try to give the HERALD readers a general idea of what is going on at Kirtland for the next few days.

FRED'K. M. SMITH.

KIRTLAND, Ohio, April 2, 1904.

---

#### QUERY AND REPLY.

On what day was Christ born? You know we keep the 25th of December as his birthday, although we reckon time from January 1, considered A. D. (*anno domini*), or the Christian era. I claim that if we reckon time from January 1, it must be Christ's birthday, or there is a big mistake somewhere.

There is no way that we have any knowledge of by which to determine in what month, or on what day Jesus was born. It was at a time when shepherds watched their flocks by night, and so it would seem

to have been at a season of the year when the pasture was green and available. But as the climate at Jerusalem was of so variable a nature there may have been pasturage as late as December 25, the day fixed in the fourth century as the probable day on which Jesus was born. Scholars have long worked over the problem in various ways, but no decision has been reached or agreement effected, other than the one now observed.

The fixing of the time for beginning the yearly count at January 1 cuts no figure in deciding the natal day of our Lord, as our A. D. style was the result of an official adjustment of the days and months in such a way as to secure uniformity in the count, and to avoid lapsing in the seasons, that is, the lapping over on the one hand, and falling short on the other, creating uncertainty in the business affairs in the regions where winter and summer, seed time and harvest were to keep up the routine of their recurrence.

It seems to us that so long as our Lord was born and wrought for the salvation of man, and as the chronology left on record is of such a character as to preclude a definite settlement as to the calendar day of his birth, we may safely be content to wait the possible discovery of what might be evolved out of the dusty archives of the past to fix the date; or, if it should by divine wisdom be deemed essential to the success of the work of redemption to fix the date by revelation, which would have weight with believers only.

It is one of the things all would like to know just for the sake of knowing, but which is not essential to our salvation to know.

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#### NEWS FROM THE FIELD.

Bro. G. J. Waller, in reporting for the Honolulu Mission for the year, says that while the additions there by baptisms have been few, he thinks those who have been regular attendants at meetings have made a development in a knowledge of the truth and their interest in the work thereby increased. A church building fund has been started for the purpose of purchasing a lot on which a branch meeting house and a home for the missionary can be erected. He wrote encouragingly of the prospects. The lot has been secured, and he hopes a year of time will permit them to have enough for the building. The members are pleased with the prospect as they long to have a building of their own. He has been assisted by two of his daughters to keep up the Japanese Sunday-school.

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“The old Log Cabin,” a story by Sr. M. Walker in April *Autumn Leaves*, is interesting.

#### EDITORIAL ITEMS.

There seems to be a general desire to know what the Senate committee will do next in the case of the Senator from Utah. The following comes to hand at an opportune time; therefore, we think it will be of interest to our readers:

“A correspondent asks what has become of the Smoot case. He wishes to know if it has been dropped and the Senator from Utah is to be allowed to hold his seat without further molestation.

“The case is not dead, but sleeping. The Senate committee run out of witnesses. Several Mormon residents of Utah who it was believed could give interesting information had been searched for with subpoenaes but could not be found. Others were found but were unable to go to Washington at once. Therefore the investigation was adjourned to the 12th of this month, when there will be some witnesses on hand.

“The inquiry will go on slowly. Congress will adjourn at the beginning of next month. Then the committee, or some of its members, will go to Utah and listen to the evidence which it is said will be submitted about the celebration of polygamous marriages since the manifesto of 1890 and about the active part taken by the Church in politics.

“Senators are naturally reticent as to the effect which the evidence thus far submitted has had upon their minds, but the impression prevails that a considerable number of them do not think it warrants the expulsion of Senator Smoot. The witnesses yet to be heard may strengthen the case against him. The men who are making the fight on him say that it will.

“A general Mormon conference will be held next week. At these meetings it is the custom to call on Church members to ‘sustain’ their officers—to signify their approval of their conduct by the raising of hands. If a member disapproves of anything that has been done he has a right to stand up and condemn it. If at that conference President Smith and other men prominent in the Church, whose affection for polygamy, frankly avowed before the Senate committee, shocked and disgusted the public, are ‘sustained,’ it will be apparent that Mormons in general believe in polygamy even where they do not practice it.

“If the Mormons stand by President Smith, Senator Smoot’s chances will not be so good as they will be if any considerable number of Mormons publicly repudiate the sentiments of the head of the Church.”  
—Editorial in *Chicago Tribune*, April 1, 1904.

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The apostacy and restoration is dealt with in a novel manner in story form in the March and April *Autumn Leaves*,—“The Mysterious Prince.” Do not fail to read it.

In our issue of March 23 we noticed a news item to the effect that several hundred young Mormons had united to demand a fulfillment of pledges made at the time Utah was admitted to statehood, and that unless the practice of polygamy should be abandoned by the leaders of their Church, they would leave that organization. We have watched closely for a confirmation of this press report. In an editorial review of the Smoot case in the *Improvement Era* (Salt Lake City), we find the following, which makes it appear that the report was correct:

"A few people, who are mostly disappointed politicians (though there are a few fair men among them), and, in the estimation of many, not over-particular in their moral relations, except in theory, have, it is true, professed themselves greatly shocked at the 'revelations,' as if they were just made familiar with the conditions. As a result, they have begun an agitation for a new political party, and demand that 'this law-breaking be given up in all its forms, and that Utah shall keep, in spirit and in letter, the faith it has pledged to the people of the United States.'

"Since moralists differ as to whether the abandonment of the families, in the cases mentioned, is the better plan, and as there was from the beginning a tacit understanding they should not be disturbed; and since Utah, as far as the Church people are concerned, has kept the faith with the nation, the grounds of complaint appear untenable.

"The young men of the Church should therefore carefully weigh the facts and conditions before taking any radical steps in politics, becoming excited, or passing judgment upon affairs with whose significance and import they may not be thoroughly familiar."

Reverend John Alexander Dowie has not been having great success since going to Australia. The *Age* (Melbourne) for February 29 reaches our desk. It contains quite a lengthy account of Dowie's Sunday afternoon service (28th) which was broken up by disturbance, his evening service being abandoned. Dowie escaped or he would have been mobbed. The people of Melbourne do not accept seriously the "world-wide notoriety" Dowie has gained since he lived there many years ago "in comparative obscurity."

A revision of W. J. Smith's book on Joseph Smith is in course of publication and will be ready for sale at an early date. Bro. Smith has strengthened his defense of the seer by additional argument and proof, and has added materially to the size of the book and to its value as a help in meeting Brighamism, by a complete exposition of polygamy from the standpoints of Christianity, scripture, physiology, and moral ethics. The price in cloth will be seventy-five cents.

## Original Poetry.

Of Christ.

The way to God, where is it?  
Christ said there's only one  
That leadeth to the Father,  
The Godhead three in one;  
The only way—Christ walked it,  
Not all the ways we hear;  
Though in that way we're tempted,  
We know that Christ is near.

The way to God, where is it?  
Through Jordan's watery wave,  
And all who follow Jesus  
Pass through a similar grave;  
'Tis not the water saves you,  
As many might suppose;  
It simply is the obedience  
A child its parent shows.

The signs Christ gave, where are they?  
Some tell us they are dead;  
Some say, "They're done away with."  
Is this what Jesus said?  
They who in God believeth  
And in his blessed Son,  
Christ said they should accomplish  
More works than he had done.

The church of Christ, where is it?  
'Twas taken from the earth.  
Restored in eighteen-thirty  
As in its former birth;  
For then a mighty angel  
Came down to earth from heaven,  
And once again the gospel  
To humble man was given.

The church of Christ, where is it?  
We read there's only one;—  
One church of God the Father,  
His Son's the corner-stone.  
Then we will follow Jesus  
While traveling here below,  
And not by every doctrine  
Be drifted to and fro.

The church of Christ, we've found it,  
Thanks to our heavenly King,  
The only church of Jesus,  
And to that church we'll cling;  
Though sin is strong about us  
We'll strive to keep his ways,  
That we may serve our calling,  
Be "Saints in Latter Days."

DOVER ERNEST JUDD.

Rock of Refuge.

Jesus Savior, wilt thou be  
A rock of refuge cleft for me?  
Lord, I'd put my trust in thee,  
Wilt thou my shield and refuge be?

Other refuge there is none,  
Other than thee, thou holy one;  
O may the water and the blood,  
From thy wounded side which flowed,

Be a ransom for my soul;  
O guide me to the heavenly home.  
O may I from sin be pure;  
Thou art my guide, thou art the door.

Thou the Christ, hath made me free;  
Savior, I would cleave to thee;  
Teach me to serve thee day by day;  
Be thou my comfort, staff, and stay.

THOMAS HAMILTON.

## Original Articles.

### THE VISITING OFFICERS.

BY ELDER J. R. LAMBERT, AT A MEETING OF THE BRANCH VISITING OFFICERS, LAMONI, IOWA, MARCH 22, 1904.

When I was invited by Bro. Gunsolley to address you to-night, the topic named by him, as I remember it, was "House to house visiting."

The first thought that strikes my mind with reference to house to house visiting, as a part of the work belonging to the ministry of Christ, in his church, is, that provision is made for this kind of work in the law. In section 17, paragraphs 10 and 11, of the Doctrine and Covenants, we have the following reading:

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires. The teacher's duty is to watch over the church always, and be with, and strengthen them, and to see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

I have read the two paragraphs in full in order that you might have the benefit of the connections. I gather from the reading of these paragraphs that the presiding elder, or elders, as the case may be, the priests, teachers, and deacons, are all visiting officers. While it is not directly said that the elder shall visit from house to house, it is stated after the enumeration of the duties of the priest, that in all these duties he shall assist the elder when occasion requires. So I believe that it is not only the privilege, but the duty of the presiding elder, as time and conditions will permit, to visit among the Saints in the branch. The priest is the assistant of the elder. The deacons are the assistants of the teachers. I gather that the teacher is a visiting officer from a consideration of the character of his work as a teacher. It seems to me that that work can not be properly and fully performed without more or less visiting among the members of the branch. And while I do not regard him as the visiting officer in the same sense as I do the priest, yet I think it is impractical for him to accomplish the work that is imposed upon him in the law, without visiting among the members of the Church. When I say I do not regard him as the visiting officer in the same sense that

I do the priest, I do not wish to be understood as believing, as some do, that it is wrong for the teacher to visit with the priest. I can see no infraction of the law, or any evil results that may obtain from intelligent work of this kind. If the priest and teacher agree to visit together in the branch, it seems to me that it is all right; but it should be with the understanding that the teacher labors in his own capacity, while the priest labors in his own capacity; that each one occupies independently, so to speak, in his own office and calling. The teacher does not move around with the priest, because he is the assistant of the priest, made so by the law; but he moves around to find out more about the condition of the members of the Church, and to teach and instruct and encourage, or reprove, or whatever may be found necessary for him to do. If there is one officer in the Church that needs a more complete knowledge of the spiritual and moral condition of the members of the branch than another, it is the teacher. And it seems absurd to say that it is wrong for the teacher to do any visiting, with that law before us.

That the deacons are visiting officers, is evident from the statement in the law that they are to assist the teacher when occasion requires. He can call upon them to visit, and do whatever work he may think needs to be done, or that they are fitted and prepared to accomplish for the good of the cause. Hence I conclude, as already stated, that the elder, priest, teacher, and deacon are visiting officers.

The next thought that comes to my mind is this: that if God has imposed this important work upon us, he intended that we should be prepared to accomplish it according to his will. And as it is a part of the work necessary in bringing the Saints up to that high moral and spiritual standard that God intended they should come up to, it follows that every qualification within our reach should be secured in order to accomplish this end. It follows, too, that the same principle which applies to other ministers in the Church will apply to these. Now we know that in order for our labor to be effectual, as ministers of the word, we must be exemplary in our conduct. There should, at least, be a commendable effort, an earnest and constant effort, made by every minister of the Church to practice what he teaches; and if this is necessary in case of the minister who occupies in the pulpit, it is also necessary in the minister who visits from house to house. You may know, to an extent, the effect of sending out a priest, teacher, or deacon to labor among members of the branch, when the masses of the membership there have no confidence in the man. That is, if his example is bad, morally, his practical standard is very low, spiritually and morally, there is but little force in his teachings. In fact it is a real trial for the Saints to put up with it. Frequently they feel very bad when they see him approaching the house. And if it so happens, as it

sometimes does, that there are some very peculiar eccentricities about the man, in connection with this, he becomes almost intolerable. So it is necessary that we should be just as free from that which hinders the efficiency of our labors as possible. It is necessary that we should enforce the pure precepts of the gospel, which we are to teach the members of the Church, by a godly example. It is necessary that in our business relations, our social relations, and everything we do, we should be exemplary ministers of Jesus Christ. And this is very important, very important indeed. You remember one time the Apostle Paul undertook to instruct a set of ministers, the elders of the church at Ephesus. We read of it in the Acts of the Apostles, twentieth chapter. And he announced a principle when he said to those elders: "Take heed therefore unto yourselves, and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Now every man who is properly ordained to any office in this Church, in one sense is an overseer. Every man holding ministerial authority in this Church is a leader in his own capacity. The apostle understood that it was necessary that those elders should take heed unto themselves, as well as to the flock. It was not only necessary that they should study the needs or the wants of the Church, and supply them as best they could, but it was necessary that they should take into serious consideration the question of their own fitness to do that work; that they should seriously consider whether they were in a spiritual or moral condition that entitled them to the blessings of God, and the confidence of the people, so that their labors would be effectual, and every man would be a living example of the purity of the work that he represented.

Now I believe that is what is required; and when it becomes more general than it is, we will have better success. And while we are taking heed unto ourselves, we certainly will not escape the thought that if we are going to build up God's work, and bring the people nearer to God, we ourselves must be spiritually minded. Jesus said, "It is the Spirit that quickeneth." That is true in this work, too. It is true all the way through. If we lose the spirit of it, it is a dead letter. It is the Spirit that quickeneth; it is the Spirit that giveth life. And every minister of Jesus Christ, these local ministers right down to the deacon, just as well as anybody else, should enjoy the Spirit; they should be spiritually minded; they should be so enlightened and guided by the Spirit that their labors edify; that there is light in the instructions presented by them. And when the members of the Church are left, by them, they feel a holy thrill of love and power, because of coming in contact with those who are enjoying this Spirit, the Spirit of their office and calling, the Spirit of God that enables them to perform

the duties that belong to their calling. That is the only way we can build up this work. When branch officers visit around, and there is nothing to it but dead form, and they happen to be very tedious and lengthy in their ministrations, you can easily see what the effect will be; especially with people that are very busy, and their time seems to be very valuable to them. So it is important that we should study what manner of men we ought to be, as ministers of Jesus Christ, as well as members in his church; and strive to be fitted and qualified for the important duties that devolve upon us; and thus move forward with an understanding of the needs of the flock, the needs of the Saints. And being very conversant with the law which defines our duties and calling, move forward in harmony with that law, and teach and instruct and labor; and then I believe we will build up the work, and we will make a success of it.

Now with reference to particular methods in this house to house visiting, I believe that if we should adopt any iron-clad rules we would fail to make a success of our work. The conditions of those to be visited are so varied, and the dispositions of different members in the Church are so widely different, that iron-clad rules will not do. At the same time there are some general conditions that I believe we can observe whenever it is practical, with profit. For instances, I think when we move into a house and begin our work, the rule should be to request the head of the house, whether it is a man or woman, to call the members of the house together. Have everything done in order. Make a kind request. Then we should take into consideration the condition and disposition of these people. Are they very busy? Have we struck them at a very busy time, when they feel as though they could only spare a little while; or have they plenty of time? If we see that they are very busy, then we should try to be brief. We can accomplish more good then by brevity than we could by being so lengthy. It is well, I think, to open our work with the reading of a short lesson from some one of the sacred books of the Church, and with prayer; sometimes one, and sometimes the other. Prayer is in order always, if the conditions are favorable. And it is a very good idea to call upon the head of the house to pray. And sometimes a branch officer can very quickly discover then whether he is in the habit of praying or not. When he inquires for one of the Church books from which to read a lesson, he is able to discover whether they keep the Church books or not, and by the looks of the books, he may know whether they ever read them or not. He keeps learning; and knowledge is power, you know, and always power for good if rightly used. And as a teacher is to see that all the members do their duty, why, the more knowledge he can get with reference to these things, the better. I do not believe

that we should have any set of rules governing this matter. Different conditions should be taken into consideration; and when it is necessary to dispense with prayer, do so. When it is necessary to be very brief, educate ourselves in such a manner that we can be brief and pointed. Try to reach the material points, and accomplish as much good as possible with few words.

It is claimed by some that it is wrong for the teacher to ask any direct questions. I will have to confess to you that I have never been converted to that claim. I do not believe that it is a correct one. I do not see how he can properly and fully do his work without asking questions. I ministered in this office for more than three years, and I asked a good many questions within that time. And I can not call to remembrance now that I ever offended anybody by asking questions. It was my rule to ask them if they observed family services and worship. And when one question is asked, if it is done intelligently and kindly, as a rule, they will tell you more than you asked; and you become acquainted with their conditions. Then you know how to proceed; for the purpose is to correct the wrong; the purpose is to bring the Saints nearer to God, in practice, in faith, in spirit, in everything they do. Hence the necessity, as I said before, of setting proper examples, the necessity of having a proper understanding of the importance of our work.

Now my experience and my observation are that where these provisions of the divine law are largely neglected, the Church is not in a good condition. Where they are intelligently and fully observed, other things being equal, the Church is always ahead; it is a good condition.

And while I have said that the teacher may visit with the priest, (I simply express my opinion,) I think he should by no means be confined to any regular visits. I think he should go and labor where he sees that labor is needed, and when he sees labor is needed. That is the spirit of his work, and the duties that devolve upon him as a teacher are of such a character that when he sees that one member demands an effort upon his part, he should go there and perform that work. This is my experience. I presume I am not telling you anything but what you are acquainted with. Here are men who have accipied many, many years, and some of them much older than I am, and here are missionaries, and I am sure that they will all say that in order to secure success in this work, before we begin it we must humble ourselves before God, and try to keep humble; and we must pray to him with real intent of heart, in faith, and ask him to go with us and qualify us for the work that we are called to do. Sometimes it seems so difficult, that this is the only thing that will give us relief. It is the only thing that will give us sufficient strength to move forward and occupy in a proper

manner; but when we get strength in that way, we move forward in the wisdom and strength of God. And our efforts build up the work of God. And if it is possible to reclaim an erring brother or sister, when we go in that spirit, with our hearts full of love, it can be accomplished; and that is the only way it can be accomplished.

I remember in a little branch to which I belonged when I was a teacher, sometimes I would notice that certain persons failed to partake of the sacrament. And I thought it was my duty to find out why they did not partake. I took their names at once, when they did not partake, and on the first good opportunity, (I do not wait long, either,) I approached them and told them in as good a way as I knew how, and as kindly as I could, that I noticed that they did not partake of the sacrament on Sunday; then they would tell me why. And in the large majority of those cases it was simply because they felt weak and unworthy; and they neglected the very means that would give them strength and life. They were qualified to partake, but they thought because they felt so weak and unworthy, they ought not to partake of the emblems. So I believe that the teacher should always be on the alert; and that he is required to do a great deal of visiting in order to honor the law which defines his duties as an officer in the Church. And we will all agree that the priest is a regular visiting officer. I think the elder should visit as much as he can, and the priest is his assistant. And when at this work, we should observe the same general rules that govern us in any other work. We must exercise faith in God, humility of heart, purity of motive, an effort to understand what we are required to do, and a love for the people. We can not accomplish the work unless we have a love for the people. They may seem very low, when we get to understand sometimes what they are doing, and what they are not doing that they ought to be doing. We will see that they are low compared with what they ought to be, or where they ought to occupy. But if we get in possession of the spirit of our calling, we will have a love for them, and it will be a real pleasure to try to lift them up and do them good.

I remember when I was laboring as a missionary, way down South, I had to put up with the peculiarities of the Southern people. And one of those peculiarities is that they always look very much to a leader. They want somebody, the missionary as a rule, if he will, to keep the branch books for them. They want the missionary to do all their praying, and everything of that kind. They are always looking and trusting in some leading man. I thought when I was down there, that it was no wonder that the doctrine of secession obtained as much as it did. The masses are honest; they are good; they are hospitable, and kind; but they are apt to put their trust and confidence in some leading man. And some-



times you know that they lead astray. While I was down there, I was going to say, I not only had these things to confront me, but a great deal of immorality, especially on the coast. The sailors came in there frequently, and they mingled with our people as well as others, and they would marry a number of our young sisters, live with them a little while, then a separation occurred. And sometimes without a divorce these sisters wanted to marry again, and sometimes did. And there was a kind of looseness; and yet when I came to study the situation I could see that, as a rule, it was not intended, but there was weakness and ignorance to contend with. And I discovered that I could not accomplish anything for that people unless I could have a real love for them. I made the effort, and God blessed me in that effort; and when I felt that I really loved them, and labored with that feeling, I had reward every day for my labors. And that is the way it must be with branch officers. We have transgressors, and those that do but little in building up the work, but little for themselves, and a great many things to meet that are very trying in their character. But love, true love, will enable us to overcome all these things. Not to say that it is all right; but it will enable us to fill our respective positions as God intended we should, and if possible to lift them up and help them to occupy higher and better ground.

Now I believe I have said all that is necessary for me to say to-night with reference to this important topic. I trust that in this line of work, as in all others, we will make progress, and that every man who is called to perform any of this kind of work may carefully study the situation, and see that he is fitted and prepared for the work, especially in a moral and spiritual sense.

At the close of the address a number of questions were asked by different ones, and answered by Elder Lambert. A few of the important ones are as follows:

*Q.*—As a general rule is it wisdom for the priest and teacher to visit together?

*A.*—It is pretty hard to answer that question, for this reason, that in many of our branches we do not have the full set of officers. Where we have all the officers in the branch I think that the priest and presiding elder should labor together as much as possible; and the teacher and deacons. I think it would be better to make that general than to have the priest and teacher so closely associated, while the elder and priest seem to be further apart. I do not think an extreme position on a point of this kind is a proper one; because the conditions are so varied; and the practice of the elder and priest, or the priest and teacher, visiting together, to my mind is not necessarily in conflict with the law.

*Q.*—Do I understand that the priest is not to visit

except he goes with the elder; that an elder should go with him, and he should assist the elder?

*A.*—I do not understand the word "assist" just in that sense. I think the elder and priest may go together; I do not think there is anything objectionable in it. But the elder presides over the whole branch, and takes charge of the work. He can not do all of this visiting; but if the priest goes out by himself, without the elder, he is assisting the elder to accomplish that work, which he is unable for want of time or other duties to do. Just as the teacher does. He frequently sends the deacon. I have known of cases where the teacher would say, Now here is a case of this kind (and he describes it), you go there and do what you can. I am busy down here in this part. You go and do all you can and report back to me. That deacon is assisting the teacher, though they do not go together. They may go together; but I do not think that the word "assist" necessarily means that the two should be visiting at the same time. I believe, however, that it would be better for the presiding elder to visit among the members of the branch more than he does.

*Q.*—The last two lines of paragraph 10, section 17, read: "In all these duties the priest is to assist the elder, if occasion requires." Would you have us understand that the words there, "the elder," refer to the presiding elder of the branch?

*A.*—Yes, that is my understanding.

*Q.*—Is it right for a priest to ask questions, in visiting? The reason I ask this question is because I asked a person, one time, whether he attended to his family prayers, and he told me it was a very broad question to ask. For this reason I would like to know whether it is right or not.

*A.*—If I were a priest in the branch where there was no teacher, I might ask that question sometimes; but where there are teachers, I do not believe I would directly put that question. The law says that the priest is to teach certain things. It does not say that he is to see that they are done. Certainly, every good member, every intelligent member ought to take the hint, when he is taught that he ought to do a certain thing, that if he is not doing it, he is not doing what he ought to, and he ought to reform. The law says the teacher is to see that they attend to all duties. I believe the teacher may question, and ask properly. But if members have a mind to object to questions of that kind, I think if I were a priest I should not ask them. I would confine myself to the work as stated in the law. That is my opinion; I give it for what it is worth.



"Prophets and Revelation" is the title of an article in four numbers, by J. W. Rushton, of the Twelve. The first number appeared in the April *Autumn Leaves*. It is logical and interesting.

## TWISTS AND TWISTERS.

A twister, while twisting, did twist him a twist;  
 Seven twists did the twister entwist in his twist.  
 Had the twister, while twisting, untwisted one twist,  
 The twist he untwisted would untwist the twist.

This old exercise in alliteration kept repeating itself in my mind, and I thought it was a good explanation of modern Christianity.

Twisters have got hold of the grand cables God first entwisted, and have thought to twist them to suit their own ideas; but in their twistings they have untwisted some of the strands, and have thereby so weakened the cable that it is no longer strong enough to draw mankind away from the sins and follies of earth, and anchor him to the Rock, Christ Jesus, and his truth. Neither will it bear the stress and strain of life and its burdens of sorrow, care, and pain, but sooner or later will give way, and let the one clinging thereto sink into deeper depths of doubt and despair, or into abysses of sin and shame.

The rainbow is composed of seven colors, three of which are the primary colors, red, yellow, and blue. The others are formed of combinations of these. It is a beautiful twist of colored light, but untwist one twist, and you have no rainbow, for it is not a rainbow unless the colors are all there. Untwist the blue, and you also take out the green and the purple, as the combination of yellow with blue gives green, and of red with blue gives purple. So with either of the other colors; if you leave out either the red or yellow, you untwist the orange, and unless the colors are all there, and correctly blended, it would not be a rainbow. It might be a pretty imitation, but not the perfect bow.

Christian character is a blending of certain gifts and graces, and to be perfect must consist of all the strands that were in the perfect pattern. If one of these strands is left out or is untwisted, it untwists yet others, as "the twist he untwisted untwisted the twist."

We are to "give diligence," to add certain things together, to entwist them into one grand cable called character, that will hold us securely while the storms rage and the tempests beat. Peter names the strands:

Add to your faith [the first strand], virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.—2 Peter 5-9.

There are eight strands in this beautiful cable, and not one can be untwisted without untwisting some others. What are all the strands without faith? and what are faith and all the others without charity?

Of what use is knowledge unless combined with virtue and temperance and how can one be truly temperate without patience and patient without temperance? And there can be only an outward form of godliness, if any of the other strands are removed, as a rope may retain the semblance of a rope after one strand is untwisted. Yet it is no longer the perfect rope, and soon it will completely untwist. So to form the perfect character, we should be careful that in our twisting we untwist not one of these required strands.

Paul tells us of a beautiful cable of thought, that while properly twisted will be strong enough to hold us firm and steadfast, amid all the waves of evil that would otherwise sweep us from our moorings: "Thou wilt keep him in perfect peace whose mind is stayed on thee," and here is the staying cable (what power can break it!): "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—Philippians 4:8.

No wave of evil can sweep the mind away from its moorings in the "harbor of peace" while held with this cable; but untwist the strand of truth, or honesty, or justice, or virtue, and our staying cable is weakened and soon may be too weak to resist the pressure, and, giving away, our minds are tossed to and fro at the mercy of wind and wave, no longer kept in "perfect peace."

The principles of the gospel of Christ form a cable that holds the true church from being washed off the rock by the ever turbulent tide of error and sin that is always beating against her; yes, sometimes washes clear over her. Then alas for those whose cables have been untwisted! Here are the God-given strands of this cable, and what God hath joined together, let no man divide: Faith, repentance, obedience, as is shown in submitting to the ordinance of baptism, and laying on hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment. Dare we trust to a cable which has any of these strands taken out? No, for each twist that has been untwisted has untwisted yet others, until it is ready to fall apart. Besides, it has been cast off the Rock as worthless, and floats hither and yon on the waves of man's caprice. A drowning man clutching at a floating cable finds, alas too late, that it is not fastened to a secure foundation, and it yields him no stay.

And the gifts to the church: "First apostles, secondarily prophets, pastors, teachers, evangelists, helps, governments, tongues, prophecies," and other signs following. Who dare untwist even one of these? Were they not twisted together by the authority of God, to hold us firm and steadfast, "that we may be henceforth no more children tossed

to and fro by every wind of doctrine"? Can we do with any weaker cable now than the early saints could? Has the tide of error ebbed so we need no longer fear its force? Have the winds of false doctrine ceased blowing? Nay, verily; so I beseech you who are twisting cables to anchor souls with, trust not even your own soul to a cable lacking any one of these God-given strands.

Here is a cable woven of duties, which, if we cling to it, will lead to our entire sanctification and we shall be "preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is he who calleth you, who also will do it." Notice these strands, shining with a wondrous beauty, woven into a cable of strength. "Rejoice ever more; pray without ceasing; in everything give thanks. Quench not the Spirit; despise not prophecyings. Hold fast that which is good. Abstain from all appearance of evil." O what can harm us if in our twisting we entwist all of these strands and never let one get untwisted! He that hath called us is holding all these ends, and if we hold on firmly to each one nothing can hinder us from being "sanctified wholly," and this is the will of God, "even your sanctification."

Jesus says: "I, if I be lifted up, will draw all men unto me." O what a powerful cable, woven of eternal love, pity, justice and mercy, power, light and truth! Twisted by the Eternal One himself, never a strand shall break, for it is the word of God which endureth for ever, and will not fail to accomplish that whereunto it was sent. Men may resist its power now, but God's word will be fulfilled and all men shall yet be drawn until "unto him every knee shall bow and every tongue confess" that he is King of kings, and Lord of lords.

And this cable that binds the hearts of the Saints together into one body, soft as silk, but so strong nothing can break it, so long as we keep twisted in it all the delicate strands which compose it. They are very fine, some seem so small that we in our careless haste may think the loss of this or that one may not matter, but it is true that each strand depends on its neighbor for strength, as the varied hues of the rainbow depend on the proper blending of the different colors of light. Here are some of these soft, silken strands: Charity that thinketh no evil, courtesy, self-denial, meekness, humility, mutual confidence, patience, compassion, thoughtfulness for the good of others, and consideration of their weakness. And as we study the word we shall discover others. Let us be careful to twist them all in.

We are also warned of some strands whose fibers are rotten, that the enemy often throws in our way; and unless we are watchful will get entangled with ours, and we shall twist in that which will render our cable untrustworthy. Be sure you twist in no pride, nor malice, nor vain glory, nor self-seeking. Strife,

contention, envyings, should be guarded against, also evil speaking of others, or even evil surmisings in our own hearts. Any one of these by its corrosiveness or by its rasping coarseness, would wear away the soft, silken strands and thus weaken the bond of communion that binds us all together in Christ Jesus.

And it is well to notice too that the twister in twisting his cord turns the wheel the right way. Should he turn it backward, it would untwist the twist. So we must not only be careful that we twist only the right materials, but also that we turn the wheel in the right direction, else our beautiful strands will all fall apart, and we have all our labor to do over again. May God grant that in all of our twistings, we twist in only that which is pleasing to him. May none of the enemy's cords get entwisted with ours, for although they weaken our hold on the things of God, yet they have wonderful tenacity for the things of this world, and as they draw downward they wear away by their corrosive touch the finer, more delicate fibers of our cables of life, and love, and duty, until one by one the strands are severed and we find ourselves drawn down, down, into worldliness, error, sin, darkness, and destruction, if the "One mighty to save" does not cast his cable of love about us and draw us upward again. But no true Saint wants to risk that, neither is it wise to presume on His mercy.

With a prayer that we all may be drawn together closer and closer by the cords of love and true fellowship and communion of the Spirit, and that in all our twistings we may untwist no twist that is needed, and that we never twist in any harmful thing, I remain,

Your fellow twister,

A. R. CORSON.

604 State Street, Fulton, RICHMOND, Virginia.

## Selected Articles.

### THE SEPARATION OF CHURCH AND STATE IN FRANCE.—A ROMAN CATHOLIC VIEW.

Two travelers once started out together on the same road. After long and arduous travel and many misunderstandings they began to quarrel. A truce was patched up; but suddenly, when they had arrived at the brink of a precipice, the younger fell upon the other, threw him to the ground, bound and robbed him, pushing him slowly toward the abyss. "Get out quickly," he cried, "you are now free, just as I am."

This story is related by René Lavellée to illustrate the present relation of the Roman Catholic Church to the French Government. The state, he says (in an article in the *Paris Correspondent*, a clerical review), tells us to be gone—we are free. "It professes a profound spirit of tolerance and respect for the human conscience and freedom for the individual;

but its solution of the problem of the church and state in France is an act of spoliation, an act of violence, an act of oppression. It is not satisfied with violating the Concordat: it is really setting a trap in which to strangle the Catholic Church in France."

This writer proceeds to assert that the various measures of the French Government for the disestablishment of the church in France during the present and preceding ministries show "a complete ignorance of the traditions of French history, of the needs of the French race, and of the character of the French church." He declares that Roman Catholics themselves "have complete faith in the principle of liberty and believe that the vitality of the church is such as to insure final triumph; but they claim real liberty, not merely its appearance, not merely a parody of liberty, which reserves for the church nothing but misery and persecution." In short, "they are willing to grant the separation of church and state as it exists in Belgium or in the United States, but not as it is aimed at by modern French Jacobins."

After a detailed consideration of the provisions and intent of the famous Concordat, agreed upon by Napoleon and Pope Pius VII, and an analysis of the different proposed governmental measures for the separation of church and state, M. Lavellée says:

"The Government claims that, by its nature, by its unchangeable, dogmatic character, and by its instruction to the young, Catholicism is, of necessity, hostile to democratic and republican institutions. It also claims that, in order to save its life and all that is most dear to the people, it has become necessary to destroy absolutely—at least in France—the Catholic faith. It does not know, or pretends not to know, that if Catholicism rests upon unchangeable dogmas, it is of all doctrines the most inclusive in the matter of politics. It forgets, or pretends to forget, that the church accepts all forms of government that respect its rights; and that, in our day, it is particularly in the young and free democracies of the New World that the church is growing and prospering."

It is easy to conceive any theory, this writer continues, of a condition in which the church and state are absolutely independent one of the other, and unconscious one of the other, each acting in its own sphere with complete and absolute independence. "This undoubtedly would be the ideal solution of the problem—'A free church, a free state.' Certainly the formula is a beautiful one; but it is only a formula; the dream is generous, but it is only a dream." Such a church and state living completely separate, without connection or relation, is not to be found, he asserts, anywhere in the world to-day, certainly not in France, and certainly not in the rest of the world—not even in the United States of America.

"It is true that in the United States there is no Concordat, no state religion, no dominating faith, no ecclesiastical budget. The federal Constitution, as

well as the laws of the individual States of the Union, confine themselves to proclaiming liberty of conscience and liberty of the sects, without granting preference to any one religion, without imposing any restrictions on the free development of all. This could not be otherwise in a new country, where, by their origin, the religious sects have multiplied to an almost infinite number, without any one acquiring a preponderating influence, without any one claiming secular rights or privileges. And yet it would be incorrect to say that the great American republic limits itself to an absolute and systematic indifference in the matter of religious beliefs. The American Constitution begins with an invocation to God; every year the American people observe days of expiation and prayer [it is to be assumed that the writer has Thanksgiving day in mind]; the sessions of Congress are opened with prayer; religious instruction in all cities is the basis of public education; the laws of the States permit the different churches, as well as their congregations, full liberty to possess and acquire all kinds of property, and when, if at all, they limit the exercise of this right, they show very great liberality."

In England, he continues, there is the established church in which the prelates are members of the British House of Lords; in Switzerland, the church and the state are even now engaged in a legislative struggle; in Portugal, Roman Catholicism is the state religion, as it is in Austria; in Russia, there in an orthodox state religion; in Prussia, the most intimate relations exist between the Evangelical Church and the Government; in Belgium, the constitution guarantees the liberty of the sects, and makes other regulations with regard to ecclesiastical status (the Roman Catholic clergy are paid by the state.) Even in Italy, despite the long quarrel between the House of Savoy and the Vatican, Roman Catholicism always occupies a privileged position. It is not sufficient to proclaim a free church and a free state. There are, there must be, reciprocal duties and rights. Perhaps, the writer concludes, "the disorganization of the Catholic Church in France may result, providentially, in the conversion of new lands to the true faith, but for us Frenchmen the loss is beyond compensation, and the malady beyond cure. Prostrated by war, ruined by financial follies such as the world never saw elsewhere, attacked at the very foundations of vigor and health, demoralized by a long train of miserable political scandals, our poor fatherland has no need to add to its afflictions the agitation, the material ruin, and the moral degradation certain to be engendered by the denunciation of the Concordat and the hatred of the church."—Translation made for the *Literary Digest*, March 5, 1904.

Are you interested in the Word of Wisdom? If so, read "The Flesh-pots of Egypt" in April *Leaves*.

## GROWING TOLERATION OF THEOLOGICAL ERROR.

The student who considers the present status of theological thought in its relation to the religious temper of past ages can hardly fail to be impressed by the changing attitude of educated men toward such opinions and dogmas as they believe to be erroneous. "The majority of thoughtful and conscientious Americans," a recent writer has said, "whatever their private beliefs may be, regard as of the very slightest importance the question whether a particular man holds a particular creed or not." The same writer, Eliza Ritchie, goes on to say (in the *International Journal of Ethics*, January):

"Heresy-hunting is an out-of-fashion sport. It is only with extreme reluctance that ecclesiastical authorities interfere, even when the most heterodox opinions are uttered from the pulpit or the platform; while all that the layman asks of his spiritual pastor is that he shall have attached himself to some church, the standards of which are not in obvious and flagrant contradiction to his genuine convictions. The really important matter is felt to be the sincerity of the man himself, and his power to give moral uplifting and spiritual consolation to those for whom he labors; what is his doctrine is of trifling interest to the community compared with what his character and his work are. Dogma is indeed little heard from the pulpits of American churches, and there is often an almost apologetic air about a preacher who ventures to give arguments for or against some theological tenet. He knows that his congregation probably care very little as to what views he holds or why he holds them—they do care for any fresh light he can give them on the social or moral problems of every-day life, but even in regard to these they may disagree with the opinions he utters without in the least deprecating or regretting the utterance. For neither preacher nor people look for unanimity of thought in regard to such things. We give, indeed, often a ready welcome to what opposes itself at first sight to the views we have hitherto held, just because the novelty is an attraction and serves as a mental stimulus, and we have come to concede, as though it were a right, to every new idea, however slender its real claim to consideration, the 'liberty of the floor.'

"If it is asked on what grounds this seeming indifference of serious-minded people to the presentation and diffusion of their own religious beliefs can be defended, it may be answered that its justification rests on the existence of the feeling, more or less consciously recognized and avowed, that the conception a man forms in regard to things of the Spirit are of a directly and intimately personal nature, and that, therefore, they can not and ought not to be valued by others by reference to an impersonal and objective standard. Theology, if in any intelligible sense it can be called a science, is certainly at the

farthest remove from the exact sciences. Neither Catholic nor Protestant, Unitarian nor Calvinist, Theist nor Pantheist, Supernaturalist nor Atheist, has ever been able to establish on rational grounds or by logical methods the certainty of the fundamental assumptions on which his faith or unfaith rests, though each can readily enough detect the inconclusiveness of the arguments for a rival creed. The spread of knowledge has made it almost impossible for any sensible man to claim that his own or his church's apprehension of things human and divine is 'the truth' for every one. However tenacious his hold on those salient conceptions which seem to him all-important, and which for him may be all-important, yet he has found by experience that his fellow men have avenues of approach to the spiritual which are closed to him. This does not mean that truth is unattainable and the search for it a vain thing, but it does mean that it is no man's exclusive property, nor can one ever exhaust its concrete fullness of manifestation, since each man apprehends it only in his inevitable relation to the nature and development of his own soul."—The *Literary Digest*, February 13, 1904.



## MORMONS NEGOTIATING FOR HALL.

The Mormon Church of Utah is negotiating with John Haas for the purchase of the city hall. John says that he will sell if he gets his price. In view of the fact that the Mormons purchased the old Carthage jail, where Joseph and Hyrum Smith were killed, it is natural to suppose that they also consider the spot where the city hall stands hallowed ground, as the temple stood partly on that ground. It is significant that the Mormons want to become owners of property here—land that they were compelled to almost abandon fifty-seven years ago. If they buy with the intention of improving it they will be doubly welcome.—The *Nauvoo Independent*, February 27, 1904.



## THE MOST DEADLY POISON KNOWN.

For some time past prussic acid has been considered to be the most deadly poison extant. Mr. Lascelles Scott, of Little Ilford, England, however, has now discovered a far more deadly poison—the substance scientifically known as di-methylarsine cyanide, or more familiarly as cyanide of cacodyl. Three grains of this substance diffused in a room full of people would kill all present, so powerful is it. So deadly is this poison, that it is highly dangerous to handle it. It is a white powder melting at 33 degrees and boiling at 140 degrees. When exposed to the air it emits a slight vapor, to inhale which is death. Mr. Lascelles Scott has experienced the deadly nature of this poison, for while he was assisting Sir B. W. Richardson in the compilation of his

work "On the causes of the coagulation of the blood," he tried its effect upon animals. One millionth part of cyanide of cacodyl in the atmosphere of an air-tight cage, killed a dog almost instantaneously, and then its power was by no means exhausted, for a second, third, and fourth dog placed in the same cage, instantaneously died from the effect of that single infinitesimal dose. Although so little of the properties of this poison is known, it was first made many years ago. Cadet, the famous French chemist, by combining acetate of potassium with white arsenic, produced a fuming liquid which, although he did not know it, was oxide of cacodyl. The German chemist Bunsen combined this with cyanogen, a radical of prussic acid, and made cyanide of cacodyl, the formula of which is  $AsMe_2Cy$ .—*Scientific American*, March 5, 1904.



#### CATCH FLYING WORDS.

Miracles are not within the power of modern man, but the nearest approach to one in this practical age is the system whereby the proceedings of the House of Representatives are daily reported and many pages of printed matter covering every spoken word of the preceding day's work laid upon the desk of each member of the House every morning. System born of experience, together with able and acute stenographic reporters, and a ramified process through which the result of their labors is turned out in almost miraculous time, is what does the work. Few people realize the amount of work involved and only those who have had reason to investigate appreciate the nicety of the system by which it is done.

Upon the shoulders of six men only falls the responsibility of catching and faithfully reporting every spoken word in the daily session of the House of Representatives. These men, of whom David W. Smith, a veteran of forty years' service, is the dean, hold life jobs and draw an annual salary of five thousand dollars. Four of them are lawyers and the other two have studied law as a prerequisite to their position. They are appointed by the speaker on merit and work only during the sessions of the House. Should a member make a speech an hour long, when he takes his seat half of the speech just delivered is awaiting his revision in typewritten form on his desk. How do they do it?

On the floor of the house directly in front of the speaker's rostrum, stands the main cog in the wheel of their system. He holds a little book upon which he keeps a record of each man's work. When the proceedings of the House begin a reporter steps forward upon the floor of the house. All reports are taken by the reporters standing upon the floor close to the speaker, wherever he may be. This reporter takes down twelve hundred words, sometimes in five minutes, sometimes in an hour. This report takes one column in the *Congressional Record* when printed.

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The accuracy of these men is wonderful. "I don't question your accuracy—I fear it," said one member of the House recently upon the floor. The feat is all the more wonderful when it is considered that these men take their notes standing, almost invariably, carrying a little ink-stand strapped to their left hands and taking all notes with a steel pen. Emergencies arise in which several men speak at once and the number of words which must be taken reaches over two hundred a minute. Never in the history of the present corps has a record been questioned. Congressmen sometimes revise their speeches as to phraseology but questions of fact as to the accuracy of the reports have never been raised. Within half an hour after their speeches are concluded they have the whole before them for revision.

At seven o'clock each evening the government printing office opens. An hour later hand compositors have the speeches "set up," proofs are taken and when wanted are sent to the residence of the congressmen for further revision. Special messengers do this work. Long before morning the *Congressional Records*, to the number of several thousand, are struck off the government printing presses and are in the mails ready for the first delivery by carriers in Washington. The *Congressional Record* is one of the most perfect newspapers published, typographical errors rarely if ever occurring.

An example of the splendid work of the combined departments of publicity in the House occurred during the closing days of the last session. The House convened at ten o'clock in the morning and continued in session until after four o'clock the following morning. One hour before adjournment the *Congressional Record* went to press with the full report of the proceedings up to that hour. A few minutes after adjournment an "extra" went to press containing the concluding proceedings, and at eight o'clock that morning there lay, in the post-office, ready for distribution by carrier, the complete report of the long session, which had ended only four hours before. No other deliberative body in the world enjoys such a perfect system of reporting as is accorded the House of Representatives.—*Burlington Hawk-Eye*.

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#### Japan's Debt to Us.

"What was the greatest service rendered Japan by the United States?" I asked Mr. Takahira, Japanese Minister to the United States, writes I. F. Marcossin in the *World's Work*.

The Minister leaned forward in his chair, his fingers nervously tapped the top of his desk. He said: "It was the United States, represented by Commodore Perry, that opened the Empire of Japan. No other nation but an Anglo-Saxon nation could have done it so well—so auspiciously—for there is no civilization like the Anglo-Saxon civilization."

Mr. Takahira took a pen from his desk and, pointing to it, said: "The Japanese believe that the civilization represented by the pen is greater than all the civilization represented by the sword. Education and literature were the keynotes in the awakening of Japan."

## Mothers' Home Column.

EDITED BY FRANCES.

## Are We Ready?

In the Autumn, as we go strolling through the woods, a feeling of peace and sadness steals over us as we see the many leaves lying dead at our feet, which only a few weeks ago were green and alive; and we can not help but think that a few more days, weeks, or years, as the Lord may see fit, and we may lie in death's cold embrace. Life is uncertain, but death is sure. "As in Adam all die, even so in Christ shall all be made alive." We know that we must die sooner or later. Are we fitting ourselves for this great change? I hope so, but am afraid some do not think seriously enough on this subject. If we knew we were to meet our heavenly Father next week would we not make this one of the best weeks of our lives? We would try to live a life worthy of imitation, would we not?

Now why not live every week as though it were the last? Do not prepare to die, but prepare to live, for if we are prepared to live we need not fear to die. Just stop and think how terrible it would be if we should stand before the judgment bar of God, and should hear the words "depart from me, I never knew you." But how grand and glorious it would be to hear him say, "Well done, thou good and faithful servant; enter ye into my joy and sit down on my throne!" What greater or grander reward can we ask than he has promised if we but live for it? And he does not ask anything of us but what will make our lives pleasanter and brighter here in this life, if we but look at it in the right light. We are all happier when we are trying to keep God's laws and commandments and living good, pure, honest lives, for then we have clear consciences and can meet anybody face to face.

We do not realize here what it really means to lose eternal life, but when we get there and see what we have missed just for a little pleasure here in this life, we will see too late that we have wasted our lives and therefore can not expect any reward.

What a sad awakening for us. Why not awake now before it is everlastingly too late, and put forth a greater effort and try harder to earn the reward which we all would like to win, and which we will enjoy more knowing that we have earned it? I for one can not think of any better place to prepare ourselves for the new life than in the Religio and Sunday-school. How much there is to be learned there if we but take the interest that we should in the work. If we ever expect to reach perfection now is the time; we must make use of every minute. The Lord says, "My yoke is easy and my burden light," and he also says he will not send upon us more than we can bear. That should encourage us to go on in the work; then when we are gone, we will be remembered by those who knew us as being loving, kind, and charitable, for "to live in the hearts of those we leave behind is not to die."

DANDELION.

## Going Home.

What a most comforting thought it is to know that each day we approach nearer and nearer to that beautiful home, the paradise of God, the home he has prepared for all who love him! Is it not grand to contemplate this going home?

Death—there is no death for those who are prepared to go. Only the sleeping here to awaken then to the new and the eternal, where there will be no more weary struggling.

Indeed it is grand, this calling home and the removing of that which prevents our seeing into the future! Why should we regret this passing away when we know we will go to rest, sweet rest, and meet our loved ones who are awaiting our coming? Then shall we see the mysteries of the hereafter; shall see and know the infinite power to whom our prayers have been made. Shall perhaps know of the wondrous plan of Him who rules above.

And then we shall rest as does the infant upon its mother's breast, and with him shall dwell all those who love him. With him will be those who have faith, hope, and love in their hearts, a part of God himself. Then shall "we see as we are seen, shall know as we are known; when the mists have passed away."

We are only passengers here waiting for the coach to take us home, and there we will find a generous welcome. Those who are prepared to go, go rejoicing; and those who are not, go with fear and trembling. God pity such.

And may we when going home leave no memory of wrongdoing; for after we are gone there will be no returning. Give us hearts to do right and eyes to see wherein our duty lies, that dying or going home, our thoughts may be of love and faith instead of vain regrets.

PAULINE.

## Listen to the Children.

We must not only be ready to talk to and advise children, but also to listen while they talk, says a writer in *Good Housekeeping*. Give the same attention as to your most welcome guest. Often some little incident of the day related starts a conversation quite broad and impersonal, and I am amazed at the grasp and reasoning of the mind of my son, not yet six, on the whys and wherefores and right and wrong of things. Have I not reason to hope that the talks we have now, truly "heart to heart," will help him to consider and decide for the right in after-years? The acts and conversation of grown persons seem oftentimes coarse and defective when judged through the eyes and ears of a child. I have to be constantly making excuses to my boy for what he sees and hears. I am trying to develop in him the power to consider the character of people, and right and wrong. Both girls and boys need this equipment.—Selected.

*Dear Readers of the Home Column:* If I will not be intruding I would like to pen you a few lines. The Column has been and is a comfort to me, giving me strength at the right time and in the right direction. I am not a member of the Daughters of Zion Society and do not know that we have one here in Fall River, though I heartily indorse it and think it is grand.

I feel as though I am a "shut in," having two small girls, one two and a half years old and the other nine months old. I feel as though I am one of the very weakest among the Saints. I delight in reading the Sunshine Column in the *Hope* and feel that Sr. Fannie I. Morrison is doing a noble work. May the Lord bless and strengthen her.

For some time I have desired to write to the "Fold" in the *Hope*, but have not found the time. I attended Sunday-school last Sunday while husband was away at conference in Providence, Rhode Island, and went in my little girl's class. The teacher and little tots sang a very pretty song. The chorus is something like this:

"He is always near us  
In the night, and in the day.  
He will bless and cheer us  
When to Him we pray."

To-day the words and music came to my mind and I sang it. My little girl looked at me in a serious way and as I finished she said, "Dat's my lesson." You see, she knew her teacher sang that.

Wishing you God's blessings and praying that I may be faithful to the end, I am  
Your sister,

FALL RIVER, Massachusetts.

H. A. SHAW.

## Prayer Union.

Mrs. J. S. Carter, of Des Moines, Iowa, desires to be remembered in prayer by the Prayer Union and the people of the Church. Her trials are heavy and she feels a confidence in the prayers of the Saints.

Mrs. Minnie Engstrom, Salina, Kansas, requests prayers for herself and her young baby. Both are quite unwell and are not able to be administered to, there being no Saints there but herself, her father, and mother.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Field-Work.

After closing our work in California, we went direct to the Utah District where we expected that provisions would be made for work. But circumstances were such that no provisions were made except the opportunity to be had at the district convention. This consisted of one day for both Sunday-school and Religio conventions with an entertainment at night. However, business was put through in time to have an hour in the afternoon for institute work. And this was about all we accomplished in the district, for we were taken suddenly sick and were confined to our room for about ten days. We were very kindly provided for while there and all was done that could be done for our comfort and needs, and we shall not soon forget the thoughtful care of the Saints while there. We had also planned to spend a week in the Idaho District and the Saints there had provided for two two-day conventions in one week which we would have delighted in attending, but it was not to be. We are always willing and even glad to work hard and put in all the time possible where there seems to be a demand for it and an interest shown in it, and thus it was there. They had set their conference and convention dates to suit my convenience, and had arranged for conventions at two points in the district so as to accommodate those who could not attend where the district conference was to be. And besides this there was some local school work arranged for. But we regret to say, we were not able to fill any of them. We trust that the opportunity may yet be afforded us to visit the district and do the work that those in charge are so anxious to have done.

As soon as we were sufficiently recovered we started for home, stopping over Sunday at Salt Lake City, where we endeavored to occupy the pulpit once. We arrived home March 16, thus ending our western tour, in part successful and other parts disappointing. But we are hopeful.

### What the Sunday-School has Done for Me, and What it Can Do for Others.

(Read before Little Sioux District Convention.)

Numerous as are the institutions for good, I can think of none having the scope and powers of the Sunday-school. There are lodges and societies for the old and middle-aged, leagues and endeavors for the young, but where is the society for children, the buds of promise? There is none that I know of, save the Sunday-school. That does the work of all, for there you will find white haired veterans and mere babes, youth and maiden, and those in all stages of life. Its lessons are profound enough to interest the old and wise, bright enough to hold the attention and arouse the interest of the young and world-loving, simple enough for the babes who love the story of the Christ child.

In churches and other places of moral training, the class distinction is more noticeable than at Sunday-school. The pews are always occupied by the same inmates, the social position of its occupants being shown by the position and adornments; while the poor sit back nearer the door, feeling out of place indeed, even though in their Father's house. But at Sunday-school the little street urchin in tattered garments may nestle down in his corner of the recitation room, quite unnoticed by

all save his vigilant teacher. There their minds may wander from their appearance, as with eager watchfulness they listen to the story of the "Babe in the manger," the "lost sheep" or the "Baby Moses." The brightness of the Sunday-school will draw the street boys, when they dread the thought of church, and they can better understand Bible stories when told by the teacher who brings her ideas down to their immediate need, than they can the sermons however simple.

### WHAT HAS THE SUNDAY-SCHOOL DONE FOR ME?

It has taught me the truthfulness of the words just written. When but a child, a minister's child and of course never approaching a shadow of riches, I used to go in my plain little garments to Sunday-school feeling that I had just as good a right there as my other richer little classmates, and I had an idea that I was like the lost sheep,—when absent Jesus was looking for me, and when I returned the angels sang with joy. It was a delightful little fancy, but I loved to indulge in it. And scarcely a Sunday morning came but found me in my place at Sunday-school. But how I dreaded the long sermons, and how I wished they wouldn't talk so loudly! As I grew older the lessons learned at Sunday-school made the sermons more intelligible to me, and I learned to enjoy them too.

### THE LESSONS I LEARNED

in those Sabbath hours have proven of inestimable good to me. They fed my soul while young upon the pure, lovable traits of Jesus, instilled within me a never fading picture of the children Jesus loves, taught me how to spend the Sabbath and why it is a sacred day.

What is it doing for me now? It is a part of my very life, now; I live in it and enjoy it as essentially necessary to life. Without it I feel lost, unsatisfied, and the Sabbath day seems misspent. It causes me to study my Bible which it taught me to love. It unfolds to me the things I must do to gain eternal life. I can not imagine how little I would have known, had I not known the blessings of a Sunday-school. It has taught me the attributes of a true Christian and instilled into my heart a longing to add to my faith virtue, to virtue knowledge, to knowledge temperance, and to temperance patience. It has filled me with a desire to teach others the gospel story, and to be of usefulness to my God. It has taught me that I can be of usefulness if I try, and that there are duties belonging to me, besides simply attending church and Sunday-school. It has helped me to be kind and charitable to those who are bearing the burden that must rest upon willing shoulders. When the current from the pleasure-loving world seems almost sweeping my flickering sparks of faith away, I go to the house of God, and after spending a quiet hour in the humble performance of the duties that belong to me, I go forth again, strengthened in faith and with renewed hope and trust, and a clearer conception of what I ought to do.

### WHAT CAN THE SUNDAY-SCHOOL DO FOR YOU?

It can help you just as it helps me, and more, if you apply yourself more to its service than I have done. If you are weak it will give you strength; if you are doubting, it will fill your soul with trust; if you do not know what you ought to do, it will make your path clearly visible. It will create in your heart a deep and tender love for Him who loves and blesses you each day; it will lift you up and make you a brighter, happier boy or girl, a truer, nobler man or woman.

ALICE HYDE.

### The Bible the Most Popular Book.

"The two largest Bible societies in America and England put out last year nearly ten million copies. It is a remarkable thing that no concern engaged in printing this book has failed, though there was some agitation a few years ago to form a Bible trust. The prices have been declining for years, and the cost of manufacturing has in some particulars advanced. The output of the



Oxford Press is twenty thousand copies a week. This edition is always in great demand; forty thousand sheets of gold are used in lettering the copies, and the skins of one hundred thousand animals for binding are used every year."

No sales of any book approach the yearly sales of the Bible. It sways increasing scepter. It is the Book of God.—Selected.

#### How Religious Instruction Pays.

Two hundred and fifty years ago Northampton, Massachusetts, was considered away out West. Its settlers had more concern about the training of their children than the disposition of town lots or the beautifying of the place. The first thing they did was to plant a school and church in their midst, and provide the best for their development. They then put a religious impress upon the community which it could never shake off. For seven generations Northampton has borne their mark, and only on the heaven side will all of what those earnest pioneers did be known. Ten years ago an interested investigator found the following inspiring information as he searched the history of the town: "The State and nation have received from Northampton 354 college graduates, besides 56 graduates of other institutions, 114 ministers, 84 minister's wives, 10 missionaries, 25 judges, 102 lawyers, 95 physicians, 101 educators, including 7 college presidents and 30 professors, 24 editors, 6 historians, and 24 authors (among whom are George Bancroft, John Lothrop Motley, Professor W. D. Whitney, and J. G. Holland); 38 officers of state, among them 2 governors, 2 secretaries of commonwealth, 7 senators, 18 representatives; 21 army officers, including 6 colonels and 2 generals; 28 officers of the United States, among them a secretary of the navy, 2 foreign ministers, a treasurer of the United States, 5 senators, 8 members of congress, and one president." How is this for a city which, in 1890, when this matter was looked up, had a population of less than 15,000?—*New Century Teachers Monthly*.

## Letter Department.

YALE, Illinois, March 25, 1904.

*Editors Herald:* As I have just looked over the list of missionary reports in last HERALD and have seen my name enrolled among the workers, I was made to rejoice because my lot in life is cast with such a noble band of men—all workers in the great army of the Lord and all subject to the rules of the great leader and captain of our salvation. While our names are found in the records here upon earth, we should so walk in this life that they may be retained upon the records kept in the book of life. Christ is our leader and we are called to follow him and to eliminate everything that is not right, and as he is rich with great blessings to bestow upon us we should not become exalted in our own estimation in this warfare, but we should march steadily onward with an eye single to the glory of God and all will get the same reward when this life with its labors is ended.

The Lord says in Doctrine and Covenants 85: 38: "See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires, cease to be idle." Dear brother in the ministry, we are commanded to do all these things and if we observe the command to love one another it will be easy for us to do the balance. Love is the fulfilling of the law and I feel this burning principle in my heart for all of my fellow laborers in the vineyard. We are told to walk in love as Christ also hath loved us and he that loveth not his brother abideth in death. If we see a brother who has not this love we should pray for him that he might have life. Our work is a mission of love and by this shall all men know that we are his disciples, "if ye have love one for another," said the great Leader. This principle will increase in the Church as we approach nearer the coming of the redeemer and for that reason we should increase in love for each other that we may be

like him. "Greater love hath no man than this, that a man lay down his life for his friends." Doctrine and Covenants 11: 4 says, "And no man can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

Our late conference at Springerton was good and the Sunday-school and Religio workers were strengthened and encouraged in their work. The prayer and sacrament service was excellent and uplifting to the Saints, especially to the writer, and I have been greatly blessed during the year. We have many noble Saints in Southern Illinois with whom it is a great pleasure to be associated, and I find them ready and willing to aid the missionary with their means, and I hope they may be prepared to dwell in the land of Zion when it is redeemed. I ask the blessings of the Lord upon all with whom I have labored in the past and that we may be prepared by righteous lives to live together in peace when the Savior comes. May the love of God and the communion of the Holy Ghost be with you all, is my prayer.

In the faith,

F. M. SLOVER.

BROOKLYN, New York, March 25, 1904.

*Bro. Joseph Smith:* Since the formal opening of our new church the atmosphere in this "city of churches" has been considerably cleared so far as our position as a church is concerned,—not only in this city, but also in Norwalk, Connecticut, where there is a branch of our Church, as I have just received the *Evening Sentinel* of South Norwalk, containing an excellent article from the pens of Bro. William Hobson and Elder A. E. Stone, setting forth our position as a church so clearly that "he that readeth may understand." Never before to my knowledge has there been such an opportunity in the East of presenting our claims to the people as now, and we hope to continue the good work until the honest in heart shall hear the angel message.

Apostle F. M. Sheehy was with us at the opening of our new chapel and we had the extreme pleasure of hearing him stand forth and give utterance in the defense of our glorious gospel. He did nobly and made matters clear to the public. Three preaching services were held on the Sabbath day, Apostle Sheehy occupying the pulpit on each occasion. There were reporters from the different papers present at each service and a large advertisement was given in every paper. Some dealt fairly and represented us well while others did not, but as a whole it was fair and we are indeed glad, as we now stand in a better light before the people. We hope it will be the means of bringing some into the Church, and it has surely brought some out to hear what we had to say, who would not have come had it not been published, to such an extent. Some come for curiosity's sake and are so interested that they even want to come again because there seems to be "something to it."

Much has been said regarding our work, "but we are here to stay and do all the good we can," and so we are quoted in the press. May God bless the work and help us to stand strong in defense of the same.

Yours in the work,

227 McDougall Street.

JOSEPH SQUIRE.

PERSIA, Iowa, March 28, 1904.

*Editors Herald:* I have just closed a short series of meetings four miles southwest of the above place. I baptized one more yesterday, which makes ninety-seven the past year that I have baptized and many more are near the door of the kingdom in this district. I start home this morning to Independence to see loved ones. This closes my labor in this district for this year.

Bro. J. C. Crab has been with me the past week and I enjoyed his company. He started Thursday for Conference.

I desire to say good-bye to my brethren and sisters of the Little Sioux District for this year, and I pray that God will bless you all. Let us all be faithful to the end, and please except my thanks for your kindness to me the past year.

W. A. SMITH.

To Homeseekers.

March 21, 1904.

*Editors Herald:* Now and then we receive letters out here from brethren across the lines who desire description of localities and to know where there are Saints that they may come here and accept of the great land offers of the Canadian Government. I am not a land agent exactly whose postage is paid on his correspondence, but I shall state a few facts if permitted through the HERALD which may reach all inquirers within the circle I aim at and save considerable private correspondence.

First, while we have a government over here second to none in the world, I would advise you not to come here if you have a good home in the States. Again, I would advise you to stay where you are if you have nothing and a wife or family to support. If you are a single man and can pay your fare, come on. A homestead costs you ten dollars to begin with and you are required to put up a shack, reside thereon not less than six months in the year for three years, and break ten acres a year. Having executed this faithfully you get your patent, then your land, one hundred and sixty acres, is yours to reside on, sell, or give away at your option.

A man can hire out here for thirty dollars a month, more or less. If you want to homestead the best time to come is in the spring. If you have a family you ought to have several hundred dollars to build a house, buy necessities, and support yourself till you get a crop. Bring your horses with you. Mules are preferable if you have them. Furniture and implements are high-priced, all made far away. So I would say, bring all you can. Take this into consideration, however, that most farm implements are made larger than elsewhere—to cover as much more ground as the people have more land. A man who has a family, unless he has enough money to stay where he is, should come in advance of them, locate, and prepare the way.

There are Saints in different parts of the territories. Any of them would be too glad to have you come and would willingly assist you in all they could. People do not mind a meal here like they do in the starving, avaricious cities, where they always like to come out in the country to smile and eat but do not want you to come back. I must say that I have not been far around in the territories yet and can not speak experimentally. Where I am, are Saints, W. C. Toovey and family. They came last spring. Near here is much land to homestead and land yet unsurveyed. People have to burn coal as there is not a shrub to be seen over a vast plain without trees and fences, unless it be clear, when a ridge is visible twenty or thirty miles away, where there is also homesteading. Prairie here is somewhat undulating, like a petrified sea, when snow-clad. There are also Saints to settle at Disley, near Regina, in Assiniboia, in the spring. A brother there, James Vennard, would answer correspondence. There are a couple of other settlements about thirty miles from where I am of which I can not speak,—unvisited.

Some preachers take up a quarter when they come out here. I do not know that I will submit myself to any such entanglement. I want to preach and baptize and distribute tracts till the job is done—or I am done—and if I behave myself I will always have enough and it is only a hog that wants more. J. L. Mortimer, my colaborer, now in Alberta, if addressed at Owen Sound, Ontario, might furnish addresses of Saints in those regions.

In coming to this virgin, untilled west to till, I should say it is a matter between having no home at all or putting up with some hardships, some discomforts, for a short time, till a few big crops lift you above the surging tide of poverty. There is some risk to run, for sometimes the crops are destroyed by frost or hail. About fifty thousand Americans came over last year who for the most part made good citizens. Boys come here with nothing and in a few years can return and buy their fathers out. Do not expect too much if you come. An Irishman defined homesteading thus: "You put up ten dollars and the Govern-

ment puts up one hundred and sixty acres against it that you can't make a living on it for three years. If you win you get the one hundred and sixty acres." Many people here have sod houses. Next to me is a house—or a building—with horses, hogs, hens, man and wife, all under one roof. There is nothing like sociability. People have learned to stay where they are when a blizzard comes up, whether in or out. If they're out they can not get in, and if they're in they can not get out. Many have a small variety of food, but lots of it. About all they can do in the winter is to eat, pray, and read, and do a few chores. Some get discouraged at first reversal and leave, others like it better than any they have seen. Suit yourselves, brethren. I have no patriotic anxiety to settle the west of my country.

At present I am storm-bound. So is the Methodist preacher ten miles distant who preaches here, and my finger is in his pie.

ALVIN KNISLEY.

WEYBURN, Assiniboia, North West Territory.

COOKESPOINT, Texas, March 30, 1904.

*Saints' Herald:* Since the Utah Mormons have been confessing that they were guilty of practicing polygamy for many years, I have read the newspaper reports closely and of course thought much upon the subject. It has occurred to me that from a legal standpoint there is not a polygamist in Utah; at least none of those who confessed they were, are polygamists. The reason I say so is because each has taken but one legal wife. None of them has ever procured a marriage license from a legal officer to marry a second wife; and as the law does not recognize a marriage unless a man procures a license from a legal officer and they (man and woman) be married by a legal officer, I can not see how a man can be convicted by law for having two or more wives, when he has not been married legally to more than one. The law of the land does not consider the marriages that the Utah people enter into in the endowment compartment of their temples as a legal marriage. In fact they are not marriages at all according to the law of the land. So I can not see how they can be convicted and punished for having two or more wives when they have not, from a legal standpoint, but they may be convicted and punished for cohabiting with women as concubines. I would like to hear from others upon this subject.

Yours for truth and justice,

E. W. NUNLEY.

CANBY, California, March 19, 1904.

*Editors Herald:* We are striving to keep our Lord's commandments as best we can. We have not been to a Lord's meeting for some time, as there is no place of gathering nearer than twenty-five miles. There are two other Saints here on the swale, Sr. Locey and son. We receive the blessings just the same and I want to relate one or two testimonies I have received.

When we were first married I had a sick spell; one night my back hurt very much. I had slept very little all night. So I had my husband get the oil (there were only a few drops in the bottle), warm the bottle over the lamp, had prayer and applied the oil. In a few minutes all pain had left and I was asleep.

I had scarlet fever the following summer, and had two ulcerous sores in my throat. Mamma made a throat-wash, but it hurt so that I quit using it. Another sore appeared, and on Sunday my husband went to Big Valley after Brn. Cannon and Barmore. They came in the afternoon, and administered to me. I was not able to sit up then, but the next morning all sores were gone and I began to get better.

Now is that not enough to make a person believe in this great and marvelous work? What is the use of belonging to a church if there is not a higher power than man at the head? Trusting in the Lord and trying to keep his commandments, and asking the prayers of all the Saints,

Your sister in Christ,

KATIE GUTZMAN.

LENORA, Oklahoma, March 22, 1904.

*Editors Herald:* While I feel I am not advancing in the work as fast as I would like to, yet I feel a desire to serve my heavenly Father. My prayer is that I may so live as to set an example before those whom I may see and meet. I have had many trials since coming to this country, but am still trying to live worthy of the name Latter Day Saint.

It is a little dry in Oklahoma now, but this is a good country.

There are a good many poisonous reptiles here. I wish to mention a little incident that happened in our home last summer. One evening about eight o'clock, while doing my chores, my little girl came running to me and said my son had been bitten by something. I hastened to the house and found him in much pain and as usual before retiring to my bed we knelt in prayer, and I thought of the blessed promise the Lord had made to his children; and while offering prayer I was wonderfully blessed with the Spirit of the Lord. I asked him to remove this pain from my son and before I arose to my feet I knew the Lord had answered. May his blessings ever attend us.

Your brother in Christ,  
C. L. ARNEY.

BELLFLOWER, Missouri, March 22, 1904.

*Editors Herald:* It has been some time since I spoke through the columns of the "dear old HERALD." It is a most welcome visitor. I recollect that about two years ago I was in Oakland, California. It was Sunday and I was a stranger in a strange land. I looked up the Saints' card in the morning papers and found the location of the chapel, and away I went alone. Sad, half doubting, I asked the Lord who was right and to answer me that night.

I knew none and was early at the chapel. Presently a good natured man who was afflicted with goiter came in and sat down. He had a traveling-bag. Therefore he was a man on a mission, and after the announcement was made this man took the stand. His text (how beautiful God's answer to my prayer a few moments before!) was, "Except God build the house they labor in vain who build it." I have never doubted from that day.

I am a very weak vessel at best, but I hope to live to see that eternal city. I can not expect much, because I have not done much. And, dear editor, should you know of a child of God who is sick or who is in doubt through want, I will divide my daily wages with him.

W. H. YOUNG.

SHEFFIELD, England, March 14, 1904.

*Editors Herald:* It may not be out of place for me to say a word or two of the condition of the work in the Sheffield District. I have not forgotten that it is my privilege, and as a servant of the Church my duty, to write you from time to time, of the progress of the work. But the struggle in this part of the world (especially in the city of Sheffield) has been of such discouraging character that I thought I would refrain. The old adage says, "No news is good news." There is no doubt that we all like to write good news, but there are different kinds of goodness. We may be doing a good work for the Lord, although we may not report many or any baptisms. To baptize souls into the Church is truly a noble work. But to convince and convert either saints or sinners of the error of their ways, and to infuse the Spirit of divine light and life into their hearts and lives is a much better and nobler work still.

One of the signs of latter days, is to be the preaching of the gospel of the kingdom. The duty of the ministry is to preach this gospel, which is God's plan and power of salvation, and calls upon all men everywhere, both inside as well as outside the Church, as follows: "Be not conformed to this world, but be ye transformed, by the renewing of your minds." The gospel will help us to do this; that is why God has revealed it to mankind. Spiritual development is what is most needed, more of the divine and less of the human. We are exhorted to press on to

the mark of our high calling, until we attain the measure of the stature of Christ Jesus our Lord in righteousness. May the Lord bless his people with that heavenly wisdom, that they may choose the good, refuse the evil, thus keeping the perfect law, which will preserve us from evil and sin.

Strange as it may appear, it is nevertheless the fact, that the great trouble we have to battle against here is that people have been baptized without having a proper knowledge or understanding of the gospel. I have been told by some who are now numbered with the Church, that they were not baptized because they were converted to, or convinced of, the truth, but because it happened to please some friend or party for the time being. Such being the case, how can we expect a soul to be truly born again under such conditions? Even if they enter into life at all, their existence is short and miserable and full of trouble to themselves, the Church, and everybody else. This condition of things never ought (with proper oversight) to exist in the Church of Jesus Christ. Are we not commanded to observe certain conditions in regard to those who shall submit themselves for baptism? Why, yes, truly. The Lord commanded the Church as follows: "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins shall be received by baptism into his church."—Doctrine and Covenants 17: 7.

Thus we are commanded to-day, and it may help us just to refer to the manner in which Jesus commissioned his disciples in sending them forth: "Go ye therefore and teach all nations, baptizing them in the name of the father, . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." "Teach them." Yes, disciples, teach all nations. What shall we teach them? Teach "them to observe all things whatsoever I have commanded." Then unless we do this we can not fulfill the commandments.

Some of the things that we should observe and teach as recorded in the seventeenth section are as follows: The condition of candidates for baptism: They must be humble before God; must desire to be baptized; must come forth with broken hearts; must witness before the Church; must have truly repented; must be willing to take upon them the name of Jesus Christ; must have a determination to serve him; must manifest by their works that they have received the spirit of Christ unto the remission of their sins. Such shall be received by baptism into the Church. If we (the Church) had been more careful and prayerful in times that are past, we might have seen better fruit. The word says that what we sow we shall reap. We can quite understand the promise of the Master, that so long as we teach the people and help them to observe all things whatsoever Jesus commanded, the promise of being with us until the end of the world will be realized.

We long to see the time come round when it will be the common experience of every member of the Church to receive the gifts and blessings of the gospel. If the spirit in man is the candle of the Lord and man is to receive the light or illuminating power (which is the Spirit of God), then how needful that we should be careful to please the Lord. Jesus said, "He that sent me is with me, for I do always those things which please him." To the rich young man Jesus said, "If thou wilt enter into life keep the commandments," or abide in my word. The Psalmist gives us his testimony in these words: "The entrance of thy word giveth light," and Saint John says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ God's son cleanseth us from all sin."

I would like to say that I believe the visit of our worthy Presidents, Joseph Smith and R. C. Evans, was a source of great comfort to all the Saints in this country. Personally, I am pleased to have been privileged to see and hear my brethren. And I firmly believe that the work done by them will be felt for a long time to come; some of the most pressing needs of the mission will be known to them, and thus they will be better able to provide for the furtherance of the work here.

I do think the coming summer will be a brighter one for our work in these lands. I may also say with safety that, God being willing, we shall put forth a stronger effort, so far as our district staff is concerned, and much more of the missionary spirit will be felt and enjoyed, according to the present outlook at least.

On February 28, by invitation, I filled the pulpit in the Free church at Stone Edge, about five miles from Clay Cross, both afternoon and evening. The weather was very wintry, and there were not many out, but we spent a very pleasant season with them, made friends with some, and we hope to pay them the next visit shortly. Thus we sow,—who shall reap? We know not, but labor on.

We pray that you may be blessed in the coming conference at Kirtland. Brethren, remember us. Still hopeful,

W. H. GREENWOOD.

13 Blakeney Road, Crookes.

STONINGTON, Maine, March 22, 1904.

*Dear Herald:* The Reed Smoot matter is causing a good deal of talk by the Maine people over the religion of the Latter-Day Saints, and quite a number of articles and squibs are published in the papers. While we have to shoulder a good deal of unpleasantness because of a misconception of our position on the part of many, nevertheless it is quite gratifying to note that in quite a number of cases there appears something in our favor in the way of pointing out the difference between the churches. It is to be regretted that the ministers are slow to let the truth get out,—even denying that there is any difference of any account. Some question their honesty and some question their dishonesty. This much is sure: so long as they can make our Church appear disreputable in the eyes of the people they are saved the undesirable job of satisfying the people as to the doctrine from a Bible standpoint. They may save themselves some trouble in this generation, but there is one coming in which their ministry will have to meet the real issue.

The Reverend Russel Conwell in the accompanying clipping from the *Bangor Commercial* of March 11, says if the church is to live we must come back to the first teachings of Christ. What an acknowledgment to make before the world! What have they been teaching all these years that it is necessary to leave and get back to the teachings of Christ? Joseph Smith told us something like that seventy years ago. I am inclined to think, however, that coming back to the teaching of Christ, while being life to the individual, will work not only death but annihilation to the Baptist Church, which he says is getting smaller all the time. I could sincerely hope that Mr. Conwell and his brethren might get back to the teaching of Christ, but somehow I do not feel very apprehensive of a tremendous influx, right away, of reverend gentlemen into the church where the teaching of Christ is taught and practiced. While his words do not seem to be challenged by his brethren, we must not forget that the Baptist Church is a large body, and, as a rule, large bodies move slowly. It is a good deal easier for Mr. Conwell to say, "We must come back," than to get the great body to do it. He could set them a good example, however. He perhaps could not be convinced just now that coming back to the teaching of Christ would bring him in closer relationship with us, but it is certainly a hopeful sign for the future of the Temple Baptists of Philadelphia that their celebrated teacher has made such an important discovery and has the

moral courage to announce it upon the very housetop of their denomination. May the Lord bless him and his flock.

I have succeeded in getting quite a lengthy article into the *Bangor Weekly Commercial*, one of the largest papers of Maine, explanatory of our attitude in the Smoot matter. Also gave an advertised discourse upon it from a chart arranged for the purpose in the church at this place.

There seems to be a desire in the East that our president should be in Washington at the next investigation that the lines of demarkation may be more clearly drawn. With confidence in the final triumph,

Your coworker,

H. J. DAVISON.

PORT HURON, Michigan, March 16, 1904.

*Dear Herald:* I rejoice to say that I am still a Saint and striving to be faithful to my covenant which I made about two years ago. I must say that I am truly enjoying this gospel and the blessings which are in it, though I have my trials and weaknesses to overcome. By the grace of God I am daily striving to leave off my sinful ways.

I have been in this city for some time, but I have been able to assemble with God's children's and enjoy his Spirit. I would ask your prayers when it is well with you that I may ever have God's Spirit to lead me and that I may live worthy of the blessings that are in store for me. My prayers are for all God's children that we may work together in love and do all that our Father desires we should. Remember me as one in this glorious gospel.

JENNIE M. CAMPBELL.

REDMOON, Oklahoma, March 20, 1904.

*Editors Herald:* Our last conference year has been a good one in this mission, but we see brighter prospects for the year just beginning.

To-day will ever be a sunny one in my memory, as I had the pleasure of baptizing my eldest daughter, Cicely, and of blessing my baby girl Ardyce. I also baptized two other little girls, children of the Saints here. We enjoyed a spiritual prayer service at half past three in the afternoon when those baptized were confirmed.

Bro. S. S. Smith and the writer just closed a series of meetings about thirty miles northeast of here. Our Baptist friends tried hard to break up our meeting last Sunday at eleven o'clock in the forenoon by usurping the hour to use in singing. Bro. Smith asked them how long they intended singing. They insultingly replied, "Until we get tired." Turning to the audience Bro. Steve explained that we claimed the hour by previous appointment; whereupon an old Baptist brother arose, flourishing a stick of stove wood in one hand, and grasping a revolver in the other (so we were afterward informed,) and ordered Bro. Smith to sit down. He was seconded with much emphasis, by another man, but Bro. S. still held his ground, and contended that he had the right to occupy. Then the Baptist preacher rose and declared himself an officer of the law, and ordered Bro. Smith to take his seat. He said he had come there expecting trouble. Some one else of their number called out for the ladies to retire and "let us fight it out." They seemed to be having things their own way, when I took out pen and paper and began noting down their names, and, fearing an investigation, the ring leaders hastily left. Their hangers-on soon followed and we were left with a good audience, to whom Bro. Smith preached a good sermon. We held service again there in the evening, the house full and the writer occupying. The episode won friends to our cause among the best people of the community.

I don't wonder that our Baptist friends tell us that the Comforter came only to those of the Apostolic age. They surely are not actuated by it at present.

Bro. Smith and I start Wednesday for a trip by team through Day, Woods, Woodward, and Dewey counties.

I was not a little surprised at Bro. Hilliard's letter in late HERALD, wherein he commends the Seiling Saints for building their little chapel, but discourages church-building when he speaks of the brick church at Guy, which I am credibly informed cost no more money, and the branch there is considerably larger. I think the Saints at both places deserve much credit for their effort to secure a place of worship and I agree with Bro. Hilliard in the matter of expensive houses of worship being built, away from Zion's land.

I am informed that a Campbellite preacher at Freedom, Woodward County, is very eager for a debate. We will therefore call on him, ere visiting any other points on this trip.

We regret not being able financially to attend the Conference at Kirtland. May God abundantly bless those who go, and comfort those who are obliged to remain at home.

HUBERT CASE.

POMONA, Missouri, March 28, 1904.

*Editors Herald:* I am still alive and in the field of the Lord, doing all I can to move the great cause of Christ on to victory. I have baptized eleven dear souls into the kingdom of God since my report to the Church Secretary, March 1, and still the calls come for me to the rescue of the work. Five of those baptized were in Wright County and six here at Pomona. The Baptist deacon was among those baptized in Wright County, he and his wife.

I go from here to West Plains to look after the work there. I did not get to attend our district conference this month, but have been busy all the time.

Hoping and praying for the coming General Conference and the onward march of Zion's train,

JAMES DAVIS.

#### Extracts from Letters.

Bro. J. L. Mortimer writes from Namao, Alonta, Canada: "I wish to say to the Saints of Manitoba and the North West Territory that we are in need of more men to help on this great work. Would you be so kind as to send all your tithing to Elder R. C. Evans, Bishop's agent, 474 Adelaide Street, London, Ontario, and show to those in authority that you are doing your part to have the gospel preached in this part of the Lord's vineyard. I find that many of those who come from the States send their tithing back where they came from, and it does not make the right kind of a showing. Let us take the good Lord at his word and pay our tithing, for he says if we will do so, he will rebuke the devourer for our sake. Yes, he can cause the great hail-storms to pass by, also the frosts, which lay so many of our crops low. Come, let us return to God, and he will return to us and will open the windows of heaven and pour out a blessing that there will not be room enough to receive it. He also says, 'Prove me now herewith.' Now if we can not trust the Lord with temporal things, how can we trust him for the salvation of our souls? Let us put our shoulders to the wheel of righteousness and do our very best to have the gospel of Christ flourish in this great northwest field."

## Miscellaneous Department.

### Conference Minutes.

**New South Wales.**—Conference met at Broadmeadow, Newcastle, December 26. Every branch was represented. Bishop George Lewis presided, W. J. Haworth, assistant; A. H. Ford, secretary; A. A. Ferrett, assistant secretary. Visiting members not delegates were privileged to participate in all business, except voting on yeas and nays. The president read the following mission appointments, made by the missionary in charge: G. R. Wells, Sydney district; A. C. Barmore, Brisbane; P. M. Hanson, North Coast, New South Wales (Tuncurry to Laurieton); Charles Avery, from Laurieton to Nambucca; W. J. Haworth, Newcastle district till March first, then, Geelong, Victoria; D. E. Tucker,

in charge of New Zealand, till his return to the United States of America next September; R. W. Hall, New Zealand; J. H. N. Jones, Adelaide; William Mackie, Melbourne District. The following of the ministry reported: C. A. Butterworth, J. W. Wight, G. R. Wells, W. J. Haworth, A. C. Barmore, P. M. Hanson, George Lewis, C. Avery, E. J. Haworth, J. Thompson, A. Seaberg, W. Clark, J. Dickenson, T. Gregory, J. Leberherz, C. A. Davis, S. G. Wright, F. Whaler, G. Stewart, A. Leberherz, and E. Davis. Statistical reports of branches: Hamilton, 94; Balmain, 173; Wallsend, 48; Tuncurry, 111; Wallsend report returned for correction; also the Balmain report. The *Gospel Standard* report was read: Balance 1902, £9 7s. 2d.; receipts for 1903, £61 11s. 2½d.; total receipts, £70 18s. 4½d.; expenditures, £59 3s. 7½d.; balance 1903, £11 14s. 9d. This report was referred to the auditing committee. Resolved 1st:—That the office of district clerk be now divided into two separate offices, viz. (1) district secretary, and (2) district recorder. Resolved 2d:—That the district secretary's duties shall be those enumerated in the Book of Rules, and the office be filled at the same time as those of district president and vice-president. Resolved 3d:—That the district recorder's duties and term of office shall be the same as the General Recorder's, he being sustained from time to time by the usual vote of confidence, and his tenure of office continuing during good behavior or until relieved by death or resignation. Resolved 4th:—That Bro. C. S. McLaren, of Tuncurry, be elected district recorder under the foregoing provisions. It was then moved that this conference invite the cooperation of the Victoria district and the Brisbane Branch with a view to appointing a mission recorder. Carried. Bishop Lewis nominated the following brethren to act as members of the Board of Publication for the ensuing year: W. J. Haworth, G. R. Wells, John Jones, and William Mackie. These nominations were confirmed. The history of the matters concerning the protest against the rebaptism of H. Broadway in England, and the conditions upon which he was subsequently rebaptized was then presented to the conference and read. This was adopted as a report of the former officers connected with the protest and spread on the minutes as a history of the case. A communication was read from the missionary in charge, presenting on behalf of Bro. H. Broadway, of Newcastle-on-Tyne, a proposition to this district to pay the sum of £3 10s. to settle the matter held against him by the district. This report was received and spread on the minutes, and the secretary was directed to inform Bro. Broadway, through the missionary in charge, that, "When he is willing to recognize the agreement made with Brethren Griffiths and Rushton on the eve of his rebaptism, in which he agreed to pay the sum of £14 10s. if the general church authorities found that he owed it," the district will negotiate with him. Bishop Lewis nominated W. J. Haworth to fill the vacancy made by the death of James Imrie, as his second counselor. This choice was ratified by the conference, subject to the concurrence of the Victoria district. The accounts of the bishop's office and the *Gospel Standard* were found correct by auditing committee and report was adopted and committee discharged. At Sunday afternoon meeting John Jones, of Dudley, was ordained an elder; A. H. Ford, of Merewether, a priest; and J. Cornelius, of Dudley, a teacher. Bro. G. R. Wells gave notice that at next conference he will move to reconsider the rule requiring two months' notice for certain business. A district tent fund was started, the same to be managed by the bishopric, and the money thus collected to be supplemented by what may be spared from the united building and tent fund, with a view to purchasing and maintaining one or more tents in the district. The election of district officers resulted as follows: C. Avery, president; P. M. Hanson, vice-president; A. H. Ford, secretary; A. A. Ferrett, of Sydney, assistant secretary. The following delegates were chosen to General Conference: John Kaler, J. Luff, A. H. Smith, L. A. Gould, and J. W. Wight, those present to cast the full district vote; and, in case of a division, a majority and minority vote. The next district reunion was set at Easter, beginning with Good Friday, and Balmain was selected as the place. The next district conference was set for December 31, 1904, to January 2, 1905, at Wallsend.

**Spring River.**—Conference met at Webb City, Missouri, February 26, 1904; I. N. White and J. T. Davis presiding; T. S. Hayton secretary, Maud Einstein and A. H. Herke assistant secretaries. Reports were received from the following district officers, missionaries, and ministry: J. T. Davis president, F. L. English, assistant president, F. C. Keek, missionary, I. P. Baggerley, J. T. Riley, W. E. Westervelt, J. A. Davis, W. H. Smart; branch presidents, J. L. Lancaster, J. T. Riley, T. S. Hayton, W. S. Hawkins, W. S. Taylor, Otto Baumgartel; Elders J. M. Richards, J. W. Thorpe, J. L. Lancaster, T. S. Hayton, O. Baumgartel, W. H. Howitt, Stephen Briggs, F. S.

Christie; Priests William Kirk, W. E. Hillen; Teachers J. L. Powell, G. M. Rhonemus, Charles Kayser. Branch reports: Joplin, Fairland, Angola, Pleasant View, Columbus, Webb City, Pittsburg, Galena, Miami, Traverse. District treasurer's report: Receipts, \$20.19; disbursements, \$7.15; on hand, \$13.04. Committee reported and adopted in favor of ordination of Bro. A. C. Greer to office of elder. It was resolved that we petition the General Conference to be held at Kirtland, Ohio, to include in the Spring River District the following counties in Missouri: Barton, Jasper, Newton, McDonald, Lawrence, and Barry; and also the following counties in Kansas: Crawford, Cherokee, Allen, Neosho, Labette, Woodson, Wilson, Montgomery, Greenwood, Elk, Chautauqua, Butler, and Cowley, and all that part of Oklahoma and Indian Territory lying east of Arkansas River and north of the thirty-sixth parallel of latitude; also Benton, Washington, Carroll, and Madison Counties in the state of Arkansas. It was further resolved that at the time of adopting and ratifying this petition by the General Conference all former resolutions conflicting with these boundary lines be annulled. It was also ordered that Bro. I. N. White present the foregoing resolution to the General Conference. A petition was received from Galena Branch for ordination of Bro. M. T. Beck to office of priest, and it was ordered that district president and missionary in charge consider and attend to the same. The petition of the church auxiliaries department to occupy Friday evenings preceding Saturdays of conferences in future was granted. It was decided to hold the next district reunion at Berrys Ferry, Indian Territory, to begin August 19, 1904. The conference appointed Brn. J. T. Riley, W. B. Hillen, George Rhonemus, Briggs, and Smart to act as committee in charge of arrangements for the reunion. It was decided to hold next conference at Joplin, Missouri, beginning Friday, June 17, 1904. It was also ordered that Bro. George English conduct the singing service of the conference. The following were appointed to act as delegates to General Conference: Brn. Westervelt, J. T. Riley, F. C. Keek, I. N. White, William Kirk, W. S. Taylor. It was ordered that the district purchase the literature and books left by Bro. Frick. District officers were sustained. Bro. A. C. Greer was ordained by J. T. Davis and E. E. Short to the office of elder.

#### Convention Minutes.

Idaho.—District convention met March 11, 1904, at Malad City, at 8 p. m. and rendered a real interesting temperance program. March 12, at 10 a. m., business session, Sr. J. A. Condit presiding, assisted by Elder S. D. Condit. Sr. Sarah C. Jones was chosen secretary pro tem and as organist, J. E. Vanderwood was chosen chorister. Schools reporting: Malad, New Hope, Cedrine, Badger, and Hagerman. All officers reporting. Officers elected: Sr. J. A. Condit superintendent, Anna E. Vanderwood assistant superintendent, Elias E. Richards secretary, Lars P. Larsen treasurer, Elias E. Richards librarian. Resolution was passed that the funds raised by each school for the purpose of securing a library, be used to purchase books for the school that raised the funds. Delegates appointed to the General Convention at Kirtland: Delia Jones, W. S. Pender, S. D. Condit, A. J. Layland, and Sr. Martha Jones. Resolved that the delegates present be authorized to cast entire vote of district. Papers on different subjects were read, and followed by general discussion. Adjourned to meet at the place and the day previous to the next district conference.

#### Conference Notices.

Western Maine conference will convene at Stonington, Maine, May 28, 29. All reports and letters for conference should be sent in before conference care of A. S. Colby. It is expected that the officials will report. J. J. Billings, president.

#### Died.

RICHINS.—Ellis Alexander Richins, born at Pleasant Grove, Utah, March 20, 1903. Died March 17, 1904. Buried in the Pleasant Grove Cemetery on the 20th, Elder A. M. Chase officiating in the funeral.

HALL.—Joseph Clarence Hall, born in Salt Lake City, Utah, March 25, 1903; died March 21, 1904. Buried in the City Cemetery the 23d inst. Funeral from the house, Elder A. M. Chase officiating.

VANBEEK.—At Davis City, Iowa, March 21, 1904, Bro. George D. Vanbeek, aged 89 years, 1 month and 12 days. He was born in Philadelphia, February 9, 1815; united with the Church there about 1840 and continued in the gospel hope and in his integrity. He served in the Second United States Artillery through the Civil War. In 1877 he heard and accepted the

Reorganized Church as the successor of the original of 1830. His wife and six sons and daughters survive him. The Davis City Post of the G. A. R. acted as escort and bearers. By his request Bro. H. A. Stebbins preached his funeral sermon.

AHLSTRAND.—Sven Ahlstrand was born in Otustad, Sweden, March 24, 1838, and married to Amelia Charlotte Backland, May 12, 1856; came to America in 1862, and settled in Omaha in 1886. He united with the Church in 1886, lived a Christian life to the end, and died March 15, 1904, and was buried from the Saints' church in Omaha, March 17; sermon by Elder J. F. McDowell, assisted by James Huff. He leaves an aged wife, one son, and friends to mourn.

REESE.—Bro. William Windsor Reese was born September 21, 1859, at St. Louis, Missouri; baptized September 27, 1867, at Dry Hill, St. Louis County, Missouri. He was married to Sr. Jessie Anderson, at Pleasanton, Iowa, in 1882. Five children were born unto them (two boys and three girls), three of whom are living, and with two sisters, left to mourn. He departed this life at Chicago, Illinois, March 15, 1904. Funeral services at the residence of Bro. William Anderson, March 20, in charge of Bro. D. C. White, J. R. Lambert being the preacher. He was laid away in Rose Hill Cemetery by the side of his wife, who preceded him three years.

SCARBOROUGH.—At Magnolia, Iowa, Martha R. Scarborough, born August 9, 1864, in Cecil County, Indiana; married to Elisha Mahony July 17, 1879; died March 14, 1904. This marriage has been blessed with fifteen children, fourteen of whom are still living, the oldest being twenty-three, and the youngest a babe. She leaves father, mother, three sisters, two brothers, husband, and children to mourn. Funeral preached by J. C. Crabb.

HASKIN.—Near Oland, Harrison County, Missouri, March 19, 1904, of erysipelas, the infant son of Bro. and Sr. Ernest Haskins, aged eight months and eleven days; funeral services conducted by Elder Hugh N. Snively. Remains were laid to rest in Andover Cemetery.

EMPEY.—Maria Empey, born in Osnabruck, Canada, June 24, 1816. She married Nicholas W. Empey, September 15, 1834, at Osnabruck, Canada. Died March 13, 1904, buried March 15, 1904. She was a life member of the Church, having been baptized into it before the death of the martyrs, and joining the Reorganized Church at an early date. She died in the faith.

DAVIDSON.—Violet V. Davidson was born January 11, 1903, at St. Joseph, Missouri; was blessed June, 1903, at Blue Rapids, Kansas by Brn. Trombie and Gowell. On February 14, she came with her parents to visit grand-parents, Bro. John Y. T. and Sr. Laure Davidson, at Arkansas City, Kansas, where she contracted measles which turned to pneumonia, and from which she died March 8, 1904. She was buried from the home of her grand-parents, and her grave is in River Side Cemetery. The sermon was by Elder W. Vickery March 9, 1904. A sweet flower taken from the evil to come. Lord, comfort the broken-hearted parents.

HOGUE.—Emma Case Hogue, of consumption, at her home at Blenco, Iowa, December 21, 1903. She was baptized by Hubert Case, July 15, 1894, confirmed by Joseph Seddan and Hubert Case. She was born at Mondamin, Iowa, July 23, 1871. She leaves to mourn Senator E. L. Hogue, her husband, three children from five to twelve years of age, a father, mother, two sisters, and six brothers, among them are Hubert and Oscar Case, missionaries. One child, a little boy of eight years and six months, died two years ago. About that time her health began to fail and she never recovered. All that loving hands and money could do was done. While she was isolated from the Church of her choice, not a member in the town where she lived, her life was such that it gained for her the confidence of her neighbors. Not a complaint was ever heard during her suffering, and when she realized she must go, she calmly made arrangements for her burial and funeral. Her requests were carried out as far as possible. Her remains were laid to rest in the Blenco cemetery to await the resurrection of the just. Funeral preached by J. M. Baker, December 22, in the Advent church to a house packed with sympathizing friends and relatives. Thus ends the life of one of God's dear children.

MORANT.—Hay George Samuel Morant was born December 26, 1862, at Ringwood, Hampshire, England, died at his home in North Platt, Nebraska, March 18, 1904. He came to this country about twenty-one years ago, and was married to Miss Jessie Richards of North Platte, September 17, 1899. Mrs. Morant and one of their two children are left to mourn. He was baptized about seven years ago near Maxwell, Nebraska. Funeral services at the residence, March 20, by Elder C. H. Porter. The elaborate, beautiful, and costly floral tributes testified of the esteem of friends. Beautiful and appropriate music was rendered by a quartet from the Presbyterian choir.

PRICE.—Mrs. Elnina Price was born July 11, 1833, in Date County, Missouri, and died February 20, 1904. When about

eleven years old, she with her parents moved to the vicinity of St. Joseph, Missouri, in 1848. She was married to Pleasant Thomas; to them were born twelve children, of whom five remain. In 1893, she was married to J. D. Price, of Troy, Kansas, in this city, by J. M. Terry; was baptized in 1897 by John Arthur Davis at Fanning, Kansas, and has lived a faithful Christian life and beloved by many. Funeral in charge of William Lewis and A. W. Head. Was laid to rest in the beautiful Ashland cemetery.

**WILLIAMS.**—Infant son of Joseph B. and Mary J. Williams. He was born April 29, 1903, and died January 25, 1904, at Runnels, Iowa, the home of the parents. Sermon by Elder S. F. Cushman.

**SANDS.**—At Kansas City, Missouri, February 22, 1904, Bro. William S. Sands, aged 63 years. He died at the home of his niece, Mrs. Gertrude Hornes, who cared for him during his sickness. He was a good man and rests in peace. Funeral sermon at Eyer's Hall by Elder F. C. Warnky assisted by Elder R. Winning.

**WHEELER.**—Joseph Wheeler was born March 9, 1833, at Gravely, Cambridge, England; baptized August 19, 1860, at Gallands Grove, Iowa, by Uriah Roundy; died at North Ogden, Utah, March 9, 1904. As a member and elder of the Reorganization he was faithful unto death.

**STERRITT.**—Theodore Hosea Sterritt was born September 4, 1902, at Pleasant Grove, Utah; died March 12, 1904. Funeral services were from the home of the parents, Bro. and Sr. William Sterritt, Pleasant Grove, Utah.

**CADWELL.**—Phineas Cadwell was born in Lenox, New York, April 17, 1824, and died February 26, 1904, at Logan, Iowa. He was the youngest son of Colonel Ebenezer Smith Cadwell and Sarah (Clark) Cadwell, both ancestral lines tracing back to Puritan stock. He attained a common school education and taught one term of school. At the age of eighteen he went to the territory of Wisconsin and settled on a farm in Racine County, west of Racine, and was married October 7, 1845, to Harriet Newell Fiske by whom he had seven children—four of whom survive him, viz., William C. Cadwell, of LeRoy, Kansas, Edgar F. Cadwell, F. Henry Cadwell, and Harriet P. Tyler, all of Logan, Iowa. He likewise was survived by thirteen grandchildren and five great-grandchildren, besides a brother, Barzilla Cadwell, of Crystal Lake, Illinois, aged 83 years, and a sister Mrs. Philinda Adams, of Neosho, Missouri, aged 76. His first wife died September 1, 1891, and on May 15, 1892, he was married to Mrs. Eleanor Snyder, who survives him. He remained in Wisconsin till 1854 when he removed to Harrison County, Iowa, where he lived nearly forty years; then removed to Burlington, Kansas, remaining till 1901 when he returned and settled in Logan where he continued to reside till his death. He was reared in the faith of the Congregational Church, but about the time of Joseph's and Hyrum's death, he investigated the doctrine of the Latter Day Saints, and becoming convinced of its divine claims was baptized by John E. Page at Racine, April 14, 1849. Becoming doubtful later of the standing of Page as an authorized minister of the true Church he was baptized again August 29, 1859, by James M. Adams and confirmed by Elders W. W. Blair and E. C. Briggs; subsequently he was rebaptized by John A. McIntosh into the Reorganized Church. Was ordained an elder March 5, 1870, and chosen counselor to David H. Smith, president of the second quorum. When David was chosen counselor to the First Presidency in 1873, he was elected president of the second quorum which position he continued to fill till 1878, when he was called to the high priests quorum and remained in good standing in the same till his death. He was president of the Magnolia Branch for many years and for several years of the Logan Branch, and was long a counselor to the presidency of the Little Sioux District, and for some time Bishop's agent for the same. He was one of the organizers of the United Order of Enoch and was one of the principal movers in the relocation of the headquarters of the Church at Lamoni, being one of the committee appointed by conference to investigate the claims of the several localities that aspired to become the Church headquarters. With President Joseph Smith and others he visited David Whitmer, one of the three witnesses to the Book of Mormon, and saw and examined the original manuscript of the Book of Mormon, and was witness to Whitmer's unchangeable testimony to the truth of the latter-day work, the divine mission of Joseph Smith, and of the coming forth of the Book of Mormon. He was recognized not only by the Church but by the world as a leader among men. He was for about twenty years a director of the Iowa State Agricultural Society, for about the same length of time president of the Harrison County Agricultural Society and served one term as representative from his county in the Iowa Legislature. On November 13, 1901, he was stricken with paralysis at his home at Burlington, Kansas, and

relinquishing his life-long avocation as a farmer he returned to his old Iowa home at Logan, where he gradually declined in strength and vigor with the approach of his fourscore years and passed peacefully away full of years and a consciousness of a well-spent life. The funeral was held at the Logan chapel on Sunday February 28, and the body laid to rest in Silver Prairie Cemetery on one corner of his old homestead, by the side of the wife of his youth and his children gone before. Elder Robert Chambers preached the sermon from Thessalonians 4: 13-17; and Timothy 4: 7, 8, assisted by Elder Charles Derry.

**LOWE.**—At Plano, Illinois, Thursday, March 24, 1904, Sr. Mary Evans Lowe. She was the daughter of Elizabeth and Riley Marshall, and was born in Randolph County, Indiana, February 14, 1825. Married to Doctor John H. Lowe, October 20, 1859. They moved to Sandwich, Illinois, in 1859, lived there one year, and moved to Plano where they resided till they were called home. They had seven children, one of whom is now living, Mr. William R. Lowe, of Chicago, Illinois. She leaves two brothers. Sr. Lowe united with the Church in the year 1866, and lived and died a faithful and consistent member, and has gone to her rest in the full assurance of a glorious resurrection. Funeral services at the Saints' church by Charles H. Burr, assisted by E. M. Wildermuth. Interment at the Pratt Cemetery by the side of her husband and four children.

**CALVIN.**—Emma, at Fiskville, Rhode Island, March 6, 1904, of pneumonia, after an illness of ten days. She was born January 30, 1834, at Compton Dands, Somershire, England. Baptized August 8, 1886, by Elder Joseph Burton at North Foster, New South Wales. She moved to the United States about eight months ago. She leaves a husband (Alonzo Calvin) to mourn. Having been faithful to the last her spirit has passed into the realm of the blessed as was her hope and for which she lived in faith. Sermon by Elder George H. Smith assisted by Elder R. Bullard.

**FIELDS.**—Martin C. Fields was born November 8, 1870, in Marshall County, Kentucky, and while a small boy moved near Fulton, Kentucky. When near manhood he obeyed, the doctrine as taught by the Christian Church, but later, learning by an honest, prayerful investigation, that more light and liberty with all the spiritual gifts and blessings of the gospel as in days of old, was taught by the elders of the Reorganized Church he obeyed the gospel in its purity. Was baptized September 22, 1900, by T. C. Kelley, and confirmed by T. C. Kelley and C. L. Snow; died March 22, 1904, after several years of suffering from consumption. He leaves a wife and three small children. We miss the dear brother, but God knew best. May we all ever say, "Thy will be done."



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Volume 51

Lamoni, Iowa, April 13, 1904

Number 15

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of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS  
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## Editorial.

### KIRTLAND ITEMS.

"Our Utah Trip" gives way this week to General Conference proceedings. It will appear later.

One of the disadvantages of having several standards of time in a community was illustrated at the opening session of the Religio Convention. The time was set for half past two; but owing to the fact that "sun time" is just between Eastern and Central time the watches of the gathering delegates differed greatly, and long before the appointed time people were in the building wondering why the session was not opened. However, the time was not entirely lost, for "Zion's Praises" were distributed among the congregation, and with Sr. Alice Garrett at the organ, and following Bro. F. G. Pitt's capable baton, the audience spent several minutes singing from the new Sunday-school song-book.

Evidently Bishop Kelley's advice to "come early" has been well taken, for when the Religio Convention opened the north and central sections of the main auditorium of the Temple were quite well filled. It was noticeable that many of the ministry were present. They had "come early"; whether they will "stay late" remains to be seen.

The Religio delegates from the London District, Ontario, were conspicuous in the Convention by reason of the red badges worn by them. The badges bore legends announcing the bearers were Religians from Canada, London District.

In the song services of the Religio Convention the selections were all from the new song-book, "Zion's Praises," and its beautiful songs seemed to be enjoyed by the audiences, judging by the hearty zest with which all who could joined in the singing.

The attendance at Conference has exceeded expectations, and the Kirtland homes are taxed nearly to the limit, in caring for the Saints. The hotel is a busy place. Under Bishop Kelley's supervision it has recently been greatly improved in equipment and furnishings, and very little complaint about the accommodations is heard. A large portion of the visitors is eating at the hotel, and though the task of feeding them is an arduous one, especially at the noon hour, yet universal good nature seems to be the rule, and everything goes pleasantly, and every one gets plenty to eat, though at times he may have to wait some time to get it. Waiting in a good-natured crowd is not irksome after all.

So large is the attendance at this Conference that the capacity of the Temple is taxed to accommodate the ministry, delegates, and visiting Saints. It is quite apparent to all that our conferences have grown to such large proportions that it is inadvisable to hold these conferences at other places than at headquarters. Besides, it is not at all businesslike to take our conferences away from the records. To be sure, these disadvantages are put up with good-naturedly, and that is really remarkable when we remember that the times have passed when it is *necessary* to suffer such disadvantages. We have good accommodations which lie on railway lines, and more commodious buildings. Whether or not the Saints will consent to having the Conference again taken from headquarters, remains to be seen; but we trust that in this and all future conferences the voters when the votes on where to take the conferences shall be taken will vote from business judgment, not from sentiment. In our judgment the only place to hold our General Conferences is at the headquarters. What think you, reader?

One thing which is made objectively clear at this conference is that methods in use when the Church was very much smaller can not be successfully

employed to-day. It should teach us that our conferences are too large and too important to be retarded and hampered by perpetuating some of the customs of the days when time was not such a feature.

On yesterday Secretary Salyards informed us one hundred and eighty-five railway certificates had been presented to him. Add to this number the ministry who have come on clergy rates, and quite a large number of others who have come on special rates, and we have some idea of how many are in attendance. Sr. Devore yesterday told us that more than three hundred and sixty had registered in the Temple register, "and not all have yet signed."

This morning several more Saints reached Kirtland, among them being Bro. and Sr. N. C. Enge, just returned from Norway. They appear to be in good health.

A number who have never visited Niagara Falls are trying to arrange an excursion there, to see the hydraulic wonder of the world.

At yesterday's session the table was cleared; but very few quorum reports are in yet, and some of the latter are likely to contain matters which will take much time to dispose of.

One of the most oft-propounded questions heard among the delegates and ministry is, "How do you stand on the College question?" It is apparent there is much opposition to Graceland, and an attempt to close it will undoubtedly be made. So says rumor, anyway. What the outcome will be we can not tell, but we have confidence in the wisdom of the body. Graceland has some earnest and able defenders who will not see the College close without a fight. We trust good will come from the controversy. Graceland's fate will be determined at this conference.

At the close of yesterday's business session Patriarch Smith gave the audience some fatherly advice concerning our conduct in general, and especially cautioned against the appearance of levity within the Temple. When assembling in edifices dedicated to the services of God we should remember where we are and dignify our conduct accordingly. His words of caution were well received by his hearers.

Kirtland is doing nobly in accommodating the crowds of visitors. As we see the daily augmentation we wonder how it is being done. When we remember that the population of the town is temporarily doubled, then we marvel at the ability of the citizens to care for visitors.

When the question arose yesterday as to where conference would go next year, Lamoni was the only place considered. The vote to go to Lamoni was unanimous. We trust it is an indication that the fact is recognized that our conferences should be held at headquarters only.

The various quorums all seem to be busy, nearly all holding sessions in the forenoon. Take it with

quorum meetings, committee work, and business sessions, some of our men find much work to do. Conference is to them something more than a pleasure and visiting trip. Indeed, it is quite strenuous.

The prayer-meetings are of a character to please the audiences. Short, concise testimonies seem to be the order, and the tiresome long ones are not heard. We are glad our people are learning to compress their testimonies.

The sermons so far have been well received, being of a general character. The speakers seem to be avoiding controversial subjects. This is wise. There is so much of good, uncontroverted good, that speakers can, if they are so disposed, "feed the flock" in a way to afford general satisfaction.

Mr. A. C. Showalter, and Mr. J. C. McNamara, of the passenger departments of the Nickle Plate and Lake Shore roads, have been among us looking after business connected with the railway certificates of visitors. They seemed satisfied with the way they found things.

"Jim" seems to be one of the busiest men in Kirtland. He is Bishop Kelley's "right hand man" for rustling on errands of importance.

Lamoni and Independence are well represented at this conference, their delegations being quite large.

The attendance from the New England States is the largest in years. They seem to be enjoying themselves, and the opportunity for the Easterners and Westerners to get acquainted is being improved. Latter Day Saints become acquainted easily, and pleasant friendships are soon formed. We are glad to to meet our Eastern brethren.

The Canada contingent is large and enthusiastic.

KIRTLAND, Ohio, April 9, 1904.

## Selected Articles.

### RECENT PRESS REPORTS.

SALT LAKE MORMONS INDORSE PRESIDENT SMITH'S OFFICIAL DECLARATION. OHIO MORMONS WILL FIGHT THE ISSUE.

SALT LAKE CITY, April 6.—The seventy-fourth annual Conference of the Mormon Church came to a close to-day, with two business meetings, morning and afternoon. At their meetings, according to the custom of the Church, the Church leaders, including the First Presidency, the apostles, presidents of the seventies and patriarchs, who nominally hold their positions only from conference to conference, were sustained by the raising of hands in the great open meetings of the followers of Joseph Smith.

To-day is the seventieth anniversary of the founding of the Church in Fayette, Seneca County, New York. The speaker dwelt on the growth and prosperity of the church, which now claims a following of four hundred thousand, with missions in nearly every

country in the world. Between ten and twelve thousand people attended the Conference.

A notable feature of the closing session of the seventy-fourth annual conference of the Mormon Church was the official declaration by President Joseph F. Smith on the subject of polygamy. The statement follows:

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff of September 26, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its General Conference October 6, 1890, which forbids any marriages violative of the law of the land, I, Joseph F. Smith, president of the Church of Jesus Christ of the Latter Day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter Day Saints, and,

"I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with according to the rules and regulations thereof and excommunicated therefrom.

"JOSEPH F. SMITH.

"President of the Church of Jesus Christ of Latter Day Saints."

This statement received the full indorsement of the church members assembled, who unanimously adopted the following resolution, introduced by Apostle Francis M. Lyman:

"Resolved that we, the members of the Church of Jesus Christ of Latter Day Saints in General Conference assembled, hereby approve and indorse the statement and declaration of President Joseph F. Smith, just made to this Conference, concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

A committee was authorized to take steps toward the erection of a suitable building as a monument to the memory of the prophet, Joseph Smith. Although Utah abounds with memorials of Brigham Young, there is at present not a single monument or building in honor of the founder of the Church.

KIRTLAND, Ohio, April 6.—The fifty-first General Conference of the Reorganized Church of Jesus Christ of Latter-day Saints began here in the historical Mormon temple to-day, with nearly five hundred delegates in attendance. The Conference promises to be one of the most important ever held in the history of the Church, and as a result unusual interest is manifested in its deliberations. There is a strong sentiment among the delegates in favor of making an active fight on the propagation of polygamy.

Much attention will be devoted by the Conference to missionary work of the Church, which has active missionaries in many foreign countries and in all sections of the United States.—*Omaha Bee*, April 7, 1904.

#### MORMONS ARE ASTOUNDED.

SALT LAKE, UTAH, April 7.—[Special.]—Consternation reigns among the Mormons who recently have taken plural wives. This is a result of a pronouncement against polygamy by President Joseph F. Smith and adopted by the Church at its General Conference. A large number of Mormons have taken additional wives recently.

It is charged President Smith gave tacit encouragement to this, even performing one plural marriage himself, that of Abraham H. Cannon to Lillian Hamlin Cannon, his brother's widow, on the high seas between San Pedro, California, and the Catalina Island in 1896.

The general belief has been since he became president that he would not only tolerate but protect men and women entering into new polygamous relations. Pronouncement of yesterday declared any person solemnizing, authorizing, or contracting plural marriage would be liable to excommunication.

President Smith and Apostle Francis M. Lyman and others of the Church leaders expressly stated that this was no new thing, but merely a reaffirmation of the former policy.

To be consistent, it is argued, and to give evidence to the people of the nation of good faith, the Church will be forced to let the law take its course against the polygamists and not to shield them as in the past. Already some who are suspected of recent polygamy have disappeared.—*Chicago Tribune*, April 8, 1904.

#### CITIZENS OF UTAH PROTEST.

WASHINGTON, April 6.—Senator Burrows presented to the Senate to-day protests from more than six hundred of "the law-abiding people of Utah" against the declaration of President Joseph F. Smith of the Mormon Church that they were broad-minded enough to consent "to the shocking violations of law and public decency which he confesses to have committed."

The protests declare that polygamists have surrounded themselves with an impenetrable wall of secrecy in their perpetration of misdeeds, and that the veil has been lifted in part for the first time in the testimony given by Church leaders during the investigation of the Smoot case before the Senate Committee on Privileges and Elections. The non-Mormons call for a continuance of the investigation and say that further disclosures equally startling may be expected.—*Omaha Bee*, April 7, 1904.

## Religio Convention.

The tenth General Convention of the Zion's Religio-Literary Society assembled in the Kirtland Temple, Ohio, on April 2, 1904, at half past two in the afternoon, called to order by President J. A. Gunsolley, who was then formally chosen president of the Convention, and Ammon White associate. Wallace N. Robinson was chosen secretary pro tempore.

Credentials committee previously appointed by the Executive Committee reported the following number of delegates: Clinton district, 18; Coldwater, 3; Des Moines, 12; Eastern Colorado, 9; Far West, 41; Fremont, 9; Gallands Grove, 11; Independence, 49; Kewanee, 9; Millersburg, 1; Lamoni, 44; Massachusetts, 22; Nauvoo, 8; Necedah, 2; Omaha, 1; Portland, 2; Northern California, 18; Theodore, 1; Utah, 10. W. W. Smith and D. A. Anderson formed the committee. It was continued and instructions given to hand credentials not already in to chairman of committee.

Bro. F. G. Pitt was chosen chorister, with authority to choose assistant and organists. Matter of ushers was left with presiding officer.

By motion it was ordered that the time of convening sessions be according to local time, or sun time.

By motion the vice-president was authorized to appoint a committee on resolutions of respect. Another motion provided for the appointment of a press committee.

Report of President Gunsolley was read. Progress of Society had been steady. Earnestness and seriousness had been manifest in the work of the Society. The organization had remained the same as year previous. He had attended Rally Day at Independence, and five reunions. Spoke well of the services of his associate president, Ammon White. The importance of the work of the *Quarterly* was mentioned, also the book soon to be issued, *Divinity of the Book of Mormon Proven by Archæology*. The committee on publication had done nothing, and the President took the blame on himself. The Nauvoo District has been organized, with four locals. One local had been organized in Alabama, a favorable aspect. He hoped that at this time the Convention might see fit to release him. He spoke very favorably of Graceland College, and urged the Religio to help that worthy institution. He pointed out, too, the possibility of assisting the Church in issuing and translating tracts. The work of districts was touched upon, and the necessity of having representation upon better days of the week than in the past. The work of the various departments was spoken of in encouraging terms. He thought the Home Class and Gospel Literature departments could be made to cover greater scope, and urged that the work of these departments be more persistently prosecuted.

Vice-president White spoke of the work of the Religio at reunions, and urged Religians to participate more earnestly therein, especially in introducing Religio work into the reunions. He spoke well of the assistance rendered Religio work by the ministry.

Miss Louise Palfry, editor of the *Quarterly*, made report. She spoke of the necessity of having competent revision committee, and also told of the dearth of space in Arena department of the *Autumn Leaves*. She thought the Society needed a journal, as the *Autumn Leaves* did not adequately fill the needs of the Religio. She also spoke enthusiastically of the possibilities of the work of the Home Class and Gospel Literature departments.

Treasurer Will J. Mather reported financial condition of Society. On hand last report, \$160.27; received, \$517.84; expended, \$659.85; on hand, \$18.26; HERALD Office account, on hand last report, \$300.30; received from the *Quarterlies*, \$920.95; expended, \$1,401.89; due HERALD Office, \$180.74.

A committee was appointed to audit this report and such other financial reports as might be presented. J. M. Baggerly, R. Baldwin, and C. H. Rich were appointed. Financial reports were then read from J. A. Gunsolley, J. R. Epperson, superintendent of Literature Bureau, and Dora Young, superintendent of Home Class department. These were referred as other reports.

Credentials committee made additional report, stating London District was entitled to seventy-one votes. Committee continued.

A committee, Louise Palfrey, J. F. Mintun, and C. Scott, was appointed by the body, to whom should be referred the matter of written explanation of the Executive Committee on revision of the Constitution, as to why they failed to perfect and publish last year. This committee was instructed to report Monday.

The Lamoni Stake Religio sent in resolution to establish fund to be placed in the hands of the Bishopric of the Church, to assist in translating the Book of Mormon into such foreign languages as the First Presidency and Bishopric shall deem wise. This called forth considerable argument, and after considerable time being consumed a motion to indefinitely postpone was made and carried. Only a few minutes remained for business at this session, and a few matters of routine business were disposed of. Committee on credentials made additional report, stating Southern California District was entitled to seven votes.

Committee on resolutions of respect as appointed by vice-president was announced as being J. F. Mintun, D. A. Anderson, W. W. Smith. F. M. Smith was appointed press committee, with privilege to select assistants.

Announcements of several kinds were made, and adjournment had till evening session.

## EVENING SESSION, APRIL 2.

At half past seven business was resumed. After the usual preliminaries President Gunsolley announced that Bro. Pitt had chosen F. A. Russell as assistant chorister, and Alice Garrett and Madge Craig organists; that Fred M. Smith had chosen W. W. Smith as assistant on press committee. The following were appointed ushers: Frank Michigan, C. H. Rich, M. Ahlstrand, and George Carter. Bro. Brockway, of Kirtland, was appointed janitor.

Credentials committee made additional report, permitting Eastern Michigan twenty votes. Auditing committee reported they found everything correct.

Resolution from the Independence Stake convention, asking the General Convention for the establishment of a Religio paper, to be issued semi-monthly, was presented. Motion to adopt resolution was followed by some discussion, when a motion was made to refer to a committee of three to report one year hence. After some discussion a substitute motion was made that the Society express to the Board of Publication through the editor of the "Arena" the desire for more space during the coming year. The previous question was ordered, and the vote resulted in defeating the substitute, the defeat of the motion to refer, and the defeat of the motion to adopt.

Committee on credentials reported Chatham District, Ontario, entitled to twenty-eight votes.

A resolution was introduced looking to the establishment of a week in September each year as a Graceland rally week for the purpose of raising funds for running expenses of the College. Action was deferred till Monday.

Announcements were made, the order for Sunday was read, and adjournment for the day was had.

## SUNDAY, APRIL 3.

At half past nine in the forenoon Sunday-school was held, in charge of the General Superintendent, T. A. Hougas. The attendance was good, over two hundred being present.

At eleven o'clock the Religio workers gathered to listen to addresses. Sr. Floralice Miller, of Dunnville, Ontario, had been advertized to make an address; but on account of sickness she was unable to appear, hence sent a paper which was read by Bro. R. C. Evans. She told of the growth of the Religio work in Canada, briefly sketching the history of the Society there.

Sr. W. N. Robinson, of Tulsa, Indian Territory, sang a well-received solo, her rich and well-trained voice showing off the good acoustic properties of the building.

Ammon White, vice-president of the Society, next addressed the audience, telling of the practicability of Religio work, speaking of the necessity for edu-

cational development as a preparation for our spiritual warfare.

At two o'clock prayer and sacrament services were held, in charge of F. M. Sheehy and T. A. Hougas. The objects and results of Sunday-school and Religio work were spoken of in the testimonies. The meeting was enjoyed by the participants, many of whom came to the services fasting.

At six o'clock a "regular" Religio session was held, in which a typical evening lesson was had. One of the features was the reading of a paper written by Sr. Fannie I. Morrison, of St. Louis, on "Sunshine work." Sr. Morrison not being present, the paper was read by Sr. Gilbert, of Massachusetts.

At eight o'clock the audience again assembled for addresses. The speakers were Sr. Allie Thorburn and Bro. D. A. Anderson. The former told of the work of the Religio in Scotland; the latter spoke of the necessity of a schooling in charity and the faculty of accepting things as they are and making the best of it, recognizing the fact that not all persons see things alike, because of looking at things from different viewpoints.

Between the addresses Sr. Laura Kelley, of Lamoni, rendered a vocal solo in an acceptable manner.

## MONDAY, APRIL 4.

At nine o'clock in the forenoon the Religians again assembled for business, and after the usual preliminaries settled down to work.

Credentials committee asked to make correction in their report concerning Eastern Michigan. The district votes should be nineteen instead of twenty.

Etta M. Hitchcock, general secretary, reported. The growth of the Society had been steadier and stronger than ever before. The work is being extended into new countries, and prospects are generally good.

Report of the superintendent of Gospel Literature Bureau was read. The work in that department had progressed and extended even across the waters. He gave statistics as to the amount of literature which had been distributed.

The report of the superintendent of the Home Class department was read. Work had extended into places where no Religio organization existed. Earnest workers had prosecuted the work, and it was proving a boon to the students of truth. She had been well assisted by her associate officer in the department. She saw the necessity of subdividing the field. Much work was being done in the East.

The committee to which was committed the action of Executive Committee upon special work assigned them at convention of 1903 with explanation for the course of action taken by them, reported that they found no time specified in the resolution creating them in which their work should be done and that

the work assigned to them to perfect Constitution and By-laws of locals of 1903 had been done.

A motion was made to adopt report, which prevailed.

A motion to publish the Constitution and By-laws of General, District, and Stake Societies as passed by the convention of 1903 with the Constitution and By-laws of locals as published in *Autumn Leaves* of March 1904, was carried.

The election of officers was taken up, and resulted in the reelection of J. A. Gunsolley as president; Ammon White reelected vice-president; Etta M. Hitchcock rechosen secretary; Will J. Mather treasurer; S. A. Burgess librarian.

Adjourned till eight o'clock Tuesday morning.

TUESDAY, APRIL 5.

At eight o'clock on Tuesday, April 5, the Religio again met for business session.

Report from Honolulu, Hawaii Territory, was read showing enrollment of thirty-one; G. J. Waller, president.

Credentials committee made additional report, admitting D. A. Anderson as delegate from Honolulu.

Special committee on resolutions of respect reported. The resolutions expressing sympathy to the President on the demise of his companion were adopted by rising vote. "The Lord knows why" was then sung by the audience.

The resolutions concerning the union of the Religio and Sunday-school were called up. The resolutions provided for a committee, of which the President should be chairman to investigate and report one year hence. Resolutions adopted. Srs. Louise Palfrey and Floralice Miller were added to the committee. The committee was instructed to publish its findings six months before next convention, in church papers and "Arena" department of *Leaves*.

Resolutions providing for methods to aid in the support of Graceland College was called up, and a motion to adopt was followed by one to lay on the table. The motion to table prevailed.

A motion to request delegates at next Convention to wear a button or badge to indicate their connection with the Society, was defeated by tabling it.

Resolution asking the indorsement of the work of the Sunshine Band movement, was called up, and adopted.

Another attempt was made to adopt resolutions looking to the establishment of a Religio organ, but it was again disposed of by indefinite postponement.

President J. A. Gunsolley then stated the table was clear. He congratulated the convention on progress in general ways and especially in parliamentary procedure. He was glad to see the general growth being made. He thought our mission was not for self only, but generally altruistic in its scope and tendency. He thought the time would come when

the fight between the church of God and the opposing forces would be made on the Book of Mormon, and our young people are being prepared for the fight. He spoke touchingly of the expressions of sympathy which had been extended to him. His faith in God and his work is not shaken,—he trusts still in his heavenly Father. He appreciates the necessity for a trial of faith, even the functions of a denial of asked blessings. A great work, he thought, was going on on the other side, and he took comfort in the thought that loved ones gone before were at work there in ways which will bear results here.

The Secretary was directed to present to the Sunday-school Association the action of the Convention concerning the committee on merging of the two societies.

Adjourned till next year.

## General Sunday-School Convention.

The thirteenth annual convention of the General Sunday-school Association convened in the Temple at Kirtland, Ohio, April 4, at two o'clock in the afternoon, Superintendent Hougas in the chair.

The report of the credentials committee being delayed, the organization was perfected by selecting Bro. F. G. Pitt chorister, Bro. Russell assistant. The chair was authorized to choose the ushers.

D. J. Krahl, secretary, was permitted to choose his assistants. He chose J. F. Mintun and Sr. W. W. Smith.

The chair being authorized to appoint a press committee, he selected Frederick M. Smith and W. W. Smith.

The report of Superintendent Hougas was read by himself. He called attention to the fact that the Association was organized in Kirtland thirteen years ago. Besides his regular routine work he had attended various reunions and district conventions in Iowa, Missouri, the South, California, and Utah. He spoke with satisfaction of the special work done by the missionaries. He urged the establishment of a Sunday-school periodical, to be issued monthly at first, weekly later.

J. A. Gunsolley, assistant superintendent, reported, suggesting that the Association take up a course of normal training for the Sunday-schools.

A report was read from A. Carmichael, second assistant superintendent.

The credentials committee made report, which was adopted.

The Secretary made report. The statistical part was adopted, and the financial part referred to an auditing committee. The statistical part showed a prosperous general condition. While some districts have shown a falling off in membership, others have increased so that there is a gain of five districts (Utah

and Idaho districts have been divided), forty-one schools, and six hundred and ninety-six in membership, making a total of 53 districts, 426 schools, and 18,818 members.

Treasurer made report. On hand last report, \$1708.73; receipts, \$3037.73; expenditures, \$3515.62; balance on hand, \$477.89.

General Librarian reported that work progressing. There are now eleven circulating libraries in different States.

Committee on primary *Quarterly* made report that its work was accomplished and *Quarterly* published.

Committee on revision of *Quarterly* lessons reported it had done work assigned.

General Superintendent reported having had on hand for incidental and traveling expenses, \$419.24; expended, \$411.77; due Association, \$7.87. Referred to auditing committee, as was also financial report of Assistant J. A. Gunsolley, also of A. Carmichael, second assistant. Financial report of Secretary was also referred.

A resolution from the St. Louis school on Sunshine work was read, asking to have Sunshine work made a part of the general Sunday-school work. No action.

A resolution was read from Glen Easton, West Virginia, protesting against Article 3, in Constitution and By-laws. The resolution provided for making the voting age of scholars twelve years, and an absence of one month to forfeit membership. No action taken.

A resolution was read that hereafter the statistical reports be not read in convention, but published in minutes.

A communication from Sr. Emma Burton, Papeete, Tahiti, was read, giving encouraging report of the work in the Society Islands. G. J. Waller reported the Sunday-school work in Hawaii. F. J. Pierce, Leeds, England, made report of the work in British Isles. He suggested that an invitation be extended to the Sunday-schools in the British Isles to join the Association.

A motion prevailed extending the privileges of the floor to visiting brethren and Sunday-school workers.

Adjourned till evening.

At half past seven in the evening the Association again assembled for business.

After the reading of the minutes, the chair named the following as ushers: James Pycok, David Pycok, Herbert Rowlet.

A resolution was presented that special-day programs be provided and published by the Association, so that each school might have at least two such programs each year. This prevailed.

On the suggestion made previously, the Executive was authorized to extend invitation to the British Isles Sunday-schools to join the Association.

The resolution concerning the reading of the statis-

tical reports was called up, and after several subsidiary motions and much discussion, it was lost.

Auditing committee reported Treasurer's accounts correct. Report was adopted.

The same committee reported on the accounts of the officers. Vouchers were lacking, but thought correct. The Superintendent's report was ordered returned to auditing committee. Rest of report was approved.

Adjourned till April 5, at ten o'clock.

#### TUESDAY APRIL 5.

At ten o'clock Tuesday forenoon, Association reconvened, A. Carmichael in the chair.

After reading of minutes the auditing committee reported they had examined original entries of the expenses of the Superintendent, and found everything correct. Report approved.

The resolutions concerning the Sunshine work, that the Association approve of the work thereof, were called up, and motion to adopt was followed by a motion to commit with instructions to report at next convention. A substitute was offered to the effect that the Society look with favor upon the work done by the Sunshine Bands, and encourage all who are willing to work in same. Substitute lost, and motion to refer prevailed. The number on committee was determined as three, and the committee chosen.

The resolutions presented by the Glen Easton Sunday-school were called up, and motion made to adopt was followed by one to defer till afternoon session.

Suggestion of the First Assistant Superintendent as to the normal course of training for Sunday-school teachers was taken up, by motion. A motion was made to appoint a committee of three, J. A. Gunsolley to be a member, to formulate a plan and report next year. This prevailed. Srs. Louise Palfrey and D. A. Anderson were added to the committee.

Moved that the Superintendency of the Association be requested to appoint some one as superintendent of the Home Class department. Before vote was taken, adjournment was had till afternoon.

At two o'clock the Convention again assembled, with T. A. Hugas in the chair.

A motion prevailed limiting speeches in discussion to three minutes. Motion pending at adjournment of morning session was put to vote, and carried.

Resolution from the Pittsburg District conference at Glen Easton on constitutional amendment was called up, and by motion was laid upon the table.

The proposed amendment of Rule 3, page 13, of Constitution and By-laws was called up, and motion made to adopt. This was denied.

The suggestion of the primary lessons committee, that they should prepare six quarters of lessons and publish in *Quarterly*, was called up, and motion made

to grant request of the committee. A substitute was offered that the advisability of such be left to the committee, and that approval be expressed of work as already done by the committee. The substitute prevailed.

At three o'clock the special order was taken up and the election of officers resulted as follows: T. A. Hougas, superintendent; J. A. Gunsolley, first assistant superintendent; E. H. Fisher, second assistant superintendent; D. J. Krahl, secretary; John Smith, treasurer; Lucina Etzenhouser, librarian; John Smith, Duncan Campbell, R. S. Salyards, revising committee.

A communication was read from the Religio Society asking for the appointment of a committee to consult with a committee appointed by the Religio, to consider the feasibility of merging the two organizations. T. A. Hougas, F. M. Sheehy, and Anna Salyards were so appointed.

The appointment of the Sunday-school missionary was made the special order for the evening session.

A suggestion was read from the report of the General Librarian concerning circulating libraries. A motion prevailed that we indorse the work of the circulating library that Sr. Etzenhouser has begun, and lend encouragement thereto by this public recognition.

The committee from this body appointed on the merger question was instructed to publish its report six months before next Convention.

Adjourned till evening.

At seven o'clock Convention reconvened. After usual preliminaries a motion was made that it be the sense of this Convention the lessons in the *Quarterly* should be shortened. This was denied.

The Superintendency submitted a lengthy but well-worded invitation to the schools of the British Isles to unite with the Association in Sunday-school work. It was moved that the report be our invitation. This prevailed.

A request from Bro. Waller that the *Quarterlies* be mailed sooner to Hawaii. This was referred to the Superintendency.

Moved that we approve of the song-book, "Zion's Praises," published by the Board of Publication, and that we recommend its use in the Sunday-schools. Before the vote was taken the time for the special order was reached, and it was taken up, and a motion was made that we recommend the General Superintendent to Quorum of Twelve for appointment as Sunday-school missionary. Lost by large majority.

The matter interrupted by special order was taken up and carried.

Superintendent Hougas asked that the Convention prescribe rules for the disbursement of the funds of the Association. A motion prevailed that a sum not to exceed two hundred and twenty-five dollars be set apart for contingent expenses of the Association.

A motion was passed that the Executive Committee act as program committee for Convention of 1905, and that when we adjourn we do so to meet at the call of the Executive Committee on April 4, 1905.

The appointment of editors of the *Quarterly* was referred to the Executive Committee.

By motion the Convention adjourned till time previously designated.

## The General Conference.

At ten o'clock on the forenoon of April 6, 1904, President Joseph Smith called to order the fifty-first General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in the Temple, at Kirtland, Ohio. The audience-room of the building was well filled.

Prayer was offered by President Joseph Smith. The formality of choosing the Presidency of the Church to preside over the Conference was gone through with, and R. S. Salyards, church secretary, was selected to act as secretary of the Conference, with privilege of choosing his assistants. He selected Frank Russell and Charles Fry.

By motion Leon Gould was appointed conference stenographer, and F. G. Pitt chorister, with authority to choose assistants and organists. The President nominated A. B. Philips, of Massachusetts, Frederick Gregory, of Canada, and George Wixom, of California, as committee on credentials. The nominations were ratified, and the committee withdrew for their work. W. E. LaRue, W. W. Smith, D. F. Lambert, and James M. Baggerly were appointed as press committee. John Gillespie was appointed janitor.

By motion it was decided that the remainder of the forenoon session be devoted to speeches by various brethren, each speech to be limited to seven minutes. President Joseph Smith spoke as follows:

You will pardon me if what I have to say is more or less personal, but the conditions under which we meet are of such a character as to force this upon me. It will be observed by many of you who have been associated with me in church work for the last twenty-five or thirty years, that I have been constantly urging upon the attention of the brethren the coming of the time sooner or later, when they would be called upon to represent the work by the very best men that it would be practicable for the Church to have; and that so far as I was permitted to do so, I have predicted that such a time would occur; that we had no need to fear the disruption of the Church by virtue of the introduction of a seductive and soul-destroying doctrine, but that the effort of the adversary would be to destroy our unity, by sowing dissension and division among the eldership. I have lived to see that prophecy fulfilled to a large extent.

I have also predicted that sooner or later that which we have been so industriously opposing for over forty years would be forced into the open, and that it must face the great American public and the public of the world (that which was opposing it). That time has arrived, and I am pleased that circumstances, over which I had no control, but which I believe have been



directed by the supervising hand of God, carrying out his own design, have brought it about. And whereas we have in the past been charging certain things about our cousins in the West (I use the word *cousins* as representing a religious body and not the members of the Smith family), what we have been declaring they were doing, and they have been accusing us of misrepresenting, and worse in regard to them; they have now publicly admitted by two of their principal leading men, the President of the Utah Church, Joseph F. Smith (who is sometimes confounded in the papers with myself, and I with him), and the one who is in line of succession, Apostle F. M. Lyman. They have publicly admitted on the stand that they have been and are now doing just precisely what we have charged them with doing; and it affords us an opportunity such as we have never yet had of meeting the issues fairly before the American public. And I tell you frankly this morning, I am glad of it. I would rather fight an enemy in view, than an enemy in the dark. I would rather fight a principle that is an acknowledged one in the open than to fight one under cover. No warfare in this world is so annoying, none so barren of good results, as that which is conducted under cover. The Reorganization has been put into that position. As I stated a good many years ago, the only faction in so-called "Mormonism" in the field that could afford to wait the moving events of time was the Reorganization. I believe that yet.

I believe the time has come when the exercise of the talent and the men that we should have at our disposal, in the meeting of some of these great issues, is upon us. And I am glad to say that I feel that the men are with us, and that these issues will be fairly met.

I sincerely hope that every member, ex officio or by virtue of being a delegate, will constitute himself a committee of one to conserve the general good of the whole, by making himself a good observer of the rules of courtesy, uprightness of conduct, personal example; not only while we are assembled here, but after we separate. Let us thresh out our difficulties, if they occur, right in the field of action, and when we leave, let us not stab our brother in the back, or disarrange the array of workers, by any kind of discourteous comment about what has transpired upon the floor of the Conference.

The chairman then called on William H. Kelley, president of the Twelve, who responded as follows:

I am pleased to meet with the conference here to-day, and that I am enjoying myself physically better than a year ago when we met in another place. I have been laboring in that section of country mentioned in the referencé to the people out West, and was much interested in the remarks. We have been laboring under a cloud, to a great extent, I might say, for years, almost all my life time, and others of my age, by reason of the doings of the people in the West. And it is a source of gratification, evidently to all of us, to know that they are beginning to be forced into the open, where the relative merits of the two organizations may become better known; and that we may be able to pose before the public for just what we are worth, and that is really all we ask. They occupy positions out there, politically and socially, such as hedge them in and bar us out. They have controlled largely in that country; and we have as much difficulty, and more so, to get their attention, as we do the people of the world, as we call them out this way. They hedge in their pulpits, and hedge in everything wherein they have control, and still say that they are the real Latter Day Saints, and call us apostates, of course. So we are glad to see them forced into a condition whereby the real facts may be brought out as they are. I am glad also that through the agitation of our work out there, we are gaining some, and that by the influence of the political grinding that is going on the outlook is good for a better hearing, and a better understanding to be had in the future than has been in the past. It is a hard thing (you men perhaps

do not all understand it, but some do) to go into those large congregations out there, where there are hundreds and thousands of individuals, and hear delivered before large congregations where there are thousands of outsiders, the beauties and the excellency of what we call the latter-day work, and hear the gospel plan presented largely from the standpoint that we can indorse all the way through, and then finally the climax put on of all the claims that are made by that people out there, and call it all Latter Day Saint faith, leaving the impression upon those who do not know anything of the Latter Day Saint faith, that it is all the same; get it so mixed up that the real merits of our faith can not be understood, from their very manner of presenting it. They may present it along lines as we do in the main. To illustrate: I heard a very able discourse delivered in which the statement was made that they believed in revelation, direct from heaven, every day, and that was the reason there was such an opposition against them. And when people began to understand them better they would not have any feeling of opposition against them. He kept upon that line for a few minutes, and finally called upon the people that they must come and be baptized by them in order to be saved,—indorse all these things of course that they associate with the faith. You take a person that understands their history, and it seems to take all the force out of the claims of the Latter Day Saints. So that I am really led to appreciate personally, and I think the rest of you do the same, that a favorable opportunity seems to be coming when this distinction will be fully known, and recognized all over this country; not only this country, but the world. And I feel encouraged in this thought. I think I can see an opening that gives us a promise of success in this way. How long before we reach the real goal that we expect we will reach sometime, of course we can not say.

So far as our faith is concerned it remains still the same. I believe in all that is contemplated in what is known as this latter-day dispensation, the angel message that has been introduced into the world for the enlightenment of men; and it is able to take care of itself. We want men imbued with the spirit of it, as referred to by our President, to meet these emergencies. And I believe, to-day, that these emergencies will be met, and that God is providing men of courage of heart, and ability, by the inspiration of God, to meet all these emergencies. So I am encouraged in this thought. From this standpoint I can commend this latter-day work to every young man and every young woman; that they can not engage in a better cause, a better work, and one that they do not need to be ashamed of, when they grow to mature years.

Columbus Scott, president of the Seven Presidents of Seventy, spoke as follows:

I had not anticipated being called upon to say anything this morning, but gathering the ideas from the remarks of the brethren who have preceded me, one of the lessons that I learn is that of patiently waiting and of endurance. The history of the world is such, it is made slowly, and the history of this work, as a part of the history of the world, is made slowly, and so we wait as to the Lord's part of the work. I suppose it is with all Latter Day Saints alike, there are no fears entertained and no unnecessary or troublesome anticipations looked forward to, relating to the Lord's part of it.

I am glad, since in the nature of events it seems to have been necessary, that the dark cloud should have risen upon the horizon in the rear, as reflected from Utah. In the nature of the case, the Reorganized Church stands out distinct, and by the darkness of the cloud, and the light that we believe and hope is reflected from this cause in contrast, this work and our position will be the more distinctly discerned and better understood by the world.

The only fear that I entertain in regard more particularly to myself, is the mistakes I may possibly make, being weak and

needing assistance. I have never, from my entrance into the work, slowly growing into some degree of knowledge of it, entertained any doubts of its divinity. I have seen the hand of the Lord manifested at different times indicating to me that he holds the work. That he is anxious, if you will allow me the expression, that all may come up to that standard set forth in the life and principles of his Son, in order that we may have eternal life, and share in the glories of the redeemed. We do not wish to be moved by a blind zeal or simple stubbornness, so to speak, without having the eyes open to what we are endeavoring to accomplish, because, under such circumstances, we might, as Paul says, "give our body to be burned and it would profit us nothing," give all our goods to the cause and "it would profit us nothing." Hence it is right that we should be moved to action, by the right motive, the love of right, because we feel that it pleases God that we do right, because we realize to a degree that it is the will of the Master, the Savior, that we stand for the right.

Individually I stand in the latter-day work with no mental reservations whatever. I see nothing else in all the world that is satisfactory to me to take hold of, that I may trust with reference to the way of life. I speak this that you may know clearly and definitely where I endeavor to stand. I do not propose to be unduly influenced by others, only as their influence as I see it is for good. I shall attempt to emulate that.

I realize further, that to some extent the crisis referred to by our worthy President has come, with reference to development in our relations to the people in the West, that shall develop events which shall clear the atmosphere, which shall distinguish the God part of this latter-day work from the human, that it may be seen clearly and distinctly, and that its merit shall be recognized by all the honest.

Now that we see this, that we have become witnesses to the divinity of this doctrine, we should examine our surroundings and stand ready to move in harmony with divine commands.

William Anderson, bishop of the Lamoni Stake, said:

I am pleased to be here and participate in this gathering. I have been interested in hearing what my brethren have said. Of course the Saints will all understand that my work, my experience, is not with the outside. And while I concede that it may be necessary to keep this question concerning the people in the West so much before us as a people, I regret that there is a necessity for it. It will be forty years this fall since I cast my lot with the Reorganization, though I may say I was cradled, if not born, in this work. But I am conscious that it is not the length of time we go to school, but what we learn, that does us good. But this morning, if I had my choice to make over again, I would make the same choice of religious faith, so you understand somewhat how I feel to-day. I am not especially a man of faith; I like to see my way as I move along, so that I have tried throughout the workings of our profession to move in these lines. I feel as determined to-day to stand by God and his truth, as I understand it, as I ever have, in the ranks of what we call the Reorganization. I notice with a degree of pride that we have our young men who will be able to do what has been referred to. I only trust that the Lord will give them the most essential quality, which I believe is humility, faith in God, notwithstanding they may have the advantage over some of the early men who labored to bring this work to where it is to-day. I would like to see (and believe that it can be demonstrated) that we can separate the divine from the human within ourselves. And I always have believed (I do this morning), that we can not teach more effectually to the world than by that which the people see that we are doing. For this reason I trust that we will have a good time; and that whatever views we may entertain that may not be in harmony with all, we may be able to meet them openly and frankly. So far as I am concerned, I am here for that purpose.

So far as the Saints that I represent in a financial way, the stake of Lamoni, are concerned, no matter what others may do, I believe I can speak advisedly, they have been doing well from a financial standpoint. And I have learned this lesson; that where there are missionaries, and where the elders have been the most successful in helping the Saints to become spiritual, it is an easy matter to attend to the temporal part of this work. We may have not done, in our part of the country, what may have been expected; but as far as I am concerned I am well pleased. I feel grateful; I can truly say this morning, the Saints of the Lamoni Stake have been moving forward and upward. I am not one that would urge the Saints to distress themselves in making sacrifices. While I believe that it is left on record for us where the Lord said, many years ago, "Now is called to-day, and will be to the coming of the Son of Man; and it is a day of sacrifice, and for the tithing of my people," I believe that we should study the law; and that we can not as a body make laws of life and salvation, but that we have enough to do to see that we carry them out as God has revealed unto us.

I think we are making some progress. Of course I would like to live to see the day when younger and abler men than those who have occupied in the past will carry this work forward with greater success. I believe I will be satisfied, and feel that life has not been in vain. I believe the redemption of Zion should be a secondary consideration; spiritual part first, and temporal second, but they must go together.

A. H. Smith, patriarch to the whole Church, spoke as follows:

I am thankful that I have been permitted to meet with you. Some ten days ago prospects were that I would be deprived of the privilege; but I consider the Lord has been good to me to permit me to come and meet with you.

There is one thought that always occupies my mind when I contemplate the work in which we are engaged. And when I see before me so great a number engaged in the one great cause, I rejoice exceedingly. That thought that I speak of is the idea of the day of the coming of the Lord. We are told in the Scriptures that it will come, and overtake many unprepared for its coming. My thought is that the end or the object of the work that we are engaged in is a preparation for the coming of that day. I look out upon the world and see many processions forming, many armies assembling; and I recognize that we are engaged in the forming of a procession. One speaker has said that history is made slowly; the events of the world pass slowly. The Lord hath said the time will come when these events will be hastened, they will move quickly, and he will cut short his work in righteousness. Now I rejoice that I am permitted to be in this procession: the forming of a procession of people that have faith to believe that when the great day of the Lord comes they shall go out to meet the Lord; they shall have prepared themselves, and shall go out to meet him in joy.

I look over this congregation, and I see many vacancies. My mind is called to the fact that many of the banner-bearers in the army of the Lord have fallen by the way; not that they have fallen out of the procession and lost their faith in it, but they have been called to their rest over on the other side. It makes me glad to see so many of the young men that are now springing forward, coming to the front to take the place of these banner-bearers, as they go down, to lift the banner of Prince Immanuel, and carry it proudly that the world may see inscribed on the banner, "The Lord is true; his truth will prevail."

There are some things that have saddened me. I have been made conscious that some of our banner-bearers have dropped out of the procession. This saddens me; for I know that we must keep step with the procession. There is no chance for us to step out, abide a time, and step in again; for the moment that we step out, the procession passes on, we lose our place. We must not do that. Now if you can for a moment let your minds grasp the thought of the coming of the Lord, and the

mighty host that shall come with him, those that have gone before us, if you can grasp the thought of the multitude that will be quickened, that will be prepared and standing ready for the call, you can comprehend something of the magnitude of this work, and the object of it, the education and the fitting of a people prepared to meet the Lord at his coming, and all the holy ones that have stood in testimony for the Lord in the ages past, and mingled with joy and gladness on the redeemed earth, and dwell with Christ and God in his presence. This is the object of our gathering together and educating ourselves. This, it seems to me, should be held in view constantly by the members of the army of the Lord, and they should always keep in sight the banner, and keep step, and be prepared to meet the Lord when he shall come to review the army and receive it unto himself.

F. G. Pitt, president of the Quorum of High Priests:

*Mr. Chairman, Brethren, and Sisters:* I never expect to be able in words to express my appreciation of being connected with you in this glorious work. There was a time when I did not believe it to be of God. Time came when I was forced to believe it; and in fulfillment of the promise of the Lord the time has come when I can say that I know it to be of God. And therefore I appreciate being connected with the people called out in these latter days to prepare for the glorious coming of our Savior. Therefore I am in the faith; and not only in the faith, but I am very hopeful concerning the future. I realize, as doubtless you do, that we are living in trying times. As a brother suggested, we are living in stirring times. The scenes in the political, in the social and the religious world are rapidly shifting; and when all these things are so unsettled, how good it is to feel that one's feet are firmly planted upon the Rock that can not be moved! Therefore I appreciate again the privilege of being connected in this glorious work. It is true the year has been a trying one in many ways, and so far as my experience goes, the greatest difficulty that we have had to contend with is the spirit of indifference. The Lord has called upon us to make sacrifice; and in this, we have to stand in direct opposition to the spirit of the world. The world seems to be losing in spirituality. It is taken up largely with the frivolous things of this life. The ambition is to shine in the eyes of the world, and a tendency to run after amusement; anything that will satisfy for the time being. When we are mingling with this class of people we are apt to be influenced by the same spirit, therefore even the Saints have not altogether escaped the spirit of indifference.

In my field the greatest needs have been the need of pastors to feed the flock, and I am convinced that we have been making missionaries faster than we have been making pastors. It may be that my connection with the Quorum of High Priests causes me to look upon these things somewhat differently from others; but if there is any one thing needed to-day it is shepherds to feed the flock. It is useless to send out missionaries to bring people into the fold, then let them starve. A brother rightly expressed it concerning the finances. There is no trouble about finances, if the people can only receive the spiritual food that they need. I well remember the remark made in an eastern city. I was called to assist in dedicating a church there, and in leaving the people I said to them, "Saints, do not forget that this church is unpaid for, and try to remember to pay for it as soon as you can." A brother standing by said, "Bro. Pitt, never mind the money. Just let them get the Spirit, and the money will come all right." And so I have found out that what we most need to-day are spiritual men, men that are humble, who are wise, men who are diligent, who will not be too impulsive, but who will be careful and prayerful, and hopeful, and thus seek to lead these tender ones and the weak Saints so as to increase their faith. We are living in a time when the adversary is trying to get in to divide and sow discord among the brethren. We need shepherds, fathers, so to speak, who will so

work among the Saints as to help them to overcome the evils in these directions. We can afford to trust God, doing our own duty, not being too anxious, but doing the work as it comes to us, faithfully, leaving all the rest in the hands of our heavenly Father. May God help us to endure, is my prayer.

T. A. Hougas, president of the First Quorum of Elders, and superintendent of the Sunday-school Association:

*Mr. President:* It is with considerable pleasure that we are able to be here this morning. Not particularly for what we can do but for what we can receive. Representing as we do the interest of the younger element of the Church in particular, and having this so much in mind, and so constantly, we are naturally led to think, perhaps, more upon that subject than upon others. But if there is any thought that is more consoling to me than another, it is that the young and rising generation, from the tiny tots to youth and middle aged, are developing along more substantial lines, now at least, than in any time heretofore, so far as my knowledge goes. The Sunday-school and the Religio, though two organizations, are merely one in purpose, taking the child in its infancy, and continuing with it until it has gone into the ministry, perhaps. I believe that as a church, we are going to reap good results from the efforts that we are putting forth in this line. I can well remember when I was but a child, of attending a General Conference when to see a young man preacher was a real curiosity. I remember attending one General Conference where there were two young men, ministers, and it seemed almost odd; the rest were older men. How is it now? Our ranks are full of young men. This seems to me a very encouraging indication. Some of these have come from these lesser organizations. And my hope, my energies so far as is possible to expend them will be to keep these organizations constantly at work, developing the younger element so that they will be better equipped for the work that is to fall upon them in later years. I have a great interest in this work personally. I have been, as an individual, more or less ambitious in other ways; but the interest and love for the work, has, in spite of the other strong influences, drawn my life in that line, and I hope to make it successful. May God bless us; may he bless the work we have in charge; may he bless the Church.

John Smith, president of the Lamoni Stake:

*Mr. President:* There are many discouraging features on the road to success and noble achievement. This work, or the things that follow in the wake of this work, and that sometimes meet us ahead, have very discouraging characteristics; but we have to meet and overcome if possible these discouragements. The work itself, under divine guidance, is filled with hope; and I do not think this is the time to stand in wonderment as to whether we will cross the stream when we reach it. It is well known to many of our people that man's extremity is God's opportunity, and I stand this morning as a living witness of the truth of that among you. I am here with you to-day because my heart is as full of hope as ever, even though discouragements may be around us in relation to this work. Whatever may be our weaknesses and our failings, there is no question but that God is in it, and he proposes to remain in it. And the saying of Moroni can be repeated with pleasure this morning, that as long as there can be found one soul that has faith in God, God will be there.

I know that our gathering here is looked upon very strangely by those not of us. We come under different conditions than any other organization that exists to-day, because we recognize the leadership of God; and I believe, Mr. President, that so far as possible we should come together, forgetting our discouragements, and strive to get the strength that comes from such association as this.

Seventeen years ago this season I made my first visit here; this is my second. I am as full of hope to-day, in relation to

this latter-day work, as I was then; and I do not know that I have in my mind anything to say that would discourage any. God is with his people. He is blessing them; he is helping them. Of course, as referred to by one of the speakers, there is a growing indifference. This has been borrowed largely from the conditions that surround us in the world; but I can see that this spirit of indifference with many of us is on the wane. It would wane if we could come to that condition of confidence and trust in God that makes us acceptable with him. There is nothing that will increase our faith so much as confidence in each other. We know very well, as we sit here to-day, as men and women, that all the promises that God has made to his children concerning this latter-day work can be realized and enjoyed, if we come up to that condition of spirituality which he desires. And while the Church has several crying needs, as referred to by a previous speaker, one of those crying needs is the work of pastoral care. The missionaries can bear witness to that. The people in the branches, especially those that are isolated from the constant visits, can testify to that; and you can frequently hear their testimonies that God has shown to them in vision and in night dream that he would send them help and deliverance from those starved conditions.

Now, brethren, as we go from this place,—and I do not know this morning that any one will hinder us to go from this place at the close of this Conference, with our heart filled with joy, our faith strengthened, our hope confirmed within us,—let us faithfully battle until the end. Anything short of that is not worth the struggle. Let us remember this. Let us not forget, in the joy and gladness that come to us, while we are gathered here, through the influence of the Holy Spirit, let us not forget our prayers to God. Let us not forget our faith in God; so that when we are alone, away from these blissful conditions, we may have strength to help us to endure unto the final end, when God shall give us the victory.

G. H. Hulmes, president of the Independence Stake:

I feel glad this morning to be connected with you, glad from every standpoint of virtue and right motive. I feel glad to have a faith so defensible, with the Bible in our hands, and one that I can go down to the little children with, and ask them to accept it as that which shall govern and rule their lives. I feel glad to be in this place.

In recent years of the past my hope has been transferred from the East to the West, and I am glad to be in the Zion's land, for I see, being there, the wonderful possibilities of the great future.

It has been said, "The course of empire moves westward." Taking the word *empire* to mean progress I believe it moves westward, and that so far as the Church is concerned, its western limit is the place indicated to us by God as the Zion's land, and to that center people and progress will come, not alone from the east, but from the north, south, and west also.

I feel that as a people we want to be individual standard-bearers.

I believe that one of our greatest duties at the present time is that of accepting God's advice, through Christ, of being non-resistant, in the sense of being courteous, mild, and kind, even to those who oppose us, and to avoid retaliation or reviling again, when reviled.

Recently we have seen one of the great emperors of the earth seeking (whether or not his environments would have permitted it) the disarmament of nations. By the effort he showed a recognition of the fact that the advice of the Nazarine is best for nations as well as for individuals. I believe that it was his honest intent. But the Czar of Russia even is not always master of his surroundings.

I believe that as we move in the midst of our duties it is a cross to bear, to apply the principle individually, but Jesus

said, "He that taketh not up his cross is not worthy of me." If there is a people who should learn the lesson of not resisting, when reviled of not reviling again, it is those who profess, as we do, to be the followers of Christ. I believe that it will mean progress to us as a people, and development, and when God, who will bring the recompense, comes to save us, we will find that we stand away forward, by the literal application of this principle.

I feel in relation to the work in the Stake that I have come from, Independence, that it is onward, but I believe there, as well as everywhere else, success depends upon educational development. To be individually governed by the high motives and principles that God has given us to govern us in the family, in the congregations of the Church, in society and wherever we are. We need a kindly manner, as a people, and we will find, when his government is being established in our hearts and when we are showing willingness now to be governed by him, we pray that he will bring his kingdom that men may be governed by it, and that his will may be done on earth as it is done in heaven. Let us show our willingness to be governed by him there, by doing his will now.

I believe that this work has a wonderful future before it and that in the immediate future, the world will recognize that God is with us.

Louise Palfrey, editor of the "Arena" department of the *Autumn Leaves*:

*Mr. President:* When I came into the Church one of the first lessons I learned, was that if I desired to make spiritual progress I must try to do my duty, whether it was hard for me or not, so I will try to respond to your call.

I am thankful I am a Latter Day Saint. I have not yet realized all that I desire to realize. There are heights and depths to which I desire to go, and perhaps we shall never be fully satisfied until we sit at the feet of the King and know all things; but I can truthfully say this, that if I should have to go out of this work, if I could not have the hope that I do have through it, the light of life would go out for me. The principal aim of my life is centered in this cause, and I am glad to be a worker in it. I consider I am engaged in the one great work; for though my special duties have so far seemed to lie with one of the auxiliary societies, these organizations have for the end of their aim the one great object, and to advance the latter-day work is their endeavor. They are training our young men and young women that when they shall fill up the ranks of the Church in the future they will be prepared to creditably represent it and carry the grand work onward. I am thankful to have a share in anything that tends to the progress of this work. I desire to continue my usefulness and to increase it as opportunity may offer.

W. S. Pender, of Malad, Idaho:

*Brother President:* I have been convinced for a long time that this work was a wonderful work; but I have been more convinced of that fact in the past year, in the field that I have been laboring in, out in the Rocky Mountains, among our Mormon friends. I have met no opposition, that I would consider serious opposition, so far as defending and maintaining our cause is concerned; but I have met with opposition from another source. I have discovered the fact that not only is the Spirit of our heavenly Father connected with this work; but I have discovered, at least in my own case, the adversary is also concerned; and I have met opposition along that line that has actually astonished me. But my heavenly Father has sustained me, and I have enjoyed a goodly degree of the Holy Spirit in my work. The evidence of divinity connected with this work, I have never questioned; and the fact that there are two forces at work is evidence to me that this work is from heaven. So far as progress is concerned,—our development out there numerically,—we do not seem to make very much progress. There are certain disadvantages there. And I think like others have expressed

themselves this morning, that matters are looking a little more favorable. I think, really, that we have secured some help recently, that we did not look for. We might look for help from our own organization, but we did not look especially for anything from Washington. But I think we have had quite a little help from Uncle Sam lately. Uncle Sam has been doing some good things. They are all right, and I hope he will continue right along that line. We passed a resolution a year ago, and I believe also in years past, favoring a constitutional amendment prohibiting the practice of polygamy; I do not know whether it will carry or not, but I believe that some confessions that have been made by the leaders of the Mormon Church, Joseph F. Smith, and Francis M. Lyman, will aid, possibly, the passage of such an amendment. And I also believe that those confessions will be helpful to us from the standpoint of doctrinal conditions in the Mormon Church. I have been informed, just before I left Utah, that the young people out there are not satisfied with the conditions that exist, as indicated by the testimony of the leaders. One young man told me that his father was one of the "immortal" one hundred and forty-three pioneers that went through to Salt Lake with Brigham. He said that this investigation had convinced him of one thing, and that was that polygamy did not originate with Joseph Smith, but that Brigham Young was the author of the revelation.

I wondered how he arrived at his conclusion, as that matter was not presented very much, but he must have evolved that with the good common sense that he had. That is the way I look at it.

J. W. Gilbert, recently returned from the South Sea Islands:

*Mr. President:* I believe you would like to hear more about the Islands than anything else. I want to say first that I love this work; and one of the strongest desires of my heart is to see a movement along the temporal line for the salvation of the Latter Day Saints, as well as spiritual. We have got one of the best doctrines in the world, looking to spiritual welfare of the people; but I would like to see the hand of God moving along the line looking toward our temporal salvation. The present condition of the world makes me desire that more than ever.

Now concerning the work in the Society Islands, as I suppose you would like to hear something about that. The work of proselyting in the Society Islands has about come to a close; it is more like gleanings than harvesting there now. The time was when our missionaries could go to an island and all the people on that island would flock to hear what he had to say; but now the circles are tightly drawn, the bundles are bound, and each person goes to his own church, and our work of proselyting is about done. The work now is to build up and strengthen. I heartily indorse what Bro. Pitt said, that there should be shepherds for the flock. I would like to see good shepherds raised up to take care of what we do gain, because I have seen so much go to waste because of the lack of shepherds. This is the case in the Society Islands; and my work there has been nearly altogether along that line, working among the branches, building up and setting in order, instructing the ministry, holding priesthood meetings, etc. And I believe the Spirit has been stronger in our priesthood meetings, wherein I tried to teach the ministry the duty of their office and calling. I believe I have felt the Spirit leading my mind, and helping me in my work in that direction stronger than any other.

I feel that those people are the people of God, descendants of Israel. I think they are a branch of the Lamanites, probably blown off to leeward when the ships were built in Central America, and sent out, and never returned, which the Book of Mormon speaks of. There are many evidences along this line. But when people obey the gospel, all over the world, they drink into that same spirit, and they all become brethren. And those people in the Islands who have obeyed the gospel, and have

drunk into the spirit of it, become one with us. I love them, those who are in the spirit of the work; but I am sorry to say there are not so very many that have drunk into the spirit of the latter-day work as they should—they do not understand it. And the conditions can not be much better under the present circumstances. There are a great many conditions that militate against our progress in these Islands, and will be under the present regime I think, which is the French. I shall not enumerate them now; but in my prayers for the progress of those people, I pray the Lord to stir up the powers that be so that conditions may change, that they may have a chance to be educated, and brought up higher. What I think the natives need, now, is schools. They need education. They know about as much as we do about the gospel, along certain lines, of course. They are a little backward in spirituality, but they need education to bring them up a little higher; that was my idea. And I am sorry to say that when I was on my second mission I saw a falling off of schools that they had on my first mission. About ten years ago, on my first mission, there were schools sustained by the Government on nearly every island, but I believe this time I only saw one in progress, elsewhere than on the island of Tahiti.

The natives are eager to learn. They learn to read and write seemingly as they learn to walk; but my desire is to teach them more. I broke away from all restraint along toward the last, and went to teaching school anyhow. They wanted to learn. Young people came together on different islands, and wanted me to teach them reading and writing and arithmetic in their own language. And I did, on several of the islands. My wife and I both taught them. Had school every day in the forenoon. My wife taught the little ones their letters, and some of them to read, and I taught the others. I had the church full of people that wanted to learn their letters, from little ones on up to men and women who had babies and brought them to school with them. The babies played around in the church while the others were learning to read and write, and I could see the progress very rapidly. I think what they need there is a good school.

E. L. Kelley, presiding bishop of the Church:

I am glad to see so many good, merry faces this morning; hope they will all feel as they look for one week at least, then our numbers will begin to decrease; also that no one will get affrighted thinking he will not get a place, because we think there will be places for every one, although they keep coming in. And all will get plenty to eat, too. So much for the introduction.

If we shall undertake to represent the church finances, I will state to begin with, that this is a department in which each and every one should always be interested. While church finances, to-day, are in such condition that I feel easier than I have any time since 1891, yet by slackening our efforts we would soon be where we could not move. If we begin to think that because we were even, now, or where we can feel easy at least, and stop our efforts, we will soon get to where we can not move very much.

The thought is sometimes presented that we hope we shall get through with our financial work some time. Why, this is a part of the gospel life, the same as the physical or the spiritual. Just as certain as we need a meal each day, and a place to lay our heads, we need to make proper effort in the financial work; daily effort; not for one week, one month, or one year; but from the time that we enter the Church until the time that we are called to the church triumphant on the other side. There is no more to be found a stopping-place for performance of duty in this line than there is in the spiritual line. Here is where the Saints have made a mistake in the earlier establishment of the Church. By slackening their efforts they have thought that they could thus better improve themselves and their own interests. This has been a mistake. No one in financial matters is

better able to extend his own business than he who helps to extend the Lord's business. It is true of financial matters as it is of spiritual, that the one who brings forth fruit, God blesses, so he may bring forth more fruit. No one then should think of slackening his or her effort in this line of work any more than in the other.

In the financial work of the Church too much of a burden was placed upon us last year in sustaining a long line of missionaries, many of whom might have done just as valuable service at home as abroad. Every missionary who could do more work in the field abroad than at home, God can sustain, and his church will do so now. But those who could do local work, and help on the cause just as much as if they went abroad, because their age and acquirements are such as to unfit them for traveling ministers, should be left at home. I would prefer to undertake to supply them at home, than traveling in missionary fields. When they are not in condition to travel in the field, they become a burden to the Saints where they go, and a burden on the Church. That has been one of the causes why the Bishopric has not been able to build an office where it could transact business the past year. We have not to-day any building adequate for the transaction of the general business of the Church. It would transact the business very well fifteen years ago, but it can not do it now.

I refer to this for the reason that the present year we must either build where we are at Lamoni, or the Bishop must move to some other town where he will have adequate accommodations for his work. It is impossible to perform the work as it should be done without a systematic arrangement of the business of the office; and I want the Saints to understand this at once, that we may not be hampered another year like we have been the past five.

Our work at the present time we are fully satisfied could be better. But the work in every department might be better. Doubtless God would like to have it all better. He would like to have all of us better. By and by we hope we will get up to that proper standard; and we are trusting and hoping that the work of the Bishopric, and all connected therewith, will fully keep on a level with the spiritual authorities and work of the Church so that they may be amply and justly and properly sustained in their efforts.

J. W. Wight, of the Twelve, recently returned from Australia:

This is the first opportunity I have ever had of attending conference in this place, but I have no desire to permit reminiscences to prevent me from striving to do the work of God.

Over in Australia, we have a people that are zealous for the right and among whom opportunity is granted to do an excellent work. The mission field is the best to my mind, so far as I am granted an opportunity to know, that we have, so far as foreign missions are concerned.

But there is one important fact that seems to me so closely allied to the gospel that I want to bring it out. In the years ago, in my boyhood years at our Fourth of July celebrations (I was reared under the idea of tyrannical Britain), the orators seeming to be forgetful of the fact that we had passed away from the days of King George. I was glad, however, having been thus tutored, to be made to realize that within the British realm, among English speaking people, I found just as great freedom as I find in our boasted land of America; just as much desire to do right because it is right to do right as I have found in any place where I have gone. This thought I would like to emphasize, doing right from the standpoint of right, and not from the standpoint of getting gain, not from the standpoint of such influences, but doing right because it is right to do so, though we may stand alone in the effort.

In the thought of the Fatherhood of God and the brotherhood of man, we are enabled to break down the barriers that are so

often found in the way, known as national ones. Standing upon the broad plane of the brotherhood of man, whether that brotherhood shall come from English-speaking people, whether it shall come from the Caucasian race, or whether it shall come from those who are not white, makes no difference, the grand central thought of the Fatherhood of God (though practically speaking, from that standpoint, we are but one race—one humanity) and the brotherhood of man in the true sense, all these seeming barriers are broken down.

It will be remembered, that on the first occasion of my visit to that land, I set an example there that has since been followed by others who have gone to that land—an example which I am thankful that I have found no occasion to be ashamed of, but am glad that I was moved upon in that direction. I sought to help to unify the different nationalities in at least a marital sense, and I believe that along this line there is as much necessity of advancing as there is along spiritual lines—that this barrier may be broken down; not that I would to-day offer an incentive to young men to go to that land, but I offer this thought, that nearly every young man who has gone there has followed the example that was set. I offer the further thought that our worthy President was willing when the opportunity was offered, to follow the example that was set and go to a British speaking people to find a wife.

Over in that land there is just as much opportunity as here to fight what may in some sense be called a hydra-headed monster, the monster that has been reared and nurtured in the valleys of the mountains; and I will tell you one important fact in connection therewith: While I admire the British race as standing for what they claim to be British rights, the right of every man to speak, that has in one sense been against us in our efforts against the Utah people over there because they believed in giving them "fair play," just as much as they believe in doing so for us; but the evidences that have come to light over here in Washington have been cabled to them, and their British fair play will not help them to cover up these evidences, and will give us a better opportunity in that land among the number of Utah elders who are traveling hither and thither. I hope we will not be moved in any impetuous way, but yet stand willing as candid men and women to meet that issue as we should meet every other issue in a fair, upright way. While I believe that they have built around them a great bulwark, known as a refuge of lies, it will not do for us to lower our standard to meet them along that plane, but in a frank, kindly, true, upright gospel sense meet them as we ought to meet every effort that may be opposed to us.

By motion the presidency of the Conference was authorized to fix the time and character of the meetings, and appoint the speakers.

The Chairman then announced the order that would be observed in the seating of the audience, and after some announcements dismissal was had till afternoon.

Benediction by President Smith.

At half past two o'clock in the afternoon the Conference again assembled, President Joseph Smith in the chair. Prayer by Patriarch Smith.

Bro. Gould asked that Sr. W. W. Smith, of Kansas City, be associated with him as stenographer. This was granted by the Conference. After the reading of the minutes the chair announced that Bro. Pitt had selected as his assistant choristers, F. A. Russell and D. A. Anderson, and Srs. Madge Craig and W. N. Robinson organists.

The report of the committee on credentials was read, and a motion to adopt was followed by several

motions offered in amendment. One amendment which passed was to the effect that the report be corrected so as to include only such delegates as were appointed in harmony with the provisions of the Book of Rules. This was in effect to prevent delegations adding to their number after coming to Conference, the rule being that only those bearing properly signed credentials could be admitted. The discussion following the offered amendments consumed considerable time, and was stopped on some only by ordering the previous question. Before voting to adopt the report, it was ordered returned to the committee to make correction provided by the amendments.

After the committee had retired, about the usual number of announcemants were made, the closing hymn sung, and benediction pronounced by Fred M. Smith.

At the evening hour Frank M. Sheehy, of the Twelve, was the speaker, being assisted by President Joseph Smith.

#### THURSDAY, APRIL 7.

Morning prayer-meeting was in charge of Brn. Asa S. Cochran and M. M. Turpen.

At half past ten Richard Baldwin was the speaker, being assisted by C. A. Parkin.

At two o'clock in the afternoon the routine of business was resumed. Prayer was offered by R. C. Evans, and after reading of the minutes, credentials committee made report, stating that they had made the corrections indicated yesterday, also that London District had furnished credentials. It was moved to reconsider the motion of yesterday whereby Brn. Gould and Kaler were not permitted to represent the Victoria District, Australia. The motion to reconsider prevailed, and the brethren mentioned were admitted to the Conference as delegates.

A lengthy report from Church Secretary was read, in which he portrayed the work of the office, and outlined the business to be done at this Conference.

A communication from the High Council was read in which a number of names were presented for temporary appointment for service on the council; those named were R. C. Longhurst, G. A. Smith, Joseph Squires, V. M. Goodrich, and A. E. Mortimer. Their temporary appointment was approved by the Conference. The secretary of the High Council reported that two vacancies had been made in the council by the death of Brn. J. H. Peters and Calvin A. Beebe.

A communication extending greetings to the Conference was read from the Saints of the Grimstad Branch, Norway. A motion prevailed authorizing the president of the Conference to make fitting response thereto, and ordering both the communication and response to be spread on the minutes.

The report of the general Church Recorder was read. It showed the number of baptisms for the year

to be 2,532, and a net gain of 1,593; 654 deaths, 136 expulsions. The numerical strength of the Church is now 50,330. Iowa leads in the number of baptisms, 434, Michigan second with 395.

The report of the Church Historian was read, following which the roll of ex officios was called.

Patriarch A. H. Smith made report for the Order of Evangelists.

A report from the Librarian was read, in which the necessity of more shelf room was again noticed. The action of the First Presidency in appointing Israel A. Smith librarian to fill vacancy made by the resignation of F. E. Cochran, was ratified.

Reports were then read from the following quorums: Seventh Quorum of Elders, First Quorum of Priests, Sixth Quorum of Priests, Second Quorum of Teachers, Second Quorum of Deacons, and Fourth Quorum of Deacons.

A report was then read from J. W. Wight and C. A. Butterworth, missionaries in charge of Australian Mission, in regard to the matter of heresy charge against W. J. Haworth, which had been referred to them by last Conference. They reported Bro. Haworth not guilty, and gave reasons therefore. The report contained the following, given as an opinion: "Public expression of private opinion and especially upon matters likely to produce a controversy, should not be practiced." Objection was raised to this when the motion was made to approve, and an amendment to strike out those words was offered. This provoked some discussion, and before coming to a vote, a motion prevailed to adjourn subject to the regular order. The usual number of announcements were made, and the benediction pronounced by Fred M. Smith. At the evening hour F. A. Smith was the speaker, being assisted by C. G. Lewis.

#### FRIDAY, APRIL 8.

The morning prayer services were in charge of G. H. Hulmes and W. A. McDowell.

At ten o'clock H. O. Smith was the speaker, assisted by W. J. Smith.

At fifteen minutes past two o'clock in the afternoon Conference again assembled for business session, with R. C. Evans in the chair. Prayer was offered by Columbus Scott. The order interrupted by adjournment of yesterday's session was taken up after the reading of the minutes, and an amendment to the motion to amend was offered. Following this a substitute was offered and passed which was in effect that the report of the committee be adopted, except that portion which may be considered as interfering with the right of any one to publicly express his opinion on questions not passed upon by the Church.

A matter from the branch at St. Joseph, Missouri, was presented and referred to a committee of three

for consideration. E. L. Kelley, Heman C. Smith, and C. Scott were appointed on the committee.

A resolution passed by the Eastern Colorado District conference concerning the age limit of baptism was read, and was referred to a committee composed of F. M. Sheehy, C. Scott, and T. A. Hougas.

A report from the Religio Society was read, showing progress and development of the Society.

The secretary stated he had a petition and appeal from J. D. Bennett. By motion this was laid on the table.

Several petitions concerning boundary lines of districts were referred to a committee composed of J. W. Gilbert, H. O. Smith, and S. W. Simmons.

An invitation was read from the Lamoni Branch, asking that the next General Conference be held in that place. This brought up the question of fixing the place to which to adjourn. By a unanimous vote it was decided that when this Conference adjourn it do so to meet at Lamoni, Iowa, April 6, 1905. No other place was put in nomination.

A. J. Keck, one of the members of the Board of Auditors appointed at last Conference, had resigned, his resignation had been accepted by the Presidency, and the committee provided for that purpose had appointed Bro. Charles Fry to fill the vacancy. This choice was ratified by the Conference, and by separate motion Bro. Fry was chosen to succeed himself at the expiration of his term this Conference.

The time limit for introduction of new business was fixed as half past three Monday afternoon, April 11.

The question of Librarian was taken up, and several names placed in nomination resulting in the selection of C. I. Carpenter.

The table of the secretary being cleared, the usual closing exercises were had. Benediction by Joseph Smith.

At the evening hour J. W. Wight was the speaker, being assisted by Romanan Wight.

FRIDAY, APRIL 9, 1904.

The morning prayer services were conducted by G. H. Godby and J. C. Crabb.

At fifteen minutes till eleven o'clock George Jenkins was the speaker, his assistant being E. J. Good-enough.

I do not understand that the dead are immovable—that annihilation comes to the dead—but rather that it is the change that ushers in the more glorious perspective; that ushers in the more glorious possibilities; that begins the new life, the greater grandeur, the greater beauty, the greater usefulness; death is the hope and the consolation of him who believes in the doctrine of the lowly Nazarine.—Wm. P. Hepburn.

## Mothers' Home Column.

EDITED BY FRANCES.

### The Children.

When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
And the little ones gather around me  
To bid me good night and be kissed;  
Oh, the little white arms that encircle  
My neck in a tender embrace!  
Oh, the smiles that are halos of heaven,  
Shedding sunshine of love on my face!

And when they are gone, I sit dreaming  
Of my childhood too lovely to last;  
Of love, that my heart will remember  
When it wakes to the pulse of the past;  
Ere the world and wickedness made me  
A partner of sorrow and sin,  
When the glory of God was about me,  
And the glory of gladness within.

Oh! the heart grows weak as a woman's,  
And the fountain of feelings will flow,  
When I think of the paths steep and stony  
Where the feet of the dear ones must go;  
Of the mountains of sin hanging o'er them,  
Of the tempest of fate blowing wild;  
Oh, there's nothing on earth half so holy  
As the innocent heart of a child.

They are idols of hearts and of households,  
They are angels of God in disguise,  
His sunlight still sleeps in their tresses,  
His glory still gleams in their eyes;  
Oh, these truants from home and from heaven,  
They have made me more manly and mild,  
And I know how Jesus could liken  
The kingdom of God to a child.

—Charles Dickens.

### An Evening Musing.

"The melancholy days are come,  
The saddest of the year,  
Of wailing winds and naked woods  
And meadows brown and sear."

It is even-tide. A warm fire and bright lights glow within, while without the winds shriek and wail, as though the elements were sighing and grieving at the thought of approaching winter.

The older children are gathered around the organ singing first one song, then another, while the babies insist they "play us a song." Presently the older one and the one who presides at the organ strike a chord and sing,

"Here is a ball for baby, large and smooth and round;  
Here is baby's hammer, hear him pound and pound."

Then they laugh, and he says, "Pay anuder one." And again she sings,

"Johnnie stole a pumpkin,  
Ran up through the town;  
Policeman blew his whistle,  
Johnnie threw the pumpkin down."

Whereupon they clap their hands and make their little feet patter over the carpet as though keeping time to the music, although they know nothing of dancing.

Then sister says, "Now please run along and play while sister plays and we sing some."

Next she plays a march which they have been learning lately and my mind flies swiftly back to childhood days, when care to



me was unknown, with no thought only to laugh, play, go skipping and racing to school, which was the dearest place on earth to me, for study was a pleasure, as lessons were easily learned and were never a task to me. While I thus reflect the music ceases and voices join in. This time I hear the words,

“Sweetly, Lord, do we hear thee calling,  
Come follow me;  
And we see where thy foot-prints falling  
Lead us to thee.”

The mental picture changes and another takes its place differing from the first. I see a time when a gray-haired elder and his wife visit the home of my childhood, and as we are isolated to some extent, their coming was considered an event of much pleasure to young as well as old. And one day the family and the visiting sister were all seated in the farm wagon, while the elder and the father, also an elder, walked on before until they came to the field where two hired men were laboring. They, too, are invited to join in this little procession, when they proceed a distance of one mile and a half where they reach a beautiful stream. Here they halt. After a short, fervent prayer is offered the elder goes down to the stream, singing as he goes:

“Let us shake off the coals from our garments,  
And arise in the strength of the Lord;  
Let us break off the yoke of our bondage,  
And be free in the joy of the word.  
For the pebble has dropped in the water  
And the waves circle round with the shock—  
Shall we anchor our barks in the center  
Or drift out and be wrecked on the rock?”

When one after another of the family was baptized until three had entered the water, then one of the hired men who had removed hat, shoes, and vest, came forward and presented himself also for baptism. After which, seated on a log by the water's brink, the confirmation was attended to, as the day was very warm. And the song they are singing to-night caused me to recall some of the thoughts which passed through my mind shortly after this scene:

“Foot-prints of Jesus  
That make the pathway glow,  
I will follow the steps of Jesus  
Wherever they go.”

How confident I was in those first days of entrance into the kingdom! I resolved that whatever others might do, I should walk in the path our Savior had laid down for us to walk in. But my mind follows down the stream of time and again the scene changes.

A young wife and away from Saints among those who never spoke the name Latter Day Saint unless sneeringly, and in whose mouth “old Joe Smith” and “Mormon” were sweet morsels. Then I saw how vain were human resolutions. When I thought I was strong, alas, how weak had I been! How oft discouraged and cast down. Yet amid it all I had still tried in weakness to hold to the faith, or near the pathway, if not always following in the footsteps as it had at first seemed so easy to do. Yet I had found it took more prayer and less self to make the pathway glow.

Now they are singing the dear old hymn,

“Nearer, my God, to thee,  
Nearer to thee;  
E'en though it be a cross  
That raiseth me;  
Still all my song shall be,  
Nearer, my God, to thee,  
Nearer, my God, to thee,  
Nearer to thee.”

And how distinctly I remember those words falling like a bene-

diction upon me, years ago. One hot, sultry night, when almost a stranger in a village, tired, careworn, and sick, I had put the children to bed and stolen out into the cool night air and sat under some shrubbery which hid me from the view of the villagers who were passing to and fro. Suddenly across the way from my neighbor's home came the sweet old song so low and plaintive. I knew it came from a heart sad and weary and that years before, when a thoughtless girl, the singer, while playing with an old revolver, had playfully pointed it at a dearly beloved brother, a shot rang out, soon the life-blood had ebbed away, and the brother was a lifeless corpse. And since that time she had lived a secluded life, refusing to be comforted. But this night she was alone and I felt that it was a soul's cry to God, for from him only could come peace to the bleeding heart, and as I listened while she sang

“Though like a wanderer  
Weary and lone,  
Darkness comes over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to thee,  
Nearer, my God, to thee,  
Nearer, to thee.”

I thought earthly friends fail to comfort, but there is One to whom we can draw near in our troubles. And it awakened a desire within my own heart again to draw nearer to my Father than I was then living, and this cheered and inspired and comforted through many days of great trial which lay only ahead of me at that time; and many times I sang it over to myself and it has never grown less dear to my heart.

And now my little Lyman comes and says, “Takee, takee,” and I take him up on my lap and draw him nearer in a close embrace and soon the little eyes are closed and he is fast asleep and I hope when we have done with the cares of life and when the sun has set at eventide, may it be with the assurance that it is

“Asleep in Jesus! Blessed sleep!  
From which none ever wake to weep.”

And now again the music changes and I hear them singing,

“When we meet safe at home in the morning  
Where as strangers no more we shall roam,  
When we stand at the gate of the palace,  
And receive the blessed, Welcome home.

“O! the joy that we shall know,  
And the songs that we shall sing  
When we meet safe at home in the morning,  
At the palace of our Lord and King.”

In our Father's house are many mansions, and surely it will be a joy if we be found worthy to enter in and be permitted to occupy with our Father and our Savior.

ADRIA ELLEN.

*Dear Home Column:* “Bear ye one another's burdens” is the command, and I believe we as a Church should take heed to it, for “When one member suffers all suffer with it.” Do we do this at all times? Do we visit the aged and sick and take a ray of sunlight to brighten their weary life? Are we ever ready to leave the bright and gay pleasures of life and visit the homes of sorrow caused by the cruel hand of death, and take the sorrowing ones to our heart, point them to him who said, “Come unto me all that are heavy laden and I will give you rest”? No matter what the condition in life may be the soul is precious to our Father, and one does not know, unless he have experienced this sorrow, how the poor hearts need human sympathy, for it may be the blow has been so hard for them to bear that they are crushed beneath their load of sorrow and for the time they can not realize that the Lord chasteneth him whom he loveth.

And our Father has left us an example when he wept with the sister in her sorrow at the brother's death.

How should we bear one another's burdens? We should patiently and prayerfully lead the poor crushed hearts back to their Savior. Are we bearing one another's burden? Are we helping that dear mother to hold her wayward son back from ruin and the rum shop? Are we helping fallen woman to rise to a high standard, or do we draw our skirts closer to us as we pass her, for fear of contamination? God forbid; for she one day was pure and innocent, some mother's pride. God only knows what caused her downfall, but our Lord says let them without sin cast the first stone. Are we bearing one another's burdens in sickness, health, poverty, or prosperity, in joy, or sorrow? Are we doing unto others as we would have them do unto us? This is the question I ask myself, and I find I come far short of doing as my heavenly Father would have me do, and I pray that he may show each mother, sister, and the Church just how, when, and where we can all bear one another's burdens.

ASHTON, Illinois.

A MOTHER.

WESTON, Iowa.

*Dear Sister:* It has been a long time since I have written anything for the Column because I know there are so many able writers and I would like to hear from them. But if God has given us only one talent to labor with let us not hide it, but invest it and perhaps God will give us more. As a mother I realize God's blessings have truly been very great to me and many times when my heart has been sad and discouraged he has given me encouraging dreams and visions that have brought comfort and peace to my heart. I will relate one dream I had many years ago; it has given me encouragement many times.

I saw a large company of Saints standing just below a very large hill about to start on a long journey. Each one was provided with a horse and buggy to travel in and all succeeded in getting up the hill. Then there was a very straight and narrow road upon which we should travel. We all started, but soon many became discouraged and turned back, and as I journeyed on some of those who had turned back told me I might just as well turn back, too, because the wind was blowing so hard against me and so many stumbled in this narrow road I would never be able to get through. But I smiled and told them God had promised to help me and I knew I would get through though all the world was against me, and I proceeded on my journey rejoicing in God, knowing I had nothing to fear.

Dear sisters, I feel there are great responsibilities resting on us in raising our little ones as God has commanded we should, and we can not begin too soon to teach them to love God and keep his commandments. We should teach them to observe the Word of Wisdom, because if they are taught it in infancy it will be no temptation to them when they are grown. This I have experienced in my own children, but we must set the example before them ourselves or our teaching will be in vain. O, if we could only realize how great our influence is over those around us, how careful we would be in our every-day life and in all our doings that they might be pure before God and that we could teach by example as well as by precept. May God's peace and blessings abide with all his people and may our hearts be prepared for his service, is the prayer of your sister,

CHRISTINA RASMUSSEN.

Prayer Union.

Sr. C. F. Rehwald, of Bisbee, Arizona, asks the prayers of the Prayer Union that the Lord will heal her afflicted hand.

The world is a kindergarten of little children, very little children, and the great God is trying to give them his great love and his great life.—Lyman Abbott.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Convention.

At two o'clock in the afternoon of April 4, 1904, in the sacred and historic Temple at Kirtland, Ohio, the thirteenth annual convention of General Sunday-school Association was called to order. There was a large representation present considering that the place is so far to one side from the masses of the Saints. There were unusually large delegations from the Canadian and Eastern districts. All seemed happy and business was entered upon with a spirit of unity and a desire to dispatch it as much as could be consistent with safety.

The reports from the officers and committees, and also from those in charge of the work in foreign lands, were read, all of which showed at least a fair growth or improvement. We shall from time to time present the parts of the several reports that may be of general interest. Also will mention such items of business as may be of importance.

GENERAL SUPERINTENDENT'S REPORT.

*To our Fellow Workers in General Convention Assembled, Greeting:*—It has been just thirteen years since at this Temple the organization of the General Sunday-school Association was effected. There were not so very many districts represented here that day. There were not so very many schools of our faith throughout the land. But there was what we need yet—a very strong and prayerful desire to improve our situation. It was very plain to the minds of many that a united effort was necessary to improve and expand our work. We knew what should be done, but did not know how to go about to do it. And I almost question the statement that we knew what should be done; we simply knew that something should be done, but our ideas as to what that was, were not very definite. But be that as it may, the organization was effected. It began its work at once and has not since ceased for one moment its onward movement. And if we should compare the conditions now with what they were then, we would almost exclaim, "They builded wiser than they knew." And truly they did, but they builded under the divine direction, and the building has stood the test of time.

We are, to-day, like the growing child just emerging from his childhood or youth with approaching manhood in sight, larger than we used to be, stronger than we were, and with a possible overestimate of our importance. But time and experience will make us useful, and as the years roll on we will learn many of the practical lessons of life, those lessons that cause us to love and appreciate the sober realities of life; those lessons that bring us pleasure in duty and in service. We are here to-day to perform a duty and to enjoy the pleasures thereof. We are here to bless and to be blessed by the happy associations of our fellow workers. We are here to do God's bidding and to receive his blessing. And may this convention be one of both pleasure and profit to you, as well as the means of building up this department of the work.

Our report will be fragmentary to a degree, owing to the circumstances under which we have had to labor during the past few weeks. But we shall endeavor to place before you such things as we think should be understood or of which you should have a knowledge.

In addition to the work done at our desk and in the immediate vicinity of home, we mention a few of the points reached and work done there if any more than the regular routine of work. In the latter part of May and former part of June we visited the Northeastern Nebraska, Fremont (Iowa), and Central Michigan Districts, each at their district conventions. A little later in June we attended the reunion of the Minnesota District

at Clitherall, Minnesota. The work in Minnesota had hitherto been in an unorganized state, so far as the district was concerned. But there were several nice schools working along. After a week's work with the Saints in the reunion, they decided to organize a district association. This they did and have since been doing some splendid work for the advancement of their schools.

In July we attended the reunion of the Oklahoma District. Opportunity for work was not the best here as the unusually late harvest interfered with the attendance at the meetings seriously. But considerable good was done notwithstanding the obstacles. From July 27 to August 3 we were in attendance at the reunion at Crossland, Kentucky. The work there is in an unorganized condition. There are many promising young people there and a future for the Sunday-school work, but it will require protracted effort upon the part of some one of experience to bring the work up to the conditions they would like to see it. Time and work will accomplish it.

From Crossland we went direct to the reunion of the South-eastern Illinois District near Jeffersonville, Illinois. We remained till the close of the meeting, in the meantime making arrangements for a district organization which the workers there had already been planning. The organization has since been completed.

In the latter half of August we attended the reunion of the Fremont District at Henderson, Iowa, and the Dow City, Iowa, reunion, assisting in my line of work thereat. This concluded the reunion work for the season.

In the latter half of November we began our tour of the "Sunny South." We spent about six weeks in the three districts, working in the McKenzie and Harp, Alabama, schools in the Alabama District; two branches in the Florida District, at each of which schools were organized, Santa Rosa and Berrydale Branches. Prior to our going there, there was not a Sunday-school in the Florida District. The two mentioned were organized with the prospect of a third. We also visited the Bay Minette and Theodore, Alabama, and Three Rivers, Mississippi, schools in the Mobile District. Both the Alabama and Mobile Districts are organized and doing good work, notwithstanding they have some conditions to contend against not found in any other section of the country. Our beloved missionary in charge has spared no pains to make all that could be made of both the Sunday-school and the Religio work. And his efforts for the past three or four years that he has been there have left their mark. At his departure from the territory the last of 1903, Bro. H. R. Smith buckled on the same armor and has kept the same pace set by Bro. Roberts. Several schools and Religios can be counted as a result of their efforts.

About the middle of January we left for the Pacific Slope, and in two months visited and worked with the schools at Los Angeles and San Bernardino, in the Southern California District; met with the Central District in the district convention at San Jose; and in the Northern District worked with the schools at San Francisco, Oakland, and Sacramento.

From there we went to the Utah District where we had planned to spend a week; also a week in the Idaho District. But sickness overtook us so that one day at the Utah District convention concluded our work for the two weeks. This we regretted very much as the Idaho Saints had made preparations for two conventions in different parts of the district besides some local work at other schools. But we failed to get there at all. We can not always do as we would like.

This closed our field-work for the year. Was it a success? In some places it was not. It was not what it could or should have been. We were very much disappointed at the results. While in other localities it was all that could have been expected or desired. In some places where we expected to accomplish but little, there our best work was done. We do not know just what to expect. On the whole we are satisfied with the work.

This missionary work, the work of personal contact, is the only practicable method of improving our schools and increasing their number. There are many obstacles in the way of work. The field is large, the laborers few, and the expense is heavy. Expense not only of cash but of bodily strength. The experience of the past year has taught me that unless better care be taken of this body God has given me, that my days of usefulness will be few. We much regret to be obliged to abandon this work if it is desired that we should continue, but at present it is the only solution we know of for the problem.

#### THE WORK OF THE MISSIONARIES.

It is with considerable pleasure that we note the splendid work done by many of our Church missionaries in addition to their other duties. The time was when this was not the case, or, if it was, we did not learn of it. But now the most if not all of them do all that they can find time to do. I wish that I had at hand reports from all of them, but have not. A few will serve to represent the work for the rest that I have not heard from. Bro. Frederick A. Smith succeeded in arousing an interest in the Sunday-school work in the thinly-settled prairie countries of the Dakotas and prosperous schools are the result. Bro. D. L. Allen succeeded in bringing about a district organization in the Montana District. Bro. F. L. Sawley was instrumental in doing the same in the Southeastern Illinois District. Bro. W. S. McRae working in the Texas District took hold of the Home Class work in that scattered section of Saints and secured nearly forty members in just a few weeks. Bro. Frank J. Pierce has been persistently working in the interest of the Association in the British Isles Mission. Sr. Emma Burton is managing the work in those far-off South Sea Islands, and, because of the circumstances and conditions, doing it without the aid of counsel or advice from any one. An American not knowing the conditions there could not advise in that work. Many others have worked just as hard and maybe accomplished just as much, but we do not have the data at hand. And even if we had, we fear space would preclude its insertion. But we assure the brethren that we appreciate the efforts just the same and God will not fail to reward every one who has tried to do well.

And it would be unkind in us if we should fail to publicly express our appreciation of the work of our associate officers. And without any particularizing as to person or item, we would say they have done as well as they could do under their circumstances. Our work has been entirely harmonious and enjoyable, and I feel they have entered upon their work conscientiously and earnestly. They have been pleasant associations to me. Nor would we forget our revising committee, our *Quarterly* editor, and our Primary Lesson committee, all of whom have done their work promptly and so well. The Lord will reward every one according as his works may be.

#### THE FIRST PRIMARY LESSONS OF THE QUARTERLY.

It will be remembered that at the last General Convention at Independence, a committee of primary workers was appointed to prepare matter for a course of lessons for the very small children. The committee set about preparing for the work at once and in an unexpectedly short time they had ready for the printer matter for the first quarter's lessons. The general officers decided to publish it in connection with the Primary *Quarterly*. This insured its introduction at once. We congratulate the committee on what they have been able to accomplish. Our observation is that the work is quite extensively used and very satisfactory, meeting the want expressed by the primary workers at the last two conventions.

It would seem then that this should very naturally become a permanent arrangement. But from the committee we learn that there are some insurmountable difficulties in the way of permanency of the matter as it now is. But we leave this part of the matter to the committee to report. Note what they say and let it be a consideration in your disposition of the question.

A SUNDAY-SCHOOL PERIODICAL.

For several years we have referred to the subject of a periodical in connection with reference to the work of the department in SAINTS' HERALD, and without public discussion of the points leading up to it, we would say that we are persuaded that the time has come to make a start in that direction, though this may not warrant the launching of a new enterprise. Yet this seems the inevitable end or outcome of the whole matter. It may involve some outlay of cash for a few years, but I think the condition of the treasury will not cause any unrest in that line. The interests of the work in general will never be fully conserved with less than the half at least of a full-fledged monthly publication. A monthly publication at the inception with a view to making it a weekly in time is the logical conclusion of a consideration of the matter based upon observations and experiences of more than three years with this in mind. The lack of available material for editorial staff would be the most serious question to confront us. But time will help to eliminate this difficulty. Shall we investigate the matter?

## Letter Department.

FULTON, Kentucky, March 27, 1904.

*Dear Herald:* I feel impressed this beautiful morn to try to write a few lines to your columns, as I have never written before. I feel it my duty to do so, as some may like to hear from this place. How eagerly I watch each week for the HERALD and *Ensign*, to read the sweet news from the Saints. It gives me comfort and joy to hear they are all trying to live Christian lives.

I am trying each day to live nearer to God and obey his commandments more perfectly. I am young in the work. I was baptized by Bro. T. C. Kelley three years ago last November and have never regretted the step taken, for I love this work and I know it is of God.

We Saints of this place have a lonely time. Our nearest church is twenty-five miles away. So it is very seldom we get to hear any preaching. It is very hard to be isolated from the Church. The people here are so scornful and prejudiced it is a lonely place to live in, but I know there are others just the same way, and I try to be cheerful, for where there is no cross there is no crown.

Our home was made sad on January 14. Our dear mother passed away. She was sick only a short time and was firm in the faith until the end, and she passed away without a struggle. Our home is very sad and lonely without her. She was such a kind and sweet mother, and we miss her so much.

May God give us strength to say truthfully, "Mother, we will not weep for thee, for thou art now with God on high, and there in the future I long to be." Humbly asking the prayers of the Saints,  
Your sister in the one faith,

EMMA McCLAIN.

APPLEDORE, Ontario, March 27, 1904.

*Dear Herald:* As I am not well enough to attend service with the Saints, and being at home alone, I am thinking of the fast-day and what it is for. I hope all will realize that the Lord knows what is in our hearts and I trust the Spirit's power may be sent during Conference, that all who have fasted may know its power, and that all of those privileged to attend shall feel benefited, strengthened for future struggles for the right.

We still live here at the Lindsley Branch, and meet in the old church, the first Saints' church built in Canada. We feel very lonely at times; we used to drive for miles in heat and cold, but we are getting old and can not do it now. It will soon be forty years since I first heard the gospel, and many familiar faces loom up before me. I trust all may enjoy the Conference, and much good may be done. I have never written to your

columns before, though I have perused its pages for years. Wishing you success in your mission in helping to spread the gospel,  
I remain your sister,

KEZIA GREEN.

SPRINGERTON, Illinois, April 4, 1904.

*Editors Herald:* My older sister and I were baptized by Bro. J. W. Paxton over a year ago and I greatly rejoice in the great latter-day work. Our branch is rejoicing now over the noble work of our much esteemed brother, Elder F. L. Sawley, who has recently baptized twenty-four persons and held a three-week effort. His preaching was greatly appreciated by all. He has done a most excellent work here in the past year in reviving the membership, working up a fine interest in Religio and Sunday-school work. Thirty have been baptized into our branch since he came to us less than a year ago, much prejudice removed, and a better understanding had of our work by both Saints and outsiders. He has made many friends for himself and the work, for which we all rejoice. We sincerely hope he may be sent back to this district next year.

Your sister in the beautiful gospel of Christ,

MISS FRANCES ROCKETT.

DES MOINES, Iowa, April 4, 1904.

*Dear Herald:* On Wednesday evening, March 30, was held the last meeting in the little church in which the Saints of Des Moines have worshiped for many years, it being our regular mid-week prayer-service. Several Saints, and one nonmember, an elderly lady who has been meeting with us quite regularly during the winter, were present. A goodly portion of God's spirit was enjoyed and all present but one bore testimony to the work and the goodness of God, and while each spoke with pleasure of being able to move to larger and more convenient quarters there was a strain of sadness mingled with each testimony as they spoke of leaving the little house of worship where they had so often met together and enjoyed the blessings God had at many times so bounteously bestowed. Even the elderly lady rose and in a trembling voice expressed her thanks to God for the many happy moments she had spent with us, saying the sermons were the best she had ever heard, and that while she was glad to see us go to a better location she regretted to see us leave there as she feared she would not be able to meet with us as often as she had been doing. We hope to have her often with us in the future and pray God may bless her to that end. In departing to our homes it was with the feeling that we were parting from a tried and true friend, and sad indeed would have been the occasion had we not have had the cheering thought, like a child of God must have in the hour of death, that, we were but passing on to something better.

Our next meeting was on Sunday, April 3, and it will be a memorable day in the history of the Church in this city. On that beautiful, holy Sabbath day, the day set apart as commemorative of the resurrection of our Savior, the first service was held in our new house of worship, a service which had been looked forward to in happy anticipation by the Saints. The day came, the usual services of the day were held, the blessing of God attending to the comforting and cheering of the Saints, inasmuch that our noble anticipations were fully realized. The Sunday-school met at the usual hour, ten o'clock in the forenoon, officers and teachers all present, and a total attendance of eighty-eight. The class work was enjoyed much greater than ever before, as we had more freedom, not being crowded so closely together. Having a separate class room for the "Cradle Roll" and primary classes we expect now to give this department special attention and make it one that will be a credit to our school. The seating arrangement of the building will also enable us to have class marching, which, if rightly conducted, we believe to be a means of training and discipline for the children. The sacrament and social meeting was held at eleven

o'clock in the forenoon, in charge of branch president and priest. A large assembly of Saints was present and all the testimonies given were of an earnest character, manifesting a desire to press on in the work. The blessing of Heaven rested upon the assembly to a marked degree and the Spirit spoke through one of the priesthood commending the work which had been done by the Saints in that it was the desire of God that his work in this place should spread out and advance, that he had permitted the way to be opened that his desires might be carried out and that it now rested with his children to enter in and occupy. He bade them not to grow discouraged in their efforts to meet their obligation in the purchase of the building, as it was his desire that it might soon be theirs indeed and that it, together with themselves as a body, and many others that should be gathered in, be dedicated to his service. Of the older ones it was said that some had grown weary and fainthearted in the battle they had long since begun. To his younger children was given an exhortation to be faithful, that in his vineyard there was a place for each to labor, bidding them examine themselves to see if they were occupying as they should. Alluring promises, he said, were held out from other sources, but that the reward he promised was greater than any other could give. The message closed with these words, "Come, serve me."

As we look back over the year that is just passed how great has been the blessing of God upon us! The Saints have been united in their efforts, they have been humble in their service, and the result of a closer walk with God has been fully realized in many different ways. The time had come when the work in this place should take a step forward and we have learned that God is able, through the instrumentality of his servants, even though they may be weak, to carry on his work successfully; that he guides and directs his children and causes such changes to be made as will best advance the interests of his great cause. And so we believe that the Church as a whole will take forward steps and advance as the great harvest time draws nearer.

Let us not grow weary and faint in the conflict, but let each enter in and occupy his or her place in the Master's vineyard, remembering that the reward our loving Father has promised none other can give.

J. R. EPPERSON.

Apropos of the centenary of the organization of the British and Foreign Bible Society, which was celebrated in the beginning of March in Great Britain and the United States, Doctor Daniel Coit Gilman, President of the Carnegie Institution, who is also president of the American Bible Society, writes in the March number of *The North American Review*, of the conditions out of which the British and Foreign Bible Society arose, its constitution and sources of income, the societies modelled upon it in America and elsewhere, the extent of the work done during the past century by these societies and its results, and the prospects of Bible societies for the future. Referring to the world-wide distribution of the Bible effected by the British society, Dr. Gilman says:

"Financial statistics, impressive as they are, are of much less interest than the statements which are given in respect to the versions which have been prepared and issued by the Society. Three hundred and seventy different languages are on the list of publications, and it takes sixty different kinds of alphabets to put these languages into print. From a scrutiny of the list, it is easy to see that, apart from the religious significance of the Society's work, its contributions to comparative philology, especially to the philology of the obscure tongues of uncivilized people, are of great importance. Of no other book are there so many versions. For example, Bunyan's *Pilgrim's Progress* has appeared in one hundred versions; the *Imitation of Christ* in, perhaps, half as many; and the authority of Dragonoff is quoted for saying that writings of Tolstoi have been printed in forty-five languages. In many instances, the representatives of the Bible Society have reduced to writing languages previously confined to oral expressions, and thus much light has been thrown upon the origin of primitive speech. Students of language, like Max Müller or William D. Whitney, have been outspoken in their appreciation of these services."

## Miscellaneous Department.

### Places of Worship.

This list of the locations of places of worship of our branches in some of the larger cities may be useful to missionaries, traveling men, and any who are passing through these places. It was compiled, for the most part, by Bro. J. R. Epperson. The list is incomplete, but it will be published from time to time, and any errors, changes of location, additions, or new locations reported to us will be properly entered, so that we may soon have a complete directory.

#### CALIFORNIA.

Los Angeles, church, 1114 South Wall Street.  
Oakland, church, corner 16th and Magnolia Streets.  
Sacramento, church, corner 24th and K. Street.  
San Bernardino, church, corner 5th and G. Streets.  
San Francisco, San Francisco Hall, 1925 Howard Street.

#### COLORADO.

Colorado Springs, church, 745 Willamette Avenue.  
Denver, Saints' chapel, 22d and Arapahoe Streets.  
Pueblo, residence, 1632 East 6th Street.

#### ILLINOIS.

Belleville, church, Weber Avenue, one block and a half south of Main Street.  
Chicago, West Side, church, 8 Wood Street. South Side, church, 3615 Cottage Grove Avenue.  
Dekalb, hall over old post-office, North 3rd Street.  
Plano, stone church, one block and a half east, two blocks and a half south of depot.  
Sandwich, church, six blocks southeast of depot.

#### IOWA.

Centerville, church, Drake Avenue.  
Clinton, hall, 235, 5th Street.  
Council Bluffs, chapel, Pierce Street, three doors west of Glen Avenue.  
Davenport, church, 1329 Harrison Street.  
Des Moines, Saints chapel, corner East 14th and Lyon Streets.  
Grinnell, G. A. R. Hall, Broad Street.  
Shenandoah, East Side Church Street.  
Sioux City, church, corner West 3rd and Kansas Streets.

#### KANSAS.

Kansas City, Argentine Branch, West End, Argentine.  
Kansas City, Armstrong Branch, one half block west of 7th and Colorado Streets.  
Kansas City, Chelsea Park Branch, corner Newell Street and Spencer Avenue.

#### MASSACHUSETTS.

Fall River, chapel, Claflin Street.  
Haverhill, 146 Groveland Street.  
Plymouth, church.  
Somerville, chapel, 54 Broadway.

#### MICHIGAN.

Detroit, chapel, corner Baldwin and Champlain Streets.  
Grand Rapids, Barnes Block, 692 South Division Street.

#### MISSOURI.

Independence, Stone Church, West Electric Street.  
Joplin, church, 2510 Annabaxter Street.  
Kansas City, last Kansas City Branch, 2324 Wabash Avenue.  
Kansas City, Second Kansas City Branch, corner 23d and Holly Streets.  
Kansas City, Northeast Branch, corner Rochester and Prospect Avenue.  
St. Joseph, church, 417 North 17th Street, one half block north of Farin Street.  
St. Louis, Cheltenham, 5731 Manchester Avenue.  
St. Louis, Oakhill, Humphrey Street, near Morgan Ford Road.  
St. Louis, Rock Church, Glasgow Avenue and Dixon Street.

#### NEBRASKA.

Nebraska City, chapel.  
Omaha, Saints' chapel, 21st between Clark and Grace Streets.

#### NEW YORK.

Brooklyn, church, Eastern Parkway and Hopkinson Avenue.

## OHIO.

Cleveland, church, 180 Wade Park Avenue.

## PENNSYLVANIA.

Philadelphia, church, Howard and Ontario Streets.  
Pittsburg, church, Miller Street, near Colewell.

## RHODE ISLAND.

Providence, Bellevue Avenue Chapel, Bellevue Avenue, off Cranston Street.

## UTAH.

Provo, church, 4th South, between 2d and 3d Streets West.  
Salt Lake City, chapel, 228 East Second South Street.

## WEST VIRGINIA.

Wheeling, chapel, 62 Water Street, south of 48th Street, Benwood.

## WASHINGTON.

Seattle, residence, 1602, 8th Avenue West.

## ONTARIO, CANADA.

London, church, Maitland Street, between King and York Streets.  
Niagra Falls, church, St. Lawrence Avenue, opposite Ellis Street, formerly town of Clifton.  
Toronto, church, 21 Camden Street, between King and Queen Streets.  
St. Thomas, church, 42 Balaklava Street.

## Died.

DAVIS.—At Machias, February 25, 1904, Sister Caroline M. Davis, aged 72 years, wife of Bro. Emery L. Davis. Baptized by T. W. Smith.

STOREJOHN—Fredrick Storejohn was born June 10, 1858, at Alvesloe, Holstine, Germany. Baptized into the Church by Levi Gamet, February 25, 1904, and died March 24, 1904. His act of obedience was a source of consolation and hope to him during the few days he remained after his baptism. Funeral sermon by Levi Gamet.

BALLANTYNE.—George Andrew Ballantyne, born at Little Sioux, Iowa, January 1, 1876; baptized in 1883 by Elder Levi Wilson. Married Nellie E. Mouser May 18, 1890. Died March 26, 1904, at Salt Lake City, Utah. Wife, daughter, mother, three brothers, and two sisters survive him. He died as he lived in hope of a glorious resurrection.

JOHN.—James, son of Bro. Thomas A. and Mary John of Lucas, Iowa, died from the effects of bad air in the mines. He had come home a short time before from Des Moines, where he had been working, intending to stay with his parents to help them. Monday night was his first as well as last walk since coming home. He was a good, kind-hearted young man, well thought of by all who knew him. He leaves to mourn father, mother, three brothers, and three sisters. He was 23 years, 3 months, and 13 days of age.

HANSEN.—Christenia Hansen was born August 9, 1831, in Denmark; died at Boomer, February 21, 1904; baptized April 8, 1866, at Goshen, Utah, and remained faithful to the end. She was the mother of ten children, of whom two sons and one daughter are left to mourn the loss of a loving mother. Funeral was from the Boomer church by Elder D. Parish. Interment at Boomer Cemetery.

## Squab Raising.

Pigeon-keeping for squabs may fitly be termed a twentieth-century industry, says *Country Life in America*. It is only during the last five years that it has by its rapid development, attained to the dignity of a special business. Previously a few pigeons were kept in sides of barns, in lofts and similar places; but lately houses have been specially designed and built for the sole purpose of squab raising, and many breeders have a thousand pairs of birds and not a few double that quantity.

The business will surely still more increase during the first decade of this century. Game-birds, for which all seem to have a special hunger, are becoming scarcer each year, and no bird or fowl has yet been discovered which furnishes so complete a substitute for game-birds as the squab of pigeons. Its rapidity of growth is remarkable—in six weeks after the eggs are laid, the squab is of full size and ready for the table. The business furnishes a way by which either men or women can embark in an enterprise which does not call for severe bodily exertion and which if intelligently managed will yield good dividends.

## The Yellow Peril.

The yellow peril is a bogie which has terrorized timid statesmen for the last half century, and which has been the stock property of Russia ever since she began her policy of aggrandisement and aggression in the far East. Asia, Europe, and America lived in daily dread of the yellow peril—in mortal terror that the yellow man of the far East was to be to the nineteenth and twentieth centuries what the Goths and Huns were to the fifth, and submerge Europe, and that another Attila would arise and, for the wrongs inflicted upon his people, scourge Christendom with sword and flame.

When Japan made war on China, for a moment the world stood aghast, fearing that the floodgates of the yellow dam were at last to be opened and that the yellow race was to show its power when aroused. China, with her millions, was to subjugate Japan; on those millions Japan could make no more impression than a wave in impotent fury lashing a sea-girt rock. The war was fought, and the yellow peril was found to be of no more substantial reality than the baseless fabric of a dream. China, instead of being powerful, was powerless; Japan, instead of posing as the champion of the yellow race against the white, displayed the moderation of wisdom and the commercial acumen of the most modern and highly civilized of all white people. When China lay in her grasp, and when the Liao-Tung Peninsula, with its stronghold, Port Arthur, rightly belonged to her by the fruits of victory, Japan only demanded absolute equality and freedom of trade for the whole world—not any special privileges for herself, such privileges as Russia and Germany have since asserted, but the right for all nations to compete on level terms.

It is as absurd to talk of the solidarity of Japanese, Chinese, and all the Asiatic races as it is to imagine a social amalgamation of whites and browns and blacks. China may be brought to modern conditions under the political tutelage of Japan, and, if so, Japan will have earned the thanks of all the world and will have immeasurably advanced the cause of civilization; but beyond that Japan can not go. Russia, with her short-sighted policy, the same policy that she pursues in her domestic affairs, does not appear to comprehend that the yellow peril is a menace to the world only so long as there are millions of human beings sunk in the very lowest depths of barbarism, to whom life means nothing, and who are simply a chemical mass, capable of being fired or fused whenever the right element is brought into conjunction.

A Boxer uprising is always possible in China. Rebellion and revolution are dangers never to be overlooked. The remedy for this is civilization. If the Chinese through Japanese or other influences can be lifted in the scale, instead of threatening civilization they may become a factor in the general advancement of the world. Russia's peril is the discontent and the ignorance of her people. If her people were enlightened, if they were better educated, if they were as intelligent, in short, as the masses of the people of the United States, the Russian Government to-day would no more fear rebellion and revolution at home than the United States had cause to fear it when six years ago she went to war with Spain.—A. Maurice Low in the April-June *Forum*.

## The Case Against Smoot.

The interest so widely shown by women's organizations in the Smoot case is plainly due to their moral attitude against polygamy. Many of these good people who have not followed the case closely have continued to assert that Mr. Smoot himself is a polygamist,—a sheer invention, which no one at Washington connected with the case against Smoot has ever thought of bringing forward. Simmered down, the real attack upon Smoot can be stated in this way: Present-day Mormonism is an immoral and quasi-criminal conspiracy, held together, on the part of its leaders, by oaths incompatible with loyalty to the Constitution and Government of the United States; for which reason no professing Mormon, and especially no high ruler of the Mormon organization, ought to be allowed to sit in either House of Congress. If Smoot be excluded, it must be upon some such ground as this. It is not likely that Congress, having admitted a Mormon State to the Union, will now go so far as to hold that Mormons may not represent their State in Congress. Undoubtedly, however, Congress will henceforth, in all cases, exclude men known to be polygamists. Furthermore, whenever it can be unmistakably shown that apostles or rulers in the Mormon Church, even though not polygamists, have been guilty of performing the ceremony in polygamous marriages, or otherwise of encouraging or condoning polygamy, it is scarcely likely that henceforth they will be seated in Congress, even though in their own cases monogamists or celibates.—From "The Progress of the World," in the *American Monthly Review of Reviews* for April.

Flowers in Waste Places.

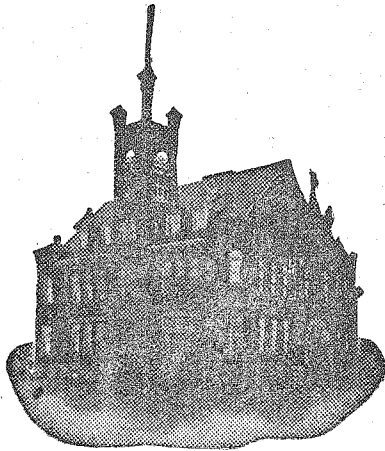
You can grow flowers anywhere, if you only know the proper kind for each location, says *Country Life in America*. There is no portion of the earth's surface that can not be covered by some kind of plant growth, nor a situation so desperate that could not be redeemed with the life and cheer and color that flowers give. You have only to select the right variety of seed and you will find that there is no clay too tough, no sand too hot and dry, no rocks too devoid of soil, no winter too severe. If you have a swamp and are afraid of it, you can transform it into a water-lily pond or a bog garden. If you own a bit of woods you can fill it with wild-flowers. In the heart of the biggest city a ten-inch hole can be made in the pavement, as they do in Boston, to cover the wall of the house with vines. The slums have their window-boxes, and houseleeks grow upon the shingles of a roof. Even the dump-heap that you pass daily need not be an eyesore. Put a package of sunflower, poppy, or morning-glory seed in your pocket, and scatter the seed over the offending spot. And of all the people who enjoy the transformation, you will enjoy it most.

Washington at Mount Vernon.

It was an ideal country life that Washington led at Mt. Vernon, says *Country Life in America*. Besides his absorption in his farms and his attention to his gardens, he was a lover of the chase. The Mt. Vernon fox-hunts were important events in Fairfax county, until increasing cares and responsibility forced

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Washington to abandon the sport. He had a stable of blooded hunters, whose names—Blueskin, Ajax, Valiant, and the rest—have come down to us. His pack of registered hounds were noted for their speed, keenness, and bottom.

The warrior statesman also as a farmer, became a pastmaster in agricultural economics. His enthusiasm for country life, his delight in agriculture, and his vast industry resulted in his becoming one of the most advanced American farmers of his day. His absence from home during the Revolutionary War, he estimated, cost the estate about \$50,000.

At the present time, under the management of a capable superintendent, Mt. Vernon is a thriving country estate. Additional greenhouses have been built near the garden. On the farm land wheat, rye, oats, corn, peas, millet and other grains are raised. Five horses, several cows, and a flock of sheep, as well as a herd of deer, are not like the Pincheon family fowls, the mere ghost of a former prosperity, but contribute to the completeness of a thrifty establishment.

An American Nile Valley.

The Imperial Valley in Southeastern California, up to the summer of 1900, was as true to its name of desert as any stretch of rainless, sun-dried land on the face of the globe. During the year of 1902, crops were produced in this valley that averaged from sixty to eighty dollars for each of the one hundred and sixty-five thousand acres irrigated. This result was obtained, and this unparalleled transformation effected, by running a sixty-mile canal from the Colorado River and distributing its silt-laden waters over the gently sloping valley-floor, where once was the bottom of a great inland sea. The land was settled, as fast as water was available, by farmers from all parts of the country, and in less than two years from the time that water first began to flow upon the land the population of the valley was in excess of ten thousand. Half a dozen prosperous towns sprang at once into existence, several of which now have banks, refrigerating and electrical plants, and all the other conveniences and comforts of old communities.

The great yields in this new desert garden have been obtained from fields of barley, wheat, alfalfa, sorghum, milo maize, and Kaffir and Egyptian corn, but experimental plats of rice, sugar-beets, cotton, vegetables, melons, and many other sub-tropical products have proved each well suited to the conditions prevailing. In fact, the whole imperial enterprise will be of inestimable value to the Government in furnishing a parallel by which to direct its own vaster work of reclamation and colonization.—From "Desert Irrigation in the Far West," by L. R. Freeman, in the *American Monthly Review of Reviews* for March.

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

Volume 51

Lamoni, Iowa, April 20, 1904

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

JOSEPH SMITH  
 FRED'K M. SMITH

EDITORS

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## Editorial.

KIRTLAND ITEMS.

On Thursday the falling off in attendance began to be quite noticeable. The wagons began to be well filled as they departed for the trains through Willoughby. The sorrowful part of Conference is the "good-byes." To meet the Saints from all parts of the country is pleasant indeed; but the separations,—well, "the best of friends must part," it is said, but the knowledge of that fact does not soften the sadness of separation. "Till we meet again;" even if we feel that it will not be in this world. How much this means to Latter Day Saints,—"till we meet again"!

The Fifth Quorum of Elders had an attendance at this Conference in their Quorum sessions of about twenty, the best attendance of any of the quorums of elders, we are told. This quorum is composed largely of young men, and they seem to appreciate the benefits to be derived from quorum associations and work. We are always glad to see earnest, active young men in the eldership. It means they are getting experiences which are fitting them for positions of greater trust and responsibility. We are informed the Fifth this year followed the plan used by the Quorum of High Priests in having a pre-arranged program of papers on subjects worthy of discussion. If good for the High Priests, why not for the Fifth Quorum of Elders, and other quorums of elders?

All the quorums this year seem to have been zealous in the number of sessions held. The College question seems to have been responsible for some of these meetings, several of the quorums spending hours in discussing the question, "Shall we close the College?"

As we predicted in our last notes, the fate of Graceland College has been determined at the Conference. It has been ordered closed. The doors which on September 17, 1895, swung open to the students knocking for admission will swing shut in June next, to respond to that knock no more till the debt is paid. When will it be? A movement is on foot to raise the money by June. Can it be done? Now is the time for Graceland's friends to make their greatest efforts for the institution.

The closeness of the vote on the College question shows the importance of voting. The swinging of

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THE late Senator Ingalls, of Kansas, had a peculiar gift of oratory, and one expression he used once in speaking of early days in Kansas comes to mind. It was, "When triangles of geese ploughed the blue field of heaven." He has also left us some excellent poetry and we give below his best known sonnet:

### OPPORTUNITY.

Master of human destinies am I.  
 Fame, love, and fortune on my footsteps wait.  
 Cities and fields I walk; I penetrate  
 Deserts and seas remote, and passing by  
 Hovel and mart and palace, soon or late  
 I knock unbidden once at every gate.  
 If sleeping awake; if feasting, rise before  
 I turn away. It is the hour of fate,  
 And they who follow me reach every state  
 Mortals desire, and conquer every foe  
 Save death; but those who doubt or hesitate,  
 Condemned to failure, penury and woe,  
 Seek me in vain and uselessly implore;  
 I answer not, and I return no more.

IN many an establishment there are successes who are infinitely inferior to the failures from whom they snatch the laurels.—*Success.*

thirteen votes on that question would have changed the result. Every delegate and ex officio should be prepared to vote on every question before the Conference. To do so means a close attention to the matters before the assembly and enough of firmness to make prompt decision when the time comes.

Though the weather has been unfavorable, yet there has not been an unusual amount of sickness.

"Zion's Praises," used throughout the two conventions, was used to a large extent in the Conference in the "song services" of several minutes' duration before the separate sessions. The more it is used, the better it is liked, it seems. It contains some excellent music.

The song service at the Conference has been commendable. Bro. Pitt and his willing assistants, Brn. F. A. Russel and D. A. Anderson, rendered good service, and the "sweet singers of Israel" seconded their efforts nobly. Besides the good choral work, some well-received solos were rendered by some of the brethren and sisters who have done special vocal work. The cultivation of musical talents on the part of our young people is commendable.

Though the Twelve began sessions in March, not until last night did the quorum finish its work sufficiently to make report on the appointments. These were read to-day.

Not much discussion occurred on the Book of Rules amendments until the chapter on elder's courts was reached. Here several of the proposed amendments provoked considerable discussion.

Many Conference visitors and delegates are leaving to-day, nearly all expecting that business will be finished to-day. If the appointments are read at this session then the probability is that business will be finished to-day, though Conference may not adjourn formally till to-morrow night.

April 16, 1904.

#### THE TEMPLE LOT.

Under the caption, "To build a temple," in the *Kansas City Journal* for April 16, is an account of a real estate transfer by which the Brighamites come into possession of twenty-five acres of the original "temple lot." The deal has been made by Colonel J. G. Southern, "agent for the Hedrickites," and Reverend James G. Duffin, president of the "Southwestern States Utah Mormon Mission." The consideration was twenty-five thousand dollars.

The *Journal* says:

Several years ago suit was instituted by the Reorganized Church to recover the temple site as it now exists. This suit was brought against the Hedrickite branch of the Church, which up until yesterday's deal, owned the ground. It was said at the time that the money raised to defend the suit was brought from Utah, but this was stoutly denied by the Hedrickites, who claimed that the money was raised by a few members of the church as an individual sacrifice. . . . The plans of the Utah Church—called the Brighamites—call for a magnificent temple to be erected at Independence on the site purchased yesterday.

It appears, then, that the Utah Church is going to "redeem Zion" by purchase. We give below an editorial from the *Deseret News* for April 16, which gives a pretty good idea of the transaction, but from the language used it would be difficult to connect the Hedrickites in any way with the deal. On the contrary, the implication is that the property was not purchased from the Hedrickites, and in another column of the same issue is a press dispatch from Kansas City, dated April 15, which is an exact copy of the report contained in the *Journal* except that those portions referring to the Hedrickites and their agent, Colonel J. G. Southern, do not appear, from which it may be inferred that the *Journal* was incorrect in its report. The following is their editorial report of the matter:

The Latter Day Saints will be pleased with the news that comes by Associated Press dispatch from Kansas City, that negotiations have been consummated, by which the Church comes into full possession of a large portion of the land in Jackson County, Missouri, which was originally owned by the Church and designed for the erection of a temple and the commencement of the New Jerusalem to be built in that locality. Twenty-five and three fourths acres have been purchased with a clear title for the sum of twenty-five thousand dollars. The major portion of this amount had been generously donated by several faithful Latter Day Saints whose gifts are on record, and doubtless there will be others who will desire to aid in the redemption of the land which the Lord commanded his people to obtain "by purchase."

About sixty-three acres were first acquired for the Church by Bishop Edward Partridge and the deeds were made out in his name. Some portions of the real estate were subsequently sold for taxes. It will be remembered that the sect known as the Hedrickites acquired title to one plot of this ground, which they have been able to retain, notwithstanding the litigation instituted by the so-called "Reorganized" or "Josephite" body. That, however, is a comparatively small piece of land but is near to the area now acquired by this Church. It is remarkable that the latter should have remained vacant through all the changes of the years that have intervened since the Saints were driven from that place. We recognize the hand of the Lord in its preservation and its return to his Church, and look for the entire fulfillment of the predictions relating to the redemption of Zion.

The commandment concerning the possession of that spot "by purchase," still holds good and will be observed by his people. The prophecy concerning the scourging of the Saints under certain conditions "from city to city," leaving but "few to stand and receive an inheritance," has been literally fulfilled, and we may confidently look for the fulfillment of the other prediction: "Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy to build up the waste places of Zion."—Doctrine and Covenants 51: 17, 18. Read also sections 57: 1-5; 63: 25-31; 84: 2-6; 101: 99, 100 [Utah edition].

The Lord is true to his promises and faithful to all his covenants. It only remains for his people to observe all things that he has commanded, to secure the blessings predicted upon their obedience. Every word he has spoken will be fulfilled, and not one of them will fail. The step that has been taken for the redemption of Zion is a beginning of things that are at hand, and the Latter Day Saints may sing with new fervor and faith, "Zion prospers, all is well."

## THE SMITH FAMILY IN A BETTER LIGHT.

The following from a New York paper will be read by the HERALD patrons with pleasure, as it puts the Smith family in a better light, and from an unbiased writer either for them or against them:

## ORIGIN OF THE MORMON SMITHS.

TOPSFIELD, Massachusetts, March 26.—Few of the citizens and residents of this little village are proud of the fact, but the ancestral home of the Smiths of the Mormon Church is still standing here. The structure was built in 1690, is of the ancient style of architecture, one and a half stories high, almost square in shape and shingled all over, with a huge chimney piercing the center of the ridge pole.

In this house lived Asael Smith, grandfather of the founder of the Mormon religion, and his son Joseph, the first convert to the faith and its first presiding patriarch. The Smiths can trace their ancestry to the early colonial settlers. Robert Smith, the first of his line in this country, arrived in 1638, married Mary French and settled in Rowley, near Newburyport. He purchased two hundred and eighty acres of land and was for many years known as a modest, unassuming and honest man, always willing to aid his neighbors.

Asael Smith, son of Samuel and grandson of Robert Smith, was born here on March 7, 1774, and, his mother dying soon after his birth, was brought up by his father's second wife Priscilla. He served with the Continental Army in the Revolutionary War, and after his father's death settled down on the paternal estate. The house stands about a mile north of the center of the village, on the main road. In it was born Joseph, father of the Mormon prophet.

A broad-minded man was Asael Smith, and he preached doctrine which cause sharp comments from his neighbors. All of his children were baptized in the Congregational faith, but he was inclined to the Universalist belief. He had a slightly deformed neck, due to a burn sustained when a child, and so one of his critics remarked that "his religious beliefs are more distorted than his neck."

Asael was quite literary for those days. When the assessors of Topsfield called upon him for a schedule of his possessions, he replied with the following verse:

"I have two poles, tho' one is poor;  
I have three cows and want five more;  
I have no horse, but fifteen sheep—  
No more than these I keep—  
Steers that's two years old, one pair;  
Two calves I have, all over hair;  
Three heiffers, two years old, I own,  
One heiffer calf that's poorly grown;  
My land is acres eighty-two,  
Which sarch the records youle find true,  
And this is all I have in store,  
I'll thank you if youle tax no more."

In writing to a friend he said: "For my part, I am so willing to trust the government of the world in the hands of the Supreme Ruler of the universal nature that I do not at present wish to wrest it out of His hands, and I have so much confidence in His abilities to reach our Senator's wisdom that I do not think it worth while for me, from the little stock of knowledge that He hath favored me with, to interpose in the affair, either one way or another."

Some time before Asael's death, he wrote a letter of farewell to his wife and children, because, he said, "I know not what leisure I shall have at the hour of my death to speak to you." His advice to his children concerning marriage is the most striking paragraph in the letter, considering the belief of his descendants to-day. He wrote:

"As to your marriages—I do not think it worth while to say much about them, for I believe God hath created the persons for each other and that nature will find its own.

"But for your children—make it your chiefest work to bring them up in the ways of virtue, that they may be useful in their generation. Give them, if possible, a good education; if nature hath made no difference, do you make none in your affections, countenances, nor portions; partiality this way begets envy, strife, and contention."

He advised his wife, if she should marry again, to remember what he had undergone from his stepmother, and not to estrange her husband from his children. He counseled his children to read the Scriptures, to consider them with reason, and "to bless God that you live in a land of liberty and bear yourself dutifully and conscionably toward the authority under which you live. See God's providence in the appointment of the Federal Constitution and hold union and order precious jewels."

Joseph Smith, third son of Asaal, moved with his father to Tunbridge, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. In 1816 he moved to New York and settled in Manchester, Ontario County. While the family was living in New York State the Church of Jesus Christ of Latter Day Saints was organized with six members, and Joseph Smith, Jr., revealer of the Book of Mormon, was chosen its president. Joseph Smith, Sr., was the first to accept the testimony of his son, and in 1833 he was called to the office of presiding patriarch of the Church. The prophet Joseph and his brother Hyrum—the latter of whom succeeded his father as patriarch—when under the protection of Govenor Thomas Ford of Illinois and while awaiting trial on the charge of treason, were murdered in Carthage jail on June 24, 1844, by a mob.—*New York Sun*, March 27, 1904.

## EDITORIAL ITEMS.

Delegates to General Conference are a little slow in returning to Lamoni. A number, we hear, have taken advantage of an excursion to Niagara Falls, others are stopping over at different points. The Senior Editor will spend the present week at Cleveland where he is billed to preach next Sunday (23d). He will then spend a day or two in Chicago on his way home. The Junior Editor is enroute at present and is expected daily. The Business Manager and wife returned Tuesday morning (19th). Of the missionaries Bro. J. W. Wight was the first to return, arriving Saturday the 16th. Elder D. A. Anderson and wife came Tuesday noon.

This issue of the HERALD is the third to be folded by a machine folder, the latest installation at the HERALD office. It is a labor-saver without doubt and its use will demonstrate that it pays to make use of the most modern machinery.

Patrons of the Chariton and Grant City branch of the Burlington railroad system were strongly reminded of the recent retrenchment along business lines when the midday freight trains were reduced in number. Instead of two trains each day we have one and that goes south on three days of the week and north on alternate days.

## The General Conference.

Business was resumed at usual hour in the afternoon, Saturday, April 9, F. M. Smith in the chair. Prayer by C. E. Butterworth. A report was received from the committee on credentials, following which reports were read from the First, Second, and Fifth Quorums of Elders, and from the College Board of Trustees. The term of the following members of the Board of Trustees expires at this Conference: W. A. Hopkins, Frederick M. Smith, and John Smith.

A report was read from the committee on revision of the Book of Rules. They sent with their report copy of the Book of Rules with the proposed amendments indicated thereon. A motion was made to refer to a committee of five to complete the revision and publish. A substitute was offered that we take up the revision and act upon it section by section. The substitute prevailed.

We shall not attempt here to give a record of what was done, as that will appear in full in the supplement containing the minutes in full. The remainder of this session was spent on the proposed amendments, and fifty-nine sections were gone over. Adjournment was then had subject to the order.

SUNDAY, APRIL 10.

At fifteen minutes past nine a session of Sunday-school was held in the upper auditorium of the Temple, T. A. Hougas in charge. At nine o'clock the usual prayer-meeting was held in the lower auditorium, in charge of R. M. Elvin and M. H. Bond.

At a quarter to eleven the sermon was by President Joseph Smith. His effort dealt with some of the present phases of our warfare, and will probably be published in the *HERALD* or *Ensign*.

At half past two in the afternoon Heman C. Smith was the speaker. His effort was well received, and was reported and will probably appear later.

At the evening hour R. C. Evans was the speaker. At the services this day the capacity of the auditorium was taxed, and the evening hour was no exception. A very large audience listened to Elder Evans as he spoke on gospel topics.

MONDAY, APRIL 11.

The morning prayer service was conducted by W. H. Garrett and Albert Carmichael.

At the morning preaching services the speaker was S. W. L. Scott, assisted by J. W. Metcalf.

Business was resumed at fifteen minutes past two, Joseph Smith in the chair. After prayer by W. H. Kelley and the reading of the minutes, a motion was made to defer further action on the proposed amendments until other business had been disposed of. A substitute was offered that the remainder of the proposed amendments be referred to a committee of five, they to examine, revise, and prepare for publication, with authority to publish. An amendment was

offered to the substitute by inserting the words, "except that portion referring to stake organization." The amendment and substitute were denied. The motion to defer prevailed.

A motion prevailed to the effect that the Bishop and business managers of the publishing department be requested to give the names of the employees of the *HERALD* Office and *Ensign*, together with the amounts they receive, to this Conference.

A report was read from the First Quorum of Seventy.

Resolutions were then read reaffirming the resolutions of April 14, 1903, relative to placing the *HERALD* Office employees on ministerial basis. Considerable discussion resulted, and adjournment for the day was had before coming to a vote. Benediction by F. M. Smith.

At the evening hour R. Etzenhouser was the speaker, being assisted by R. B. Howlett and W. N. Robinson.

TUESDAY, APRIL 12.

James Craig and Edward Rannie were in charge of the morning prayer services, and J. F. McDowell was the speaker at the preaching service. He was assisted by S. W. Simmons.

The afternoon business session was presided over by President Joseph Smith. Prayer was offered by W. H. Garrett.

A document from the First Presidency and Twelve relative to stake officers and their appointment was read. The document stated that when stake officers applied for missionary appointment they could be sent where deemed wise; but to send those of the stake presidency or bishopric outside of their stake would be unwise. It also stated that all missionary appointees were subject to direction of general ministers in charge, but local laborers within the stake were to be directed by the stake presidency. No action was taken on the document.

A report was read from the Second Seventy, also from the Third Quorum of Elders and the Fourth Quorum of Priests.

A report from the Bishop and business manager of the *HERALD* Office, in compliance with the request made yesterday, was read.

A lengthy report from the Presiding Bishop was read, also a summarized statement of the financial affairs of the Church.

The matter interrupted by temporary adjournment yesterday was taken up. A motion was offered to amend by adding the words, "with the understanding that the ministerial basis shall be so arranged as to harmonize with Doctrine and Covenants 81:4." A lengthy discussion was followed by a motion to lay the whole matter on the table. This prevailed.

A motion to take from the table the petition and appeal from J. D. Bennett was lost.

By motion the resolution passed by the Quorum of Twelve, relative to Graceland College, was taken up. The resolution and its preambles read as follows:

Whereas the maintenance of Graceland College is proving to be a serious burden in a financial way and is likely to so continue, and,

Whereas there seems to be but a minority of the members of the Church who favor its continuance, and,

Whereas the operation of a college of its character does not lie within the direct line of our appointed work as a Church, therefore,

Resolved that we favor a discontinuance of Graceland College after the close of its present term, and recommend that the property be turned over to other uses such as may be agreed upon by the Bishopric of the Church and such other councils or persons as may be chosen by the General Conference until such time as a general conference decides to reopen the college.

A motion was made to adopt.

A time limit of five minutes was fixed for speeches on this question. The remainder of the session was spent in debate, temporary adjournment being had before vote was taken.

Benediction by Joseph Smith.

The evening preaching was by R. C. Russell, he being assisted by S. O. Foss.

#### WEDNESDAY, APRIL 13.

At nine o'clock, prayer services were in charge of I. N. Roberts and Alfred White.

At fifteen minutes to eleven, preaching by Walter L. Bennett, assisted by S. W. Simmons.

At a quarter past two in the afternoon, business was resumed. Prayer by R. C. Evans. Reports were read from the Fourth Quorum of Elders, Second Quorum of Priests, and the committee on district boundaries. The latter was adopted after being amended in one instance.

The committee to which was referred the resolutions adopted by the conference at St. Joseph reported adversely to the adoption of the resolutions. The report was adopted.

The Daughters of Zion organization made report. No business session of the society had been held this year, owing to the fact of Conference being so far from headquarters.

The table being thus cleared of routine business, the matter interrupted by adjournment yesterday was taken up, and the discussion of the resolutions presented by the Twelve. For some time the discussions continued, thirty-seven in all taking part. Finally the previous question was ordered, and before the vote was taken five persons rose in their places and demanded the yea and nay vote. This was ordered, and the audience soon broke up into delegations. About six o'clock the audience was again settled and the vote began. As it progressed all saw the vote would be very close. The vote was as follows: Yea, delegate, 755; ex officio, 95; total, 850. Nay, delegate, 741; ex officio, 85; total, 826. By the time the vote was determined it was far past six o'clock, and

the doxology was sung and benediction pronounced by President Joseph Smith.

At the evening hour the speaker was Isaac M. Smith, he being assisted by A. B. Phillips.

#### THURSDAY, APRIL 14.

The morning prayer service was in charge of John Smith and J. Guy Munsell.

At the morning hour F. M. Cooper was the speaker. He was assisted by L. G. Gurwell.

Business was resumed at a quarter past two. session called to order by Joseph Smith. Prayer by T. A. Hougas. R. C. Evans took the chair. After the reading of the minutes, the vote as recorded yesterday was read, and verified. A request from the Fifth Quorum of Elders was read in which the Conference was asked to provide a uniform system of reporting items of ministerial labor. A motion to take up prevailed. Moved to refer to a committee of five to be appointed by chair to report to this body. Those appointed were: R. S. Salyards, D. A. Anderson, J. F. Mintun, R. M. Elvin, Leon Gould.

The following was moved: "Resolved that the writing and publishing of literature as private enterprises by parties whose time belongs to the Church by virtue of ordination or appointment, where the profits of said publication are appropriated to their private ends, is unwise and should be discouraged." This provoked considerable discussion. Several speeches were made against the resolution, and then a motion prevailed that when an equal number of speeches were made in favor of it (if so many desired) the vote should be taken. The speeches having been made, the vote was taken, resulting in the resolution being sustained.

A motion was made to take from the table the petition of J. D. Bennett. This prevailed. It was then ordered referred to a committee of three to be appointed by the chair, H. O. Smith, R. C. Russell, and W. E. Peak were so appointed.

Seven Presidents of Seventy made report recommending the following for ordination as seventy: James F. Grimes, Stephen S. Smith, S. K. Sorensen, and Levi Gamet. A report was also read from the First Quorum of Seventy recommending the same names. A motion was made to adopt the recommendations. This prevailed.

The following resolution was presented by the Quorum of Twelve: "Resolved that as a quorum we favor the continuance of Graceland College just as soon as the original debt, and the entire deficit incident to running expenses has been paid. We are also of the opinion that the committee provided for in the resolution effecting the discontinuance of the College should have authority to open it when above conditions have been complied with."

The question of appointing a council to operate with the Bishopric in the matter of designating to what

purposes the college building should be put, was taken up, and a motion was made that a committee of five be appointed to act in cooperation with the Bishopric. A substitute was offered that the Board of Trustees be appointed as committee to act with the Bishopric. The substitute prevailed.

Motion prevailed to take up report of joint council of First Presidency and Twelve regarding the appointment of stake officers. The resolutions are:

First, stake officers when presenting themselves to the appointing powers for appointment may be appointed as missionaries, but to appoint the stake presidency or bishopric outside the limits of the stake, thus interfering with the operation of local organizations, would be unwise.

Second, for stake organizations to choose general church officers or men under General Conference appointment and ordain them stake officers without consent of the general body is improper.

Third, all missionaries under General Conference appointment, whether in stakes or out, are under the general direction of the minister in charge, but the stake presidency has the right to direct local laborers within the stake not under General Conference appointment.

Motion to adopt prevailed without discussion.

By motion the selection of College trustees to succeed the retiring members, W. A. Hopkins, John Smith, and Frederick M. Smith, was as follows: Frederick M. Smith, F. B. Blair, J. W. Wight.

About the usual number of announcements were made, and the benediction was pronounced.

The speaker at the evening session was J. J. Cornish, assisted by A. McMullen.

#### FRIDAY, APRIL 15.

Brn. J. D. White and J. A. Tanner had charge of the morning prayer services, and at the morning preaching service the speaker was A. B. Phillips, assisted by O. B. Thomas.

At the usual hour the Conference again assembled for business. Called to order by Joseph Smith, who offered prayer.

After reading of minutes, committee to which was referred the petition of J. D. Bennett made majority and minority report. The majority report recommended the calling of a "general assembly" to discuss the principle involved. The minority report recommended returning petition to petitioner.

A motion was made to adopt the minority report. A substitute was offered that the majority report be adopted. A privileged motion was entertained and passed that the President be asked to state reasons why appeal had been denied. He did so, and then a somewhat lengthy discussion followed. An attempt to order the previous question failed, and the discussion proceeded. The discussion was very largely upon the question of whether the First Presidency had the right to determine whether an appealed case should or should not be taken before the High Council. The previous question was again moved, and

prevailed. The vote was taken, and resulted in the adoption of the minority report.

Report was read from the committee to whom was referred the question from the Eastern Colorado District as to the age limit before which children could not be baptized. The age of accountability, in their judgment, was of more importance than number of years, hence thought no arbitrary action necessary. A motion to adopt was followed by some discussion, when a motion to lay it on the table was made and sustained.

The reading of a part of one of the reports of the First Seventy concerning the baptism of children to the effect that children not eight years of age were not eligible for baptism was read. A motion to adopt was made and carried.

By motion the amendments to Book of Rules were taken up. A motion was then made to defer the whole matter for another year. It was lost. The proposed amendments were taken up, and a motion made to adopt as far as section one hundred and fifty-two. This was adopted, and the proposed amendments to the sections concerning elders' courts were taken up section by section, as far as the committee had reported.

Reports from the Seven Presidents of Seventy and the First Quorum of Seventy recommending C. H. Rich for ordination as Seventy. The recommendation was approved and the ordination ordered provided for.

The committee on form of report blanks reported, and the report was amended and then adopted. The report as amended provided that no administrations to the sick should be reported, and that only the spokesman in confirmations and ordinations should report items.

A report of progress was read from Committee on American Archaeology. The Committee urged that caution be used in utilizing reports of so-called archaeological discoveries.

Reports were then read from the Quorum of High Priests and from the officers of the Sunday-school Association, and from the Board of Publication. No action was taken on them.

The usual announcements were made, the doxology sung, and the benediction pronounced by Joseph Smith.

Preaching at the evening hour by Arthur Allen, assisted by Jacob Reese.

#### SATURDAY, APRIL 16.

The morning services were in charge of G. A. Smith and W. A. McDowell.

At the morning preaching services J. W. Peterson was the speaker, being assisted by G. C. Tomlinson.

At the usual hour business was resumed, Joseph Smith in the chair. Prayer by Joseph Luff. After the reading of the minutes, reports were read from

the Second Quorum of Seventy and Fifth Quorum of Elders. The report of the Board of Editors was read. Some suggestions for the improvement of the work in the financial department were mentioned. The report generally reflected satisfactory condition.

Bishop Kelley stated Bishop Ellis Short had selected T. J. Sheppard as one of his counselors, and his ordination was asked for. A motion was made that his ordination be provided for. This motion was lost. The reason for the denial was undoubtedly that the Conference objected to one of the seventy being taken from the service.

President Joseph Smith presented the following names for ordination as high priests: O. H. Storey, A. B. Kirkendall, D. C. White, and J. R. McClain, as having been recommended to and concurred in by the Presidency. On separate motions the recommendations were in each instance approved and the ordinations ordered provided for. By motion the ordination of those not present was referred to the respective ministers in charge.

A motion prevailed that in remainder of sessions, speeches be limited to five minutes.

The president stated that G. P. Lambert, who a year or two ago had been indorsed for ordination as bishop, had expressed his willingness to accept the ordination if the body so desired. A motion prevailed ordering his ordination provided for.

The amendments to Book of Rules were then taken up beginning at section 160.

The remainder of the afternoon session was spent on the amendments to the Book of Rules. About half past five adjournment was had till half past seven.

At half past seven business was resumed. Prayer by Joseph Smith. After the reading of the minutes F. A. Russell and O. H. Bailey sang a duet, one they use when doing street work. It was so well received that another was asked for, and F. A. Russell and H. E. Moler responded.

The Book of Rules amendments were taken up and finished, and then adopted as a whole.

After some minor matters were disposed of, the votes on the sustaining of the Church officers were taken. The following were so sustained: The First Presidency, the Twelve, the Church Secretary, Quorums of Seventy, Presiding Bishopric, the other bishops and counselors, the standing High Council, Quorum of High Priests, Order of Evangelists, Seven Presidents of Seventy; the quorums of elders, priests, teachers, and deacons, Henry A. Stebbins as Church Recorder, Church Historian and assistant, Committee on Revision of Church History, Board of Publication, Committee on Archæology, the Sunday-school Association, Religio Society, the Daughters of Zion, the Prayer Union, the Patronesses of Grace-land College, the Ladies Auxilliary, the HERALD, the *Ensign*, *Hope*, and *Autumn Leaves*, the Committee on Conference with the Church of Christ, the Board of

Auditors, Committee on Railway privileges, the Committee on Tracts, the Committee on Church Organization in Canada. The question of Assistant Church Recorder was referred to First Presidency.

A motion prevailed that the Board of Publication be authorized to issue the Book of Rules as soon as practicable.

The following appointments were then read:

#### APPOINTMENTS OF THE TWELVE BY THE FIRST PRESIDENCY.

- W. H. Kelley, Rocky Mountain Mission.
- Heman C. Smith, Southern Mission, comprising what was formerly the Southeastern and Southwestern Missions.
- Joseph Luff, California Mission, comprising California, Arizona, Nevada.
- J. W. Wight, Michigan, Indiana, Northern Illinois, and Wisconsin.
- G. T. Griffiths, Northwestern Mission, comprising Oregon, Washington, British Columbia, and what is known as the Panhandle of Idaho.
- I. N. White, Missouri, Kansas, Southern and Central Illinois, and that portion of Arkansas and Indian Territory included in the Spring River District.
- F. M. Sheehy and U. W. Greene, Nova Scotia, New Brunswick, Eastern and Middle States, District of Columbia, Ohio, West Virginia, Virginia, Maryland, and Eastern Kentucky.
- F. A. Smith, Iowa, Minnesota, Nebraska, North and South Dakotas.
- J. W. Rushton, British Isles.
- Peter Anderson, Scandinavia.
- C. A. Butterworth, Australia, and New Zealand.
- The Canada Mission, by joint agreement of First Presidency and Twelve, was left in charge of R. C. Evans.

#### APPOINTMENTS BY THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE.

##### Evangelical Ministers.

- Bailey, J. J., Northern and Eastern Michigan.
- Butterworth, C. E., Gallands Grove District.
- Derry, Charles, Little Sioux and Pottawattamie Districts.
- Kemp, Henry, Independence Stake.
- Lake, John H., Indiana, Southern Michigan, Northern Illinois, and Wisconsin.
- Lambert, J. R., Southern Iowa and Northern Missouri.

##### High Priests.

- Baker, J. M., Little Sioux District, Sioux City objective point.
- Bond, Myron H., Northeastern Illinois District, Chicago objective point.
- Bullard, Richard, Massachusetts District.
- Burton, J. F., Northern and Central California.
- Caffall, James, Western Iowa.
- Campbell, Duncan, Lamoni Stake.
- Carmichael, Albert, Southern California.
- Closson, A. V., Northern Wisconsin.
- Cochran, A. S., Southern Michigan and Northern Indiana.
- Cook, M. H., Tri-cities, Davenport, Iowa, Moline and Rock Island, Illinois.
- Crabb, J. C., Eastern Oregon District, Portland objective point.
- Davies, J. T., Spring River District.
- Elvin, R. M., Pittsburg District and West Virginia.
- Evans, John R., Lamoni Stake.
- Godbey, G. H., Southeastern Mission.
- Goodrich, V. M., Kirtland District, Ohio.
- Grant, John A., Northern Michigan.
- Green, George, Canada.

Hulmes, G. H., Independence Stake.  
 Hunt, C. J., Gallands Grove District.  
 Jeffers, S. J., Ohio.  
 Jones, A. E., Southern California.  
 Leverton, Arthur, Canada.  
 Longhurst, R. C., Canada.  
 May, Roderick, Independence Stake.  
 McDowell, W. A., Wisconsin.  
 Moler, James, Clinton District.  
 Montague, George, Northeastern Texas and Choctaw District.  
 Mortimer, A. E., Canada.  
 Nunley, E. W., Texas.  
 Parsons, A. H., Independence Stake.  
 Pitt, F. G., New York and Philadelphia District.  
 Roberts, I. N., Far West District, Missouri.  
 Smith, Elbert A., Burlington, Iowa.  
 Smith, George A., Northwestern Ohio.  
 Smith, John, Lamoni Stake.  
 Stedman, Eli A., Minnesota.  
 Tanner, J. A., Northeastern Missouri District.  
 Taylor, Thomas, Leeds District, England.  
 Terry, J. M., Northern California District, Oakland and San Francisco objective points.  
 Turpin, M. M., Fremont and Pottawattamie Districts, Iowa.  
 Waldsmith, J. W., Southern Nebraska District.  
 Waller, G. J., Hawaii Territory, in charge.  
 White, Alfred, Independence Stake.  
 Williams, T. W., Southern California.

APPOINTMENTS BY THE QUORUM OF THE TWELVE.

Seventies.

Allen, Arthur, St. Louis District.  
 Aylor, W. M., Oklahoma and Indian Territory.  
 Baker, A. M., Southern Missouri District.  
 Bailey, O. H., Kewanee District, Illinois.  
 Baldwin, Richard, Pittsburg District and Western Pennsylvania.  
 Barmore, A. C., Australasia.  
 Beatty, T. J., Ohio District until October, then Southeastern Mission.  
 Beckley, J. R., Kirtland District, Ohio.  
 Berve, Amos, Kewanee, Illinois.  
 Bozarth, W. T., Colorado Mission.  
 Burr, C. H., Eastern Iowa District, Clinton objective point.  
 Case, Hubert, Oklahoma.  
 Case, Oscar, Eastern Iowa District.  
 Chambers, D. R., Fremont and Pottawattamie Districts.  
 Chase, A. M., Rocky Mountain Mission.  
 Chatburn, F. J., Spokane District.  
 Chatburn, T. W., Washington.  
 Clapp, J. C., Arizona.  
 Condit, S. D., Rocky Mountain Mission.  
 Cooper, F. M., Northeastern Illinois District and Wisconsin.  
 Cornish, J. J., Northern and Eastern Michigan.  
 Crumley, C. E., Southern California.  
 Curtis, J. F., Colorado Mission.  
 Davies, E. A. Northeastern Illinois District.  
 Davies, J. Arthur, Kewanee District, Illinois, to take the field September 1.  
 Davis, John, Far West District, Missouri.  
 Davis, John Alfred, Southern Kansas.  
 Devore, L. R., Kirtland and Ohio District.  
 Ebeling, F. J., Eastern Mission.  
 Ellis, W. D., Southern Michigan.  
 Enge, N. C., Far West District.  
 Erwin, E. A., Indian Territory.  
 Erwin, J. D., Indian Territory.  
 Etzenhouser, Rudolph, St. Louis District.  
 Foss, John C., Central California.

Foss, S. O., Ohio and West Virginia.  
 Fry, Charles, Omaha, Nebraska, and vicinity.  
 Goodrich, J. L., Eastern Kentucky.  
 Gowell, M. F., Northeastern Kansas District.  
 Greenwood, William H., Sheffield District, England.  
 Gregory, Frederick, Canada.  
 Hansen, H. N., Rocky Mountain Mission.  
 Hanson, P. M., Australasia.  
 Haworth, W. J., Australasia.  
 Hayer, Eli, South Dakota east of the Missouri River.  
 Hensen, E. L., Northeastern Texas.  
 Holt, H. L., Oregon.  
 Howlett, R. B., Canada.  
 Jackson, J. W., Arkansas and Louisiana.  
 Jenkins, George, Southern Indiana.  
 Kaler, John, Northeastern Missouri District.  
 Keck, F. C., Spring River District.  
 Kelley, T. C., Southeastern Mission.  
 Kephart, W. H., Lamoni Stake.  
 Layland, A. J., Rocky Mountain Mission.  
 Lentz, J. B., New York.  
 Macrae, W. S., Independence Stake.  
 Marshall, W. C., Southern Indiana.  
 McCoy, H. A., Minnesota.  
 McDowell, J. F., Little Sioux District.  
 McKiernan, James, Eastern Iowa and Nauvoo District.  
 Metcalf, J. W., Kentucky.  
 Mintun, J. F., Des Moines District, Des Moines objective point.  
 Moler, H. E., Kewanee District, Illinois.  
 Morgan, E. B., Wales.  
 Morgan, J. W., Colorado Mission, in charge.  
 Muceus, Peter, Scandinavian.  
 Omans, F. D., Minnesota.  
 Payne, S. D., Western Nebraska and Black Hills.  
 Peak, Warren E., Rocky Mountain Mission.  
 Pender, W. S., Rocky Mountain Mission.  
 Peterson, J. W., Nauvoo District.  
 Phelps, Levi, Northern Michigan.  
 Phillips, A. B., New York.  
 Porter, C. H., Southern Nebraska District.  
 Renfro, B. F., Northwestern Texas, Southwestern Oklahoma.  
 Riley, J. T., Spring River District.  
 Roberts, J. W., Virginia and West Virginia.  
 Roth, John S., Des Moines District, Iowa.  
 Rudd, D. M., Galland's Grove District, Iowa.  
 Russel, F. A., Kewanee District, Illinois.  
 St. John, Benjamin, Canada.  
 Scott, Columbus, Southern California.  
 Scott, M. R., Jr., Northern Indiana and Southern Michigan.  
 Scott, S. W. L., Fremont and Pottawattamie Districts, Iowa.  
 Self, R. O., Western Nebraska and Black Hills.  
 Self, Walter M., Central and Northern Nebraska Districts.  
 Sheldon, N. V., Des Moines District, Iowa.  
 Sheldon, T. J., Far West District.  
 Sheppard, T. J., Northeastern Texas and Choctaw Districts.  
 Shields, John, Canada.  
 Shinn, D. L., West Virginia.  
 Simmons, S. W., Indian Territory.  
 Slover, F. M., Spring River District.  
 Smith, David, Northern Michigan.  
 Smith, Hyrum O., Southwestern Mission.  
 Smith, Isaac M., Northern Indiana and Southern Michigan.  
 Smith, Walter W., New York and Philadelphia District.  
 Smith, Willard J., St. Louis District.  
 Smith, William A., Little Sioux District, Iowa.  
 Smith W. R., Until July Independence Stake, then Southeastern Mission.  
 Snow, C. L., Southwestern Mission.



Sparling, Henry, Southern Missouri District.  
 Spurlock, C. J., Southeastern Illinois District.  
 Stead, J. D., Rocky Mountain Mission.  
 Stubbart, J. M., Colorado Mission.  
 Sutton, J. R., Southern Nebraska District.  
 Swenson, Swen, Rocky Mountain Mission.  
 Thomas, O. B., Seattle and British Columbia Districts.  
 Thorburn, George W., Southern Michigan, Galien objective point.

Tomlinson, G. C., Canada.  
 Tucker, D. E., Australasia with permission to return to America and labor in Northeastern Missouri District September 1, 1904.

Walters, R. T., Central Illinois District.  
 Wells, Gomer R., Australasia.  
 Whiteaker, A. L., Wisconsin.  
 White, D. C., Lamoni Stake.  
 Wight, Romanan, Central and Northern Nebraska Districts.  
 Wildermuth, E. M., Northeastern Illinois and Wisconsin.  
 Wood, Leroy G., Minnesota.

#### Appointments of Elders.

Allen, D. L., Kirtland District, Ohio.  
 Anderson, D. A., Kirtland District, Ohio.  
 Avery, C., Australasia.  
 Baker, A. A., Colorado Mission.  
 Baker, J. H., Northwestern Oklahoma.  
 Baldwin, D. R., Arkansas.  
 Barr, Andrew, Eastern Michigan.  
 Becker, J. A., Pittsburg and Kirtland District.  
 Beebe, G. W., Sr., Clinton District, Missouri.  
 Belkham, C. F., Southern Texas.  
 Bell, T. J., Washington.  
 Bennett, W. L., Canada.  
 Booker, W. J., Southern Mississippi.  
 Booker, W. L., Southeastern Mission.  
 Bryan, J. W., Texas.  
 Burr, A. E., Northern Michigan.  
 Burt, G. W., Northern Michigan.  
 Christy, Wardell, Des Moines District, Iowa.  
 Cohrt, F. E., Galland's Grove District.  
 Condit, J. H., Rocky Mountain Mission.  
 Craig, James, Pittsburg and West Virginia Districts.  
 Crawley, D. S., Oklahoma.  
 Davis, James T., Southern Missouri.  
 Davison, H. J., Maritime Provinces.  
 Davis, William, Eastern Michigan.  
 Dice, B. J., Far West District, Missouri.  
 Durand, E. H., Western Ohio.  
 Dutton, Jasper O., Wisconsin.  
 Fields, S. H., Kentucky and Tennessee.  
 Flinn, Peter A., Southern Indiana.  
 Gamet, Levi, Northern and Central Nebraska Districts.  
 Gibson, William, Southern California.  
 Gilbert, J. W., Northern California and Nevada.  
 Goodenough, E. J., Eastern Michigan.  
 Goodwin, E. A., Northern Michigan.  
 Granger, Francis, Southern Michigan.  
 Graves, George H., Kentucky and Tennessee.  
 Grimes, J. F., Northeastern Texas.  
 Haden, W. E., Nodaway District, Missouri.  
 Hall, Robert, Australasia.  
 Hampshire, George, Canada.  
 Hansen, John H., Scandinavia.  
 Harder, H. R., Indian Territory.  
 Harp, John, Central Texas.  
 Hawkins, John, Society Islands.  
 Hawn, O. J., Eastern Michigan.  
 Hinkle, S. J., Oklahoma.

Houghton, Leonard, North Dakota for nine months.  
 Huff, James, Northern Nebraska District.  
 Irwin, C. E., Nauvoo District.  
 Jenkins, J. G., Wales.  
 Jones, J. H. N., Australasia.  
 Keeler, E. E., Oregon.  
 Kehauri, Society Islands.  
 Kelley, J. E., Rocky Mountain Mission.  
 Kelley, W. H., Kentucky and Tennessee.  
 Kemp, James, Colorado Mission.  
 Knisley, Alvin, Canada.  
 Kronberg, Nikolai, Scandinavia.  
 LaRue, W. E., Eastern Maine.  
 Lewis, C. G., Michigan.  
 Livingstone, S. E., Wisconsin.  
 Mackie, William, Australasia.  
 McClain, J. R., Kentucky and Tennessee.  
 McMullen, Alexander, Canada.  
 Madden, S. J., Northwestern Kansas.  
 Madison, A. E., Southern Nebraska District.  
 Mannering, W. H., Central Illinois District.  
 Mortimer, J. L., Canada.  
 Munsell, J. Guy, Eastern Mission.  
 Newton, William, Southern England.  
 Paxton, Jesse W., Clinton District.  
 Peters, C. J., Des Moines District.  
 Phillips, T. A., Canada.  
 Pickering, W. P., Arkansas.  
 Pierce, F. J., Leeds District, England.  
 Place, William, Canada.  
 Pori, Society Islands.  
 Pou Haroatea, Society Islands.  
 Prettyman, C. W., Western Nebraska and Black Hills.  
 Quick, Lee, Southern Kansas.  
 Rannie, Edward, Eastern Iowa District.  
 Rich, C. H., Maritime Provinces.  
 Robertson, E. F., South Dakota east of Missouri River.  
 Robinson, W. P., Wisconsin.  
 Russell, R. C., Canada.  
 Sawley, F. L., Southeastern Illinois District.  
 Schmidt, E. P., Kirtland and Ohio Districts.  
 Schreur, John, Northern Michigan.  
 Shippy, George M., Detroit, Michigan.  
 Silvers, A. C., Clinton District, Missouri.  
 Smith, G. H., Massachusetts District.  
 Smith, S. S., Oklahoma.  
 Sorensen, S. K., Des Moines District.  
 Southwick, Henry, Northeastern Illinois District.  
 Sparling, William, North Dakota seven months.  
 Stroh, Samuel, Southern Michigan and Northern Indiana.  
 Summerfield, W. E., Far West District, Missouri.  
 Tamia, Society Islands.  
 Taueterau, Society Islands.  
 Tapuni Aporo, Society Islands.  
 Teihoarii, Society Islands.  
 Tomlinson, Samuel W., Canada.  
 Turner, Warren, Eastern Iowa District.  
 Tuteirihia A. Pamanu, Society Islands.  
 Tuteirihia A. Tehopea, Society Islands.  
 Twombly, Samuel, Northeastern Kansas District.  
 Ullum, L. D., Pittsburg District.  
 Vanderwood, J. E., Rocky Mountain Mission.  
 Varoa A. Moo, Society Islands.  
 Vaughn, J. C., Nodaway District.  
 Ward, F. S., Northwestern Kansas District.  
 Washburn, G. D., Southern Michigan.  
 White, Ammon, Independence Stake, Kansas City objective point.  
 White, T. R., Clinton District.

Wight, L. L., Texas.  
 Wildermuth, J. B., Eastern Iowa District.  
 Wildermuth, J. E., Central Illinois District.  
 Williams, J. L., West Virginia District.  
 Willey, C. E., Minnesota.  
 Winegar, George, Spokane District.

Priests.

Baggerly, James M., Eastern Michigan.  
 Boswell, J. J., Southern Indiana.  
 Brookover, George J., Wisconsin.  
 Carlisle, J. C., Seattle and British Columbia District.  
 Davis, J. W., Eastern Michigan.  
 Ellis, M. G., Southern Michigan.  
 Farrell, R. W., Eastern Mission.  
 Fuller, W. H., Southern Indiana.  
 Harp, Charles E., Southern Indiana.  
 Higdon, Amos T., Southern Kansas.  
 Jassen, Peter, Scandinavia.  
 Joehnk, C. C., Northern Germany.  
 Lambkin, B. S., Northern Michigan.  
 Long, E. E., Ohio District.  
 Mengel, E. F., Western Oregon District.  
 Paxton, J. W., Clinton District.  
 Teeters, J. A., Northwestern Kansas.  
 Thomas, Myron E., Pittsburg District and Western Pennsylvania.  
 Titi, Society Islands.

By motion the Secretary was instructed to publish in his minutes the fact that the committee on revision of Book of Rules had reported, the proposed amendments had been acted upon, and the book as amended ordered published.

Adjourned subject to order. Benediction by Joseph Smith.

SUNDAY, APRIL 16.

At the prayer-meeting, which assembled at half past eight, there were three ordinations performed by Brn. U. W. Greene and G. T. Griffiths. C. H. Rich was ordained a seventy, O. H. Storey was ordained a high priest, and Charles E. Harp an elder. The prayer-meeting was in charge of President Joseph Smith and A. E. Mortimer.

At fifteen minutes to eleven o'clock in the forenoon the speaker was Frederick M. Smith. He was assisted by O. H. Bailey.

At half past two Joseph Smith was the speaker, assisted by Bishop Kelley.

The speaker at the evening hour was T. C. Kelley. At the close of this meeting a motion prevailed that the Conference adjourn, and the Conference of 1904 was at an end.

April.

The swallows circle, the robin calls;  
 The lark's song rises, faints and falls;  
 The peach-boughs blush with rosiest bloom;  
 Like ghosts, in the twilight, the pear-trees loom;  
 The maples glow, and the daffodils  
 Wear the same hue that the west sky fills;  
 The moon's young crescent, thin and bright,  
 Shines in the blue of the early night;  
 And over all, through all, April bears  
 A hope that smiles at the Winter's fears.

—Sarah Andrew Shafer, in the *Outlook*.

## Selected Articles.

### RECENT PRESS REPORTS AND EDITORIAL COMMENTS.

#### FOR A JOSEPH SMITH MEMORIAL BUILDING.

Following is the full text of the resolution introduced at this afternoon's session of Conference, by President John R. Winder:

"Whereas nearly sixty years have passed since the martyrdom of the Prophet and Patriarch Joseph and Hyrum Smith and no public building or monument has been erected to their memory,

"Therefore be it resolved by this General Conference of the Church of Jesus Christ of Latter Day Saints, that a suitable building or monument be erected to their memory; that the trustee-in-trust appoint a committee to prepare plans for the same, which shall be submitted to him, and when approved he will authorize the committee to proceed with the work and will furnish the necessary means from such funds as may be available for that purpose, and that a book be opened at the Presiding Bishop's office to receive voluntary subscriptions from any who wished to donate."

The resolution was adopted and on motion the following committee was named to carry out the provisions of the same: President John R. Winder, President Francis M. Lyman, Bishop W. B. Preston, and Bishop George Romney.—*Deseret Evening News*, April 6, 1904.

#### OUR DEAR MORMON FRIENDS.

There is a distinct lull in the storm. Many people are professing to have reached the conclusion that our dear Mormon friends of the Utah valley are perhaps not so bad after all. We note that some of our most esteemed rosewater contemporaries are venturing the opinion that possibly the followers of Brigham Young and Joseph Smith are not as bad as they have been painted.

This perceptible softening of opinion has been especially noticeable since the declaration promulgated by the authorities of the Mormon Church a few days ago to the effect that no plural marriages have been sanctioned since eighteen hundred and ninety and that plural marriages in the future will result in excommunication of those who become party thereto.

Americans are wonderfully slow to become aroused upon some matters. It is a part of their philosophy to always hope for the best. And evil in the body politic seldom attracts any serious attention until it has developed into an ulcerous formation and the blood of the entire system has become more or less contaminated. There is a psychological phase of this question which the majority seem prone to overlook. Everybody who is at all conversant with the subject knows that polygamy in the past has been a part of the Mormon creed. We all know that leaders in the Mormon Church are living with several

wives at the present time. Within thirty days leading newspapers have published half page pictures of Joseph Smith, his five wives and forty-three children.

We submit that if the present moral code was handed down by what civilized society is wont to concede to be divine authority, then Joseph Smith and all others of the same stripe are open and notorious criminals. By no standard of reasoning can it be held that it is proper that Mormons may have their conduct regulated by one code of morals and the other forty-four States of the Union regulated by an entirely different one.

Furthermore, if this moral virus is in the Mormon blood any promise which Joseph Smith or any other Mormon apostle may make is subject to an overwhelming discount the moment that it is made. If a man in Polk County known to be maintaining a relationship toward society similar to that of Joseph Smith should be summoned to give testimony in our local district court, and the character of that relationship was known to the attorney of the opposing side, his testimony would be so badly impeached that it would never be considered by the jury except in the light of a joke.

Utah, however, is a sovereign State. She has two United States senators and one representative. She also has three electoral votes. And in view of the fact that elections are sometimes close and voters are badly needed these questions must be handled with extreme delicacy.

It is a cold day for principle when expediency crosses its path.—*Des Moines Capital* for April 11, 1904.

#### THE CASE AGAINST SMOOT.

The secular papers published in Salt Lake City sustain President Smith in his testimony to the effect that polygamy is rapidly dying out in Utah. It will be remembered that President Smith swore that the Church census of 1890 disclosed two thousand, four hundred and fifty-one families living in polygamous relations whereas the Church census of last year showed less than one thousand. Speaking of these figures, the Salt Lake papers declare that whether or not the numbers are correct, there can be no doubt of the general statement that polygamy is practiced less and less each year by the adherents of Mormonism.

Such being the case, what could be more ridiculous than the statement of Senator Dubois, of Idaho, before the Senate investigating committee? The Senator, it will be remembered, declared that "the solution of the Mormon question must be made here and now or the whole country will suffer and the foundations of the Government will be weakened." To this he added the dark prediction that unless the Senate "throttled Mormonism" the "terrible curse

will spread into the Eastern regions." The Idaho man seems to have copied after some of the hysterical Populists of Kansas who saw flames shooting up, waves of fire and blood coming, the whole population in the grasp of the octopus, and things going to pot generally. The moral sense of the people of the United States will continue to be shocked so long as polygamy exists to any extent anywhere. But what is the use of lying about or exaggerating a condition which is exterminating itself with a surprising degree of rapidity?

We observe in the *Literary Digest* of the current week selections on this subject from the religious papers of the country. The only one which discusses the Reed Smoot case in the light of constitutional rights or limitations is the *New York Independent*, which can not see how the Utah senator can be excluded on the charges so far preferred against him. The rest of the list give expression to their sentimental or moral convictions. They charge that Mr. Smoot is intimately associated with a lot of men who practice polygamy; he should be thrown out of the Senate as a protest against the sins of his friends. The nearest any of them comes to giving a sound reason for such an action is in the statement that "he is bound so closely to his religious organization that he will stand for it against the interests of the United States government." This view seems to be predicated on the belief that the people of Utah are in antagonism to the American government; that they wish to impede or destroy it. It assumes that the Mormon Church is in some degree an enemy of our form of government, and that a senator from Utah can not be trusted to stand by the flag of his country. Yet, there is not a scintilla of evidence to sustain such a view of the people of Utah or the church of Mormon. Aside from the matter of polygamy there is nothing in Mormonism to shock the moral sense or to cause it to be regarded as a menace to our form of government. On the contrary, the Mormons are rather above the average of American citizenship in education, intelligence, thrift and uprightness, and they are towers of patriotism when compared to others of the general citizenship who are permitted without question to form themselves into associations for the overthrow of our government or to turn our civilization topsy-turvy.

The point we are trying to come at is that polygamy in Utah has reduced itself to a point where it can rightly be treated as merely an individual crime. President Smith and his fellows who boast of living in adulterous relations with half a dozen women ought to be sent to the penitentiary like common criminals. If Senator Smoot were a polygamist, like Roberts, he should be denied a seat in the Senate on the ground that a criminal is not fit to sit in the highest representative body of the land. But the evidence shows that Senator Smoot has been against

polygamy in both practice and teaching, and that it is due to his kind of people in Utah that the practice is disappearing. We can not take stock in the idea that the Mormon Church is a hierarchy antagonistic to the republican forms of government, and that every member of the Church has forfeited the right to political place or honor by the mere fact of his membership. It would have been far more reasonable to have barred the Populist congressmen from Kansas a few years ago, every one of whom was babbling about "bullets instead of ballots" and doing his best to incite a rebellion against the Washington government. Neither in precept nor practice has the Mormon Church arrayed itself against the authority of the United States government, save that in territorial days it disobeyed the statutes against polygamy. To hold those who opposed polygamy and did not practice it equally guilty with those who did would be equivalent to denying every citizen of Leavenworth or Atchison the right to political office because these towns are defying the State laws and the constitution of Kansas by licensing joints.

It seems to us that the only question before the country with respect to Mormonism is how best to blot out polygamy. To sensible thinking men it would seem that the strongest way the Federal Government could exercise an influence in this direction is to seat those from Utah who come clean handed, and to kick out those who come boasting or confessing their crimes.—*Kansas City Journal*, March 28, 1904.

#### "REVELATIONS" MADE TO ORDER.

Apparently President Smith of the Mormon Church was indescribably shocked to discover that polygamy is still practiced by some of his followers in defiance of the law of the State and the "revelations" of the Church. At the annual conference he told several thousand of the assembled Saints that the contracting of new polygamous or plural marriages is forbidden and that violation renders the culprit liable to excommunication.

It is reported that his hearers were surprised, and no wonder. This is the second time that the Mormon Church has renounced this article of its faith, but what reason is there to expect that this second renunciation is worth more than the first? It is reported that President Smith was spurred to action by the disclosures already made and in prospect before the Smoot committee. Considering the fact that President Smith himself made the most startling of these disclosures, defiantly justified his action and declared that it was based on a divine "revelation" it is not easy to accept this explanation. Apparently he has had another "revelation," which in due time will doubtless be made obsolete by still another of directly opposite purport. Only the other day Senator Smoot indulged in a bitter tirade against polygamy.

In fact both these utterances bear an unpleasant

resemblance to stage thunder, and the Gentiles may be pardoned for suspecting that both were made for the sake of clearing Mr. Smoot's title to his Senate seat. The investigation has already revealed that polygamy is not dead but sleeping, and not very sound asleep at that. If President Smith justifies it on the strength of one "revelation" and then condemns it on the authority of another, what is to prevent an infinite series of "revelations," each made to suit any emergency with which the Church may find itself confronted? These revelations made to order may prove to be a whole armory of two-edged swords.—*Cleveland Plain Dealer*, April 8, 1904.

#### A MORMON PROMISE.

In the official declaration on the subject of polygamy made at the conference of the Saints day before yesterday, President Smith affirms that since 1890 no plural marriages have been solemnized with the consent or knowledge of the Church. He prohibits such marriages, and says all who enter into or solemnize them will be dealt with by the Church as transgressors, and may be excommunicated. The members of the Church indorsed the declaration and said they would support its enforcement.

Excommunication is not the serious matter it was in Brigham Young's day. Church punishments for plural marriages, if any there be, may fall lightly on the offenders. It would have been more to the point if President Smith had promised his aid and that of the church organization in supplying the criminal courts with evidence against violators of anti-polygamy laws. Nowadays a penitentiary sentence is worse than excommunication.

The pledges of President Smith and other leading Mormons carry some weight. There are persons who will say that no Mormon can be believed where the polygamy question is concerned, but that is going altogether too far. When a considerable number of men unite in a statement it is wiser to believe that they are telling the truth until they can be proved to be liars.

If the Mormons are now ready permanently and absolutely to abandon polygamy they should be encouraged, not discouraged.—*Chicago Tribune*, April 8, 1904.

#### SMOOT IN THE SENATE REPRESENTS CRIME.

The unseating of Smoot would be a staggering blow to polygamous Mormonism. He represents not his State, but the Church whose officer and servant he is.

Nearly half the population of Utah is composed of Gentiles. Many of the younger Mormons that have received a modern education and been brought under the influence of Gentile conditions of life are opposed to polygamy, some openly, but more secretly.

These young Mormons would be greatly gratified

by the rejection of Smoot. They would regard it as beneficial to the Church, which they want to see purged of polygamy and out of politics. They rejoiced in the ousting of Roberts.

With Mormonism minus polygamy the American people have no concern. Under our Constitution a man has as clear a right to be a Mormon as to belong to any other religious sect. But while Mormonism means polygamy it is a crime, not only in morals, but under the law of Utah itself. Smoot, who represents the polygamous element, the ruling element, of his Church, comes to Washington asking in effect that this crime be condoned and encouraged by the Senate of the United States.

To give Smoot the seat to which he was chosen by the polygamous masters of the Mormon Church would be to stay progress in Utah, to abandon the Gentiles there to the rule of lawbreakers, and to dishearten the young Mormons that desire to wash from their Church the foul stain of plural marriage, and advance it to the status of a decent religious organization.

Mormonism, as President Smith and Apostle Smoot typify it, is a repulsive anachronism, a dangerous plague-spot, a gross offense to the nation's moral sense. It is shameless in its defiant lawlessness and deserves at the Senate's hands in the case of Smoot exactly the same treatment it received when Roberts was flung from the House of Representatives.—*Chicago Examiner*, April 6, 1904.

#### THE ANTI-POLYGAMY EDICT.

"This [the edict] is explicit enough," declares the *Washington Times*, "but it won't satisfy the politicians. What the latter are after is to break the church's political power. That's the long and short of it." On the other hand, the *New York Evening Mail* says that this manifesto "is a virtual confession that the similar prohibition issued by Woodruff in 1890, which paved the way for Utah's admission to the Union, was not meant to be obeyed. If that was real, what should be the necessity of another prohibition now? And if that was not obeyed, what assurance is there that this will be?" The *Washington Star* remarks: "It is feared that the renunciation of polygamy by the Mormons is something similar to the evacuation of Manchuria by the Russians, which never occurred except in theory."

The *New York Globe* calls this "more Mormon hypocrisy" in that the statement comes from men who are polygamists themselves. To quote: "The literature of hypocrisy was permanently enriched by the remarkable proceedings which occurred in Salt Lake City yesterday. Plural marriages are henceforth forbidden, said Joseph F. Smith, president of the Mormon Church, a man who last month at Washington confessed to five wives and a half hundred children. Plural marriages are henceforth forbidden,

said Apostle Francis M. Lyman, vice-president of the Church, a man who acknowledges three wives and a score of children. That Satan may be rebuked by sin—was it ever more cantingly exemplified? What mouthpiece does the Mormon Church use to convince the public that it is sincerely desirous that Utah shall respect the terms of the compact made with the nation?

"It will be noted, however, that in the new Mormon Church declaration there is not one word or syllable of a word in condemnation of polygamous cohabitation. Yet polygamous cohabitation was as much condemned by the Edmunds Law as the contraction of a new polygamous marriage. This Edmunds law was spread on the statute-books of Utah when the State was admitted, and of the law Smith, Lyman, et al., are unblushing violators. As such violators the Mormon Church places them in the seats of the highest honor and authority. They profess no repentance—they make no promises concerning the future. They present themselves in the aspect of the thief who acknowledges his theft, yet refuses to restore the stolen goods.

"Not until Mormon leaders take themselves out of the law-breaking class can decrees they fashion be regarded other than as clumsy attempts to hoodwink the nation into desisting from anti-polygamy measures in order that polygamy itself may again flourish. Such proceedings as those at Salt Lake City are to be regarded as nothing more than as adding the offense of more lying to a catalogue already long."—*Literary Digest* for April 16, 1904.

#### WHAT TO DO WITH MORMONISM.

The newspaper plans for dealing with Mormonism and polygamy range all the way from suggestions that Mormonism be "stamped out" or "cut out," to suggestions that the silent but resistless force of American sentiment and civilization advancing into Utah will itself slowly kill polygamy, without any action by Congress. The *Richmond Times-Dispatch* exclaims that Mormonism "must be stamped out!" and a number of other papers, like the *New York Times*, the *Philadelphia Press*, the *New Orleans Times-Democrat*, and the *Norfolk Virginian-Pilot*, regard the Mormons as lawbreakers and criminals who deserve little or no consideration. Congressman Hearst's *New York American* is shocked at the revelations of immorality made in the Smoot case, and says that Mormonism "must be cut out." Not to unseat Smoot, it adds, "would be an outrage on morals." The *Washington Post*, on the other hand, thinks that no progress can be achieved "by advocating revolutionary proceedings," and believes that the evil will be eradicated "by the resistless advance of a civilization that brands it as a thing abhorrent." The *St. Louis Globe-Democrat*, too, regards extreme measures as unnecessary. It says:

"It is certain in any case that this vice will be extirpated soon by the death of the persons indulging in it. No plural marriages, according to Smith, have been made by the Church or with its knowledge since 1890. The younger element of the Mormons have been against it ever since the railroads abolished the Great American Desert and brought Utah into the current of the world's affairs. More and more Utah will be compelled to conform to the world's ideas. The twin relic will soon be as dead as its old partner, slavery, and, like its partner, there will be no resurrection for it. Let the statutes be enforced against the polygamists. An antipolygamy amendment to the Constitution is not needed, and very likely could not pass the requisite number of States. As Utah could not be turned out of statehood without its own consent, the talk about expulsion is absurd."

It appears that several influences are at work in Utah to end polygamy. One is the increasing public sentiment against it, just referred to. Another is the opposition of the large and growing non-Mormon or "Gentile" population, who are deeply stirred by President Smith's statement in Washington that the Utah people are "broad-minded" and tolerate polygamy, and who are discussing the formation of an anti-Mormon political party in the State. A third, and perhaps the most interesting, influence is the organization of hundreds of the younger Mormons into an antipolygamy movement, which is described in the following dispatch from Salt Lake to the *New York Herald*:

"Young Mormons throughout the state of Utah have united in a movement to bring about the enforcement of the pledges given to the Government when Utah became a member of the sisterhood of States. They are particularly vehement in their assertion that the law must be observed by the members of the Mormon hierarchy, as well as by other citizens.

"As a result of this movement, which already has about five hundred young men in its ranks, the practice of polygamy must be abandoned by the high officers of the Mormon Church, or these young members, the very flower of the sect, will leave the Church. This is the ultimatum that is to be given to the Mormon hierarchy at the General Conference of the Saints."

The *Deseret News*, the official organ of the Mormon Church, seems to indorse the view that time is killing polygamy. "That it was a matter of common knowledge and common disposition to let it die out of old age," it says, "is beyond truthful dispute, and the proofs of it are ample and overwhelming. On this point not only local papers have expatiated repeatedly, but journals at a distance have recognized it, and do so now." The same paper treats the

objectors to Mormon "Church influence" in politics as follows:

"We know, personally, of men who pretend to be aghast over 'Mormon' Church influence who have sought for it eagerly but in vain. They have imagined that if they could gain the support of some 'high Mormon,' as they termed it, they were sure of the votes of 'the Church.' Now, they yell 'church influence' till they are hoarse. The idea seems to be with them, 'If the Church helps me, it is all right; but if the Church helps the other candidate, or I imagine it does, it is all wrong and un-American and shameful.'

"It should be observed by thinking people that not one particle of proof of the interference of the Church authorities with the freedom of voters has been adduced. It is all suspicion, assertion, generalities, and assumption. We say the 'church influence' stormed about is a myth. 'Mormons' are not told how to vote or required to conform to any political act or doctrine by the Church, and are absolutely free except when they ally themselves with political bosses, and committees, and caucuses, and they are controlled thereby. Then they measurably lose their liberty just the same as 'non-Mormons' lose theirs and thus become slaves to a clique or party.

"We warn the sober-minded, peaceful, and sane people of this city and State not to suffer themselves to be led away by wild-fire agitators into anything that they may afterward regret. We should all be able to live here in peace and amity, each pursuing his own way, so long as we do not interfere with each other's rights, and do all we can to build up the State and to promote peace on earth, good-will to man. In other words, let us be rational."—*Literary Digest* for April 2, 1904.

#### EDUCATION AND RELIGION.

There are two extreme views concerning the effects of education upon public morality. One is held by the advocates of secular schools; the other is held by the advocates of church schools. This sharp division of opinion is not peculiar to America. It is felt in every country where modern education and modern thought prevail. It takes one form in England, another form in France, and another in Germany, but the underlying issue is the same in all.

The advocate of secular schools believes that good teaching will itself make good citizens. He holds that a large part of our vice is the result of ignorance; and that if you remove the ignorance you will do away with the vice. He thinks that a large part of our errors and our crimes are due to people's failure to recognize the consequences of their acts; and that if you can inform them of those consequences you can check the tendency to crime in its beginnings. He believes poverty and shiftlessness to

be so largely due to want of knowledge that if you provide the knowledge you will do away with most of the shiftlessness and the poverty.

Up to a certain point all this is true. There is a vast quantity of shiftlessness and vice due to ignorance; a large quantity of error and crime which would be prevented if the source of error could be rendered harmless at the outset. But though you can thus remove some of the moral evils under which we suffer, you can not by so simple a means remove them all, or even the major part of them. The root of lawlessness lies deeper than mere ignorance of consequences. The chief source of crime is moral perverseness rather than mental deficiency. If you improve a man's intellectual capacity without correspondingly educating his moral nature, you are likely to change the direction in which his criminal or vicious instincts seek their outlet, rather than destroy those instincts themselves. When you teach a man to write you make him less liable to commit larceny, but you make him much more liable to commit forgery. When you teach a man political economy and law you lessen the temptations and opportunities for acts of violence, but you do not lessen those for acts of fraud. Few of us who have looked into the statistics of education and crime are optimistic enough to deny that they are quite disappointing. The improvement due to the removal of illiteracy amounts to something; but it does not amount to so much as we should like to see, or as was promised by the early advocates of our public school system.

The opponents of that system often point to these statistical results with ill-concealed satisfaction. They say that such consequences are just what you might expect from any system of purely secular education. They would have the training of the intellect supplemented by a special system of religious training, which should teach the pupil to use his knowledge for the service of God and the benefit of his fellow men. If they had to choose between the two, they would regard the religious training as more important than the intellectual, and would prefer schools where the knowledge of the teachers was defective or inaccurate but the religious principles good, to those where the knowledge of the staff was better but their orthodoxy less sound. They look with grave apprehension upon the spectacle of free citizens trained in the knowledge of many things which may prove of use to them individually, but not trained in those ideas of religion and morality which have been rightly regarded as essential to the safety of civilized communities.

I confess that I share some of the apprehensions of these advocates of church schools; but I am very far from agreeing with them as to the proper remedy. I do not believe that improvement is to be sought by substituting religious instruction for secular instruction,

or by superadding one to the other as though the two were separate. I do not believe that you can prepare a man for citizenship by teaching a godless knowledge in one part of the school time and a set of religious principles in another part—any more than you can prepare a man for heaven by letting him cheat six days of the week and having him listen to the most orthodox doctrines on the seventh. I believe that both in school life and in after-life the moral training and the secular training must be so interwoven that each becomes a part of the other.

In any good system of education the child learns three or four distinct sets of lessons.

1. He learns a great many facts and principles which he did not know before he went to school. This learning of facts and principles seems to most people who look at the matter superficially to be pretty much the whole of education. It is really only a very small part of it.

2. He learns certain habits of accuracy. Indeed, looking at some of the schools of the present day, I am almost inclined to modify this statement, and say "habits of accuracy or 'inaccuracy'"; for in the effort to put more knowledge into the child and make the process agreeable, the teacher is prone to sacrifice that thoroughness and precision which were perhaps made the too exclusive object in the classical training of an earlier generation. Along with these habits of accuracy I should place those habits of order and regularity which are not learned out of books at all, but from the quiet working of school rules and school discipline.

3. The pupil in a thoroughly good school also learns lessons of public spirit and self-devotion. He can receive these lessons from poetry and history, if properly taught—whether that be the poetry or history of the Americans or of the English, of the Greeks or of the Hebrews. He can receive those lessons from the emulation of school life, not only within the class-room, but on the playground. The good of modern athletic sports is not wholly nor mainly a physical one. Athletics, when rightly managed, give lessons in self-subordination and loyalty as fruitful as those which can be received anywhere in the world. And, wholly apart from either study or athletics, the child can learn these same lessons through his admiration of the older boys and of the masters who are doing their work well. All the moral precepts which are taught, even by those head masters who have the greatest reputation as moral teachers, are of little consequence as compared with the personality of those teachers themselves. As we read the books of Thomas Arnold or Mark Hopkins we wonder at the influence which those men had on generations of English or American boys. It is because we know only the books and not the men. The doctrines put into

black and white were as nothing. The personality was everything.

I am convinced that a large proportion of our misunderstandings about our school system arise from our overestimate of the importance of the first of these three elements, and a corresponding underestimate of the second and third. That we should make the wrong estimate is not surprising. The enormous widening of modern knowledge, the recent interest in science and scientific discovery, the development of new means for the pursuit of material wealth, have all contributed to that reaction of which I spoke a moment ago against the narrowness of the old classical curriculum. We have been substituting history for literature, experimental science for deductive. We have been tending to value our teaching by the practical utility of the conclusions learned, to subordinate scientific training to technological ends; and even to say that history should become an account of the habits of the mass of the people rather than of the character and influence of their greatest men. To a certain extent this reaction was justified; but I believe that it has gone much too far, and has made us lose sight of the really excellent elements which the old education contained and which the modern education may be in danger of sacrificing. Knowledge is a good thing, and the more we can get of it the better; but if we obtain a large increase of knowledge at even a moderate sacrifice of the habits of accuracy and regularity, we have made our pupil less efficient instead of more so. Intelligence is a most excellent thing to help a man in the conduct of his own affairs; but if we strive to increase that intelligence at the sacrifice of those things which make for idealism and public spirit we make a man a worse citizen instead of a better one, and run the risk that in the short-sighted pursuit of his own interest he may be led to ruin himself as well as his fellows.

A few years ago this danger seemed to be a very serious one. In the college electives were multiplied without discrimination. In the high school scientific and commercial courses were established on lines which were often rather unwise. Exaggerated importance was given to shop work. Manual training was sometimes used in a way which made it not so much a training as a diversion. The introduction of kindergarten methods in the early stages of school life was guided by enthusiasm rather than by critical judgment. Fortunately, we have come to a point where signs of a strong reaction are manifest. The incompetence of most of the children trained in our kindergartens is leading educators of every stage to see that the acquisition of agreeable facts is a very poor substitute for the habit of pertinacity in dealing with disagreeable ones. The experience of scientific experts proves that when a laboratory degenerates into a shop it loses most of its value. Our college graduates of recent years find that indiscriminate

election of studies has meant intellectual dissipation. In short, we have learned that the sugar plums of education do not furnish a strengthening intellectual diet. Under these circumstances we find a tendency to go back to the standard of earlier years. I do not mean that we shall ever go all the way back to the dry bones of learning which constituted so large a part of the education of our fathers; but that we shall see, and are, in fact, already beginning to see, how the discipline which went with that old education made stronger men and women than we are likely to get under teachers and school boards, who, in their pursuit of the pleasures of the new education, forget the necessities of discipline.

If we can really get into our minds the fact that in any system of education, classical, scientific, or manual, accuracy and idealism are far more important than mere knowledge, we shall do away with the force of the objection that our teaching has no effect in character building. For the formation of habits of accuracy and the development of ideals are themselves the very essence of character building. The effect of this training tells in the most unexpected ways. I have known a great many Socialists, but I never knew a single one who was really careful in his arithmetic. I have known a great many shiftless and half-vicious boys who furnished unpromising material for any educational system; but my experience has been that even in these cases regularity and cleanliness were more potent moral influences than any amount of mere knowledge could become. I have seen boys and men who were selfish in all their impulses, who nevertheless responded to the teaching of ideals in the school or college as they responded to nothing else.

But if you can teach in this manner and in this spirit, the antithesis between education and religion disappears. Spelling and arithmetic, poetry and history, games and friendship, become lessons in conduct and helps to the formation of character. Under such a conception sound religious teaching is the outgrowth of good secular teaching. The use of the Bible in the schools justifies itself because it does, in fact, give those lessons in conduct and character which we regard as fundamentally important. Wherever we have tried to make Bible reading a thing apart from the rest of the school work which we used because we thought that the Bible was verbally inspired, we found difficulty in defending our course against those taxpayers who denied that the Bible had any such special authority, and against those others who believed that there was a church authority at least coördinate with the Bible. But when we make our religious and moral aim as broad as our whole field of instruction, and use the Bible as we use any other book of poetry or history, then can we justify our principles in the face of all the world and look for-

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ward with confidence to the results which will follow the application of those principles.

To sum the whole matter up: The supposed anti-thesis between secular training and religious training arises from a misconception of what is involved in good training of any kind. People see the difference between bad secular education and bad religious education, and they assume that there must be a corresponding difference between good secular education and good religious education. This is by no means the case. When a master of a public school is occupied only with teaching facts and principles, and when a master of a religious institution is occupied only with teaching dogmas and observances, they necessarily work at cross-purposes; but the mere learning of facts and principles is not the vitally important part of secular education, nor is the learning of doctrines and observances the vitally important part of religious education. The formation of habits of discipline and the development of ideals of unselfishness is the essentially important thing in a good education of either kind. When we have grasped this truth we shall see that there is in the field of education the same harmony between the true needs of the world and the true needs of the church which exists in every other department of human life.—Arthur T. Hadley, President of Yale University, in the *Independent*, New York.

## Mothers' Home Column.

EDITED BY FRANCES.

### Dancing.

In a recent issue of the HERALD we have an article on the subject of dancing which we fully indorse as viewed from the sister's standpoint. Some years ago we read an article on the same subject from the pen of a sectarian minister, but his effort was confined to that popular dance known as the waltz. He said he did not want to see his wife or daughter participate in that kind of a dance, and he might have added, "I don't want to go, nor do I want my son to go."

Some years later I attended a series of temperance lectures. One evening the speaker spoke at some length on the evils of the dance. He said he had taken pains to inform himself and the result of his investigation proved that there were over one thousand young women in the city of Milwaukee alone who could date their downfall to the dance. This was a surprise to me, but when I consider the disgusting features of the dance above mentioned, I am not so much suprised after all. No doubt it was invented for the purpose which it serves.

In the rural districts where I have lived the young people sometimes get together of an evening where promiscuous kissing seems to be the leading incentive. So far as I am personally concerned I would prefer a respectable cotillion party to a kissing party and yet we seldom hear anything said against the latter.

A brother,

WM. FRANKLIN.

### A Day Dream.

'Twas spring and the soft balmy air seemed to lend an enchantment to the scenes around me. I had wandered forth this afternoon with loved ones to view the scenes from the hillside not far

distant. There was a grove of large maple-trees standing like sentinels along the slope to the front of the deserted cottage. In the front yard hung large clusters of purple lilac blossoms, and back of the house were large apple, plum, peach, and crab-trees laden with blossoms but showing a lack of care and cultivation. The old paling fence had gone to decay, the cave had fallen in; but the well, which was walled with smooth stones, was still standing as in days of yore. The barns had been removed, and an old hen-house which leaned far to one side was the only building which remained except the cottage itself, which was now in ruins. The windows had disappeared, the shutters to the doors were gone, the plastering hung in patches about the walls. The floor was made of puncheon, and, as the place was now the home of the skunk and other animals, it had been torn up in different places to hide the hunter's trap beneath. On every side were signs of a once prosperous home, where now were only ruin and decay. While husband and little ones were gathering flowers from orchard and garden I sat down to rest a short time, and dream one of those day-dreams I love so well to indulge in.

Everything seemed to speak of the fleeting life in which we are living. Where are they who once inhabited this happy home? When all this material was brought from afar across the country with slow plodding ox-teams, they could drive where they chose, no field or fence to hinder. But now, at the side of grove and orchard the locomotive goes shrieking past, sometimes drawing its freight of human beings, sometimes laden with products from the many beautiful farms which have sprung into existence since first this home was reared. I have heard this family spoken of, and I picture the busy mother surrounded by the happy children, joined at eve by the father, and I know that many happy hours (as the world goes) were spent here within this busy, prosperous home. Standing apart from others as it did made the home companionship so much more enjoyable. But children grow all too soon to years of manhood and womanhood. There were deaths; some were married. The cruel war claimed a part and each and every parting brought a new sorrow to the parents, now well on the sunset side of life, until at last, like sheaves of wheat fully ripe for the harvest, this aged couple lay down to a long sleep. And just over the hillside to the south and west I catch the pearly gleam of marble slabs set as it were in a background of evergreens, which can be seen for a great distance across the rolling prairie.

Ah, here is the end of it all! For has not one of old said, "Man that is born of woman is of few days and full of trouble; he cometh forth like a flower and is cut down. He fleeteth also as a shadow and continueth not"? And looking upon the ruins about me I am constrained to say, "Vanity, vanity, all is vanity." But this is not the end, for hath he not also said, "If a man die shall he live again"? All the days of my appointed time will I wait, till my change come; and again one has told us "That it doth not yet appear what we shall be, but we know we shall be like Him, for we shall see him as he is."

Glorious thought; if we shall be like our Savior what grander thought need we to inspire us to higher, nobler lives? Our Father, evermore help us to be like thou wouldst have us to be!

ADRIA ELLEN.

### The Engineer.

"The Engineer within the cab  
While sparks fly back in trails  
Keeps watch for danger lights ahead  
Along the shining rails."

Who has not stood on the platform and watched the engine come steaming in with its freight of human beings? 'Tis a daily occurrence, yes, hourly, in many places. Yet do we ever stop to learn a lesson from it?

There is something that to me is a lesson to be applied to life. I notice ever at the window of the cab with his eye firmly fixed

on the narrow road before him the faithful engineer. Although he fully knows every foot of the way his engine is to traverse, the curves, grades, and bridges, yet we do not find him regarding with careless indifference the task assigned him. There are many lives, his own included, which might instantly be hurled to death, or many bodies maimed, crushed, and mangled if he become indifferent or fall asleep on duty. But by daylight or in the darkness of night it is ever the same, gazing intently forward along the track.

It may be there are those on board the train whom he loves, but more often there are only strangers from many lands; but well he knows all are looking to him to take them safely over the road to the desired station.

And thus in life how many are dependent upon us. If we fall asleep at our post of duty or become indifferent to the dangers lurking along our way, we not only endanger our own spiritual lives and those of our loved ones, but the influence will spread and widen until many weak and faltering ones will be caused to stumble and some to fall. Thus we do untold evil because we fell asleep on duty.

A sharp lookout we each should keep  
Nor close our eyes; instead,  
Watch to escape the dangers placed  
Along the rails ahead

ADRIA ELLEN.

ALPENA, Michigan.

*Dear Sisters:* I was reading the admonition given by the Apostle Peter: "Giving all diligence add to your faith, virtue," and I wondered if we all realize the importance of the admonition. The gospel is sometimes referred to as a seed and when the individual receives the principles of the gospel it is very much like a good seed being placed in the soil. There is an element that is absolutely necessary for that soil to contain in order for this seed to sprout and bring forth fruit. Unless there is that virtue in the soil, sunlight, heat, and moisture are given to it in vain, for though it may spring up it can not flourish and bring forth fruit. As mothers, what responsibility rests upon us, for there is so much in these days to tempt the young; to destroy or take away the element virtue from the soil, that it keeps a mother continually cultivating in order to overcome the wicked influence by which children are daily surrounded. I think city life is so much worse than country life to take the virtue from the soil of a child's heart. If a child is baptized the seed is just planted. If we can possibly keep the heart pure by cultivation, and good literature, we may accomplish much more by so doing, for there is much bad literature that is placed around without money and without price.

Evil habits, evil communications tempt the young, robbing the soil of its virtue. I often wonder to myself why it is that when there are so many good things to enjoy, when there is so much that will make the soul happy, why we will be content to engage in those things that will make us miserable, that will rob us of our happiness and keep us from enjoying those things that God has provided for us. I know for myself there is no limit to a Christian's happiness. Everything that earth or heaven can produce is for God's people and only those things are denied them which will bring evil and distress upon them. All other things are for us to enjoy, therefore if we would enjoy them let us keep from those things that rob us of purity or rob the soil of its virtue, and let us avoid every appetite and every passion and everything that will lead the soul into bondage that will corrupt the mind and debase our thoughts.

Always remember that evil thoughts precede an evil act. We must learn to control our words, thoughts, and actions, for unless we can we are not a free people. If I understand the gospel it is intended to make us free by overcoming or controlling ourselves and bringing ourselves into harmony with the gospel law. The gospel comes to us as a means of life and sal-

vation to liberate us from all those evil influences. But we must not stop here. We are told to add to virtue, knowledge. How are we to obtain knowledge? By study.

If I am to have knowledge of God's word I must read it and study it and also teach it to my children. They must also read it to have a knowledge of it; the same with the Book of Mormon and also the Book of Covenants. We must know what they contain. Then God by his Spirit can enlighten the mind so as to give us an understanding of what is written, and by comprehending or perceiving its truths we know it to be true. That is the way knowledge was given me. My experience may be different from some. If I receive a knowledge of what I read I know it is true; thus I can understand what the scripture means when it says, "add to your faith, virtue, and to virtue, knowledge." We have to add, you see; it is not in the hands of God to give it to us only as he gives us the means of obtaining this knowledge. By the Spirit of God we understand the things of God.

MRS. E. A. LESTER.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The General Convention.

The work of the thirteenth General Annual Convention was finished at the Tuesday night session as per previous arrangement. The Convention was an uneventful one, there being no questions of great import considered, unless, possibly, the dispensing with the missionary feature of the work of the General Superintendent should be considered important. Reference to this movement will be made at another time. The routine work of the Convention was transacted harmoniously and resulted in but few changes being made.

### THE OFFICERS.

One change in the officers of the Association was made, wherein Bro. E. H. Fisher, of Boston, Massachusetts, succeeds Bro. A. Carmichael, of California, as second assistant superintendent. We thank Bro. Carmichael for the untiring efforts he has made for the Sunday-school work in the West and for what he has accomplished. His work will continue to bear fruit and we shall hold in memory our pleasant associations with him as an officer in the General Sunday-school Association.

Bro. Fisher enters upon the work as a representative of our eastern constituency. He enjoys the confidence of the workers in his section of the territory and we bespeak for him an abundance of work and success therein. With the one change referred to the officers for the coming year are as follows: T. A. Hougas, Henderson, Iowa, superintendent; J. A. Gunsolley, Lamoni, Iowa, first assistant superintendent; E. H. Fisher, Boston, Massachusetts, second assistant superintendent; D. J. Krahl, Lamoni, Iowa, secretary; John Smith, Lamoni, Iowa, treasurer; Mrs. Lucina Etzenhouser, 2401 East twenty-fourth Street, Kansas City, Missouri, librarian.

### REVISING COMMITTEE.

The work of the revising committee for the year was approved unanimously and they were reelected to serve another year. The personnel of the committee is Duncan Campbell, John Smith, and R. S. Salyards. Thus the patrons of the *Gospel Quarterly* may be assured of continued and competent revision work for the year. They have our appreciation and thanks for their earnest and untiring efforts, all of which work has been done gratuitously.

### THE EDITOR OF THE "GOSPEL QUARTERLY."

Sr. Anna Salyards made her report of work done. But all that we could say here would not add to the value of the work

done by her or increase our appreciation thereof. The universal favor with which the *Quarterlies* have been received and the splendid results coming from their use in the Sunday-schools attest very strongly the favor with which they meet both with the patrons of the *Quarterlies* and with Him in whose work we are all engaged. The *Quarterly* lessons are wielding an influence for good that is easily seen but not easily measured by human standards. They are doing a work that could not or would not be done in any other way.

THE PRIMARY LESSON COMMITTEE

reported having completed one year's lessons, a part of which is now in our hands. They have been published in connection with the *Primary Quarterly*, beginning with the last quarter of 1903. These lessons have been well received and have filled the demand for such lessons. Another six-months' lessons will be completed, making eighteen months in all. This the committee recommended to be revised and published in permanent form for the use of first primary teachers, which when done, would withdraw this work from the *Primary Quarterly*. The Convention approved the report of the committee and sustained them for the ensuing year to complete and revise their work in accordance with the recommendation in their report to the Convention.

From the report of the General Secretary we glean a few items that are both interesting and instructive: In the General Association there are fifty-three district associations and thirteen schools not in district associations. This represents a gain of five district associations for the past year. There are now in the association four hundred and twenty-six schools, a gain of forty-one in the year; the total membership is now eighteen thousand, eight hundred and eighteen, a gain of six hundred and ninety-six. Of these about twenty-five hundred are officers and two thousand are teachers. From the reports of forty-five districts we get the total of twelve thousand, six hundred and thirty books in the libraries, but it is quite probable that not all the libraries are heard from, as many reports are blank in this item. Eleven districts have provided or are providing circulating libraries, whereas there were but five last year. Forty-four home classes are reported from thirteen districts. And this does not correctly represent the home class work, as we know of the existence of several classes not included in the reports to the General Secretary. From these statistics we may learn that a very decided advance is being made by the Association as a whole. We note a few of the losses and gains. The greatest gains in membership were Kirtland District, Ohio, one hundred and eleven; Little Sioux, Iowa, one hundred and five; South-eastern Illinois, one hundred. The greatest loss is in London, Ontario, District, two hundred and seventeen; South Sea Islands, one hundred and fifty; Southern California, seventy-five. All the newly organized districts show large numbers in the "gain" column, but this being their first report it would not indicate the correct gain for the year for the individual district. So, also, the figures for the Utah and Idaho Districts will not show the correct status without explaining that last year they were one, but have been divided into two districts.

The largest membership is that of the Independence Stake association, twelve hundred and forty-five; Lamoni Stake, eleven hundred and six; London, Ontario, District, ten hundred and eighty-nine. The London District has thirty-two schools; Northern Michigan twenty-nine, South Sea Islands nineteen, Little Sioux sixteen.

We hope that the districts, especially those indicating a loss, will put forth their best efforts to make the ensuing year even more prosperous than the one just past. Find why the loss occurred and endeavor to retrieve it.

(To be continued.)

Every right action and true thought sets the seal of its beauty on the person and the face.—Ruskin.

## Letter Department.

SALT LAKE CITY, Utah, April 9, 1904.

*Editors Herald:* The big conference of the dominant church here is now a thing of the past. We had all anticipated attending these meetings, but Bro. Chase was called away to preach a funeral sermon and so could not be with us during the interesting period. However, we were privileged to be present at most of the public sessions of the Conference. It was largely attended, not only by the Mormon but by the Gentile element. Of course we were interested in listening to the speakers as well as the comments of the crowd upon what was spoken.

The principal thought put forth by most of the speakers was their admiration for and their devotion to the leaders of the Church. Admiration for their courage in not only professing but living the principles of their religion, and devotion to the same principles and an assurance that the young men of the Church would walk in their footsteps. Also a denial that the young were in any way drifting from the teachings of their fathers.

Another thought put forth by one speaker which struck us quite forcibly as being in contrast with the accusations of President Taylor (who publicly arraigned the Tabernacle choir upon the charge of immorality) was the high standard of morality shown in the lives of their young people; that they seldom if ever strayed from the path of virtue; that the stranger entering among them could tell at once from the moral atmosphere that this was truly Zion. We are sorry to say that while our experience here has confirmed us in the thought that some of the young are devoted to the principles so prominently put before the world of late by President Joseph F. Smith, we have not been able to so discern Zion. Glad would we be, could we so discern. When we think of this we can not but think of the words of the Prophet Ezekiel as recorded in the thirteenth chapter of his prophecy. Please turn and read the prophet's denouncement of those who say "Peace when there was no peace," and the women who with their "Lies . . . have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Surely "when they say peace and safety then cometh sudden destruction"! And, brother editor, we could not but think that to keep still and wait with patience the outcome of this controversy might be an easier thing in other fields than this, where one can not help but see things as they are and not as they are represented to be.

One thing is certain: In the art of making a "grand-stand play" for effect upon the public our Mormon brethren are adepts. The most notable event of this character during this Conference was the resolution presented at its close by President Smith and adopted by the vote of the Conference, that "Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff of September 26, 1889, . . . I, Joseph F. Smith, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent, or knowledge of the Church of Jesus Christ of Latter Day Saints," etc. Of course this carried unanimously, but we could not help hearing just behind us, in an ironical tone, "Yes, there, that settles it! That covers up their dirt!" Turning to see who it was speaking thus we saw a couple of old gentlemen who looked as though they might have had years of experience in Utah. We felt to say "amen," and wondered if the world at large would not echo the thought. It looks to us a good deal like the case of Sam Weller, who, when asked whether he could see his father who had just disturbed the court, answered while looking straight up at the chandelier, "I don't see him, your honor."

Well, as our preacher was not here to speak to the crowds that gathered upon the streets, and hearing and seeing all this made us long for a proper representation of our work, we tried to

improve the time and opportunity by distributing tracts to those who seemed to be approachable. We found many who seemed ready to read and discuss the matter of "Plural Marriage in America."

It was amusing to us, when one was pointed to the fact that they were out of harmony with the books in their "temple work," and he claimed "present revelation" as the authority, to be able to point him to Joseph F. Smith's statement before the Committee at Washington, and to say, "You have not got it." By the way, we were not the only ones amused by the incident.

We met many who had listened to the services upon the street during the past season, who were inquiring as to when we would commence the work again. To such we answered, "As soon as possible." And from the appearance of the weather at present it looks as though that would be pretty soon.

Another amusing "grand-stand play" was made at the closing of the "Manifesto episode," when one of the dignitaries arose and called attention to the fact that "In this Church we do all things by 'common consent.'" We can not help wishing that as a people they would more carefully weigh and consider before consenting.

We notice by this morning's paper that our next General Conference is to be at Lamoni, and we hope to be back to the "land of Zion" by the date of that meeting.

Ever laboring and praying for the welfare of Zion,  
Your sister in Christ,

MRS. A. M. CHASE.

SALT LAKE CITY, Utah, April, 7, 1904.

*Editors Herald:* We just returned from a trip to Malad City where we were called to preach the funeral sermon for our young sister, Media Sellers. We received a telephone message calling us there last Thursday night while speaking to a few who had gathered at our cottage meeting. We were told to start Friday morning in order to reach there in time. Well, our train reached Collingston, the point from which the stage runs to Malad, about one o'clock in the afternoon on Friday. We found that the stage was gone and that we would either have to wait until the next day at ten in the forenoon or take a saddle-horse. As that alternative was as cheap as the stage, and as the roads were in a fearful condition, we chose the latter course.

When we asked the host of the hotel whether he had a good saddle nag he answered, "We have a world-beater." Of course we ordered out the world-beater and by two o'clock were on our way.

For the first fifteen miles of the thirty-five we found the roads as bad as we ever saw, and our experience has not been small along those lines, as Bro. H. L. Holt will testify. However, the roads improved as we left the low lands and neared the mountains, and we were able to beat the stage into Malad by about an hour or so. We were five and one half hours making the trip. Not very bad time for one not accustomed to equestrian exercise.

We found that the funeral was not to be held until Sunday and so we advertised for meetings Saturday, Sunday, and Monday nights, besides the funeral service for three o'clock on Sunday. We were domiciled with the Sisters Jones. They each live in one lot. Their husbands are not members of the Church, but the one who was at home made me welcome, and they took good care of us.

We do not wish to boast, but our meetings were well attended and the Master's Spirit was there to a very satisfying degree. At the funeral exercises the chapel would not hold half of the crowd and Sunday night there were a good many who could not get in also. Monday night the house was well filled also. We tried to give them something to set them to thinking, and to help them to think along right lines. We presented the "restoration" to them in its light as connected with the establishment of this government, pressing home the thought that as the

Lord had established this country to be the fostering power under which his church might be built up, where the pure in heart might find safety, and had given the pledge that "He that keepeth the law of God hath no need to break the law of the land," surely there could be no better citizens than the Latter Day Saints. As the light of the world we were required to be the pattern of all good citizenship; holding up the thought that Christ nor the apostles were ever guilty of infraction of law. "If this Utah Church had taken in that thought there would never have been the spectacle of its leaders confessing in the corridors of our capitol that they were open and unrepentant violators of our civil law." Of course we found some adverse comment, but upon the whole our effort there was well received.

Tuesday we rode our "world-beater" back to Collingston and when we asked for our bill, instead of three dollars as we expected it to be from the price made to us when we took the steed, we were told one dollar and a half,—this for the friendship of the gospel. We were grateful for the favor and for a good dinner furnished us there. The wife of mine host is one of our sisters in the faith. May the Master help him to see the light also as a reward for his kindness to us.

From here we took train for Ogden and from there to Plain City, where we had the pleasure of speaking the words that made of "twain one flesh." This was on April 6. The happy couple was Alfred Coy and Mable Ipsen. Bro. Alfred is the youngest son of Bro. and Sr. Coy. He and his bride start out with good prospects for a happy future. May their prospects be fully realized. Well, we are glad of a wedding once in a while to vary the routine of the many funerals that have come our way of late. This makes the sixth funeral sermon for us in the last four Sundays. It makes us grateful for the consolation of the gospel.

This work coming on we did not get to attend the General Conference of the Mormon people this spring. Of course this was somewhat of a disappointment to us, but Sr. Chase took our place there and reported to us on our return last night. However, we will let her tell of that event as she saw it. Our weather seems to have settled somewhat and we hope for better times for the work. As ever,

Your brother in the faith,

A. M. CHASE.

ATCHISON, Kansas, April 7, 1904.

*Editors Herald:* It has been a long time since I asked for space in your columns; knowing how valuable is your space, I have hesitated to do so. It may interest some of my friends to know that after a sojourn of five years with the Saints of St. Joseph, Missouri, we are at home again in Atchison, Kansas, and while we are glad to be again in our own home, and to greet again the Saints of the Atchison Branch, yet we feel that we shall greatly miss the dear Saints of St. Joseph, that we have sustained a loss and that we can not repair by reason of our separation from them. I feel that I have been benefited by my experiences in that branch, and by association with the brethren there. However much may be said about the needs of large branches having men in charge who can devote all their time to the work, the history of the St. Joseph Branch for the last six years will show better and more substantial growth while under the care of the men who labor with their hands. In the opinion of the writer that branch is in safe hands with its present presiding officers, and there are others who are capable of carrying on that work.

We shall never forget the many kind words spoken to us, especially after the Saints learned we were going to leave. We received many hearty handshakes, with "God bless you in your new home," etc. The week before we left for home we were taken completely by surprise by seventy-five or eighty of the Saints, headed by our genial Bro. and Sr. Best, who always like to make the departing Saints feel that they are not forgotten.

Our generous and big hearted Bro. D. C. Kinnaman, who is always ready on every occasion when money is needed to make a gathering more complete, was there with an abundance of ice-cream, the sisters with an abundance of cakes, and our kindly Bro. Lewis with a closing speech in behalf of the Saints. The hymn, "God be with you till we meet again," made it an event never to be forgotten by us; made it hard to leave those Saints whom we pray that our Father may bless abundantly.

C. E. GUINAND.

LAMONI, Iowa, April 8, 1904.

*Saints' Herald:* I have long felt deeply impressed with the thought that we are living in a time when it not only becomes every man who knows the truth but it is absolutely necessary that every Saint be earnestly engaged in trying to build up the work of the Lord, both by assisting those in the Church both spiritually and temporally if need be and we are able, and to warn our neighbor also. Are we doing it? I do not wish to be considered a crank or yet as one only speaking to be heard, but I feel that I, like many others who have come under my observation, have been resting on my oars altogether too much since I covenanted with the Lord to try to do what I could to help to build up his work here on earth.

When we read of the great disasters of various kinds that are coming upon the people here and there most everywhere, our minds very naturally revert to what the scriptures say in regard to the time of the great preparation when the Lord is preparing a people for his second coming. And the question comes to us. Are we ready? Do I hear some one say, The gospel has not gone to all the nations of the earth yet. Another question: Are we doing all we can to send it to them? Are we doing all we can to build up the work at home as well as abroad? Are you? Am I? It is a personal question.

My neighbor ——— does not keep the whole law. He is able to do a great deal for the work if he would, but he will not, and I am poor and have a hard way of getting along in the world and I do not feel like making such great sacrifices while he is living so easy. Whose reward will I receive when the Savior comes? I believe there are many in the Church who are putting forth a great effort to build up the work of the Lord. And of course they will not lose their reward, but many do not seem to see the necessity of keeping the whole law.

It seems that we either lack faith in God and his promises, or else we are not willing to make the sacrifices that the gospel requires at our hands. But lest I paint too dark a picture will say we can not expect, in the light of the parable of the ten virgins, that all will be wise even in the Church. So let us take courage and try to move out in this great work and put on the shield of faith in order that we may be better able to meet and surmount the difficulties that may be thrown in our way in life, for I have long since come to the conclusion that if we are really chosen of God we will be sorely tried sooner or later.

I want to be among those have oil and light when the Savior comes.

Your brother,

W. A. BROONER.

TONGANOXIE, Kansas, April 10, 1904.

*Saints' Herald:* I would be very glad for the Saints, at the different railroad towns east of Independence, Missouri, along the Missouri River, to write to me. I think I want to locate somewhere in that region, where there are some Saints, at least, in a few months. I expect to remain here till about the first of July, and until that time, will gladly distribute such church literature as the Saints may send me.

Last winter a year ago I was here, working for the *Kansas City Star*, and distributed a considerable quantity of tracts and church periodicals, and several people expressed considerable interest in the cause of the Church, which I hope has not yet all died out. But so far, since coming here last fall, I have been so

intensely busy that I have not until just now been at liberty to invite the brethren to send me distributing material. If any of the traveling elders of this district, or others at liberty to visit this place will write me, I will see what can be done about securing meeting accommodations. A lady of this place, whose husband has a brother who is a Latter Day Saint (Wells, by name), expressed eager interest to hear some of our elders preach, and although I am an elder, yet under the circumstances I lack confidence in being able to do the cause sufficient justice to warrant making meeting arrangements for myself and inviting them out to hear me. Will some of the brethren who are actively engaged in the work respond? Said lady said that she would willing help to take care of an elder or elders.

Yours in the one faith,

JOHN H. TIBBELS.

TACOMA, Washington, April 4, 1904.

*Editors Herald:* I am still in the faith and striving to live faithfully from day to day and to press onward and upward, though clouds sometimes are heavy and my soul hungers after righteousness and communion with the Saints.

I never had church privileges since I came into the Church only a short time when I first embraced the gospel. I think I know how to appreciate that privilege. There is no church here in Tacoma. It seems hard since I came here, as I meet with no Saints, but hope I shall as there must be a few here, but they are strangers to me. Let us strive allways to keep his righteous judgements and depart not from his truth, for great peace have they who love the law, and nothing shall offend them.

Your sister in Christ,

MISS MAUD FLETCHER.

THURSTON, Nebraska, April 9, 1904.

*Editors Herald:* The columns of the dear old HERALD are a comfort and enjoyment to me and my family as we are among the isolated ones. We are alone out here; we have Sunday-school and are using Cook's supplies.

I think if some of our elders would come and preach to us it may be that some would get interested. We can get the use of the schoolhouse as long as we want it so any of the traveling missionaries who should come this way are welcome to share what we put up with. I said we were alone, but Bro. John Cowhick is a member of the Church and also one Sr. Bare who was baptized by W. A. Smith when he was preaching at the Thurston schoolhouse.

We have people of all sects attending our Sunday-school, and I think it will be a good chance for some of our ministry to present the true gospel of Christ. Our superintendent is a member of the Methodist Episcopal Church, but I have found him to be fair in regard to our faith.

We are striving to serve the Master. We feel that the time is near at hand when God will call his children home and we are desirous of being numbered with them. We ask an interest in the prayers of all of God's people that we may be faithful to the end.

S. F. BUTTS.

INDEPENDENCE, Missouri, April 15, 1904.

*Editors Herald:* I am sending in the death notice of Sr. Celestine R. Rush who was buried from the church to-day. Elder H. H. Robinson, who preached the discourse, spoke with calmness and assurance concerning the saving power of Christ's resurrection, and led the minds of his attentive hearers through scenes made sacred by his life of obedience and sacrifice. He also moved them to emotions of praise and thanksgiving for the matchless glory that awaits the people of God by reason of their allegiance to the gospel, and his favor and blessing to all those who should believe on his name.

Many who had been acquainted with our sister and witnessed her apparent composure during the last days of her life, were

present to pay their tribute of love for her and sympathy for her loved ones left behind. Flowers bedecked the casket and a few of her brethren in the faith, mature in years and feeling the solemnity of the occasion, tenderly accompanied the remains and helped to consign them to their resting-place. Before the words of consolation spoken to the mourners and those of benefit and instruction to the friends present, prayer was offered by Elder A. H. Parsons, of Holden, Missouri, and the choir sang the plaintive anthem, "I'm going home with Christ to dwell."

Thus another name is added to the list of departed Saints whose love for and faith in the latter-day work led them to a closer fellowship, and with their interests, and their devoted lives—destined to be long or short—to share the fortunes of God's children in this chosen part of his vineyard.

ABBIE A. HORTON.

#### Extracts from Letters.

Sr. M. J. Hufford writes from Wilburton, Indian Territory, March 8: "I wish to record the dying testimony of Bro. James Cox, who passed away a few weeks ago. He said he was going to the haven of rest and he had visions of angelic visitors, and thanked God that he was prepared to die. He left a wife and two children, for whom the local Saints are doing what they can."

## Miscellaneous Department.

#### Convention Notices.

The Philadelphia District Sunday-school association will meet in convention at Baldwin, Maryland, May 7, 1904. O. T. Christy, superintendent.

#### Married.

**BIGELOW—WHITE.**—At the residence of Bro. Robert White, Wilber, Nebraska, April 3, 1904, at 5 p. m. Mr. Frank E. Bigelow and Sr. Belle White were united in marriage, Elder Wilber Savage officiating. At 7.30 the bride and groom attended service at the Saints' church and listened to a sermon on the true object of marriage, and the mission of man, by Elder C. H. Porter. On the afternoon of April 4, the happy couple started for the state of Washington where they expect to make their home.

**SAVAGE—SEAWORTH.**—At the Saints' church, Wilber, Nebraska, April 3, 1904, at the evening service, at the close of a sermon on marriage and the mission of man, Elder Wilber Savage and Sr. Emma C. Seaworth were united in the holy bonds of wedlock, Elder C. H. Porter officiating. The groom has served as president of the branch at Wilber for several years. The bride is equally well known in the branch, having united with the Church in her youth. At the close of the service congratulations were profusely showered upon them by relatives and friends present.

**KNUTSON—ERICKSON.**—At the home of the bride's parents in Miller, LaSalle County, Illinois, March 9, 1904, at 7 p. m. Bro. Knute K. Knutson and Sr. Florence E. Erickson were united in holy bonds of wedlock, Elder J. Midgorden officiating. About thirty guests were in attendance and some useful and beautiful presents were received. The couple enter upon life's journey with bright prospects and the good wishes of all, and may God's blessing attend.

**DANIELSON.—PEARSON.**—At the home of the bride's parents in Miller, LaSalle County, Illinois, March 30, 1904, at five o'clock p. m., Bro. Thomas A. Danielson, of Rutland, Illinois, and Miss Eleanor Pearson were united in holy bonds of wedlock, Elder J. Midgorden officiating. One hundred and thirty guests were in attendance, many beautiful and useful presents were received, and good wishes from all upon life's journey. May God's blessings ever attend.

#### Died.

**CHICK.**—Phœbe Donaldson was born at Blair, Nebraska, December 25, 1884, and united with the Church at Atchison, Kansas, being baptized by Elder Charles Terry. She was married to George Chick August 10, 1901, and died March 29, 1904, at South Omaha, Nebraska. Funeral sermon at the home of

her parents at South Omaha by Elder James Huff, assisted by Elder J. S. Strain; burial at Blair, Nebraska, Cemetery.

**HOLMES.**—Died at his home at Roslyn, Washington, February 19, 1904, Richard Holmes, aged 77 years, 2 months, and 24 days. He was not a member of the Church but a firm believer in its teachings and his home was always open to the traveling ministry. His home paper said of him: "Mr. Holmes was well known to almost every one in the city. He had no enemies, but a host of friends who admired him for his many sterling qualities. He was a valued citizen, a loving father, and a kind husband." He leaves a wife, nine children, twenty-seven grandchildren, and five great-grandchildren to mourn, all of whom reside in Roslyn. Funeral conducted by the Odd Fellows' lodge; sermon by Reverend David Blythe of the Presbyterian Church.

**DELONG.**—Alma Delong was born July 4, 1886, at Tawas, Michigan; died at his home in Reese, Michigan, March 4, 1904. He was baptized when a young boy by his father, Elder E. Delong. His life and conduct were such that he made friends all with whom he came in contact. There are left to mourn his mother, step-father, one half-brother, and a host of more distant relatives and friends. Funeral service was held in the home, a large concourse of neighbors and friends attending. Elder J. A. Grant was in charge and preached the sermon. He was laid at rest beside his father in Vassar Cemetery.

**FARROW.**—At Kansas City, Missouri, March 31, 1904, of cholera infantum. Charley, son of Mr. and Mrs. Charley Farrow, aged one year, nine months and three days. Thus a little treasure is taken by the angels to the paradise of God, beckoning his parents to come. Funeral sermon by Elder F. C. Warnky at the residence; and buried at Independence.

**LOCK.**—Maggie Bell, daughter of James and Elsie Lockerly, was born in Butler, Michigan, October 21, 1874. Seventeen years ago the family moved to Quincy, Michigan, where Maggie received her education. She taught school for three years, and was married to Joseph Lock July 10, 1895; to them was born one son, Earl Dudley, who died August 24, 1900. Maggie was baptized into Christ when eighteen years old, and has reflected the character of a true child of God. Her sufferings were borne with fortitude and patience. She died March 13, 1904, of consumption. She passed peacefully to the eternal dawn. She leaves husband, mother, two brothers, Frank J. and Earl D., one sister, Mrs. VanPatten, of Litchfield, Michigan, and a large circle of friends and relatives to mourn her demise. Funeral from Saints' chapel; Elder S. W. L. Scott delivered the remarks to a large audience. Burial in vault at Lake View Cemetery.

**PETERSON.**—Mrs. Sarah A. Peterson died Sunday morning, April 4; she was born September 27, 1851, in West Bromwich, Staffordshire, England, and emigrated here in her early childhood with her parents, and made her home ever since in Boomer; was married to A. C. Peterson in November, 1888. She leaves her husband and father, Henry Gittins, one brother, Henry W. Gittins, one sister, Mrs. L. H. Hanson, and many other relatives and friends who gave her their love and esteem and deeply mourn their loss. Interment in Boomer Cemetery in charge of Elder C. G. McIntosh.

**CHARLTON.**—Edward Charlton, for almost forty years a resident of Kewanee, died at his home Sunday, April 3, 1904, having been in poor health for some time. Was born August 7, 1824, at Durham, England; baptized January 26, 1870, at Kewanee by Thomas Weeks; ordained to office of teacher May 4, 1870, and to office of priest August 28, 1887, at Kewanee; he was married about forty years ago to Miss Margaret Robinson who now survives him, but in feeble health. Funeral services at the Saints' church, April 5, by Elder John Chisnall.

**SELLERS.**—Almedia Sellers, born August 5, 1890, in the Cherokee Nation, the Delaware District; baptized November 27, 1903, by W. S. Pender, died March 31, 1904. Although young in the faith and years she was of an excellent spirit and many sincerely mourn her departure. Funeral from the Malad chapel, Idaho.

**RUSH.**—Celestine R. Hatcher was born in New Baltimore, Ohio, June 5, 1840; moved with her parents to Brown County, Illinois, about 1858, and was married to Mr. Rush in 1860. She was baptized into the Church by Elder Longbottom about 1887. She leaves two daughters, who live in Oregon, and two brothers, one in Lamon, the other in Nebraska. She died April 9, 1904, at her residence in Independence, Missouri. Funeral at the church April 15; sermon by Elder H. H. Robinson.

**SPENCER.**—At Chichasha, Indian Territory, Frankie Spencer, only son of Harvey B. and Rosa M. Spencer, died March 7, 1904, with double pneumonia after an illness of thirteen days.

"Precious darling thou hast left us,  
Left us, yes, forever more;  
But we hope to meet our loved one  
On that bright and shining shore."

The Saints' Herald.

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MERRITT.—At Springfield, Missouri, March 15, 1904, Sr. Elizabeth J. Merritt; was born at Platteville, Grant County, Wisconsin, November 7, 1833. She was baptized into the Church, September 25, 1895, at Benner, Christian County, Missouri, by Elder C. W. Cather, and lived as she died, a Saint in very deed. Her aged companion, Elder C. H. Merritt, has been left feeble and alone to mourn her sad departure. Funeral sermon at residence by Elder J. C. Chrestensen.

In the April *Chautauquan* John R. Commons discusses the problems of "City Life, Crime and Poverty" as they are related to our immigrants. The statements of Mr. Commons in regard to the criminal propensities of immigrants are especially notable. His conclusions, while sometimes rather startling, are sound, for he bases them upon recent government reports.

Labor and Capital in Japan.

The relations of capital and labor are very cordial, says the April *World's Work*. They are like the relation of fathers and sons. The wages are in general low as compared with those of the United States and the European countries, but after the war there was a remarkable general rise in wages. This should not be taken as the result of strikes. It is the outcome of mutual good will between employers and workmen. Although there are local trade unions—without national organizations—these are in close harmony with the capitalists, for the capitalists themselves help the unions to grow. Among the others, the late T. Sakuma, formerly the head of a large printing office in Tokio, has done much to foster the unions.

The Value of Trees.

In many parts of our country farming would be impossible but for the trees, such is their influence upon the streams. They regulate the water supply, and their tendency is to prevent both floods and drought; they supply fuel, one of the greatest necessities of life, and they furnish the lumber for the building of our cities, railroads, ships, and a thousand other things without which our present state of civilization would not have been possible for ages, if at all. This is why we should be careful of our forests, which are fast dwindling away in many sections; this is why we should legislate against sheep-grazing in the forests, and against all other practices which tend to cause forest fires, and why we should try to protect our trees from their natural enemies, such as landslides, floods, insects, and fungi. And it is well to bear in mind the fact that we can not replace in fifty years a tree which we can destroy in an hour.—April *Woman's Home Companion*.

The Old Cabildo.

Not the least interesting among the attractions of the St. Louis Exposition will be the State buildings, and of these perhaps the most noteworthy is that of Louisiana, thus described by Mr. C. B. Wells in an illustrated article in the April Magazine Number of the *Outlook*.

Directly across the avenue from Missouri's stately pile stands completed the building which, by virtue of its historical association, should most command the visitor's attention. It is

Louisiana's reproduction of "The Old Cabildo," the New Orleans City Government Building of the Spanish régime, as it existed in 1803 when the representatives of Napoleon and President Jefferson met there to complete the transfer of eight hundred and eighty thousand square miles of territory then known as "Louisiana," to celebrate which event this Exposition is held. The original "Cabildo" is still standing on Jackson Square, New Orleans, where it faces a park glowing with tropical trees and plants, while its duplicate here, at present, stands on frozen ground surrounded with ice and snow. It is built in three stories of typical French architecture, with a Roman arched arcade running the full length of two sides of the building, while surrounding the characteristic interior stone-paved court are balconies jutting out from the two upper floors on all sides, which lead directly to the prison cells. In the courtyard, during the Spanish occupation, criminals were punished with torture and death, and later it served as a public mart of slaves. Here the old Spanish stocks and other instruments of torture will be exhibited. In the council chamber, where the transfer actually took place, will be shown the original treaty between France and the United States. The building will be filled with objects of historical interest, and furnished throughout in the style peculiar to those ancient days.

The Mormon Problem.

There are plenty of men who are by no means sure that Smoot can properly be excluded who are thoroughly convinced that Utah ought not to have been admitted as a State. The Mormon Church is in politics, and its political action is controlled by its president and the group of high officials. What manner of men the president and other leaders of Mormonism are, is now better known to the country than ever before. With the Mormon Church repudiating immoral practices and concerning itself with purely religious affairs, the country could not interfere or find fault. But when an organization such as that which President Smith controls attempts, under the guise of ecclesiastical and religious control, to dominate politics and to nullify law, the people of the United States will not take a very lenient view. The Senate has a full and final right to judge of the qualifications of its own members. If it should decide that, in view of the present character of the Mormon hierarchy and its falsity to the terms upon which Utah was admitted, it prefers not to allow a Mormon apostle to sit as a senator, making laws for the whole people of the United States, nobody can call in question its right to act upon that preference. The hearing will have served a useful end.—From "The Progress of the World," in the *American Monthly Reviews of Reviews* for April.



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# The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS

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## Editorial.

### ANOTHER WALKING ON WATER STORY.

R. S. Salyards

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WE live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us not newly, but as a tale continued. It finds us what yesterday left us; and as we go on, every day is telling to every other day truths about us, showing the kind of being that is to be handed on to it, making of us something better or something worse, as we decide.—J. F. W. Ware.

"Who shall decide when doctors disagree" is a query never yet satisfactorily solved; hence let us wait patiently the arbitrament of time.

It is really astonishing how persistently some "yarns" will stay in "circulation." We have heard several "versions" of Joseph Smith's attempt to walk on water. Some have the attempt made in the waters of the Mississippi River, some in the Chagrin River, and in still other places. The latest version we have seen appeared in the *Literary Digest* for April 19, 1904, headed "Balked effort to walk on water." We reproduce it as it appeared in the *Digest*:

Charles H. Cartwell, writing in the *Chicago Tribune*, repeats this joke as played on the so-called "Prophet" Joseph Smith, Sr., of the Mormon Church:

"Sometime in the thirties Smith and a party of his followers were proselyting in Muskingum County, Ohio. He appointed a certain day when he would show the people his wonderful powers, and that he was a second Christ, by walking on the waters of Mud Creek. The water was always muddy. A day or two before the time set grandmother's brother Robert and a couple of neighbor boys were accidentally attracted to the Mormons working at the creek, and, concealing themselves, watched the Mormons put down stakes and put planks on them from bank to bank, the plank resting about six inches under the water. After the Mormons left the boys went down and took out the center plank, where the water was about ten feet deep. The next day 'Balaam' Smith came down to the creek, and after a long exhortation, started across the creek. He was all right and on top till he came to the center, where his 'powers' seemed to leave him, and he, like McGinty, went to the bottom. This was the end of Mormonism in that old tried and true Presbyterian county."

It is greatly to the discredit of that "old tried and true Presbyterian county" that such a story should originate with one of its people. The story lacks the one great essential element,—truth. It is false, and it is surprising that papers like the *Tribune* and the *Digest* would print such a palpable falsehood. Unless the plank were placed near enough to the surface of the water to be seen, one could not, without very much practice, follow it; and of course if it could be seen, the missing plank would have been seen. In fact one version of the story (at another place again) has it that the plank was discovered and the water-walker returned.

We wonder when this silly story, "like McGinty," will go down, never to rise. When will the press quit circulating such palpable untruths about Joseph Smith?

## REMARKS BY PRESIDENT SMITH.

At the close of the evening business session, Saturday, April 16, at Kirtland, President Joseph Smith made a few remarks as follows:

"Before parting I have just this word to say: I am very thankful to you, brethren, for the kindly manner in which you have treated me and my colleagues as your presiding officers. I assure you that I appreciate this; for I begin to realize that I am going down hill, though I try to grow old gracefully, and be good natured about it all the same. I trust that the divine providence will watch over us during another year. Notwithstanding that we may feel discouragements, there is only one thing for us to do, and that is, in the language of the immortal hero, 'Stand by our guns, and keep our powder dry,' maintain our cause with courage and fidelity.

"I trust that when the year shall have passed and we meet again, should providence permit it, we will have done nothing, any of us, to disturb the relationship of confidence and trust which ought to be established between us now, and I believe is. I advise you that you take into consideration the fact that in a sense each man is his brother's keeper; and that sense is this: Maintain each other in honor. We have not given each other a pledge, as individuals nor as a body, to sustain any man in unrighteous or evil conduct, nor to shelter a man from just accusation, if he be guilty.

"The conditions before us are peculiar; and I hope that we will be able to maintain our position under the cross-fire that will be brought to bear upon us. I, to-day, got a copy, or portion of the *Weekly British Whig*, with my picture printed in it, and Joseph F. Smith, his name and his character, and what he is, and who he is, and how rich he was, and what political power he wielded, accompanying it; so you will be confronted with my picture here, as the man who testified before the committee. Now, you know how to answer that."

## DEATH OF ETHAN BARROWS.

The *Deseret News* for April 14 contained an obituary of Ethan Barrows, with portrait accompanying. The *News* gave the following concise sketch of Bro. Barrows' life:

Ethan Barrows was born at Dalton, Coos County, New Hampshire, January 12, 1817; he was a son of Jacob and Emily Waterman Barrows. He united with the Church of Jesus Christ of Latter Day Saints on July 23, 1835, at Dalton, New Hampshire, at the early age of eighteen years. He left his native State on November 8, 1835, for Kirtland, Ohio, where the Church in its early struggles was building a Temple. After a perilous journey of twenty-five days he reached his destination, and was present at the dedication of the Kirtland Temple on March 27, 1836. He also worked on this Temple two months and likewise attended a grammar school held in the attic of the Temple.

He was ordained an elder and a seventy in 1840, at Nauvoo,

Illinois, and shared the struggles, privations, sorrows, and the blessings of this Church in its early days, through the states of Ohio, Missouri, and Illinois. He married Lorena Covey at Far West, Caldwell county, Missouri, in 1837, who died at Salt Lake City in 1869. He arrived at Salt Lake City September 14, 1850, after three months of hardship in crossing the plains; he was one of the sturdy pioneers who helped to build up this city, and shared the hardships and privations of the people of Utah. He went into the boot and shoe business with G. W. Slade, with whom he crossed the plains, they being the first boot and shoe merchants to start in business in Salt Lake City, opening a shop in an adobe house on Main Street. Later on he opened a store of general merchandise on Second South East.

He married Lucy Hardy in 1856. In 1881 he and his wife joined with the Reorganized Church and he became the first president of the Salt Lake Mission branch of that Church after the mission chapel was built, and he has remained a steadfast worker therein up to the time of his death, April 12, 1904. He was eighty-seven years and three months old at the time of his death. He leaves a wife, three sons and two daughters to mourn his death. They are Brigham Y. Barrows of Wyoming, Mrs. T. N. Sacket of Frisco, Utah; Mrs. J. E. Stewart of this city; L. E. Barrows of Charleston, Utah; and Charles H. Barrows of Lamoni, Iowa, and sixteen grandchildren and twenty-one great grandchildren; also one sister—Mrs. Charles Cheney.

## EDITORIAL ITEMS.

Bro. C. B. Brown, of Oskaloosa, Iowa, recently wrote us inclosing some clippings from Oskaloosa newspapers. Some of the Utah elders had been holding a conference at Oskaloosa and the reporters got the "Mormon" Church and the Reorganized Church mixed in their reports. Bro. Brown in an article which appeared in the same organ later corrected some of the errors, and gave the readers of the Oskaloosa papers some of the very marked distinctions between the two churches.

According to a dispatch from London, April 23, the foreign office of the British Government has come to a definite agreement with the Zionists as to the location and extent of the tract of land in East Africa for Zionist colonization. It will consist of five thousand square miles of land northeast of Lake Victoria, Nyanza. It is well watered, well forested, and fertile, and five miles distant from the Uganda railroad. The site will be carefully examined by a committee of Zionists, with a view to colonization.

Secretary Salyards returned home Sunday noon last. After the close of Conference he spent a few days visiting friends and relatives at Pittsburg, Pennsylvania, and Steubenville, Ohio.

On Thursday, April 21, Patriarch A. H. Smith, his secretary, Leon Gould, and his son Frederick A. Smith, returned to Lamoni from Conference. "Uncle Alex" was still suffering some, but was better than when leaving Kirtland.

Heman C. Smith, of the Twelve, reached home from Kirtland on Monday, April 18. Sickness at home brought him home before the close of Confer-

ence. However, he missed but one business session.

Most if not all of the Lamoni visitors to General Conference are now at home, and have taken up the routine of life.

President Smith returned home Tuesday morning (26th), having come direct from Cleveland and without stopping over at Chicago as had been his intention. He reports a steady downpour of rain from Cleveland to Chariton, Iowa. At Burlington he was pleased to see Bro. Elbert A. Smith and wife, who came to Lamoni by same train for a visit among relatives and friends. At Chariton he was greeted by Bro. Charles Barrows who was returning from Salt Lake City, where he had been called by the death of his father, Elder Ethen Barrows, whose demise is noticed elsewhere in this issue.

Truth sometimes appears to be chameleon like in its aspects, for it seems to vary according to the position occupied by the observer. One sees it in one light, another in a different light, and these from the differing lights and shades which they see draw different and sometimes conflicting conclusions. Hence conflicting ideas exist where each disputant believes but one opinion ought to be held.

"What do you think of Kirtland as gathering place?" is frequently asked us. So far as human judgment seems to go there is little to attract immigration to this "ancient land-mark," but that it has its weight in bearing testimony we may well believe. There should be no doubt in the minds of the believers in the angelic message as it was delivered to Joseph Smith, that the faith as promulgated from Kirtland and attested by what attended the building of the Temple and what took place in it after its erection, is emphasized by the faithful, silent testimony borne by this "ancient land-mark." Vandal hands did at times deface the walls and shell of the building, but as the "scent of the rose" remains though the vase be shattered, so does the spirit in the "ancient land-mark."

Canon Henson of Westminster Abbey in a recent article in the *Contemporary Review* attacked the Bible, especially the Old Testament. He is reported as saying "its incredible, puerile, or demoralizing narratives" are a pack of lies too gross for toleration. He closes his article by asking: "Is the faith of the church in the divine Christ, living, present, and active, really built on an empty tomb?" The attack of Canon Henson on the Bible has caused much amazement in England, and doubtless he will be dealt with by the authorities of the church with which he is affiliated. To add to the excitement

caused by Henson's article, there comes a demand from Sir Oliver Lodge, of the University of Birmingham, and one of England's noted scientists, for a "reinterpretation of Christian doctrine." He demands a revised Christianity. He declares that "the doctrine of atonement is a survival from barbarous times," and repudiates the belief in "an angry God appeased by the violent death of Christ."

The quadrennial general conference of the Methodist Church will convene at Los Angeles, California, May 3. It is worthy of note that at this conference women will be admitted as delegates. When the Methodist Episcopal Church was organized at Baltimore, Maryland, December 24, 1874, every minister in the Church was a member of the conference. A rapid increase of ministers necessitated a limitation of conference membership, and in 1812 the conference a delegate body though composed entirely of ministers. In 1872 laymen were admitted as delegates, and in 1898 provisions were made for equal representation of ministry and laity. This year for the first time women are admitted as delegates.

On Friday, April 22, three men in Chicago paid the extreme penalty for crime. They were destroyed by the civil authorities to protect society both by ridding it of three desperate criminals and teaching others, who are criminally inclined, that the laws designed to protect can not be broken with impunity. It has cost the state of Illinois thousands of dollars to capture, convict, and destroy the "car-barn bandits"; but it is to be hoped the money has been well spent, that is we hope that society has not only been benefited directly by the destruction of a dangerous trio, but that the example of stern justice will have a noticeable effect in checking crime. In the great city of Chicago crime has been steadily on the increase, and it will be well if this great step towards better order is followed up in no uncertain way. The good effect of this stern execution of justice should not be lost.

The practices of "criminal lawyers," who are by reason of technicalities and shrewd manipulation enabled to free so many criminals are responsible to a large extent for the increase of bold crimes. The ambition of lawyers ought to be to protect society against criminals, not to shield open criminals from the vengeance of an outraged public. Every man should, of course, have a chance for his life, but there is much in the "practice of law" which is reprehensible. If there were more effort to enforce the law and less to evade it, it would be better for the public. It is better for such miserable degenerates as the "car-barn bandits" to be destroyed than that they should live and continue to infest society with their evil influences.

## Original Articles.

### THE STANDING MINISTRY.

In your columns for March 16, page 251, the writer says that he can not find any more provision made for supporting the traveling ministry than for the standing, neither can he find that the standing ministry are not under obligations to travel. In section 104, paragraph 43, Book of Covenants, we read:

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

The quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders, is that one is to travel continually, and the other is to preside over the churches from time to time: the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.—Section 107: 44.

Again the writer says that high priests are under obligations to travel is plainly stated in a revelation given in 1894:

The twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible.—Section 122: 7.

From section 105, paragraph 43, we learn first that the twelve and seventy are a traveling ministry and that all other officers are not under the responsibility to travel; second, that they, the standing ministry, are to labor as their circumstances shall allow. Why labor as circumstances shall allow if, as the writer states, there is no more provision to support the traveling than the standing?

In section 107, paragraph 44, we learn that one is to travel continually. Why not the other, if under obligations to travel, as the brother would have us believe? The Lord says the difference between the two is that one is to travel, the other to preside over the churches (branches, districts) and stakes. Again, I ask, Why does the Lord say that one is to travel continually more than the other, if the latter is, as the writer says, under obligations to do so? In this same section we notice that the standing ministry are to preside over the churches and while they are doing this they are to labor as their circumstances will allow. If this saying applies to the standing ministry of to-day as it did in the early days of the work, I ask the question, How can the writer say that there is no provision for the support of the ministry who, by command of the Lord, are to travel continually, while the standing ministry, the Lord says, are not under responsibility to do so, only as their circumstances shall allow?

The brother citing us to the revelation of 1894, section 122, paragraph 7, says that from this the high priests are under obligations to travel. Let us notice: "The Twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work." We ask where is the proof that high priests and elders are under obligations to travel, when the Lord says "together with such as can travel and preach"? Why say "as can," or why say "together with such"? Are we not justified in saying, as we did in the HERALD for February 17, that the standing ministry was not under obligations to travel? The reader will please notice that the sayings objected to by the other writer is "standing ministry not under obligations to travel." That not only means high priests, but the elders, priests, teachers, and deacons. (See section 122, paragraph 7.) Not less than seventy times in the Book of Covenants do we find the traveling and standing ministry mentioned. Now if the latter is under obligation to travel, why call them the standing ministry?

Our attention is called to the following:

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.—Section 103: 1.

The writer says if this was necessary in the land of freedom, why may not the same be necessary in St. Joseph, St. Louis, Chicago, and other places? We answer, Yes, if the conditions and needs of the work are the same. Let us compare them. This land of freedom spoken of in the above revelation, is in the state of New York. The date of this revelation to W. A. Cowdery was November, 1834. There were at that date no apostles or seventy. They were chosen in the early spring of 1835. In this land of freedom were nine small branches. They were several miles apart. The membership ran from six to sixty-five to the branch. The branches had suffered much by false teachings by hypocrites who had come into the Church. The country was new; no railroads, not many highways, and W. A. Cowdery would have to devote his entire time, as contemplated in the revelation, to visit the branches. Besides, he was to preach to the world. The conditions and needs of the work were such that there is no comparison with St. Joseph, St. Louis, and Chicago. And again, laborers were very few, and under the circumstances I see the wisdom in the provisions made and heartily indorse the same and find no fault with the promise that the laborer is worthy of his hire, providing the

laborer will work. To appoint a high priest or an elder to take charge of a branch in a town or city and to support him as the pastor so that he does not have to labor with his hands, is not in harmony with the teachings of the Book of Mormon. See Alma 1: 2, 3-6, from which the following are extracts: "And he had gone about among the people, preaching to them that which he termed to be the word of God, . . . declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people."

In the third verse Alma speaks against such teachings and calls it priestcraft and says that if such was enforced among the people it would prove their entire destruction. Did Alma mean what he said? The religious world calls him a crank. What do we Latter Day Saints think of him?

In the sixth verse we read: "The priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God." "Well," says one, "that is what we believe. Our pastor should leave his labor and devote his time to study, visit the Saints, be at all meetings, expound the word unto us on the Sabbath." Yes, but you notice that when the priest had imparted the word of God unto the people, they all returned again diligently unto their labors, the priest not esteeming himself above his hearers, for the preacher was no better than the hearers, neither was the teacher any better than the hearer, and thus they were all equal and they did all labor every man according to his strength. The above was the custom in Alma's time. Are the needs and conditions of the work in our day the same? If so, why should one man be placed in charge of the work in one city, one in another, and supported by the Church, when he belongs to that class of ministry that the Lord calls "the standing ministry" and is to labor as his circumstances allow?

We have in our branches the president, priest, teachers, and deacons, and if the branch is large, we can have several priests and teachers. These officers have their line of work to do. Now why should they be expected to do their duty and support their families any more than the one in charge of the branch?

"Well," says one, "there is much to do besides preaching." That is true, and in a perfectly organized branch or district we have many officers to do the work, and if, as some have said, the local men will not or can not for the lack of time attend to the needs of the branch, why not do away with all, and, like many of the churches of men, have only one and he be our pastor, priest, teacher? There is certainly no justice in supporting one to do his duty and look for the others to support themselves and do their duty in church work. Such a course can not be considered equal. It seems to me that the needs of

the work in the missionary field are so great that we of the standing ministry who can be at home with our families, should say to the Church: While we are located in one place, we shall do what we can to care for the work and support ourselves so that those who are called to go into the missionary field will be supported, first those of the traveling ministry together with such high priests and elders as can go.

On page 257 of HERALD for March 16 there is, in my judgment, a position taken that has a tendency to encourage the local officials to become discouraged in their duties and is not in harmony with the true spirit of this work, and if the opinion of this writer is given heed to, I fear that many that have been called and ordained will come under condemnation. The writer says: "I think that the local brethren almost everywhere will agree with us that men who must labor every day can not give the work in cities the attention it should have." I ask what about the men who work in the country? They work eight months out of every twelve, from two to four hours a day more than the city men. So, if because they have to labor in the cities they can not give the work the attention it should have and it would be wise to appoint some one who will not need to labor with his hands to care for church work in the cities, would it not be advisable to do so in the country? If this was done, would it be in harmony with what we have already referred to in Alma?

Again the writer says: "Either their employer during six days or their hearers on the seventh will suffer." I ask, How was it with Paul when he worked three years as a tent-maker and preached every Sabbath? Any complaints? How was it with men who had to plow and sow from sunup to sunset, and how was it with elders who worked in the many shops and stores and would attend all branch meetings and go five to ten miles to preach and return home on Sundays? The brother says: "It is simply impossible under present conditions for men to earn their livelihood and find time to keep themselves in good condition to prosecute the work in a large branch." I ask, Are not the conditions in towns and cities in the United States and the British Isles better for the laboring man than it was fifty to seventy years ago, or even thirty years ago? To-day nearly all laboring men work eight to ten hours a day and in most every city half a day on Saturday. When I was a boy, forty years ago, eleven and twelve hours was a day's work. To-day it is eight to nine. I confess I fail to see what there is in labor to-day that will make a man unqualified to care for the church work. You can go to work at seven and some at eight and can come home at four and five and six. You have from two to four hours in the evening to read or visit your friends, and seven to nine hours to sleep, half a day on Saturday, and all day Sunday; and under such conditions we are told that it is simply impossible to

earn a living and care for church work. Why call and ordain men if such be the case? How was it with our fathers? Will they not rise up in judgement against us and say, "We worked six days a week, from two to four hours a day more than you, and walked miles on Sundays to preach"? You have your street-cars and bicycles, and fine buggies. You live in a fast age. Surely there is nothing in good honest employment that will disqualify a man for church work, if he will be honest, truthful, obliging, and lead a humble, prayerful life. Let us not deceive ourselves that we can not preach this gospel simply because we have to plow or mine coal, use the saw, pick and shovel, or have to stand behind the counter.

Brethren, honorable labor will never disqualify you for doing your duty in church work in large or small branches, in the city or in the country. Have faith in Him who has called and set you apart to labor in his Church. Do not depend too much on your own ability. Seek earnestly the spirit of your office and move out, doing what you can for the good of the Church and your fellow men and to the honor and glory of God. When you enter the stand to preach, do so in the spirit of humility; have the good of the cause at heart. Do not depend on your notes. Seek for the Spirit and if you receive it, you will not need the notes. If you have not got it, the command is to not teach, notwithstanding you may have notes. Study and inform yourself with all the knowledge you can, but remember that with all of this you need the light and power from above. By the spirit of man we understand the things of man; the things of God by the Spirit of God.

Yours in the gospel,

WM. LEWIS.



#### THE SIGNS OF THE TIMES.

"Let God be true if it proves every man a liar."

When Jesus set up his kingdom on earth, Satan's kingdom appeared also, to sign the death warrant for kings, rulers, magistrates, until fifty thousand fell in death. Three hundred and twenty-seven years Satan's kingdom held the reins of government.

John the Revelator says (16:13): "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Who were they who spoke this fourteenth verse? "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Nothing is plainer in these latter days. When I see the number of a man is six hundred and threescore, standing with their folded hands, closing the doors of their churches and laughing with a sneer and a scorn at the church of Jesus Christ, I picture the awful scene, like as it was in Christ's

time, and as it is now. They had dens of lions, and the gladiatorial combats, fire and sword, and in these latter days they are imitating their examples, crying delusion, educating their members to play games of different kinds to cheer their members by teaching them gamblers' tricks, thereby imitating the false prophets. But many deceivers have gone abroad in the earth, saying, Lo, here is Christ, lo he is in the secret chambers; lo he is in the desert; but thus saith the word of God, I go not after them. In this matter they represent the ten kings that the spirits of devils took bodies in to destroy both God and his laws.

Dear Saints, when we stand alone and gaze upon the gloomy wreck of faith, I wonder why so many thousands dishonor God. (See Micah 3:7.) There is no answer from God. This is the sad condition now. The people perish.

B. S. HAYS.



#### THE LAW OF THE LORD.

We read in the 19th Psalm: "The Law of the Lord is perfect, converting the soul"; "The testimony of the Lord is sure, making wise the simple"; "The statutes of the Lord are right, rejoicing the heart"; "The commandment of the Lord is pure, enlightening the eyes." James said in the first chapter of his epistle, twenty-fifth verse: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Again we read in Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." By this language we understand that God is perfect, and therefore could not give an imperfect law. If he did, it could not make people perfect if they did obey it. So we must have a perfect law in order to make us perfect, and then we must live up to it, comply with its requirements, or we never will be made perfect beings, and how can we expect to dwell with him unless we are perfect? We can not attain to perfection except we obey his law.

Again James says: "Be ye doers of the word, and not hearers only, deceiving your own selves. For if ye be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." So it will not do for Latter Day Saints to be hearers of the word only, but we must come to this understanding that we have to obey the commandments of God because they are right and pure. The Lord said, "Zion is the pure in heart"; so we need a perfect law, and the commandments of the Lord and a desire to live by them to make us pure. And this law is revealed unto us in the gospel.

Way back in the days of Adam and Enoch the gospel was preached, and as the people obeyed it and lived up to its precepts, they became perfect, and "God took them unto himself," and the saying went

out, "Zion is fled." The word of the Lord to Enoch was, "Behold mine abode for ever." Therefore, Zion is God's dwelling-place and it will be only the pure and the good that will ever be able to live in Zion.

The Apostle Paul said in his epistle to the Galatian saints: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." That is, if we do the works of Abraham. It would be well for us to examine some of the works which he did, and turning over to Genesis 14: 18, we read:

And Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Then we read in Hebrews, seventh chapter: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." This is the first account we have about tithing.

Then we read again in Genesis, twenty-eighth chapter, where Jacob made a vow, saying:

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

So as long as Jacob had even bread to eat and raiment to wear, he was willing to give a tenth unto the Lord, because this was his due, as we read in Leviticus 27: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

In Deuteronomy 14: 22: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Then I read in 2 Chronicles 31, where Hezekiah made a call for contributions:

And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, which were consecrated unto the Lord, their God, and laid them by heaps.

So those people were blessed of the Lord and had plenty when they obeyed the command of the man of God.

Again we read in Nehemiah 10: 37:

And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when

the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, unto the treasure house. . . . And we will not forsake the house of our God.

The Lord says in Malachi:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.

O what a grand and a glorious promise is this made by him who never lies! The Prophet Isaiah said, "If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Now, dear Saints, we are living in a gospel dispensation, when the Lord has again spoken from the heavens for the salvation of fallen man, and has restored the gospel wherein there is no change from the days of Abraham until now, and never can be, because it is the perfect law of the Lord converting the soul; and what it took to save Abraham, it will take to save us, and he paid tithes to the high priest of the most high God so we ought to pay our tithes to the high priest, Bishop E. L. Kelley, whom God has appointed. "For he that is tithed shall not be burned at His coming." Some may ask me, "Do you think this is a day of tithing for Latter Day Saints?" I answer, Yes, because the Lord has said so, in the Book of Covenants 64: 5: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people." Are we the people of the Lord? Yes, we claim to be God's children. Then let us heed his voice and come up to the help of the Lord, that there may be enough and to spare in his house.

Again I read in section 106, a revelation given at Far West, Missouri, July 8, 1838:

In answer to the question, O Lord, show unto thy servants, how much thou requirest of the properties of thy people for a tithing? Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord. Verily I say unto you, It shall come to pass that all those who gather to the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion

unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

And again, "Behold, the Lord requireth the heart, and a willing mind. And the willing and obedient shall eat the good of the land of Zion in these last days." Now, we can see that this law has been given to the Church and the elders are to see that "my law is kept." "He that receiveth my law and doeth it the same is my disciple." Again we read in section 102, where the Lord was speaking to the Saints in 1834:

But, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must be chastened until they learn obedience, if it must needs be, by the things which they suffer.

And now in conclusion, let me ask, Shall we be saints in word only, or in deed? Do we want an inheritance in the land of Zion, or the New Jerusalem when it shall come down from above? If so, then we must keep the celestial law, and obey all of the commandments of the Lord, for, "If we offend in one point, we are guilty of the whole." To give a new impetus to the work we must come up to the help of the Lord, we must not wait till we have an abundance and to spare. "Then will we give to thee, O Lord, and if not thou must wait or go without till we have it to spare." Remember, this is a day of sacrifice. The widow's mites were the greater sacrifice because she gave all that she had, while the others gave from their abundance. This is a day of judgments, a day of warnings, of which the late Chicago disaster was a crushing and fatal reminder; and I am led to wonder at this moment if there were any Latter Day Saints in that building at the time. O how many times hath the Lord warned and forewarned his Saints to "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," blood, smoke, fire, etc.

"Yes, I've spoken to you often,  
Yet some have me heeded not,  
For awhile your hearts did soften  
But my words you soon forgot.  
Oh! stop and listen to the teaching  
Of the spirit's warning voice  
As it whispers so beseeching,  
Hear, O hear the Savior's voice.

"If you heed what I have spoken,  
And observe to do my will,  
Keep your covenants unbroken,  
I will all my words fulfill.  
I will pray unto the father,  
That he will not hew you down,  
That you may prepare to gather  
Up to Zion, with his own."

In gospel bonds,

JAMES KEMP.

#### AUSTRALIAN JOURNALISM.

In presenting the following journalistic specimen we are not offering it as a sample by which the whole of Australia may be judged. We give it as an instance of what we are sometimes required to meet in this country. It was printed in the Newcastle *Morning Herald and Miners' Advocate* of October 31, 1903. The writer replied briefly, which reply was printed November 3. It should be stated, however, that said paper had previously and has since been fair to us, having inserted many articles from Brn. G. R. Wells and W. J. Haworth. The article in question was submitted by a chief correspondent in connection with other matter. It was of course published. The writer, who signs himself "Falcon," furnishes matter for nearly or quite every issue under the general caption of "Pen-notes and pencilings." Under such circumstances his writings are credited. The piece referred to was reprinted by other papers. Bro. P. M. Hanson read it and replied to it through a paper printed in his part of the field. Bro. Wells afterward discovered that the article itself was copied, although it was not as near correct as the original. The latter did not go so far in mixing Joseph Smith and Brigham Young:

#### "THAT OTHER ZION MOVEMENT—MORMONISM.

"The extraordinary career of Doctor Dowie recalls to mind that of an even greater 'prophet'—Brigham Young. There are many who consider that Young was a mere polygamist and vulgar stump preacher, but he was what he was—a polygamist by precept, and perhaps one of the ablest organizers and statesmen that ever lived. Brigham Young was an axman, and as a young man in the state of Ohio spread the story that he had seen the heavens opened, and had conversed with angels. By them he was informed that there was a book in a stone coffer near his home, and that this was the Book of Mormon—'Reformed Egyptian'—which was taken over by some fugitives from Egypt, who, in the fourth century, established their civilization in America. Very soon a stranger appeared on the scene—Joseph Smith, a tall, slim, blue-eyed man, of remarkable personality, who declared that he was the prophet who was to restore Mormonism, with Brigham Young as his lieutenant. On this a settlement was founded at Kirtland, entitled 'The City of Latter Day Saints,' but the sects was soon driven out, and so trekked to Missouri. Here they formed their famous 'Death Society' for the removal of obnoxious persons, and Smith, to cloak his own irregularities, announced polygamy as an article of faith. It was the latter that led to the second expulsion which followed on the arrest of Smith, and his brother, and their lynching by a mob, who broke into the gaol which held them. Brigham Young now became the chief apostle of the sect, and at once showed his extraordinary genius. He sought volunteers, he closed up his ranks when they were full, and emulating Moses he set out at the head of them on that extraordinary pilgrimage, which ended in the discovery of the Great Salt Lake in Utah. When the Lake was sighted the pilgrims fell on their knees, and Brigham Young drew a comparison between the prospect before them and the Dead Sea, Mount of Olives, and River Jordan, the features of which are extraordinarily similar. And then the 'prophet' started to plan out a city, and evolve a code of laws, which he did both quickly and well. Indeed, save for the hideous practice of polygamy, the work was that of a great master, with the result the Vale of Deserat, as it was called, became a land flowing with milk and honey, while a city



arose of comparative splendor and undoubted beauty. Regarding polygamy, the practice was for each Mormon to have from two to ten wives, while Brigham Young had nineteen temporal and one hundred and eighty-five spiritual wives, the latter being 'sealed' to him. Very splendid was the Temple the Mormons built for themselves, and which, consecrated to mystic rites, took forty years to build. And very awful was the work of the Death Society, its worst acts being the Mountain Meadow Massacre, when one hundred and twenty men and women and children, immigrants who had trekked into Utah, were slain by Mormons disguised as Red Indians."

"MORMON RECORDS.

"Sir: In your issue of October 31, there is an article entitled, 'That other Zion movement—Mormonism.' The said article contains several historical errors. First, it was Joseph Smith, not Brigham Young, who 'conversed with angels' in New York, and also received the plates, and from them translated the Book of Mormon. The latter was printed, and the Church organized in 1830. Brigham Young did not join the movement until 1832. Second, the Book of Mormon, written in the 'Reformed Egyptian' language, was not 'taken over by some fugitives from Egypt.' Every sentence of it was written in America, and the people who wrote the most of it came from Palestine, not Egypt. An earlier colony, who wrote a small part of it, came over from the Tower of Babel, just after the confusion of tongues. Third, the aforesaid people are represented as coming over and establishing their civilization in the fourth century. This means, I presume, the fourth century of the Christian era. The last of the two colonies we have referred to came over in 600 B. C. The former civilization had at that time become extinct and the latter became extinct in 400 A. D. According to the Book of Mormon, ancient American civilization ended where 'Falcon' says it began. Fourth, it says Smith and his brother were killed in Missouri. They were killed in Illinois. Other events also, which belong either to Illinois or Utah, are located in Missouri. Fifth, it represents Joseph Smith as the author of polygamy. Chamber's Encyclopedia and other authorities teach that Young was its originator. Joseph said, 'Thou shalt love thy wife with all thy heart, and cleave unto her, and none else.' And the Reorganized Latter Day Saints, who differ radically from the Utah Church, are strictly monogamic. They have churches at Hamilton, Wallsend, and elsewhere in Australia. Their epitome of faith reads as follows:—'We believe the doctrines of a plurality and community of wives are heresies, and are opposed to the law of God.'

I am, etc.,

"A. C. BARMORE.

"Brunker-road, Hamilton West."

What next?

ALMA C. BARMORE.

BRISBANE, Australia, March 3, 1904.



#### THE TRUE GOSPEL AND THE TRUE CHURCH.

BY ELDER D. E. TUCKER.

These are very important questions to the human family; and we will briefly consider them, hoping this may lead to a further investigation upon the part of those reading.

The true gospel—what is it? It is a revelation:

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Galatians 1: 12.

Men can not successfully preach it, and authoritatively administer the sacred ordinances thereof, unless called of the Lord and sent with authority from him to do so:

And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Romans 10: 15.

We see it is called the gospel of peace and of glad tidings; because it brings peace, glad tidings, and great joy to every heart and soul who will believe and obey it.

Peace, because we read:

To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace.—Luke 1: 79.

Glad tidings because angels are connected therewith:

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.—Luke 1: 19.

Joy, because of the statement of our Savior:

Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.—John 16: 20.

The true gospel is also the power of God unto the salvation of those who obey it:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 16.

The Lord is as willing and as ready to reveal himself to those who obey the true gospel in this day and age as he was to those who obeyed it in Paul's day, for the reason that he is unchangeable and no respecter of persons, and his kindness, love, and mercy are just as true, as deep, as strong, and as far-reaching as they ever were. And he will never turn away any humble soul who will earnestly seek him in the right way. For thus it is written:

I am the Lord, I change not, therefore ye sons of Jacob are not consumed.—Malachi 3: 6.

Jesus Christ the same yesterday, and to-day, and for ever.—Hebrews 13: 8.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.—James 4: 8.

How can we draw nigh to God?

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.—Hebrews 7: 19.

How are we to obtain that better hope?

He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and will manifest [reveal] myself to him.—John 14: 21.

Hence we see there never was a full and complete salvation in the kingdom of heaven without revelation, and there never will be, for the reason that full and complete salvation in the kingdom of heaven is based upon knowledge of God the Father, and of his Son Jesus Christ; and this knowledge must come to individuals by revelation.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

Wherefore I give you to understand, that no man speaking by

the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Corinthians 12: 3.

All things are delivered to me of my father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.—Luke 10: 22.

Dear reader, let us pause a moment and ask, What is required of us that we may place ourselves in a proper condition to receive this knowledge from our Lord and Master that is so essential to our salvation in the kingdom of heaven? We as mortal beings, and as the offspring of God, must obey him in all things whatsoever he has commanded.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Ecclesiastes 12: 13, 14.

Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen.—Matthew 28: 20.

These commandments are just as binding upon the ministry of the Lord Jesus Christ to-day as they ever were. They are to keep his commandments one and all, and to teach people to do so unto the end of the world. And if they do this they need not fear; the Lord will be with them, for he has said so, and his word will never fail.

Heaven and earth shall pass away, but my words shall not pass away.—Matthew 24: 35.

We will have to go to the record, then, to see what his commandments are, and we will not find them all in one chapter or verse, but throughout the entire scriptures. We will first begin with faith.

And Jesus answering saith unto them, have faith in God.—Mark 11: 22.

Let us ask why it is necessary to have faith in God?

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11: 6.

In order to please God, then, what kind of faith must we have?

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 1: 3.

When we are in possession of this faith we can expect to receive divine communication from the holy church above; without which we can never truly say we know the Lord, whom to know is life eternal.

The next command in order is repentance.

I tell you, nay; but, except ye repent, ye shall all likewise perish.—Luke 13: 5.

True and genuine repentance is a turning away from everything that is of a sinful and evil nature, and strictly adhering to those things commanded of the Lord; for if we should turn away from sin and evil, and refuse to adhere to what he taught, it

would not be true and genuine repentance; for there are sins of omission as well as commission, and to refuse to obey any one of his commands is a sin of omission.

We read of a certain young man who said he had "observed all these from his youth up." But when informed that he had lacked one thing yet, and when told what that one thing was, he was sad, and went away grieved. This young man, it seems, was debarred from entering the kingdom, because of his refusal to obey this one command of the Lord. How necessary, then, that men should obey all.

The next command is baptism.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28: 19.

This is water baptism, and not the baptism of the Spirit. Let us consider what baptism is, and what are its requirements.

The first requirement is a proper subject,—one who has been begotten by the word of truth.

Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.—James 1: 18.

One who is begotten with the word of truth, is one who has heard the gospel and believes it, and has truly repented of his sins. This kind of an individual is a proper subject for baptism.

The next requirement is a proper administrator, one who has been called and sent of the Lord to do the work.

The next requirement is a proper place:

And John also was baptizing in Enon near to Salim, because there was much water there; and they came, and were baptized.—John 3: 23.

The next is a going down into the water, both the candidate and the administrator, and an administration of the ordinance, while both are yet in the water, and then a coming up out of the water.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.—Acts 8: 38, 39.

It also requires a burial in the water, a planting in the water, and a raising of the body from the water, as Christ was raised up from the dead by the glory of the Father:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Romans 6: 3-5.

It also requires a washing of the church with water, which signifies that every member must be baptized:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.—Ephesians 5: 25, 26.

It also requires a sprinkling of the heart, and washing of the whole body with water:

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Hebrews 10: 22.

We will now see what form or mode of baptism fulfills these requirements.

Sprinkling does not, for those who thus teach and baptize at the same time teach that it is not essential to salvation. For this reason it is not necessary to repent, neither is it necessary to have a proper administrator, to administer something that is not essential to salvation. Neither does it fulfill the requirements of going unto the water, nor of going down into the water, neither the candidate nor the administrator, nor of administering the ordinance while both are in the water, nor of coming up out of the water, nor of a burial in the water, nor of a planting in the water, nor of raising the body from the water, like as Christ was raised from the dead, neither does it fulfill the requirement of a washing of the church with water, for the reason that it does not fulfill the requirement of having the heart sprinkled from an evil conscience, and the body washed with pure water; for those who thus baptize usually sprinkle the head.

So it is easy to see that baptism by sprinkling fulfills none of the requirements of a legal baptism; and from the same parity of reasoning baptism by pouring is also found wanting.

But baptism by immersion is the only mode that seems to fulfill all the requirements of a legal baptism. In the first place, it fulfills the requirement of a proper subject, one who believes that it is for the remission of sins; and that repentance is necessary upon his part in order that his sins may be remitted:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

He will also believe that it requires a proper administrator, one who is called and sent of the Lord as these men were; and being thus called and sent, he will certainly know to preach just what they did.

Immersion also fulfills the requirement of much water, and of going unto the water, and of going down into the water, and of being baptized while both the candidate and the administrator are in the water, and it also fulfills the requirement of a burial in the water, and a planting in the water, and of raising the body from the water, as Christ's body was raised from the dead by the glory of the Father, and of coming up out of the water, and of washing the church with water, and also of having our hearts sprinkled from an evil conscience with the full assurance of faith, and our bodies washed with pure water. Immersion, then, administered by proper authority

to a proper subject, fulfills all the requirements of a legal baptism, while other modes do not.

The next important command of our Lord and Master is the laying on of hands. This is another one of the principles of the true gospel, and the one through which the Lord ordained that certain gifts and blessings should come to those obeying him. This is not taught and observed in this day and age as it was by the servants of the Lord in days gone by.

It behooves us to place ourselves in harmony with it, that the blessings to be derived therefrom may accrue to us. We now call attention to some passages of scripture bearing on this subject:

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.—Joshua 1: 8.

The Father loveth the Son, and hath given all things into his hand.—John 3: 35.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.—John 13: 3.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4: 4.

I now call attention to the following:

And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him.—Numbers 27: 18.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.—Deuteronomy 34: 9.

And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts 13: 13.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4: 14.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.—Luke 24: 50.

Mr. Noah Webster, LL. D., in his history of the United States of America, published by himself and entered according to act of Congress in the year 1832 by himself, in the clerk's office of the district court of Connecticut district, and who was one of our great lexicographers, says on pages 151 and 152, paragraph 349, on ecclesiastical affairs of the New England colonies:

The Puritans left England, settled in America, for the purpose of enjoying liberty of conscience, not being willing to conform to the ceremonies of the Church of England. In America they adopted the independent or congregational plan of government; by which each church chooses its own ministers and officers, and submits to no government or censure from another church. They elected pastors and teachers, ruling elders and deacons; and it was the practice at times for the elders or principal men to expound passages of scriptures, or discuss questions, which was called prophesying, in imitation of the primitive churches. No church could be gathered, without the permission of the magistrates. Ordination was performed by the laying on of hands, either of the neighboring ministers or of lay brethren of the church. The former method was the most usual. The office of ruling elder and the custom of prophesying soon went into disuse.

This ordinance was not observed for ordination only, but for other purposes as well, for confirmation, for blessing of little children, and for healing of the sick:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 14-17.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 5, 6.

In regard to blessing little children we read:

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them and departed thence.—Matthew 19: 13-15.

And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 16.

And for proof that this authority was delegated to his ministry we call attention to the following:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father.—John 14: 12.

As thou hast sent me into the world, even so have I also sent them into the world.—John 17: 18.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.—John 20: 21.

This shows conclusively that whatsoever our Savior himself taught and did his ministry were also authorized to do and teach.

Then in regard to administering to the sick, we introduce the following evidence:

They shall lay hands on the sick, and they shall recover.—Mark 16: 18.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.—Luke 4: 40.

The Apostle James, before his departure, gave instruction to the church as follows:

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.—James 5: 13-16.

And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6: 13.

(To be continued.)

BRO. J. H. JOHNSON, of Aberdeen, Washington, wishes to hear from some brother who thoroughly understands the tent and awning business, and who would go to Aberdeen for one or two years.

## Selected Articles.

### THE PEDIGREE OF THE BIBLE—A ROMAN CATHOLIC VIEW.

Miss Helen Gould's prize-offer for the best essays on the origin and history of the different versions of the Bible has given quite a stimulus to Bible study. A "Protestant view" of the questions at issue, from the pen of the Reverend Doctor James Fox, a secretary of the American Bible Society, appeared in a recent issue (December 26) of the *Literary Digest*. In the *Dolphin* (January), a Roman Catholic journal published in Philadelphia, Father H. J. Heuser, of Overbrook Seminary, Pennsylvania, presents the Roman Catholic side. He says:

"It is well known to scholars of scriptural bibliography that there were translations of the Bible in the vernacular before either Wyclif or Tyndale attempted such; and that the charge against Wyclif and Tyndale was not the fact that they translated the Bible which would have honored them, but that they used the translated Bible to established a religious socialism akin to the anarchistic socialism in the political order of our day. That is the sole charge for which the Catholic authorities can be held responsible in judicially condemning these men, who were zealous and, perhaps, sincere enough, but whose zeal, like that of most self-constituted reformers, was not according to wisdom. And as a civil government may legislate against and even coerce into submission public fomenters of strife (who claim a direct and uncontrolled mission from God to say and do what they deem just), if they disturb the public order, so will the church, which exercised a more directive power in those times upon the government than it does in a purely secular age like ours, be recognized as having used a legitimate and freely conceded right to censure and to punish. And if any one asks for an explanation of the barbarity that accompanied such enactments, let him study the social conditions of those times and compare them with popular outbursts of wrath against some negro criminal who acts out in a moment of frenzy the animal instinct, which thousands of men follow only in colder blood and more cautiously but no less criminally, in modern society. It is the public sentiment against the principle of wrong which shows itself to-day against the practice of brutal lust, and that vented itself in former days against the corruption of faith which animated every fiber of society, and produced with fewer external means the magnificent result of medieval art and letters, not to speak of public beneficence."

The Roman Catholic Church, we are told further, has "systematically and without interruption fostered the practical study of the Bible by those who teach her children, and those whose intelligent understanding of the Christian doctrine warrants a just appreciation of the written revelation in its entirety"; but she also "realized the one danger that essentially

inheres in the indiscriminate exercise of interpretation."

"That danger is not an imagination. It is warning that comes to us from the inspired pages no less than from daily experience of which teachers like Mr. Dowie, and in this case Doctor Fox also, give us object-lessons. St. Peter, whom the Catholic Church honors as her first pontiff and vicar of Christ, and whom the Protestant translators of the New Testament still acknowledge as titular author of the two epistles which bear his name in the English Bibles, admonishes the Christian converts that they should heed what his 'beloved brother Paul' had taught them. But he deems this office likewise to warn them concerning the reading of certain parts of these writings which, though inspired by God, may become a stumbling-block to the unlearned. In these instructions, prompted by the divine wisdom, there are 'some things hard to be understood which they that are unlearned and unstable wrest unto their own destruction.' (I am quoting the words of the Protestant Revised Version, 2 Peter 3: 16, 17.) And lest they misunderstand him as though he referred only to certain writings of the Apostle of the Gentiles, he adds the words, 'as they do also with the other scriptures.' Against this misunderstanding he warns them, and thus stigmatizes the danger of private interpretation by the unlearned."

Proceeding to a consideration of the Preface to the Douai version (1582) of the Bible, which is quoted by Doctor Fox to illustrate his contention that the Roman Catholic Church has never translated the Bible into a "barbarous tongue" (such as English), except when compelled to do so by opponents, Father Heuser intimates that the impression conveyed by such detachment of words from their context is "false" and misleading. He appends his own outline of the contents of this historic Preface, which we summarize as follows:

1. A translation of the scriptures into the vulgar tongues is not absolutely necessary nor indiscriminately profitable. This stands to reason since, except through the interpreters in the synagogal and Christian priesthood, the Bible, except in fragments, was not and could not have been known for centuries after the establishment of Christianity. As to the absolute and indiscriminate reading, the words of Saint Peter and the effect of Protestant divisions prove that it requires check and guidance.

2. "Not for these nor any such like causes doe we translate this sacred booke, but upon special consideration of the present time, state, and condition of of our contrie." And this condition is "the indiscrete zeale of the popular and their factious leaders," who make plausible pretense of giving God's word to the people, whereas they pervert its meaning.

3. These translations are to be used with discretion, for although "a true, faithful, and sincere

translation," opposed to the current perversions of the text, is a necessity of the times, it is only they who are "humble, discrete, and devout, and like to take much good, and no harme thereby" who should be encouraged to use it.

4. Confidently the translators set forth their plea of religious care and sincerity observed in the Douai version. They follow the interpretations of the Christian fathers, and give reasons for the annotations by which erroneous reading of the original text is prevented.

5. They follow in the main the old Latin vulgate, however, with due regard to the Greek, and they give excellent reasons for this course; for though the older text was in the Greek tongue, it had greatly suffered by the carelessness or missinformed correctors of a later date who acted as copyists and critics.

6. Finally, certain differences of translation are pointed out by way of exemplifying the introduction of false doctrine on the part of Luther and the reformers who undertook the task of translating.

All of which, in Father Heuser's opinion, goes to show that the Douai translators were actuated "not by a detestation, but a genuine love of Holy Writ, and a necessary desire that its lessons for good should find response in every soul the world over." We quote in conclusion:

"Though the authorized King James version, used for nearly three hundred years in the Protestant churches of England, was greatly amended by comparison with the Douai version, which forced a certain recognition of previous mistranslations by the more zealous but less just reformers—what is the value of the Authorized Version when compared by impartial judges with the original text from which it departed (whilst it professed to follow it more closely) in order to demonstrate the reasons for repudiating the authority of the ancient church?

"The answer is given by the forty-seven revisers of 1880, chosen from among the most learned Protestant divines in England and America. They make nearly twenty thousand corrections in which the revision differs from the Authorized Version; of these probably ten per cent, if not more, are a clear and uncompromising return to the old Douai version with an explicit recognition of the bias that had actuated the translators of the so-called Reformation. Of this any one who honestly wishes may convince himself, and we hope to have occasion for further demonstration of the fact.

"Thus the Douai version stands involuntarily as the model of correction for the two Protestant versions now in use by English-speaking Christians. The first is the Authorized Version of King James which corrected the most glaring errors of the Lutheran imitators; the second is the late Revised Version of 1880, which eliminated several thousand

errors from the King James version. Another revision may bring us back entirely to the old Douai version, which in some respects is now to be preferred to Doctor Challoner's revision of it made over a century ago, because the style of language seemed to demand a new version."—*The Literary Digest*, February 13, 1904.



#### PROGRESS OF CHRISTIANITY IN JAPAN.

The German missionary, Schiller, who has spent many years in gospel work, has recently published, in the *Chronik der Christlichen Welt* (Leipsic), a timely account of the status of Christianity in Japan. We condense his article as follows:

"According to reliable statistics, the total number of Japanese Christians in 1902 was 129,134, of whom 46,634 were Protestants, 26,680 Greek Catholics, and 55,824 Roman Catholics. In addition to these, there are thousands of children who are not included in the reports of the Protestant churches, so that the total number will easily be 200,000 for the whole empire. This is, indeed, a small percentage in a total population of about 45,000,000—only four or five Christians to every thousand of the population. Yet it represents a great achievement when we remember that it is only thirty years since the law punishing persons for becoming Christians was abrogated, and the public warnings against Christianity as 'the wicked sect' were taken from the bulletin-boards. The growth in late years has also been satisfactory. The Protestants reported 4,308 baptisms, the Greek Catholics 983, and the Roman Catholics 4,391 in 1901 alone, or a total increase equal to 4.6 per cent, while the average increase in population is only 1.5 per cent. Even if this proportionate growth is maintained, however, it will still be one hundred and fifty years before the outward Christianization of Japan is an assured fact. In the beginning of 1902 there existed in the empire 453 organized Protestant congregations, of which 80 were financially independent and no longer mission-churches; also 171 Greek Catholic bodies and 210 Roman Catholic churches and chapels. These were served by 380 ordained Protestant pastors and by 27 Greek and 34 Roman Catholic priests, assisted by a host of nonordained evangelists, teachers, and other native helpers. The bulk of this work is still dependent on the assistance of the mission societies. But we can boldly claim that the quality of the Japanese Christians and preachers is such that Japanese Christianity would have abiding permanence even if all mission help were withdrawn. In reference to the spread of Christianity, it must be said that the work is still confined to the great centers of population, and is almost unknown to the people in the country districts. The organized congregations are found only in the cities, Tokyo alone reporting 15,000 Christians. It is evident that these centers

constitute the best bases for the spread of the church."

The influence of this relatively small body of Christians in the state at large is strikingly brought out in an article by the native preacher, Kozaki Hiromichi, which appears in the same journal. He says:

"Although Christianity in Japan is still in its beginnings, there is abundant evidence to show that, relatively, it exerts remarkable influence and power; and in some departments of thought it has actually assumed the controlling leadership. There are but few of the modern books of Japan, especially of those that have been published during the reign of the present Emperor, that do not show the tendency. Many expressions, now in general usage, such as 'Sambi' (equivalent to 'praise and glory'); 'Jeisei' (equivalent to 'eternal life'); 'Kansha' (as the equivalent of thanks), are Christian expressions. The conception of 'Kami,' or God, has received a new meaning. The modern expressions in moral and ethical spheres show the influence of Christianity more than that of any other religion. Society in general has learned from Christianity that monogamy is the highest type of married life. When some years ago the Mormons began their propaganda in Japan, the great majority of the papers opposed the teaching.

"It is remarkable how many of the prominent men of Japan are Christians. To this creed belong one member of the imperial cabinet, two judges of the supreme court, two presidents in the lower house of parliament, three vice-ministers of state—not to mention a host of officials in lower ranks. In the first parliament, out of a total membership of three hundred, there were, including the president, twelve Christians, or a proportion nine times greater than that in the country at large. In the present parliament the president and thirteen members are Christians, and this number includes some of the most influential men in the assembly. Rather singularly, one of these was elected from a predominantly Buddhist district with an immense majority. In the same way, the Christian, Shimadi, who has been representing the city of Yokohama for ten years, was reelected with a majority greater than ever. In the army there are one hundred and fifty-five Christian officers, or fully three per cent of all, and the two largest battleships are commanded by Christians. In the universities and other schools of advanced grade, both among the teachers and the students, the proportion of Christians is exceptionally large. The same is true of those students who are studying abroad at the expense of the Government. Of the six graduates of the state institutions recently sent abroad, five are Christians. No less than three of the great dailies of Tokyo are edited by Christians. The most successful public and charitable institutions are managed by men of the same faith. The prominence of Christians in charitable work has greatly

aided the cause of Christianity in Japan, and has made a strong impression upon the people at large. The outlook for Christianity in the 'Kingdom of the Rising Sun' is most promising."—Translation made for the *Literary Digest*, March 5, 1904.



#### A SYMPOSIUM ON THE LAYMAN'S "INDIFFERENCE."

Are laymen, in any real sense, "indifferent" to religion? If so, how can they be won back to an active participation in church life? This topic—a perennially interesting one in religious circles—is discussed in the current *Hibbert Journal* (London) by three eminent contributors—Sir Oliver Lodge, the scientist, Sir Edward Russell, editor of the *Liverpool Daily Post*, and Professor J. H. Muirhead, of Birmingham. Each writer views the subject from a different angle, and the editor of the magazine (the Reverend L. P. Jacks) adds a final word of his own.

Sir Oliver Lodge admits that the masses are "indifferent to ecclesiasticism" and "do not in any great number go to church"; but he thinks that serious questions of religion are as widely discussed as they ever were. One reason for apparent apathy he finds in the "overpressure" of modern life and its constant demands upon men. Another reason he thinks is to be found in a church service entirely detached from the atmosphere of twentieth century thought. On this point he writes:

"With all the enthusiasm for religion in the world, I would say to professional churchmen, you really can not continue to expect people to wade continually through so much medieval and ecclesiastical lore. You must free the ship of official religion from incrustation; it is water-logged and overburdened now, and its sails are patched and outworn. I do not ask you to use steam or any new-fangled mode of propulsion. By all means keep your attachment to the past, but study reality and sincerity; strive to say what you really mean, and to say it in such way that others may know that you mean it, and may feel that they mean it too. . . .

"Religion is one thing; church services as often conducted are quite another thing. Modification will be resented and opposed by some singularly minded lay churchmen. Nevertheless, if more eminent ability is to be attracted to the service of the church, if the great body of the laity are to be reached in any serious and effective manner, modifications, excisions, and reforms are necessary. It is not religion to which people are indifferent."

Sir Edward Russell, who confines himself almost entirely to an analysis of existing conditions, is of the opinion that "the workmen of towns have never been normally interested in religion." In regard to the community as a whole, he takes the ground that very much of the latter-day spiritual indifference in England must be attributed to movements generally

regarded as religious. The Oxford movement for example, though it may have revived the religious interest of a proportion of the laity, "depressed that interest among a far greater proportion of the laity, by transmuting the dialect and emotion of English religion out of its characteristic subjective condition into the objective condition of sacrament observance and ritual miracle, which, I suggest, is alien from the English religious temperament." The rationalistic influence of Maurice, Robertson, Colenso, and Matthew Arnold is also cited. "The mood of the laity toward religion," says Sir Edward Russell, "must have been affected by the two great agents of change, sacerdotalism and rationalism." He continues:

"The tendency thus resulting, as I submit, from the two great changes of the past century, is increased by several contributory causes—or reflex effects. For example, owing, perhaps, to real improvement in society and a consequent diminution of suffering and grievances in civilized life, things in general are looked at with an easier regard. If this is so with things in general, it is sure, *a fortiori*, to be so with religion. Mr. Gladstone once said that when a man began to find his income straitened the first thing he retrenched in was his charities; the second was his books. If an average Englishman feels less worried and more at ease, the first thing he slackens is his religion.

"Then there is a fashion of saying—perhaps thinking—that you can worship God quite as well in the fields as at church. There is a discarding of what Longuet Higgins used to call altruistic worship—the observance of religious duties out of consideration for others, and for the magnetism which union in religious exercises brings to bear upon them. There is a considerable falling-off in preaching, and a still greater falling-off in the demand for preaching. There is a vastly prevalent idea that the chief good thing in connection with religions is 'Christian work': this distinctly lessens lay interest in religion, being really a mere patting of religion on the back on the score of its philanthropic appendages. . . .

"I have been asked whether, in my judgment, it is a common state of mind nowadays for religion to be actually rejected as a thing not to be believed. I think not. I am asked whether it is a common attitude just to leave religion on one side, as a thing that never occurs to one. This is very common, but only among persons who are conspicuously votaries of pleasure or of (what to them is pleasure in its most real form) business."

Professor Muirhead lays down three main propositions: (1) While there is no general decay of interest in religion, there is a very widespread decay of orthodoxy; (2) while public worship has ceased to appeal to the intellect, there has been no counterbalancing gain in its power of appealing to the emo-

tions; and (3) while the attractions of public worship have thus failed to keep pace with the time, the resources of ordinary middle-class life to provide recreation and enjoyment have been greatly enlarged. He pleads for "the emotionalizing of public worship," and for a more esthetic church service as first steps toward the revival of intelligent interest in religion.

The editor of the *Hibbert Journal* presents still another phase of the question. He suggests that average men shrink from identifying themselves with religion to-day because they feel that its tenets are impracticable and impossible of realization:

"The type of plain man we are considering wants a more valid proof than has yet been offered that the world is serious when it professes the Christianity *which is a life and not a creed*. He doubts, moreover, whether he could seriously and honestly make such a profession himself. He is by all operative standards an honorable man; he deals honestly in trade, is a good husband and father, faithful to his friends (though, perhaps, a little hard on his foes), public-spirited, patriotic, munificent. But to pretend that the ethics of the sermon on the mount are his, even in their spirit, would be a flagrant falsehood. . . . Have we any serious intention of making our international politics, our trade and finance, our criminal codes, our social habits, our personal aims, conformable to that life which our new guides tell us Christianity is? The plain man may or may not think such conformity desirable; but until the attempt is more seriously made, the new Christianity appears to him to be something of a mockery. He is indifferent to a religion which, while interpreted as a life, is yet so remote from the underlying motives and currents of the world where it is professed; and, in the name of honesty, he refuses to be publicly associated with it."

The *Christian Commonwealth* (London) makes this comment on the whole discussion:

"These able thinkers leave the question they discuss all unsettled. The answer is still lacking. Why do the people care little for religion? Has not that been a perpetual query? Has not religion always been the concern of some, not of all—of a minority in every age, not of the majority? We venture to say that in the days of our forefathers there was even a more massive and stolid apathy than exists to-day, and we would suggest that missionary, evangelistic, and revival efforts were never so determined; and that, as a secondary power resulting from this primary life of religion amongst men, the spirit of philanthropic interest in humanity was never so alive. Sin is still rampant, and this begets indifference to righteousness; but righteousness is to be the great social and applied principle of the age before us."—*The Literary Digest*, February 13, 1904.

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#### STILL ANOTHER RADIUM PUZZLE.

What is becoming of our science of chemistry? Our century-old atomic conceptions have received a rude shock; the law of the conservation of energy, to which everything in this universe was supposed to be subservient, is attacked; and now we seem to be reverting to the dream of the medieval alchemist—actually thinking of the transmutation of metals.

This, at least, is what we have come to, after the announcement made by Sir William Ramsay that radium apparently changes to helium. When he compares the resultant product of radium with helium, Sir William Ramsay is sure of his ground; for in conjunction with Lord Rayleigh he carried on a series of classic experiments which ended in the discovery of argon and helium—a discovery which deserves to be considered one of the most noteworthy achievements in chemical physics of the nineteenth century. Sir William Ramsay caught the heavy gas which radium emanates, a gas so evanescent that it disappears after a time; he found that gradually its spectrum, entirely different from any hitherto recorded, displayed the characteristic yellow line of helium. Day by day the helium line grew brighter. In a word, one element seemed to have changed to another. It is quite necessary to know how fast radium is turned into helium. As yet little that is definite has been furnished. If nothing else occurs but the changing of radium into helium, then, Professor Ramsay figures, it will take two million years to dissolve the gas.

Are we not perhaps on the verge of some great generalization, which will ultimately prove that just as we have many kinds of forces, all manifestations of one great force, so we may have seventy-odd elements, hitherto regarded as simple forms of matter distinct from each other, but in reality mere manifestations of but one matter? This strange, newly-discovered phenomenon certainly tends to show that one element may be changed into another. "What is this?" asked Sir William Ramsay, "but an actual case of that transmutation of one element into another in which the ancient alchemists believed when they painfully sought to change lead into gold and incidentally founded the modern science of chemistry?"

Clearly, there are more things between heaven and earth than are dreamed of in our chemical philosophy. —*Scientific American*, December 5, 1903.

THOSE Saints who took part in the Westward exodus, and later repudiated the works of darkness that crept into the Church, passed through perilous and thrilling experiences. A short sketch of the life of such a one, Elder William Gibson, appears in the April number of *Autumn Leaves*, together with an excellent likeness of the elder. This elder made four trips across the plains with ox teams. He hewed rock for the temple. He was converted to the Reorganization by Alexander and David H. Smith, and went out to preach to his old friends that were now his enemies.



## Mothers' Home Column.

EDITED BY FRANCES.

## The Little Leaf That Died.

O little brown leaf in the grass,  
Is the sum of your life complete?  
Of what are you thinking just now,  
Wind-swept from your home to my feet?  
Do you dream of that day in the spring  
When you waved in the rain-washed air,  
A thrill with the wonder of life  
That was making the old world fair?

Do you think of the bird that sang  
While you nodded time to his tune,  
And your comrades all clapped their hands  
That beautiful morning in June?  
Do you mourn for the colors so gay  
That decked you awhile like a queen—  
The crimson and gold that surpassed  
Your old-fashioned robing of green?

And now, here you are, all undone,  
Adrift in the terrible blast;  
No trace of your splendor remains,  
The day of your triumph is past,  
And what was the use of your life?  
And where is the promise of spring?  
And why was there glory ere death  
Swept down on his pitiless wing?

Little leaf in the grass, God knows!  
Lie there where his hand let you fall,  
Though the hurricane whirl you away,  
The snow hide you under its pall.  
God watched as you grew on the tree;  
He knew how you withered and fell;  
He sees you, prone, here at my feet,  
And—he doeth everything well!

When spring comes again, little leaf,  
I may search for you here in vain;  
As well search for last summer's song,  
Or the fragrance of last year's rain!  
All safe in his great heart of love  
God holdeth both fragrance and song,  
And there, O my little brown leaf,  
You and I for ever belong!

—Ada Meville Shaw.

*Dear Sisters of the Home Column:* It is with pleasure I read the Home Column each week, but I am sorry the sisters do not write more, giving their experience, which would be read with interest by all and help some poor, discouraged sister to rise with renewed energy and travel on the road of duty. It is an old saying, "One half of the world does not know what the other half is doing." Let me draw you a pen-picture of a sister who has come under my own observation, a young girl whose parents were poor. She was compelled to make her own way in the world. She worked as a cook and house girl for others and at the age of nineteen united with the Church and lived a devoted member, zealous of good works, respected and loved by all who knew her. She kept good company, had many lovers, but rejected all until she found one she thought would prove a congenial companion. He belonged to another church and was seemingly very religious, attending church and Sunday-school, and always talking scripture. She thought it would be very easy to convince him his faith was wrong, and that he would unite with her in her belief and then how happy they would be in the truth! Many were the pictures drawn by imagination

of a happy home, but alas, how different it soon became after marriage!

Discussion commenced and grew until both parties were disgusted; one mad, the other almost heartbroken. The breach kept growing wider, relatives meddling and casting slurs when they had a chance. Many tears were shed, many prayers offered for husband, and many heartaches and sleepless nights to see and hear all manner of evil spoken of the Saints.

Four little children were born to them, but still the breach continued as well as the arguing and disputing. Heartbroken and discouraged the wife would toil on from day to day, trying to please her husband, yet standing firm in the faith and trying under these great difficulties to raise her children in the way they should go, knowing that when they are old they will not depart from it. She sat looking in the fire as it burned low while her family was in bed taking their rest, thinking what would become of her family, what the end would be. She almost wished she had never borne a child, when a sweet, cooing voice from the cradle aroused her to her senses. Taking her four month's old babe in her arms, and clasping it to her breast, she thought, Was there ever so lovely a baby? Dimpled and sweet, he seemed to understand by drawing himself up and trying to talk, chewing on both his fists at the same time and cooing in his sweetest voice. Then this passage of scripture came to her mind: "Can a woman forget her sucking child that she should not have compassion upon the son of her womb? Yea they may forget, yet will I not forget thee."

ONE OF THE SAME FAITH.

## Love for the Mother.

There are some pictures too sad almost to look upon, and one of these is to see a wife and mother who has laid her life down for her family, when slowly fading out of sight, receiving at last the tenderness—the softened love-tones of those most dear to her, for which she had hungered for many a long year. Still, better even so late than not at all; but do you not think with me, it is better to recognize our angels now? Will you not act on this suggestion? I met a beautiful woman the other day who reminded me of a time when at a seaside resort I gave a talk to young girls—this beautiful girl had just come to remain a week. I talked that day about our mothers, how much they were to us, and how we should miss them when they left us, for, of course, they could not always be with us, and how we should regret the little attentions we had missed giving them. This beautiful girl, an only child, took it all in; she said she could hardly wait for me to get through. She left on the next train for home, and startled her mother by her sudden return. Her mother exclaimed, "What is the matter?" "Oh, mamma," she said, "I have come back to be attentive to you. You won't die, will you, till I am a perfect daughter?" Long after that I met that mother on a train and she said to me, "I always thought L— was about as good as she could be, but from the day she returned from the sea that summer she was absolutely perfect." That mother has gone on and that daughter is now a mother herself, and she has not to regret that she was not everything a daughter could be to a mother. There are too many daughters who act as if their mothers were their servants. I am not talking to mothers just now, or I should say, be careful! What some might call your unselfishness may ruin your daughter, and she, in turn, ruin others. Let your children have the benefit of the thought that they are to care for you instead of you being made to care for them. You did care for them when they could not care for themselves, now let them care for you, and you be the strong angel-mother to your children; and I hope your children will be the angels of your life, but angels down here need training. The angels in heaven are represented as doing the will of the Father—let us be as like them as possible, living glad, obedient, happy lives, and so make this earth more angelic!—Margaret Bottome in *Ladies' Home Journal*.

"I Gave Them Myself."

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things, which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—*Life and Faith.*

## Letter Department.

FAIRVIEW, Idaho, March 31, 1904.

*Dear Saints:* I feel moved to contribute a few lines to our valuable paper. I do so enjoy reading letters from the various branches, and often see some from dear friends I would not hear of any other way, not knowing where they are. Can any one tell me where a Wesley Collins is located? I have heard he is an officer in the Church—elder, I think. The last time I heard of him he was somewhere in Oklahoma. I would like so much to find him if he is alive. Perhaps Bro. Cornish or some of the elders can inform me.

We have had a very hard winter here; have not been able to hold meetings for weeks, but expect to assemble next Sabbath (April 3). Bro. George Burt will address us, the Lord willing. The Saints here are all alive to the gospel, and are always ready to give a reason for the way we believe.

Some time ago I attended a meeting conducted by a Church of God minister. He claimed he was sent of God, and they were the only right ones. He kept urging the congregation to ask a question. So I asked him if he believed that the church needed prophets now and he replied, "No, they did not."

I asked him how he was sent.

Well, he said, God spoke to him by the Spirit direct and told him to go out and preach. I asked him what about the passage of scripture where God said he revealed nothing except through his servants, the prophets. Well, he thought a few moments.

"Oh," he said, "that was for the old prophets."

"Well," I said, "what do you think about the passage that says 'No man shall take unto himself this honor (preaching) except he be called as Aaron was?'" I had a Bible with me and turned to the chapter and read it and he was so excited he left the rostrum and came down where I was sitting and talked. Finally he said, "O you talk too much. It says in the Bible that women must not talk in public."

"Well," I said, "Paul says we must always be ready to give a reason for the hope within us and he made no distinction between man or woman in that case."

I had the whole congregation at my back. They were Mennonites. The Mennonite minister came and took me by the hand after the service and said he was so glad he was there, as he had heard some things that were new to him.

The meeting was closed without a blessing or hymn and the Church of God man would not speak to or shake hands with me after. May God bless him and some time enlighten his mind, is my prayer.

Now I have written such a long letter that I shall ask only that you print it when you can.

That God will bless all in this gospel work and arouse them who are sleeping so they may be able to get their lamps trimmed and ready, is my earnest prayer.

Sister to all in gospel bonds,

LIBBIE ALBERTSON.

GALENA, Kansas, April 8, 1904.

*Dear Herald:* I enjoy this opportunity of writing a few lines in answer to Sr. Julia Field's letter of March 12, in regard to a dream which she had and of which she desired the interpretation. I sought in my weak and unworthy way to get the interpretation thereof and it seems to me that the sunlight was the light of God and the tree that she saw in that light represents the tree of life and cross of Christ and the people thereon represent the people of God, and inasmuch as you saw that there was something in the millennial reign for your husband, it was to cheer and comfort him and cause him to endure to the end and then he would be permitted to live and reign with Christ a thousand years. Those brothers and sisters that were with you at the time of your dream were indications of cheer and comfort to your husband now. Some one more worthy and better learned might make a better explanation of this matter than I have made.

I do enjoy reading those letters so much. I am trying to make preparations to take the HERALD just as soon as I can. I love the Saints and their work; I believe that it is of God. I am five years old in the Church, but have been cumbered with the cares of this life until I have not devoted much time to church work; but my desire is to do more in the future than in the past. I am trying to live in that way and manner that I may live and reign with Christ the thousand years' millennial and then reach the celestial glory and there live with God and his Christ through the ages. I see but little in this life outside of sorrows; temptations are on every hand, and I desire every Saint that will remember me in their prayers to do so and I will endeavor to pray for them.

Your sister in the love and faith of God,

N. E. WILLIAMS.

PAPEETE, Tahiti, March 19, 1904.

*Editors Herald:* We expect to leave here to-day for Anaa via Makatea to attend our April conference; there will be about fifty persons from here and forty from Makatea including some not members of the Church.

As I will have about three hundred and fifty copies of the Doctrine and Covenants to take up with me I probably will not return immediately after conference, but will have the printer send us up some more after they are bound and we will visit as many of the Tuamotu Islands as we can, which may be my farewell visit to them before returning to America.

Our Doctrine and Covenants are not as well printed and bound as they would have been at the HERALD Office, but for various reasons it was deemed advisable to have that work done here. Several of our neighbors have purchased the book, one Protestant neighbor saying, "It is as nice reading as the Bible." Another read a little in it here and there and said it was no good, but on Monday morning he began reading it from the first page, and on Wednesday when he had finished reading it through, he thought it the best of all books. We hope it will prove a light and a blessing to this people, and we believe it will be especially beneficial to the Saints and the priesthood, and will help them to more fully understand and honor the laws of God given in the former commandments—even the Bible, and lead them to a better understanding of their duties.

Besides the Doctrine and Covenants we are taking up with us new branch books arranged with printed headings as the same are in America, and two hundred blank branch reports, with

arranged and printed headings exactly as the headings are in the books, and thus hope to get, after awhile, a fairly good report of the membership here at our annual conferences. We also have Book of Mormon lessons for the Religio prepared by Emma and printed by her with my help, and two hundred licenses for the elders, teachers, priests, and deacons, printed on the mimeograph, so that they will be fairly supplied with printed matter for awhile at least.

This mission was included in the Australian Mission formerly and in 1884 Bro. T. W. Smith was appointed missionary in charge of the Australian and Society Islands Mission, and I was appointed then as a missionary in that mission. That year Bro. Smith came here and I went to Australia, and in 1894 I came here in the Evanelia and have been more or less connected with the mission since then until now, but about three years of that time I spent in California. We expect to return to Papeete about July or August.

Peace be with all the Israel of God. In bonds of gospel love,  
Your brother in Christ,

JOSEPH F. BURTON.

SOUTH YARRA, Australia, March 1, 1904.

*Editors Herald:* Inclosed you will find clippings with reports of Elijah Dowie's visit to Australia and the reception he has got so far. The *Age* report of February 29, is a correct one, as I was present at the meetings with several other Saints. It is estimated that seven thousand people were present, and the uproar from start to finish was dreadful. The people who came were in for fun and were in a good humor for it. They seem to treat the whole affair as a huge joke. We were disappointed in Mr. Dowie, expecting to see a man of commanding aspect and of magnetic address. There was plenty of pomp and show, but his whole manner and address was rather repulsive than otherwise.

While we did not agree with the public in not giving him a hearing, yet we think that Mr. Dowie could not expect anything less for the reason that for about a year past, Mr. Volma, overseer for Australia, has been promising the Melbourneites a particularly lively time when Mr. Dowie arrived and has been indulging in the practice of running every religion down and using filthy names. On the other hand it has been an open secret that for some time past the public of Melbourne have promised to give Mr. Dowie a little of his own medicine to see how he liked it. However, we did not expect to see it quite so bad as it was.

They simply would not listen, but kept on bursting into snatches of comic songs, and things went fast and furious. The Prophet simply stood like one paralyzed for a time, then frantically appealed to the police, but the police were in the swim just as much as any of the crowd and enjoyed the whole proceedings. We were sorry we could not get the chance to hear Mr. Dowie make his claims and the scriptural proofs for same. He decided to abandon the evening meeting and all evening meetings, being afraid of the consequences; but is holding meetings every afternoon at three o'clock.

Yesterday he got another warm reception. The crowds are determined to have their part in his meetings. Perhaps Mr. Dowie may learn the lesson: Do unto unto others as he wishes them to do unto him.

We think Mr. Dowie's mission a total failure. He has not come up to expectations. His voice is very raspy and he lisps and can not be heard any distance. Mrs. Dowie's voice is very squeaky, also; and their son, Gladstone Dowie, is a miserable speaker. It is hard to understand how he has made such rapid progress.

Our work has made excellent progress the past year and we hope it will continue to grow. We are getting well known in this vast city, and we find the public more willing to recognize the distinction between us and the Utah people. At the time of writing we have quite a circle of interested ones in different

suburbs, some quite close to the kingdom, and expect an ingathering at no distant date. As a result of the debate at Footscrag we have made some warm friends there and some are investigating earnestly. The papers there have warmly advocated our cause, especially the *Independent*, which came out with an article every week during the two months that I have been lecturing there.

We hope to make a start to build a church this year so that we can have a place of our own to meet in. Though our hall is centrally situated and there is a good attendance, yet we believe it would be much better if we had a meeting-house of our own. We have some earnest workers here who are a great help to the work and if all worked in the same way, the work would move ahead much quicker than it does. At present we could do splendidly with another elder here, as there are other openings. However, we know everything will come in due time if we wait the Lord's time and do our duty. May God help all to be faithful in the discharge of their duty, so that the work will not suffer either temporarily or spiritually.

4 Malcolm Street.

In bonds,

W. MACKIE.

AUBURN, Iowa.

*Editors Herald:* As the results of labor done by us in Auburn I had the pleasure of leading four heads of families into the waters of baptism; others will come soon.

Bro. W. M. Self and the writer are laboring together and find lots more work than we can possibly attend to. How grand if the Saints would all pay their tithing so the Church could send more laborers into the vineyard of our Lord. I find that great success is had by preaching in the homes of Saints wherever opportunity affords. The great latter-day work is slowly but surely rolling onward to accomplish its work as designed by our God, and Satan is working too. By the united effort of Saints, through fasting and prayer, God will hear and answer prayer, and will gather out the righteous from among the people. Remember, dear Saints, God is pleased when we fast and pray for the advance of the work in whatsoever place we live. When we fast and pray the Devil trembles, for he knows that we are getting very near to God, and he will manifest his anger by persecutions and hindrances, but God will accomplish his work; it shall not fail.

I rejoice in the gospel of our Lord Jesus. It has done more for me than anything in the world. Through it all of God's creation, around me are made beautiful and wonderful to my understanding. I learn to love everything that God has a hand in, and harm nothing. How glorious when the day shall come that righteousness and peace shall cover the earth and rule the inhabitants thereof, when the love of him who is the embodiment of love, will fill the hearts of the race of mankind to seek after every good work; when injury to man and animal creation will be removed for ever; when through the exalting teachings of the Christ man will comprehend and be constrained to say with other creatures of God, "The hand that made us is divine."

May we all prove faithful and do our part, that we may stand in our lot with the righteous in Christ.

ADOLPH E. MADISON.

FANSHAW, Indian Territory, April 18, 1904.

*Editors Herald:* As we rarely see anything in your columns from this part, we thought that probably a few lines would not be out of place. As there has been considerable labor performed here by several of our missionaries we feel sure that they would like to know how the work is progressing. Two years ago there were only two families of Saints located here. Bro. S. W. Simmons visited them, and under somewhat difficult circumstances succeeded in securing the use of the schoolhouse to preach in. The congregations were small but attentive. He also succeeded in arousing considerable opposition, but friends were made for the cause. Since that time the fruits of his

labors and of others have matured into five baptisms, three heads of families, and two ladies, all noble people, and the end is not yet. So the good work goes on.

But the opposition seems to be on the increase in the persons of two Freewill Baptist preachers who each have taken their turn in "exposing Mormonism" since Christmas. In the last attack the Utah Doctrine and Covenants was used against us, but we were on the alert, armed with our Doctrine and Covenants and Bro. Etzenhouser's "Books and Utah Mormonism in Contrast." We succeeded in showing in a clear, concise manner that we were not connected with the people out West, also that the Reorganized Church is the legal successor to the Church organized in 1830. The Saints were well pleased with our efforts. He was crowing for a debate when he begun. After I had answered his fourth and last lecture, I told the people if he wanted to debate all he had to do was to write his propositions and I would send them to the missionary in charge. He said he was not particularly wanting a debate, but promised the people afterward that he would write the propositions for us, as the people voted a debate on him. I have not heard from him since.

Reverend D. Crenshaw has made an effort to close the school-house against us, but he has failed so far, as all the people who are interested in the house have taken an active stand for us, except one man. So we are holding services at our regular appointments with good crowds. May the Lord bless his covenant people is the prayer of your brother.

In hope of eternal life,  
JESSE M. SIMMONS.

SEMINOLE, Alabama, April 21, 1904.

*Dear Herald:* I feel it a great pleasure to read the letters in the dear old HERALDS, and it gives me comfort and joy to hear that they are all trying to live nearer to God and obey his commandments. Though we have many trials and temptations we should never be discouraged; thus on to eternal perfection the honest and faithful will go while they who reject this glad message shall never know such happiness.

We as a little band of Saints are doing all we can to hold on to the rod of iron which will lead us to that straight and narrow path to our heavenly Father. We have Sunday-school and prayer and testimony meeting every Sunday. We also have prayer-meeting every Wednesday night. Our good old president, Bro. Jesse Reeder, was with us last night. It being nearly a year since Bro. W. J. Booker was down here, I long to see him come again, for he has done lots of good in this part of the Lord's vineyard. I ask the prayers of all the Saints that I may raise my three little children in the right way they should go.

Your sister in the gospel,  
ROXEY COOPER.

SPRINGFIELD, Missouri, April 2, 1904.

*Dear Herald:* It has been nearly a year since I wrote to the HERALD. I see so many letters from isolated ones and I am so thankful for the privilege of attending services. I love them all, but enjoy prayer and testimony most.

I must give a little testimony I had this morning: I have been suffering with an acute attack of rheumatism for five days, had no treatment of any kind. While in so much misery this morning my daughter says, "Mamma, try turpentine. For I heard a brother say he used it for pain like yours." So I said, "I'll try it with the olive oil." I took both down on the stove and anointed the parts and uttered a short prayer and said I would not use a thing but the oil; for I had been instantly healed in like manner of very great pain in the past. So I set turpentine and oil up and went in secret prayer. I felt relief instantly, came from the room rejoicing and singing an old familiar tune. The thought came to me to write the HERALD hence my letter.

While I am not entirely healed, I am not suffering at all now

and have not since eight o'clock this morning while praying and using oil. Now it is nearly seven in the evening and I know by the grace of God I will be healed by his holy ministry, and I know this is the true Church of divine origin, for I had testimonies enough to convince me long ago, one of which was a beautiful vision with interpretation immediately following as it faded away. So shall we grow in the grace and knowledge of our Lord and Savior Jesus Christ. For fear I will make my letter too long I will not tell of this vision this time.

Dear Saints, pray for me. I am perhaps one of the weakest. I feel the need of prayer and we are taught by the Scriptures to pray for one another. Just now I feel like singing, "O God, give strength to all thy Saints, and courage give them, too."

Bro. and Sr. Baker have moved to Springfield, Missouri, and we live within three and a half blocks of our church. Elder A. M. has bought property here. It is like paradise comparatively speaking, to Howell County hills and rocks. I am truly thankful for the change of residence and I think the Bakers appreciate it equally as much as I do, though I am not thoroughly infatuated with this city yet.

My desire is to be ready to meet my blessed Redeemer when the faded eve is come. Praying for the greater growth toward Zion and wider spread of the true gospel, I remain,

Your sister in gospel bonds,  
M. LUCY BRASHEAR.

FERRIS, Illinois, April 18, 1904.

*Editors Herald:* While visiting over the Nauvoo District as vice-president, I came across the inclosed letter which I induced the writer to let me have for publication in the HERALD and Church History. Mr. A. R. Simmons wrote it to Bro. Peterson, but never sent it, as he did not wish to have it printed in Hancock County. He is a reliable and respectable citizen of this county, and an "old settler" here. Bro. Peterson knows nothing of the letter as yet. Please publish in HERALD and return manuscript to me. It is the truth.

H. S. SALISBURY.

P. S. Simmons says he can give names of scoundrels who participated in bogus cattle raids, and stoned schoolhouses, etc.

FOUNTAIN GREEN, Illinois, December 31, 1903.

Elder J. W. PETERSON, Lamoni, Iowa.

*Dear Sir:* I have just read your article "Joseph Smith and his murderers" published in the *Carthage Republican* and am surprised that you got a hearing in a Hancock County paper. Your article is simply plain facts, and the half you have not told. I was born here in Hancock County just one year before Joseph and Hyrum Smith were murdered, and have lived here ever since. My father was here before the Mormons came to Nauvoo and consequently knew all about the Mormons and the mob. And what I know I learned from my father, who was an intimate friend of Thomas Brockman, leader of the mob. Brockman was a Christian (Campbellite) preacher and my father belonged to that Church, and used to go with Brockman to hold meetings, and to do the praying. Brockman told my father at one time that he had sent in a treaty of peace to the Mormons that if they would stop preaching their Mormonism he would withdraw the mob. My father said to him: "Bro. Brockman, then this is a religious war? You are persecuting these people for religious belief, and I will have nothing to do with it." Their friendship ceased at this critical time, and my father was branded as a "jack Mormon."

My father's version of the matter was that the Mormons as a class were an industrious, thrifty, peaceable people, but very aggressive in promulgating their religion, always ready to argue and defend their faith. At one time Joseph Smith preached in Fountain Green, Illinois, and in the course of his sermon he said: "Christ said to his disciples, 'Unless your righteousness exceeds that of the scribes and Pharisees, you can not enter the

kingdom of heaven'; and I say to you, unless your righteousness exceeds that of the Methodists and Presbyterians you can not enter the kingdom of heaven." Of course such as that aroused their Christian hatred and the next thing was to do something to fire the minds of the people against the Mormons. So a few so-called Christians would appoint a prayer-meeting at some schoolhouse, and during services some of their friends would stone the house, and the leaders would rush out declaring it was Mormons. The offending parties would flee in the direction of Mormon houses; and the dupes would actually believe it was Mormons. The Christian Mormon haters at one time got permission of a cattle-feeder to drive his fat cattle out one night and take them in the direction of Nauvoo, and the owner of the cattle gave the alarm that the Mormons had stolen his cattle, and gathered up a crowd of ignorant dupes and pursued them, overtaking them on the prairie between Carthage and Nauvoo, and at the proper signal the scoundrels left the cattle and fled in the direction of Nauvoo. The word was quickly scattered over the county that the cattle of Mr. — were stolen by the Mormons, but captured on the prairie, and the thieves made good their escape into Nauvoo.

I will venture to say that nine tenths of the stealing done in Hancock County during this period, was done by Gentiles and laid on the Mormons. These are undoubtedly facts.

When the Smiths were murdered the people of Carthage expected that the Mormons would march on to their town and do as was done to the Amalakitites in olden times. So they most all left the town in fear. I have heard it said that there were not enough people left in Carthage to form "a corporal's guard." But instead of violence the "Mormons" claimed their dead, and peaceably mourned the loss of their prophet like a true Christian people.

I could say much more in regard to this Christian mob, but I have already told enough that if it had been told in 1846, it would have been enough to cause a man to cross the river with the Mormons or else lose his life. I am not a Mormon, but have sympathy for all poor, deluded people. I have sympathy for little boys who fish in rainwater barrels with crooked pins, and for black-coated orthodox ministers who look upward and implore vacuity to feed and clothe them; and try to down Mormons and everybody who does not see fit to believe as they do.

Yours for justice and truth,

A. R. SIMMONS.

#### Prayer Union.

Sr. Maud Fletcher, Tacoma, Washington, requests prayers of the Prayer Union in behalf of her sister who is sorely afflicted.

Mrs. Lucy Williams, Oregon, asks the prayers of the Prayer Union for her little ones, who have the whooping cough, and especially for Dale, that he may get strong and be spared to her.

"The Panama commission and its work" is the subject of an article in the *Review of Reviews* for April, by Walter Wellman. The personnel of the commission is briefly described, portraits of the members accompanying the text, and the program of canal construction is outlined.

#### \$12.25 to Buffalo, New York, and Return

via Nickel Plate Road, May 10, 11, and 12, with return limit of May 23. Also lowest rates to Fort Wayne, Cleveland, Erie, and other Eastern Points. Three trains daily, with first-class modern equipment. Meals in Nickel Plate dining-cars, on American club meal plan, ranging in price from thirty-five cents to one dollar; also service a la carte. No excess fare charged on any train on the Nickel Plate Road. When contemplating an eastern trip, write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, Illinois. Chicago Depot, corner Van Buren and La Salle Streets,—the only passenger station in Chicago on the Elevated Railroad Loop.

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## Miscellaneous Department.

### Conference Minutes.

**Southern Missouri.**—District quarterly conference convened with the Springfield Branch, March 26, 1904, A. M. Baker presiding, J. C. Chrestensen secretary. Ministry reports; Seventy A. M. Baker, H. Sparling; Elders James T. Davis, G. W. Anderson, J. C. Chrestensen, J. W. Quinley, H. J. Bootman, P. W. Premo; Priests W. P. Bootman, P. T. Plumb, Joseph Ensley; Teacher O. E. Ensley. Branch reports: Beaver 52, Ava 105, Grove Springs 27, Pomona 75, West Plains 58. Bishop's agent reported for the three months ending March 25, 1904: Tithing and offerings collected, \$28.65; drawn on Bishop Kelley, \$82.10; due agent January 1, \$2.68; paid to elders' families and poor, \$151.00; due agent, \$42.93. Financial secretary and treasurer's report: On hand last report, \$12.22; amount collected to date, \$3.20; expenditures, \$2.47; balance on hand, \$12.95. Committee on the J. R. Wedlock case reported, and on motion the report was adopted and the committee discharged. On motion J. C. Chrestensen, J. W. Quinley, and C. H. Merritt were appointed as a court of elders on the J. R. Wedlock and Harvey Madden cases. A petition from the Saints of Thayer, Missouri, praying for a branch to be organized there, was read, and on motion same was granted and the district president and submissionary in charge authorized to so organize. District tent soliciting committee reported having made some progress and on motion they were continued and the buying of a tent left with them. On motion Elder H. Sparling and H. J. Bootman were appointed delegates to General Conference. Preaching by Elders P. W. Premo, H. Sparling, and A. M. Baker. Conference adjourned to convene with the Thayer Saints, at King Hill Schoolhouse, June 18, 1904.

**Florida.**—District conference convened with the Santa Rosa Branch, March 5, 1904, President W. A. West presiding, B. L. Jernigan clerk. The visiting brethren were invited to take part in the conference. Coldwater Branch reported total number 91. The following ministers reported: W. J. Booker, G. T. Chute, F. P. Searcliff, W. A. West, B. L. Jernigan, and W. N. Hawkins. Bishop's agent reported received since last report, \$24; paid out, \$22; on hand, \$2. Elder W. A. West was retained district president and Elder L. F. West was elected vice-president. B. L. Jernigan was retained clerk. Elders I. N. Roberts and F. P. Searcliff were elected delegates to General Conference. Adjourned to meet at Calhoun on Saturday before the full moon in June, 1904.

**Birmingham.**—Annual conference convened in the Saints' meeting-room, Priestley Road, Sparkbrook, Birmingham, at 6.55 p. m. April 2, 1904, Elder William Ecclestone, district president, in the chair, assisted by Elder J. T. Norton; J. E. Matthews secretary. Bro. Herbert Smith was chosen deacon and Bro. John Hoole organist and chorister. Brn. C. H. Caton, C. Walton, and F. Swan were chosen credential committee and reported as follows: Birmingham, Priestley Road, votes 23; Summerfield 8; Leicester 6; Stafford 6. Statistical reports were read and approved: Birmingham 134; Summerfield 48; Leicester 36; Stafford 32. Spiritual reports read from Birmingham, Summerfield, Leicester, and Stafford branches, all reported as being in a fair spiritual condition. Treasurer's financial account from April, 1903, to March 31, 1904, was read: Income, £3 17s 4d; expenditure, £2 0s 11d; balance in hand, £1 16s 5d. Ministerial reports: High Priests (Bishop) Thomas Taylor and C. H. Caton; Elders W. Ecclestone, C. Walton, J. T. Norton, F. Swan, J. E. Meredith, E. A. Webb, J. D. Davis, G. L. Greenwood, J. Dye, J. Ecclestone, and Priest J. E. Matthews. New business: Elder W. Ecclestone gave notice concerning district boundary. Sunday services were then announced and business session was adjourned till 9.30 Monday morning, April 4. Monday, April 4, meeting opened at 10.25 a. m. by Elder C. Walton. Report of committee on new rules read and accepted; owing to said committee being unable to complete new rules it was moved that we retain present committee to complete rules. Brn. William Kemp and Thomas Norton were presented from the Leicester Branch for ordination to the office of teacher and deacon respectively. The request was acceded to. Elder W. Ecclestone reported Bro. A. Johnson of Summerfield Branch being ordained as teacher during the past year. As the question of district boundaries was to be brought forward at the English Mission Conference it was left over pending their decision. It was moved that the district record be left in the hands of secretary. Moved that the record be started from 1900 and all living members be recorded and all information required previous to this

date be referred to Church Recorder in America. The following officers were chosen: District president, Elder William Ecclestone; vice-president, Elder Charles Walton; secretary, John Edward Matthews; treasurer, George L. Greenwood. The authorities of the Church in America and England were sustained. Moved that a hearty vote of thanks be given to the catering committee and the Dorcas Society of the Birmingham Branch for their services to this conference. Moved that a vote of thanks be given to the deacon and organist and chorister for their services. Moved that we now adjourn till Eastertide 1905, place to be left in the hands of district president.

#### Pastoral.

To the Northern California District: Having been continued at our last conference as district president, and having just at this moment received the list of appointments which determines my continuation as missionary in the district, to our satisfaction, we wish to counsel all the local force of the district, to make this a banner year in a strenuous effort to push the work in your various localities. Do all the preaching you can, and get new openings in your vicinity and fill if possible, yourself, or call on the missionary in charge for help. To the branch officers I feel to say, make the care and advancement of the flock your first object. He examples of promptness and order in the house of the Lord. Ask for wisdom, the choicest of gifts for those dealing with Saints. Acquaint yourselves with the prevailing customs and traditions of the Church and conform thereto, thus producing unity. Keep a strict account of all work done, and each one report to the next conference to be held at Sacramento, during the reunion about September. Do not forget the tithing, the Lord's share of your holdings. Bishop C. A. Parkin, 3010, Sixteenth Street, San Francisco, will gladly receipt you for the same. Let us all pull together, missionaries, locals, and all. Advancement is not so much the strenuous effort of the few, but the moderate effort of the many. Action means progress, stagnation means death. We start the new year with a sense of satisfaction and a burning desire to labor as never before.

Your servant,

J. M. TERRY.

1219 Chestnut Street, OAKLAND, California, April 22, 1904.

To the Saints of Pittsburg District; Greeting: A new conference year now opens before us, and the harvest is white for the sickle, therefore let there be a united effort for the success of the cause of Christ committed to our care; let no opportunity escape you in aiding the work by either word or act.

To the priesthood-bearing members, allow me to urge that you be faithful and active in purview of your calling and ordination, and if laboring as branch officers, seek with a unity of purpose the uplifting of all, that the gospel may prove to be hidden manna to the household of faith. If not engaged as a branch official, seek the privilege of doing gospel labor in your own vicinity, and let all have a good report for July 1.

In gospel bonds,

ROBT. M. ELVIN, President.

#### High Priests.

To the High Priests, Greeting: By reason of the enrollment of new members, loss by death, and change of address, I am under instruction by vote of the quorum to prepare and send out Circular Letter No. 6. I therefore ask all those whose addresses will be different from those in Circular 5, or their report of March 1, 1904, to send me at once their present address, or the one at which they will receive their mail for the ensuing year. Brethren be prompt.

Your servant,

ROBT. M. ELVIN.

LAMONI, Iowa, April 22, 1904.

#### Conference Notices.

Conference of the Alabama District will meet with the Flat Rock Branch on Saturday before the fourth Sunday in May at 10 a. m. Missionaries of the Florida and Mobile Districts are invited to attend. Missionary in charge we hope will be present. J. R. Harper, secretary.

Conference of the Northeastern Texas and Choctaw Districts will convene with the Wilburton Branch, Saturday, May 27, 1904. We expect Bro. A. H. Smith or some of his patriarchs to be with us. Will the branch secretaries please bring or send their branch records as there are errors in some of the records that can not be adjusted without comparing books. D. O. Harder, secretary.

Conference of the Nodaway, Missouri, District will meet with the Bedison Branch, on May 28, at 10 a. m. E. S. Fannon, district president.

#### Convention Notices.

The Southern Nebraska District will meet with the Zion's Hope Sunday-school at Nebraska City, Nebraska, May 27, 28, 1904. Those not able to attend please send in reports to me at Nebraska City. W. M. Self, superintendent.

The Massachusetts District Sunday-school association will convene in Saint's church, Somerville, Massachusetts, May 14, at 2.30 p. m., continuing over Sunday the 15th. Ora Holmes Whipple, secretary.

#### Married.

WARDLE—SMITH.—Married, April 20, 1904, at the home of the bride's parents, Mr. and Sr. Hyrum Smith, of Union, Utah, Bro. Charles D. Wardle and Miss Elizabeth A. Smith, Elder A. M. Chase officiating. A large number of friends gathered to help celebrate the event and many were the well wishes spoken and the many beautiful presents left as a token of the good will borne to the happy couple by these friends and acquaintances.

#### Died.

PETERSON.—Josephine Julia Peterson, daughter of Mike and Hattie Peterson, was born November 1, 1903, and died April 18, 1904, of abscess in the head. A short service was held at the home, 2122 North Fifteenth Street, Omaha Nebraska, by Elder J. Hodges, after which the parents brought the body to Inman, Nebraska, their former home. Funeral services were held there on April 19, Elder Levi Gamet officiating. A nice turnout of former neighbors and friends testified their sympathy for the bereaved by their presence.

MAXWELL.—Sr. E. Maxwell, who passed over the mystic river of death, April 13, 1904, was born in Tynan, County of Armagh, Ireland. She has resided in the vicinity of Applegate, Michigan, for many years, being one of the pioneers. She was a consistent member of the Church upwards of twenty-six years. Eight sons, one daughter, forty-one grand-children and thirty-three great-grandchildren survive her. Services were conducted from the home of her son James by Priest R. H. Huston, April 6, 1904.

#### Addresses.

J. M. Baker, 115 Kansas Street, Sioux City, Iowa.

W. Mackie, 4 Malcolm Street, South Yarra, Australia.

M. L. Fletcher, 1201 Pacific Avenue, Tacoma, Washington.

#### International Convention, Y. M. C. A.

At Buffalo, New York, May 11 to 15. Tickets on sale via Nickel Plate Road, May 10, 11, and 12, at one fare, plus 25 cents for the round trip. Good returning May 23. For full particulars, call on your nearest agent, or address John Y. Calahan, general agent, 113 Adams Street, Room 298, Chicago, Illinois. (4)

#### The Silent Devotion of the Japanese.

Writing on "Japan at war," a special correspondent of the Outlook says:

"The Japanese glory in their country and their Emperor. They glory in their army and navy, and do it in such a whole-souled, devoted way that the individual is entirely submerged. To-day in one of the northern provinces of this island there lives (unless he has died within a year or two), and works as a common coolie, a man who, in the war with China in 1894, performed an act of heroic daring hardly equaled in military annals. Across the deadly fire-zone between his own force and the enemy's walls he carried a quantity of gun-cotton to deposit it at the gate which the Japanese were bombarding. The attempt succeeded and he came out unhurt—and now by his own people at least, he and his deed are forgotten. He belongs to no legion of honor, he received no Victoria cross or distinguished service order, and of course he got no pension or berth in the customs or postoffice.

"That kind of devotion is all but universal in the Japanese army and navy, and will carry them far in the war that has now begun.

## The Saints' Herald.

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"Nor are the people at home less devoted or ready to sacrifice for their country's sake. As a first step towards providing the sinews of war, the government has decided to tax all government salaries from ten to twenty per cent. This touches every poorly paid public school teacher in the empire, and every one of the many tens of thousands of officials of the central and local governments. Men whose salary is more than eighty yen (forty dollars American) per month will have twenty per cent deducted. Salaries of thirty-one to eighty yen will contribute fifteen per cent, and those of less than thirty yen (fifteen dollars), the vast majority, ten per cent. This regulation goes into effect from March 1. It will be accepted without a murmur."

## The Daughters of the American Revolution.

Undoubtedly the Daughters of the American Revolution ranks first in war, first in peace, and first in the hearts of our countrywomen. This surpassing society of forty thousand members contributed three hundred thousand dollars for relief-work during the Spanish-American War, and in piping times of peace commemorates things Revolutionary, from placing a silver tablet on the old Dutch oven in the Avery homestead at Mount Pleasant, New York, in which Captain Avery's wife was forced by the British to bake bread, to preserving the historic Wallace House at Somerville, New Jersey, wherein Washington made war-maps in 1778-79. That the society possesses national headquarters in Washington, costing twenty thousand dollars a year; the official approval of Uncle Sam, who voluminously prints its reports, and a monthly magazine for publication of Revolutionary data, further makes it distinctive among patriotic societies of American women. As a crowning memorial, moreover, to men and women of the Revolution—"Continentalists in ragged regimentals" and their heroic wives—these fair descendants will build a magnificent three hundred and fifty thousand dollar Continental Hall in the heart of the capital city. It is claimed that this monumental structure—an architectural object-lesson in patriotism—will stand as first in the world to be constructed by women to commemorate a war. That architect's plans were presented to the National Society of the Daughters of the American Revolution, meeting in Washington the week of April 19th, the date of the Battle of Lexington, when was "fired the shot heard round the world," presages the speedy completion of this long-cherished project. One year ago the society celebrated the purchase of a fifty thousand dollar lot fronting the public reservation on Seventieth Street, known as "White House Lot," and in proximity to the White House, Washington Monument, Corcoran Art Gallery and the fashionable speedway. This year the Continental Hall Committee of one hundred and forty representative American women, under the president-general of the society, Mrs. Charles W. Fairbanks, reports one third of the three hundred thousand dollar building-fund in the official pocketbook.—*May Woman's Home Companion*.

Mr. William H. De Lacy contributes to the April *Catholic World* an instructive paper on the work of the Department of the Interior. Short stories are contributed to the same number by Georgina Pell Curtis and Joseph F. Wynne; poems by Julian E. Johnstone, S. L. Emery, and Charles Hanson Towne.

## Facts About Russia.

Two and a half times as large as the United States and Alaska.

Thirty thousand miles of coast line, half of it ice-bound.

Thirty-six thousand miles of railroad, two thirds of it owned by the Government.

The United States has fifty-three times as many miles of telegraph and sends fifteen times as much mail.

The United States has twenty-three times as many factories.

One twentieth as much coal produced and one sixth as much iron as in the United States.

Total exports three hundred and fifty million dollars.

Next to the United States as a grain-producing country.

Population in 1903, one hundred and forty-one million.

Russians sixty-six per cent, Poles seven per cent, Finns five per cent, Turco Tartars nine per cent, and Jews three per cent.

Average laborer gets one fourth as much wages as in the United States.

Only ninety daily papers.—*The World's Work*.

A unique contribution to the April-June *Forum* is a paper by the late Grant Allen, entitled "Personal reminiscences of Herbert Spencer." It was written ten years ago on the understanding that it should not be published until after Mr. Spencer's death. It is particularly noteworthy for the light it casts upon Mr. Spencer's relation to his philosophical disciples.

Market gardening seems to have increased about one hundred per cent in the North and fully two hundred per cent in the South during the ten years preceding the last census. The year before the census there were five million seven hundred and fifty thousand acres planted in vegetables which had a total value of nearly two hundred and forty million dollars.—*Country Life in America*.

Dr. Bauer, of the United States Coast and Geodetic Survey, has calculated the earth's magnetic energy. Calculating the total energy of the magnetic field outside the earth's surface in spherical harmonics, Doctor Bauer finds that there has been a loss of three per cent in the total energy between the years 1838 and 1884. That would indicate that the earth's magnetism is dying out. But the results are too uncertain. It is curious that we should be more certain about the earth's potential of fifty years ago than about the present potential.—*Scientific American*, January 9, 1904.

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# The Saints' Herald

E. L. Scott

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

Volume 51

Lamoni, Iowa, May 4, 1904

Number 18

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

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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B. A. M. SCHAPIRO, editor of a magazine called *The People, the Land, and the Book*, is a Hebrew who has accepted Christianity. In this issue we have an article over his signature, entitled "The Reconciliation," in which some of his struggles are briefly told. He is asking subscriptions to his magazine to assist him in bringing his family from their dangerous surroundings in Russia.

NOT much danger of the Smith family failing because of race suicide, if the following squib be correct:

"Some delver has ascertained that there are thirteen hundred and twelve members of the Smith family in the employ of the Federal Government, and that of the Smith, Johnson, Williams, Brown, and Jones families collectively there are forty-one hundred and sixty-one enrolled. Moreover, there has been, according to this chronicler, a member of the Smith family in every Congress of the United States with the sole exception of the Forty-ninth."

## Editorial.

### UNFORTUNATE SITUATION FOR UTAH.

The attitude in which the examination going on before the Senate Committee has placed the Mormon Church in Utah before the public in the United States and abroad is an unfortunate and unenviable one.

The fact that men confess themselves to be living in open disregard of the statute laws of the State in which they are citizens is in itself bad enough; but when the men so confessing are influential members of society in their respective communities, and the spiritual heads and leaders of a large body of religionists making claims to probity of speech, purity of morals, and devoted loyalty to their country and its institutions, it is much worse and more deplorable. The additional fact that the confession of guilt is forced from these men, in an inquiry in the result of which many thousands of people may be found to be constructively criminal and be made to suffer for the wrong-doing of the few thus brought to the bar makes it still worse and of wider import. There must be very many, possibly many thousands, who are not polygamists and who may have had no intention of ever becoming such, and who indeed may have refused to give adherence to belief in the dogmas, or to practice them, who have unintentionally made themselves to be aiders and abettors to the acts of transgression confessed by their leaders, because they have sustained them as their spiritual authorities and have winked at their misdeeds.

It may be asked of us, What business is it of yours, you members of the Reorganization?

To this we reply: We are affected by the attitude of these men in this way: They claim to have been carrying out the policies and measures instituted by the prophet-founder of the Church. If they have been, the courses they have pursued have been of such a devious and deceptive character that it involves the memory of the prophet-leader in a cloud of doubt, mystery, double-dealing, and disregard for the rule of the Church, the law of God and the laws of the land, which it is painful to honest and fair-dealing believers in the gospel message brought by the angel to contemplate. We of the Reorganized Church are engaged in presenting the restored gospel under force of the principle and belief that "God can not lie." That what he gave to the Church dur-

ing the formative period was his will, his word, and would be continued as his will and word until he had accomplished the object he had in authorizing the restoration.

The position assumed by these leading spiritual officers of the Utah Church as discovered by their own statements under solemn affirmation, which should be more sacred than the common and official legal oath, is that they are not only now living in direct and open violation of statute law, and are also living in known disregard of the rule adopted by the church they represent and the law of God; but have been so living for a long time past. The teaching and measures instituted nowhere provide for so extraordinary exhibition. It is simply incredible to the spiritual mind, and is abhorrent and repulsive to the common sense of the believer, and to the outside barbarian as well. We append a few statements gleaned from the every-day press. The first is an editorial from the evening *Chronicle*, Manchester, England, for April 9, 1904:

#### MORMON MARRIAGES.

When a Mormon leader admits that he has so many children that he has lost count of them, and that wives by the dozen or the score live in his house, we perceive at once the unnaturalness of one of the chief doctrines prevailing in Salt Lake City. The Book of Mormon may be true or false, the Prophet Joseph Smith may have been a martyr or a criminal, Utah may be the healthiest or the most depraved of States—these are side issues compared with the fact that polygamy, as justified by the creed of the Latter Day Saints, involves the most abhorrent degradation of women. In Eastern countries the weaker sex is truly the weaker sex, subordinate in every way to her lord and master, a slave, a beast of burden. Mormonism has endeavored to transport to the West the most loathsome ideas of the degenerate East—and why? For reasons so sensual, so base, so infamous, that “the shame that can not be expressed for shame” attaches not only to the men who gratify their passions, but to the creed which they profess. The decent and intelligent man, who may on an impartial examination see much that is worthy, much that is elevating, in abstract Mormonism, can never be but repelled from it when he comes to the realism of the abuse of plural marriages. It is true that some Mormons refuse to practice polygamy. That is to their credit. But the temptation is there, and the license exists. Moreover, if “divine revelations” count for anything, the monogamists are not doing their duty as true believers. Nothing, however, is more odious in this connection than the blasphemous devices resorted to in order alternately to sanction or to abolish the rule at convenience. When polygamy is safe a “divine revelation” encourages it; when it is dangerous a “divine revelation” forbids it. But, whether encouraged or forbidden, the Mormons, as the Smoot case proves, persist in it either openly or secretly. Now the Church has formally renounced it, and pretends to be shocked at the disclosures made during the hearing of Smoot’s claim to enter the Senate. But the disclosures are not new. The facts are not new. The only difference which has come to pass is that the Saints have been made to confess, and that they see the need of direct representation in the American Legislature, and can not get it as long as their record is so foul. Judging, too, from past history, the renunciation of polygamous practices will count for nothing. One might almost conclude that there would be no Mormonism left if white men’s harems were banished. And the very important question is now raised whether, under the pre-

tence of emigration or evangelistic mission, Mormon apostles in England should be permitted the use of public buildings in which to “convert” women and entice deluded slaves into their Utah dens.

The next is from the *Cleveland Plain Dealer* for April 21, 1904:

#### MORE MORMON REVELATIONS.

An old friend turns up again and under quite as unlovely an aspect as on his first appearance. Brigham H. Roberts, the Mormon representative who was unseated by the house a few years ago on account of his polygamous practices, appeared yesterday before the Smoot committee in Washington.

Roberts made an avowal marked by the same impudent frankness that characterized the testimony of President Smith and other previous witnesses. He has three wives, the last taken after such marriages had been declared by the State contrary to the law of the land and by the Mormon hierarchy contrary to the law of the Church. He was forced to admit that he was thus living in defiance of the laws of both God and man. He declared that the Mormon official who “sealed” him the third time had previously married him to a second wife, and, more than all, admitted that his third marriage had been kept for years a secret from his other wives. He added, with a “what are you going to do about it” air, “Of course we knew that the marriage was illegal.”

As the Smoot inquiry progresses it becomes more clear that the widely heralded renunciation of polygamy by the Mormon Church was intended to throw dust in the people’s eyes to cover the secret observance of its peculiar institution. The testimony of Roberts and of President Smith himself reveals the fact that the State’s law is defied and that of the Church juggled with, as emergencies render advisable. The specious plea that to abandon polygamy would mean the abandoning of wives and children is no longer raised. It was never, in fact, made plain to the “gentile” world why the discontinuance of doubly forbidden relations with a plural wife should constitute abandonment. The very use of the word *marriage*, as applied to such conditions as have been revealed by the Smoot inquiry, is offensive and insulting. It is neither more nor less than concubinage, for as Roberts himself said, “We knew the marriage was illegal.”

As to what is to be done about it, the Senate Committee may have suggestions to make in due time. The Smoot investigation has shown the fearful mistake made by Congress in granting statehood to Utah and thus paralyzing the strong arm of the federal law, which alone seems capable of dealing with such a menacing situation.

#### ABOUT THOSE “FIVE HUNDRED YOUNG MORMONS.”

In a letter to one of the *HERALD* editors Joseph F. Smith, Jr., wrote from Salt Lake City, Utah, under date of April 13:

Our Conference closed on Wednesday the 6th. It was one of the most successful and best attended Conferences that was ever held. There was a number of sore-headed and disgruntled political office-seekers, who were striving to cause trouble in the Church, but fortunately, they were all nonmembers of the Church and received no sympathy or support from the church members. Of course this class were displeased with our Conference for they could not dictate to it. The reports sent out from this city by over-zealous anti-Mormons are many and not far apart. One of these which appeared in the *Chicago Tribune*, and, by the way, copied in your *HERALD*, to the effect that five hundred “young Mormons” were protesting, was the greatest fake. There was, it is true, a movement on foot among a small number of “anti-Mormon” politicians, to revive the old “Lib-

eral" party here, but the respectable Gentiles would not stand for it, and the result was that the movement "died in the shell." Of this movement I have yet to hear of the first member of the Church who aided, or in any way sympathized with the movement. It was the desire of the leaders of the movement to play on the weaknesses of some members of the Church that they might receive their aid, but they even failed among the non-members of the Church, much less the "young men," or "young Utah," as they like to term us. "Young Utah," or at least that part which belongs to the Church, is too wise to receive counsel from such a gang of carpet-baggers, who pay none of the taxes and live on the public. The game has been worked too often in the past, or, at least, they have tried too often to work it.

---

#### Correction.

In the report of the Conference as found in HERALD for April 20, on page 370, the speaker for Sunday evening was given as T. C. Kelley. Bro. Kelley was appointed, but as he had left Kirtland Bro. C. H. Rich was appointed, and he occupied the pulpit as appointed. On page 367, second line, "Board of Editors" should read "Board of Auditors."

---

#### EDITORIAL ITEMS.

The *Twice-a-Week News*, of Mount Ayr, Iowa, in its issue for April 29, speaks of the probability of Graceland College being closed because of the debt being unpaid. The *News* says: "The College has a faculty of about eight persons, and an enrollment of about one hundred and twenty-five. It was established in 1895. It occupies a fine brick building erected several years ago at a cost of twenty thousand dollars. Graceland is the college closest to Ringgold County's borders, so that a feeling of neighborliness prompts Ringgold County people to hope that the school may be extricated from its difficulties by next June, so that its doors may reopen to students by next September."

The great World's Fair opened at St. Louis on Saturday, April 30. President Francis, of the Fair, when all was in readiness, touched a button which gave the signal to President Roosevelt in Washington that all was ready. The latter then touched the electric button which opened the Fair. The water began flowing over the beautiful cascades, the gates swung open, and the great Fair was opened. Large numbers were in attendance. Work has been rushed in the last few weeks, getting things ready for the opening day. From now till the close some time in October or November the nations of the world will have their best products on exhibit at St. Louis, and visitors from the whole world over will come to see what the rest of the world can do. Who can measure the extent of the lessons such a fair will inculcate? Who will deny that it will promote the feeling of the brotherhood of man and thereby teach again the fatherhood of God?

Last week we had an item concerning Heman C. Smith to the effect that he reached home Monday, April 18, that he missed one business session of the General Conference, and that sickness called him home. Bro. Smith has informed us that "none of the statements are true." He left Kirtland on Sunday, reached home Tuesday, April 19, sickness did not call him home, and he did not miss one business session.

Bro. James M. Baggerly, laboring for a time of late in Michigan, secured space in the *Brown City Banner* and the *St. Clair Republican* for quite lengthy articles in which he ably set the facts of our position before the readers of those journals, and showed clearly why we should not be confounded with the church in Utah under President Joseph F. Smith. Bro. Baggerly is a quite forcible writer, and is quite well informed on Church history.

Bro. James Caffall wrote from Council Bluffs, Iowa, April 30: "Present indisposition will preclude the possibility of performing active ministerial labor for the present." We regret to learn this, but hope the indisposition will speedily be removed. Bro. Caffall has spent many years of honorable and arduous labor for the cause, and we trust he may be spared to us many more years.

---

## Original Poetry.

### A Leaf on the Vine.

Like weary pilgrims, Mecca bound,  
 To Kirtland's heights we upward stroll,  
 Slow-treading o'er historic ground  
 We reach at length the wished-for goal;  
 And there the famous Temple stands,  
 A monument of faith and grace;  
 A structure reared by God's command  
 Bespeaking Art from dome to base.  
 A city all in silence wrapped  
 Adjoins the Temple's sloping site  
 Where slumbering Saints long years have napped  
 Neath slabs of marble cold and white.  
 But thoughts revert from forms of clay  
 To scores of souls alive and well  
 Who, thronging in the narrow way,  
 Stride Temple-ward at tap of bell.  
 O'er pebbled walks, through Temple doors  
 We shelter seek from dripping skies,  
 And as we tread the time-worn floors  
 I gaze around with wondering eyes.  
 Eight white carved pillars have been set  
 To bear in part the ponderous weight  
 Of this quaint house, and never yet  
 Have I beheld its duplicate.  
 Great Gothic windows, deep encased,  
 Both diamond shaped and small square panes;  
 Much carving that is not effaced,  
 Shows art that skill alone attains.  
 Facing eastward, ranged in tiers,  
 Four triple pulpits stand arrayed,

And on the front of each appears  
 The greater priesthood's place and grade.  
 And, facing west, of same design,  
 Four triple seats in terraced rows,  
 The lesser priesthood's grade and line  
 By lettered front distinctly shows.

White fire-proof curtains, hanging furled,  
 Recall dark scenes of blood and pain  
 When God his blow of triumph hurled  
 And rent a temple veil in twain.  
 As high-sea pirates black flags flout  
 So sable banners now seemed flung,  
 And signs that brought me fear and doubt  
 Around the spacious Temple hung.

A mystic power within me surged;  
 Old tales to mind recurred anew.  
 My needs and my desires I urged,  
 That I might know if they were true.  
 The Temple's northside wall recedes;  
 The building seems o'ershadowed quite;  
 Enchantment lends her charming meeds—  
 A glorious vision meets my sight!

Behold the wondrous work of God!  
 His potent hand; his grace divine:  
 Like Jonas' gourd and Aaron's rod  
 There rose a wide, outspreading vine;  
 A stately vine, superbly grand,  
 With branches low and branches high;  
 In liquid gold it seems to stand,  
 Its background is the deep blue sky.

As weeping willows droop and bend  
 Till graceful curvings correspond,  
 So this fair vine from end to end  
 Has reached the same symmetric bond.  
 Where interlacing branches suit  
 Each tiny tendril twines and weaves,  
 And clusters of ripe, luscious fruit  
 Hang mid the highly tinted leaves.

Bright beams of light around are shed;  
 A voice comes wafted from afar:  
 "I am the vine," it sweetly said,  
 "And ye the living branches are."  
 O why can I not understand?  
 The lovely scene begins to shift,  
 The drooping boughs on every hand  
 Grow straightened as they upward lift.

The curves are gone, but there remains,  
 A thing of beauty fair to see;  
 A thing where perfect order reigns—  
 A leaf-clad, fruitful, well formed tree.  
 Its trunk is labeled "The Priesthood."  
 Each branch thereof bespeaks its share:  
 When God pronounced his garden good,  
 This great, grand tree was surely there.

I notice first a rift or cleft  
 That opens just above the base;  
 And growing outward toward the left  
 There Aaron's name I plainly trace.  
 The right-hand branch excels by far  
 The other in its priestly mien;  
 And yet the two together are  
 Conjointly formed and ever green.

The two grand trunks, each from its side,  
 Sends out a branch with two great prongs,  
 Another bough spreads far and wide  
 And twelve off-shoots to it belong.  
 And thus the tree in grandeur grows,

Its branches all proportioned well;  
 Fruit-laden tree, fair as the rose,  
 Your gorgeous beauty none can tell.

Again the low sweet words resound:  
 "I am the vine, though tree-like here,  
 And ye are branches that abound  
 In golden fruits. Be of good cheer."  
 Again the vine rose clambering high,  
 Quite shutting out the tree from sight.  
 O how I longed to know if I  
 To vine or tree had any right.

Upon the Priesthood tree no place  
 To me had surely been assigned;  
 And on the vine for me no trace  
 As branch or tendril could I find.  
 Ah me, from bliss to utter woe!  
 No part in all this grand display!  
 Could He no gift on me bestow?  
 And sorrowing I turned away.

But as the pulpit's front I passed,  
 A snow white sheet suspended hung;  
 One longing look on it I cast,  
 And O my joy! No pen or tongue  
 Can e'er portray it as I caught  
 A glimpse of that on background thrown.  
 'Twas but a leaf grotesquely wrought;  
 I quickly claimed it as my own.

Long years ago the Master deigned  
 To proffer me this vine-borne leaf,  
 By his dear hand outlined and veined;  
 My work of filling-in seemed brief.  
 But O the oft misguided strokes  
 That caused inharmony of hues!  
 Discordant tinting still invokes  
 The censure that all critics use.

But God a sample leaf has given,  
 In unison its colors grew,  
 As if the rainbow had been riven  
 To furnish us a copy true.  
 And when I followed the design,  
 The tintings blend with sweet accord,  
 Befitting well the dark outline  
 As penciled by our loving Lord.

My leaf bears marks of sundry climes,  
 Of lines effaced and canvas soiled,  
 Assuring me that many times  
 The tempter's plotting has been foiled.  
 Now o'er my soul there comes a hush;  
 Do I the welcome plaudit hear?  
 "You wielded well the artist's brush;  
 Your leaflet has grown brown and sear."

I moaned: for autumn-tinted leaves  
 Decay and scatter far and wide.  
 I thought we should be garnered sheaves;  
 Not borne away by wind and tide.  
 Again may hearts with rapture swell,  
 I heard the small voice whisper low,  
 Just as it did at Jacob's well  
 The same sweet words of long ago:

"The resurrection true am I,  
 Drink of the water I shall give;  
 Abide in me, ye shall not die;  
 Though ye are dead, yet shall ye live."  
 Boughs, vines, and leaflets rise and cheer;  
 This is God's holy Temple then,  
 For He hath kindly met me here,  
 And my glad soul responds, "Amen!"

KIRTLAND, Ohio, April, 1904.

A. E. COBB.

## Original Articles.

## THE TRUE GOSPEL AND THE TRUE CHURCH.

BY ELDER D. E. TUCKER.

(Concluded from last week.)

The next important command of our Lord is prayer:

And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—Luke 18: 1.

And we are not only commanded to pray, but we are told how we should pray:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—James 1: 5-7.

And not only are we commanded to pray, and told how we should pray, but there are certain blessings that can not be obtained except through fasting and prayer:

And he said unto them, this kind can come forth by nothing, but by prayer and fasting.—Mark 9: 29.

It is just as necessary for God's people to fast and pray now, as it was then: their mission in the world is just the same now as it was then.

Another command is in regard to the washing of feet among his people:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.—John 13: 14, 15.

He also gave command in regard to partaking of the emblems of his flesh and blood. (See John 6: 48-71.) The washing of feet, and partaking of the emblems are to his church and people; and not to the world; and are to be observed in their proper time, place, and order.

He gave command also in regard to tithes and offerings:

But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Luke 11: 41, 42.

Reader, all these holy commands are in force to-day; and no man can annul a single one of them. They will stand for ever:

I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.—Ecclesiastes 3: 14, 15.

## THE TRUE CHURCH.

Having said so much on the true gospel, we now offer a few thoughts on the true church, the true pattern of which is found in the Scriptures. And any church differing from that pattern in origin, organization, faith, doctrine, or practice, can not be

the true church; but is either an offshoot, or a church of men only. It behooves us then in our investigations, and also in our efforts toward church building, to keep close to the pattern. For God is the author and founder of everything true, noble, and good. And if a sparrow can not fall to the ground without his knowing it, it is just as impossible for his church to rise without his concurring aid.

This, of course, implies revelation from time to time. The true church, we might say, is known by different titles and names, such as the kingdom of heaven, the kingdom of God, the church of God, the house of God, and the bride, the Lamb's wife.

We will say there are two churches or kingdoms, one on earth and one in heaven. The one on earth is called the church militant, the one in heaven the church triumphant; because she has triumphed over all her enemies, while the church militant is yet engaged in war on earth with her enemies, not with weapons of warfare that men have made, but with the "shield of faith, and the sword of the Spirit, which is the word of God." (Ephesians 6: 16, 17.)

When the church is fully organized and established it has the following lines of officers: First a quorum of three men, constituting a leader and his two counselors or assistants:

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady till the going down of the sun.—Exodus 17: 12.

And he said unto the Elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them.—Exodus 24: 14.

The next was a quorum of twelve men:

And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.—Numbers 13: 1-3.

There are three things we call attention to, in the choosing of these twelve men:

1. They represented the twelve tribes of Israel.
2. They were rulers among the people.
3. They were heads of the children of Israel.

Then a quorum of seventy:

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: And I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.—Numbers 11: 16, 17.

There were also other elders in the church as will be seen by reading this same sixteenth verse.

Then priests or pastors. (See Genesis 14: 18; Exodus 28: 1; Jeremiah 3: 15; 17: 16; 23: 4.)

Moses was the forerunner of Christ in Old Testa-

ment times, and prophesied of him. (See Deuteronomy 18: 15.) Verses 18 and 19 read as follows:

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

This prophet is to be heard; or the Father will require it of the people. He was the only begotten of the Father. But the Father did not send him till he sent a prophet to prepare the way before him. Then the Son came and entered upon his work, and established the church, after the same pattern it was in the days of Moses; for the pattern remains the same, and the Father will have no other. And while the quorum of three is not so plainly set out in the New Testament as in the Old, yet there is an intimation that there was such a quorum; and as there was not to be found a full and complete record in the Old Testament touching church polity, further revelation was necessary from time to time; for God never has given all of his law to man at any time:

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.—Isaiah 28: 10.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve whom he also named apostles.—Luke 6: 12, 13.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, and, behold, there appeared unto them Moses and Elias talking with him.—Matthew 17: 1-3.

There were two men in the quorum of twelve at this time by the name of James. This James who went up on the mount with the Savior was the brother of John the revelator, who was the beloved disciple who the other disciples understood was not to die; and this is the James Herod killed, who sought to take Peter's life also, Peter being cast into prison and delivered by an angel. Later on others were chosen to fill vacancies in the quorum of twelve. (See Acts 13: 1-4, 14: 14.)

And still later it seems James, the Lord's brother, was chosen and became the leader:

But other of the apostles saw I none, save James the Lord's brother.—Galatians 1: 19.

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.—Galatians 2: 9.

Then in harmony with the pattern of the church given in the days of Moses he chose one or more quorums of seventy:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.—Luke 10: 1.

Then other elders, priests, or pastors, teachers, and deacons were chosen; also bishops. (See 1 Corinthians 12; Ephesians 4; Titus 1.) And the three of this quorum were sometimes called prophets, seers, or revelators; if prophets, they would be favored with the gift of prophecy for the benefit of the church; and if revelators, they would be favored with the gift of revelation for the benefit of the church; and if seers, they would be favored with the gift of foresight for the benefit of the church. Hence they might properly be termed the eyes and the leaders of the church, presiding over the church, and directing the conferences of the same. Paul in 1 Corinthians 12, very intelligently compares the church to the body of a man, and refers to some of the different lines of officers in the church, and says God set them in; and that they are all necessary; and one can not say to the other, I have no need of thee. Paul tells us also in Ephesians (chapter 5) that the husband is the head of the wife, as Christ is the head of the church. His church then must have a head of its own, as the wife has a head of her own.

The quorum of three and the quorum of twelve, then, would constitute the head of the church on earth. The bishops answer to the shoulders, as it is their business to look after the financial interests of the church. Priests or pastors answer to that part of the arm next the body. Seventies answer to the fore-arm, as they are to go before and preach the gospel to the world. (See Luke 10.) Then patriarchs, or evangelists (Ephesians 4) answer to the hands. Then other elders, teachers, and deacons answer to the lower limbs of the body and to the feet.

In this church was found also a variety of spiritual gifts, and the whole church was to profit by them. (See 1 Corinthians 12.) In it also was found the true gospel, which made it the "pillar and ground of the truth." (1 Timothy 3: 15.)

These twelve apostles in the New as well as in Old Testament times represented the twelve tribes of Israel:

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.—Matthew 19: 28.

This Church was not authorized to preach any other gospel than the one preached by Jesus himself; neither are the true ministry of Christ authorized to preach any other to-day; if they do they will surely come under the curse:

But though we, or an angel from heaven, preach any other gospel unto you than which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Galatians 1: 8, 9.

This church also held authority to bind and loose upon earth; and whatever they bound and loosed upon earth was bound and loosed in heaven, because

his church is built upon a rock, and that rock is God the eternal Father, the one who revealed to Peter the knowledge that Jesus was the Christ. (See Matthew 16: 17, 18.)

Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgement: a God of truth and without iniquity, just and right is he.—Dueteronomy 32: 3, 4.

And to build upon this rock we must build upon God's word; then the gates of hell can not prevail against us.

Reader, the true church has again been restored to earth in the nineteenth century, with the true gospel, together with the authority to preach it and administer the ordinances thereof, with the same gifts and blessings following, when people live for them as they should, and it is known as the Reorganized Church of Jesus Christ.

And we come to you, dear friend, and ask you to consider its claims carefully and prayerfully; and if by so doing you should see the light and truth, and will yield obedience to it, we promise you that you "shall know the truth, and the truth shall make you free," for it has come in fulfillment of the scriptures, and God is at the helm, and the saving power of the true gospel can be felt again among those who obey it. And we testify that we know and have seen and felt its saving and healing influence in our behalf. And we know this is the true church and kingdom of God on earth. Therefore, we say repent, for the kingdom of heaven is at hand.

AUCKLAND, New Zealand, February 1, 1904.

#### THE RECONCILIATION.

I was very desirous to see that wonderful America, so often represented to the Jews in Russia as a veritable "Land of Promise," so, when a mere youth, I made my way to New York. Soon after my arrival here, I was providentially brought under Christian influence, and eventually publicly confessed my faith in Christ, as my own personal Messiah, and united with a Christian church. When this, to him, most appalling news, reached my father's ears, he immediately disowned me. In his opinion, my death would have been a far lighter affliction. For eleven years he held no communication with me. I was utterly alone in the world, so far as my own people were concerned. I did not know of a relative, on this side the Atlantic, until through a chain of circumstances, which abundantly verified the old adage, "Truth is stranger than fiction," I, one day, was brought in contact with my own cousin. At our first meeting, he bitterly upbraided me for my change of faith, but when I justified my position from the Old Testament, to his satisfaction, he became friendly.

Soon after, my cousin wrote to my father, that although his son had become a Christian, he still

loved his father's God, his father's Bible, and his father's people, "God moves in a mysterious way, his wonders to perform." Meanwhile, my father had been greatly afflicted. He had lost nearly all his property, and the death of my elder brother had nearly broken his heart. Then his thoughts turned to the discarded son. So when my cousin's letter reached him, he began a correspondence with me, which has continued for the last two years. Through his letters I learned to know much of my people's circumstances.

Two of my sisters, expert needlewomen, were working for a mere pittance. They could do much better here, but there was no money for the journey. Last year I was enabled, by the help of God and his people, to bring them here. They are now self-supporting.

Ever since the Kishineff massacre, I have been very anxious to rescue the remainder of my family from their perilous situation in Russia, where a repetition of this horror is always imminent. God seems to have opened the way for my father and one of my sisters to come here. Mr. John W. Pritchard, editor *Christian Nation*, Tribune Building, New York, has offered me two steamer tickets at reduced rates. I have paid him a small deposit in order to secure them. After they come, there will be five of us here, and our united efforts will bring the others also. Perhaps, as with Jacob of old, the discarded son may become the Joseph of his family.

I ask your united prayers for God's blessing upon my endeavors to rescue my family, and also that they may learn to know and love their own Messiah.

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#### THE PRESENT NEED.

The present age is beyond doubt a very remarkable one, in fact, comparatively speaking it stands out conspicuously unique upon the pages of history. It is a critical, and in general, an epoch-making age. Conditions which have been gradually increasing in acuteness are now assuming alarming proportions. Revision, reformation, and readjustment seem to be the general order in almost every department of life. In fact it is admitted on all hands that there is a need, an urgent need, which demands that if we shall prove adequate in the process of survival in the present struggle for existence then we must (the demand is imperative) place ourselves in proper relation to and with the newly discovered forces and laws which have revolutionized life in all its phases and aspects.

The nineteenth century has been phenomenal, especially the latter half; knowledge has increased by leaps and bounds and we are rapidly verging

upon, if we have not already reached, an epoch of iconoclasm. In no realm of thought or action has the disturbance caused so much concern, as in the realm or department of religion. While many have endeavored to ignore or treat with indifference or affected complacency this growing dissatisfaction, it is becoming more and more evident that the modern conceptions of religion are totally inadequate to meet the demands of the times. It seems as though religion was altogether out of joint, so to speak; out of harmony with the rest of our knowledge and discoveries. To-day, as never before, men are looking with grave and increasing suspicion, and in many cases with actual contempt, upon religion, scarcely deeming the matter worthy of more notice than mediæval alchemy or astrology, regarding it largely as one of the remaining relics which connects the present era of practical application of empirical knowledge to modern necessity with the age of speculation and superstition. A careful study and observation of the rapidly transpiring events will warrant the conclusion that we are nearing a religious crisis which may equal if not surpass the crisis of the Reformation or the French Revolution, a crisis which will not involve simply some doctrinal point or some aspect of ecclesiastical polity, but the very existence of religion. One thing is certain: unless religion readjusts itself so as to bring itself into line with modern truth it must either be cast down, if it impedes the progress of science, or be left behind. The revivals movements which are taking place that we have had opportunity to examine and in some cases analyze seem to be but hysterical and spasmodic attempts to escape the inevitable dissolution resultant from internal ineptitude; and the very exertion to maintain its hold will but hasten the coming calamity by bringing into bolder prominence the very defects that fain would be ignored or denied.

As a church we have escaped to a large extent the scrutiny and analysis to which others have been subjected, and our practical worth as a power in conducing to universal utility and happiness, if we possess any, has been overlooked because of our obscurity on one hand and also because of a spirit of supercilious contempt with which we are treated by those who only know of the work through the sensational reports of those who know nothing about us. But, as surely as we have an existence as a church and claim to exercise our influence for good in the molding of character in the unit and consequently in the community, the time is not far distant when we must as a church take our place before the judgment bar of science and prove our claim. If in this struggle for existence in which the "survival of the fittest" only is insured, as an organization we are not efficient in the development of moral, mental, and spiritual character, our doom is written as clearly as though the finger of God wrote, "*Mene,*

*mene tekel upharsin*" over our portals or across our walls.

Time and statistics are showing the slow but sure process of decay which is proceeding in many churches, and pursues them as relentlessly as Nemesis. It does not require that God shall violently and startlingly manifest his power in some miraculous manner. Time and experience will quietly, unassumingly, but assuredly, discriminate between the genuine and the false, the efficient and the inefficient, the true and the false, the right and the wrong. Nature to a large extent will fulfill the promise of the Savior: "Every tree that my Father hath not planted shall be rooted up."

In view then of this coming and inevitable test, would it not be well to adopt practically the advice of Paul: Examine ourselves and see whether we be in the faith? And so far as possible let us discover the causes which have worked to the decay, degeneracy, and ruin of the churches of past and present. History proves to us that the mere fact of divine origin does not place the church in a state of impeccability nor impregnability, for the simple reason that, like all of God's dealings with human concerns, he adopts the principles of coöperation, and just so long as there remains the human element of which the church is composed just so long will the danger of apostasy or "rejection" by God remain.

Without entering into any elaborate examination it is readily discovered that the most fatal influence which has worked against the churches and even the Church, as evidenced by the history of the past, has been ignorance and unholy ambition. The history of some churches whose history we have read shows very clearly that blind credulity and an implicit, unquestioning trust in the sacerdotalism of the church has been "all" that has been demanded. Too often has it been urged that faith in and submission to the power of the priesthood would comprise all the virtues of their devotees. For centuries the incubus of ignorance was nourished by the church (once the dominant power of the world), and its slimy tentacles gripped the very vitals of the nations. But while the power to enforce this moral and mental slavery was successful in conserving the interests of such a religion, yet there came a time when this very spirit of conservatism and persistent refusal to accept knowledge turned like a viper in its bosom and stung the church to the quick, inoculating her with the virus of a deadly disease.

In thinking of what we often call the latter-day apostasy, which has apparently wrought so much ill to the cause of Christ and caused so much sorrow and regret, one can not help but be struck with the similarity between the policy of the papal Church and that of the Mormon Church in so many respects; especially does this similarity deepen into actual



identity in the repugnance both these hierarchies manifest to intelligent investigation, to light and knowledge, demanding servile submission to the "power of the priesthood." Credulity and sacerdotalism are outstanding features of both Catholicism and Mormonism. While the Roman Catholics are flourishing in some communities, yet it is universally recognized that the prevalence and victory of Catholicism is at the expense and sacrifice of liberty, intellectual and moral development, conducing to mental and spiritual degeneracy. How remarkable is this identity in the produce of Catholicism and what is called Mormonism! We can only conclude that such systems are standing menaces to the interests of truth, and some often wonder how long such menaces will be allowed to continue, and what agencies will be employed to remove them.

In a vague way it has been thought probable that some phenomenal display of God's power would effect this result; but it seems to the writer that it is not necessary for God to exert himself in any extraordinary manner to counteract this evil. Such systems contain within themselves the element of disintegration, and in the thoughtful, farseeing wisdom of Gamaliel we can rest assured that only the God-originated truth will and can abide the test of time and utility. That which is not of God and is not truth must inevitably fall and come to nothing. Patience and the cultivation of that faculty of minding our own business will be all that is necessary on our part to effect the final establishment of our policy, provided always our policy is divinely true.

In religion, as in all else, power, worth, and development result from knowledge. "Knowledge is power" is an axiom of world-wide repute, and to its unchanging veracity all history and experience testify. As we have remarked, there seems to be a difference to-day in the general attitude of the world, a difference vast and bewildering in its thoroughness and still it seems to have been inconceivably rapid in its appearance. The cycle of changes has been rapid but still slow: phenomenal yet natural. The same forces which for years, nay, for centuries have been working to this very end are still concentrating and preparing for a mighty upheaval, so that the "end of the world" may be much nearer and may prove a very different kind of an "end" to what many expect. If we think for a moment, however, this is just the way God does all his work: "his kingdom comes not with observation." The lovely efflorescence of summer is the outcome of days, weeks, and months, of work in the dark, unseen chambers of Nature. The marvelous transformation effected in the days of Christ had been preparing long centuries before his actual appearing. The Reformation was not an ephemeral phenomena; it was the natural and irresistible outcome of years and centuries of unseen and almost forgotten agitation.

The English Revolution, the French Revolution likewise, were spontaneous, lawless outbursts of popular fury, but the terrific culmination of years of compressed indignation. Knowledge, intelligence here are the agents, the forces productive of these past changes. Many Christians deplore the increase of knowledge, science, and research because of the spirit of agnosticism; yet the cause and effect are perfectly natural. As knowledge increases, doubt, agnosticism and infidelity to many foolish theories of necessity occur and probably in the exuberance of elation consequent upon newly discovered truth excesses are perpetrated; finally, the ebullition ceases and the crystals of truth are precipitated. If any one is unable to pass successfully the scrutiny of truth religiously, then for your soul's sake get a new religion.

There is a strange and subtle power of coherency and relationship between cause and effect which may and can be distinctly and positively traced in all the events of the past. The cause of yesterday finds expression in some effect of to-day, which effect in time becomes causative of increased effect to a wider and more profound extent. Let us notice briefly some of the events which have conduced to the changes in religion since the Reformation and as we proceed let us endeavor to heed what may have occurred as "an ensample unto us."

What is called "the Reformation" was in reality a revolution resulting from two main causes; the effect has been the increase of light and knowledge. Occasional gleams of the smouldering fire had fitfully been observed in and from the twelfth century in several European countries, but the light was immediately extinguished by the dominant power of papal Rome. When moral suasion failed to accomplish this, then there was available the secular arm of the empire which the church never scrupled to requisition if her influence was threatened. For many centuries ignorance and force were successful in keeping mental liberty and conscience in a state of abject servility, but there was a power working like unseen leaven, and when the church presuming too much upon the ignorance and blind credulity of her devotees violently abused the already much abused intelligence of the people, which she did in the sixteenth century, there was thus provided the second cause. Simultaneously almost a host of forward minds and intrepid souls made a superb and successful effort to burst through the heavy mists of superstition, and treading the newly discovered paths of mental and moral freedom entered into a region of comparative liberty, and scaling the heights of experience delighted themselves in the surpassing grandeur and variety of the landscape opening before them like some verdant land of promise.

The claims of a morbid and arrogant sacerdotalism were flung aside with disdain and men at last claimed

their right to commune face to face with God as the great and universal All-father. Quaffing the pure waters of liberty and inhaling deeply the invigorating atmosphere of moral independence, the blood of the generation was aroused from its sluggishness and quickened into activity, and upon the tide of unfettered desire for knowledge the barks of commercial, social, and scientific enterprise were launched and rapidly borne towards the ever-increasing and expanding horizon, radiant with promise.

The benefits were mutual. With the incoming of knowledge and freedom there came, in a degree, the purification of religious sentiment; and with the purification of humanity's conception of God and moral responsibility came still increasing light and power. It may be true, that in the noise and dust of the conflict, obscurity and aberration produced excesses; yet, when the perturbation ceased and the scene is viewed from the eminence of present knowledge, we must admit that the "Monk of Wittenberg" who thundered at the gates of Rome, shook to the foundation not only Germany, not only Europe, but the whole world felt the shock of that impact between the forces of ignorance and the forces of knowledge; that stern figure with his splendid cohort of compeers, stands at the portals opening to a new era, a new power,—a new world.

It is not my purpose to trace the fascinating course of events which were evolved by the Reformation; suffice it to say that as a result of this splendid victory of conscience, the world received a veritable baptism and arose regenerated, born anew. Wherever the new light dawned, it was as though the rays of the sun had penetrated into some low-lying, swampy valley, the home of fungi and the bacilli of disease, a region of eternal gloom, and transformed it into a veritable paradise. The occidental nations of the present owe their vast superiority over the oriental nations, in a large measure, to the salubrious influence of this remarkable event. As we trace the course of events in this great struggle we notice unceasingly the same forces at work. In France and Holland persecution and outrage were the daily enactments on the part of ignorance and superstition against the Huguenots who were the fountain of knowledge, commerce, and moral adequacy. Gradually the violent measures employed by the Jesuits and the king drove the Huguenots out of their homeland to find an asylum in other lands. Many went to Switzerland, some to Germany, some to Ireland, some to America, a few to Scotland, but the largest number came to England. Later some went to South Africa, colonizing Cape Colony, the progenitors of the present Boers of the Transvaal.

It seemed as though for the time ignorance had succeeded in once again establishing its power, at least locally. But while Louis XIV, "the Great," had done his best to exterminate all who would not

acknowledge the Catholic supremacy, in this terrible page of French history can be actually identified the force which, but a century later developed with almost volcanic violence the great and awful tragedy of the Revolution which made France the theater of Europe while the tragedy of the Revolution was enacted. The priests, the erstwhile persecutors who had hunted and caused to be exiled or killed the Huguenots, now became the fugitives and the victims of a national eruption. The king, who in the person of Louis XIV a century before had gloated over his victory and congratulated himself on his success as a proselyter, by the aid of dragonnades was dragged to the scaffold and guillotined in the person of Louis XVI. The altar was thrown down, the guillotine took its place. In place of the psalm and *Te Deum*, the shrieks and groans of the victims and the rancous shout of the frenzied mob. The Days of Terror were the prelude to an age of infidelity which endeavored to blot God out of the national existence of this country, which one time had been the pride of Europe and the flower of her chivalry.

The terrible lesson it taught was, that sooner or later, by fair means or violence, knowledge and liberty will and must succeed, and terrible will be the condition of that nation or community which exerts its power to stay its irresistible progress. In England, Scotland, and Ireland we can trace very easily the same causes and the same effects, only, happily for us, in a modified degree.

Now, I have had an object, a very important and momentous object in calling attention to these facts, and it is this, that any community that will not acquire the power of knowledge must sooner or later be removed. Efficiency (the power to produce results), advancement, utility, and power are inseparably connected with light, intelligence, and knowledge; that ineptitude, servility, and degeneracy are the inevitable outcome of ignorance. In the language of modern inspiration: "The glory of God is intelligence." Ignorance is the glory of the Devil, or, to quote Carlyle, "A thinking man is the Devil's worst enemy."

Is there not a lesson in the past and present oftentimes tragical denunciation of ignorance? I believe there is; and one which in a vague way we are beginning to realize.

Let us examine our attitude and relationship as a church (theoretically at least) to the times and environments of the present.

We make the claim, tacitly, if not directly, to represent exclusively the highest order of religion that has ever been revealed; for we urge our religion is not merely similar to, nor analogous with, the religion of Jesus, but is absolutely identical; that our religion and the religion of Christ is one and the same. We believe in relation to the religion of Christ that it is the highest possible revelation of

God to man; no higher nor truer conception of God could be possible. In the language of Renan, "The highest consciousness of God which has existed in the bosom of humanity is that of Jesus." What follows? This: Claiming to be subservient to this law which reveals the God-character in the truest, purest, and holiest sense, our lives individually and collectively should reflect the truest, purest, and holiest assimilation of that divine character. In exactly the proportion that God shall be manifest in us, or, as the "divine nature" shall find expression in the lives of those professing that religion, in that proportion only is it able to prove its claim to a place in science, manifesting its capability of survival as the fittest religion to meet the demands. If it does not mean this, then in what sense is our religion superior to any other? Do we simply value it as a novelty in polemics? Is it simply superior in theory? The time has come when our religion must be of more practical value than a system of "theological logic" or "theological mathematics."

It is not enough to grow eloquent over the impregnable argument on baptism, nor develop ability to present church principles and church organization. How many of us are continually reiterating, "We know this work to be of God"? Yet how many can tell by our individual deportment and comportment that we know anything about God or that God has anything to do with us? What is expected of us, what is demanded, and what we actually owe to the world is the actual production of the Christ-character in our own lives; this is the end, goal, and object of the gospel. Yet, sorrowful to relate, it almost seems as though the zenith of our ambition was obtained when we made converts to baptism, church organization, the Book of Mormon, and the prophetic call of Joseph Smith. Conversion to Christ! This is the great transcendent end, to which all the others are but the means. O the folly of believing that a baptismal certification is a talisman against evil or a life assurance policy for eternity, as though this was the desideratum of our religion! Until we become intelligently acquainted with our duties and splendid privileges and prerogatives in the gospel, we must be content to be classified as "one of the religions." But when the day comes that we can produce the evidence in the form of character we shall then and not till then present to science our passport to our place at the head of all the powers and forces working for emancipation and the redemption of man. And by sheer merit prove ourselves to be the Church of Christ and members of "his body."

Numbers of prayers have been offered and are still presented to God, pleading for "the endowment of God's Spirit" in Pentecostal profusion. Do we think of the significance of the request? Do we simply want that power to go through the world as miracle-working experts? Do we think that miracles

are going to convince the world of sin? Surely not! It may be said that God was manifest in Christ by miracle. This is simply a misconception; God was manifest in the life of Christ. In my opinion, and that opinion is based upon the evidence we have of God's character as an economist, God will not place more power in the hands or possession of an individual than he is capable of using. To place at the disposal of an individual or a community a vast power that was not even understood, would be to invite disaster.

In thinking of Zion and of the ineffable glory of the millennium it would seem that we are sometimes guilty of indulging in impractical and superstitious vagaries. Zion will not be produced by extraneous circumstances altogether; geographical location is very secondary contrasted with the essential primary requisite,—character. "Blessed are the pure in heart, for they shall see God." "Zion is the pure in heart." Zion, like heaven, is more of a condition than a place. When we as a people shall have developed in the grace and knowledge and character of our Lord, it will not be necessary to pray God into a willingness to "endow us with a Pentecostal effulgence of the Spirit." God waits for us and not we for God. Spiritual power is regulated by spiritual knowledge and wisdom, knowledge consisting of what a man "knows," wisdom consisting of a proper application of that knowledge. This brings us to the consideration of another feature of this work.

What are the means by which God educates and develops his people? This is made very clear in several portions of God's word especially is Ephesians 4: 11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." It will be seen from this and other correlated scriptures that the priesthood, the ministry, are the ones to whom God has committed the work of instruction and education. It follows, very clearly then, that the condition of the Church as a whole, depends very largely upon the efficiency and ability of the ministry. In view of the exceptionally adequate means which God has provided in the organization of a priesthood, which is calculated to meet every emergency and effect spiritual development; and above all else this ministry have placed at their disposal the inspiration of the Holy Spirit, is the Church, as a whole, producing the results that we ought reasonably to expect? It would be sheer affectation to express complacency or satisfaction with the conditions of the Church. I am not contrasting the Church with other churches. This is unfair and not a sufficient guide. Let us contrast our condition with the facilities, agencies, and "power" behind us and then ask the question, "If not as we ought to be, are we at least as we could

be?" In many ways there is much to be desired, we are far below the standard we have voluntarily adopted. It appears (at least to me) that our chief weakness consists, generally speaking, in a lack of knowledge, an intelligent, definite conception of our responsibilities touching both duty and privilege which devolve upon us as citizens in the kingdom of God. It is not uncommon to find that converts are attracted by the clear exposition of the gospel principles and carried away by the novelty of this Gibraltar of religious controversy and upon this spasmodic wave of enthusiasm become identified with the Church. The proselyte is converted purely and simply to "doctrine," to "theory," to the "letter of the law"; but not in the highest and truest sense to Christ.

Possibly there is much risk in being so bold, but an impartial weighing of the facts and evidences, which, only too sorrowfully, we meet with too often, will show that this allegation is not groundless. There is a cause for this deplorable weakness. What is it? Our course of procedure, as a rule, is as follows: A missionary is sent to a certain locality, and with more or less success preaches on the usual topics with the result that a sufficient number are baptized to organize a branch, and shortly there is a branch organized. The brethren who are ordained and elected as branch officers have no practical idea of the duties devolving upon them and largely can but reëcho what they have heard. Sabbath after Sabbath the same spiritual diet is prepared and served up in the same way until the soul sickens and languishes; spiritual phthisis precedes mortification.

It is not fair to cast the responsibility altogether upon the branch offices, as it is impossible for them to dispense to others what they do not possess themselves. Generally, if not altogether, our local ministry is composed of men who have to pursue very diligently some laborious occupation which demands their time and energies, and consequently they are not fitted for systematic and continuous study. To answer the question without circumlocution: An inefficient ministry is the cause of much if not all our difficulty. The foregoing is not imagined to work up a theory, but is actual, sorrowful fact, based largely on personal experience. There is not the slightest intention to reflect upon the moral worth and integrity of our ministry at all. It is not a question of character at all, but is simply a question of efficiency. It is often urged that we believe that our ministry are called and chosen by God and consequently inspired more or less to perform the duties devolving upon them.

I am afraid we must hesitate to conscientiously assume the responsibility of such an unqualified affirmation. It is an unfortunate thing, but it would be unfair to ignore the fact, especially when it in itself has been prolific of much disappointment and

mischievousness, that many have been selected—"chosen"—to the priesthood out of sympathy and desire to manifest regard or appreciation. Some feel it obligatory that if a good brother full of earnestness and zeal, who takes part in social service and generally shows his love for the work, to ordain that brother, and straightway he is ordained, not infrequently to the hurt of the brother and the Church. The selection in itself might not be so very injurious were it not for the fact that another mistake which could more easily be remedied is made, in that a brother is ordained to an office and left without any clear conception of what is required of him and he is left to "muddle through" as best he can.

It may be argued, "God will qualify; God will equip; God will fill the mouth if only the brother has faith to open it." Such unthinking allegations are simply puerile in the extreme, if not worse, for in fact it throws the responsibility of the many failures upon God. The two very essential features in ordination seem to have very little application in our real polity, namely, "Every elder, priest, teacher, or deacon is ordained according to the gifts and callings of God unto him; and he is to be ordained by the Holy Ghost in the one ordaining." The individual is to be called "according to the gifts and callings of God unto him," that is, there must be an adaptability on the part of the one to be ordained, to the office to which it is proposed to ordain him; and secondly, that shall be made manifest by the Holy Ghost. These two very simple and very practical laws governing recommendations and ordinations would, if observed, save much disappointment and trouble. In this as in all else our safety lies in implicit and explicit obedience to God.

It is well known to the students of the Church polity the ministry is divided into the missionary section and the standing or local section; as a general rule the branches and districts are cared for and controlled largely by the standing or local ministry. In the big majority of cases the local brethren are not college graduates, nor retired gentlemen, but "hardy sons of toil" whose every moment is bespoken, and consequently, as before remarked, have very few opportunities for study. To me it appears to amount almost to injustice, to impose the responsibilities of priestly authority upon a man without giving him an adequate and intelligent idea of the duty expected, and yet hold him more or less responsible for the degeneracy or decline of either branch or district, or any portion of the work over which he may have control.

One of the most urgent needs, therefore, of our time, is the need of knowledge and intelligent conception of duty and prerogative which will insure to our local ministry an increase of spiritual power to a very large extent. This lack of adequacy is in itself traceable more or less to inefficiency on the

part of the missionary force. (Let me reiterate: I am not fault-finding, nor attacking any individual, nor even speaking of men at all but of principle and method.) To illustrate: I will quote a case in point. This is from personal experience, not a case here and there, but very unfortunately to the embarrassment of many this is but too common. In holding meetings, say a priesthood or business meeting and in some of the business sessions of a conference, questions have been put repeatedly to different officials, necessitating the interpretation of some point of law, or polity, or may be of doctrine. Well, the answer being given, it has occurred that the rendering has been contrasted adversely with the rendering given at another time by another missionary, and that in its turn was contrasted with another rendering of the same point by another missionary, and sometimes in a lugubrious manner the interrogator asks, "Now, what are we to understand; what are we to do?" Of course, it is known that the matter can be referred to the Quorum of Twelve. But such a course is precarious and is bound to reflect to the hurt of somebody's reputation. Confidence is seriously lowered and the "power of the priesthood" is simply a name. Knowledge, it can not too strongly be insisted upon, is the true source of power. I have heard it said, and I confess I sympathize very much with the sentiment, that the Twelve and missionaries had better settle their disputes at home, meaning I presume, in their several quorum capacities.

Another feature of missionary work which gives occasion for serious thought, with a view to finding a remedy, is this: A missionary goes into the various branches and as a rule preaches a series of what is called gospel sermons and then moves on. The vital conditions of the branch are not treated nor even touched upon, unless it be in a casual and unofficial manner, sometimes more injurious than otherwise. Of course, we know that a missionary's business is not to unduly or unnecessarily interfere with branch or district concerns, provided always the branch and district officers are capable and willing to attend to and manage their own concerns, and even then the law touching these points distinctly provides for the missionary quorums exercising advisory and supervisory prerogatives and should be looked up to for counsel, advice, and direction, and the injunction, such advice, etc., should be respected when given. But, in the name of common sense how can these brethren respect the counsel and advice given when there is so much inconsistency and actual contradiction? If the missionaries as a whole do not have a unanimous conception and interpretation of doctrine, law, and polity, it would be worse than useless for the missionary to interfere in branch or district difficulties and simply result in making confusion more confounded.

As we contemplate the beautiful symmetry and

perfect adjustment of part to and with part in this divine organization and then contrast the deficiency of the Church one must wonder and think it passing strange that such splendid means for perfect, harmonious work should be so little utilized and possibly little understood. The conclusion, which is inevitable, must be forced upon all who give the matter serious thought, that what we need to-day as the church of Christ, in order to adjust ourselves to the growing demands of the age, is an intelligent, yes, and educated, ministry equipped with the "power of God." In proportion as knowledge is increasing in that proportion will our "power be increased."

In a brief manner we have sketched some of the results of ignorance politically and socially and religiously. Exactly the same disaster overtook this Church from 1845 to 1852. The apostasy of Brigham Young et al never could have been possible had the ministry and members been educated in church law and polity as they should have been. They would have been immovable amid the storm, for, says Paul, consequent upon the edification or education the ministry were to impart, the result would be "that we henceforth be no more tossed to and fro by every wind of doctrine and thoughts of men and cunning craftiness whereby they lie in wait to deceive." Again we see that knowledge is power.

Much superstition has arisen regarding what is so often called "inspiration" and very often it has been boasted of that we did not have an "educated" ministry. The boast may have been all right when education was at a premium, but I am not persuaded that ignorance is a qualification to-day to a representative of Christ, nor do I believe it ever was, or will be. While a collegiate curriculum is not necessary by any means to qualify as a servant of God, yet it is a fact of great significance that the servants of God who made progress and accomplished the most effectual work, "studied to show themselves approved of God," and commanded the children of God to grow in the "knowledge" and "grace of God." It is commonly reported that when God called Joseph Smith to his great work he was illiterate, so much so that he could only with great difficulty write his own name, but before he died, if I read the history correctly, he had a fair knowledge of history, countries, and even languages of several nations.

It appears that as a church we are beginning to realize the imperativeness of the demand for educated men of business and commerce and for years have heroically struggled to maintain Graceland College in order to fit and qualify our young men and women for successfully maintaining their part in the struggle of existence. Strange it does not seem to have occurred to us that education is equally, at least, as essential for a servant of God as for a servant of man or nation. I am positive God could

accomplish more with a consecrated intelligence, inspired by the Spirit, than with inspired ignorance. May God bless Graceland in its effort to emancipate our people from mental darkness! Surely we know God can do much by his inspiration—he can make the untutored tongue of the illiterate mellifluous with burning eloquence. He also caused a “cuddy” to speak to the shame and confusion of willful and wayward Balaam. But none of us would feel flattered to be made simply into automatic machines or human phonographs. That is not God’s method of working as I understand it. How often do we read and quote: “The glory of God is intelligence!” The word “glory” means “character”—“the bloom of character.” If, then, the character of God is intelligence and he glories in it, how can we be like him or how can he glory in us if we glory in ignorance?

To-day, as never before, the times demand that the ministry “be always ready to give a reason for the hope that is in them.” Much, as never before, depends upon the efficiency with which we discharge our duty in meeting this demand. Yes, we plead for an educated ministry. Says one, “That would be an abandonment of our distinctive claim to have a ministry called of God ‘as was Aaron’ and qualified by the ‘inspiration of the Almighty.’” Not by any means. An educated ministry does not imply the selection of educated men only; but, that those who are called and ordained, especially those brethren who assume the responsibilities of a missionary career, give them a course of training, educate them; for instance, in church doctrine, law, and polity; also in history, grammar, logic, and elementary science; a general education in ordinary every-day concerns and specifically theological. By so doing, money, time, and labor would be saved, the interests of the Church more effectively conserved and much harmful disappointment would be averted.

By education is not meant the usual automatic training according to the stereotyped rules of the old-fashioned and practically useless regime, not simply a delving into the musty speculative vagaries which are advertised very often as “the classics.” Speaking of these notions and ideas Herbert Spencer says:

And this it is which determines the character of our education. Not what knowledge is of most real worth, is the consideration; but what will bring most applause, honor, respect,—what will most conduce to social position and influence—what will be most imposing. As, throughout life, not what we are, but what we shall be thought is the question; so in education, the question is, not the intrinsic value of knowledge, so much as its extrinsic effects on others. And this being our dominant idea, direct utility is scarcely more regarded by the barbarian when filing his teeth and staining his nails.

The education we are pleading for is an education having for its end not ornamentation nor a mere garnishing of ostentatious display, but, an education having for its one and only aim—increased utility (usefulness), insuring, under God’s blessing, increas-

ing efficiency. The following language quoted from Spencer embodies the principle that must govern in this matter. We do not want a band of pedagogues, but a band of devoted men who can be looked up to as intelligent, capable, and above all, practical helpers to the laity:

The question which we contend is of such transcendent moment is, not whether such and such knowledge is of worth, but what is its relative worth? When they have named certain advantages which a given course of study has secured them, persons are apt to assume that they have justified themselves: quite forgetting that the adequateness of the advantages is the point to be judged. . . . And this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of an educational course is, to judge in what degree it discharges such function.

There is much I would like to say upon this point, but not intending to write an essay particularly on education, there is sufficient to prove what kind of instruction—education—we are urging that our representative’s shall receive. When we reflect upon the fact that the Church is estimated and valued in proportion as the individual who represents it is “worthy” of such regard and esteem, we realize the importance of the matter. It is a case of “with all thy getting, get wisdom.” Be not simply satisfied with knowing, but to properly and adequately apply that knowledge is the chief concern. I can see in this thought a mission our Graceland College can fill, a work which she can perform that will bind her to the affections of the Church in a manner that the odious appellations, as “white elephant,” “burden,” and “unceasing strain,” etc., etc., would be altogether inapposite and it would become indeed and in truth a veritable “school of prophets.” As the missionary force becomes more ably equipped in these important, vital matters and move out into various parts of the world, the influence of their efficiency would inoculate the entire body. Unanimity, confidence, harmony, love, and prosperity would abound under God’s blessing with this baptism of knowledge illumined by the inspiration of God. The financial benefit to the Church would accrue in more ways than insuring more proficient labor for money expended,—in tithing and consecration. Proper, authentic interpretations of the law could be ascertained and taught to the embryo missionary, so that accredited and official rendition of the law would take the place of individual opinion and uncertainty.

But that would destroy individuality and imply the abandoning of moral and individual agency. This is not so; we may just as well argue that to insist upon submission to any law of God is suicide of individuality. Salvation is the result of mortification, of suicide, the self-destruction of self and self-will and full surrender to God’s will. It is time that we systematize our work in a practical manner, if we wish to maintain our prestige and influence upon the

morals and spiritual interests of the people; this would be a very practical method to produce the oneness of mind, "monism," in teaching and preaching the gospel of Christ.

Some of the branches and districts in the Church are too large to be controlled by the local brethren and it has been decided and very wisely, in my humble opinion, to place the interests of the branches and districts under the charge of competent missionaries. This is a growing need. To simply send out missionaries to proselyte, or, what is really more to the point, to advertise the work, and win converts only to lose them because of inefficiency in branch and district government, is bad management and worse economy. "To feed my sheep," "to feed my lambs," was the burden of Christ's mind and the duty he conferred upon his ministry. We shall be held responsible for the way we discharge this duty of "feeding." How often when they have cried for the "bread of life" the stone of contention, or some abstruse doctrine, or the dried-up, stereotyped arguments, or "first principles," have been dished up! If we have qualified men placed in charge of these districts and large branches who can devote their time to the care of the work and educate the local ministry in "priesthood meetings," "the last behest" of Christ could be more fully complied with.

Let us regard the work more earnestly, more devoutly, and more practically. I have seen some men act in this work just as I remember seeing children act when they "played at keeping school." We are not playing at church, but we are making a life's business of this matter and staking not only time but eternity on the issues. In the name of all we hold dear every nerve should be strained to "study" to show "ourselves approved of God." How do we win God's approval? By studying. "Take my yoke upon you and learn of me," etc., and "ye shall find rest to your souls." Strange but true science and experience echo and re-echo the veracity of Christ's inspiration, rest—harmony—perfect correspondence with our environment results because we "learn" from the "example" we have in Christ the lessons set before us. "Great peace have they that love thy law and nothing shall offend them." But how can they love what they have no acquaintance with?

In conclusion, then, the high road to power, to efficiency in the church of God, in the spiritual realm, is knowledge. Shall we spurn the facilities, the opportunities lying all around us? Shall we ignore the persistent demands and urgent need of our present time? God forbid. While we are weak and puny and have not as yet the capacity for comprehending all the mysteries of godliness, while our vision of some spiritual altitudes may be aberrated, yet the higher we aim, the more noble our purpose, the holier our aspirations, the more nearly and fully will be fulfilled the splendid possibilities of this life. In

the language of Wolfgang Goethe, I close: "Man is not born to solve the mystery of existence; he must nevertheless attempt it in order to learn the limits of the knowable." J. W. RUSHTON.

HAMILTON, Scotland, February 22, 1904.

## Selected Articles.

### THE SCHOOLS AND RELIGION, AGAIN.

The discussion started several weeks ago by the Reverend W. Montague Geer's letter in the *New York Sun* on religious education and the public schools (see the *Literary Digest*, October 17) continues to arouse lively interest throughout the country. The *San Francisco Monitor* (Roman Catholic) devotes a leading article to Mr. Geer's "broadside," and declares that his plea for the revival of the denominational school indicates "the one remedy that suggests itself to sound reason and sober common sense." The *New World* (Chicago, Roman Catholic) says of the same document: "We do not know when we have read anything so trenchant, logical, and timely." The *Sun* finds itself deluged with letters on the subject, and remarks that they "are very interesting reading," and "come from men of intellectual acuteness and moral earnestness." The majority of the letters are from Roman Catholics, and represent many points of view. Father McMillan, director of Saint Paul's school, New York, writes expressing the hope that it will be possible in some way to overcome the legal barriers that now forbid the disbursement of state moneys to denominational schools. He says in part:

"The so-called 'prohibition of the constitution of New York' (article 9, section 4) has these words: 'Other than for examination and inspection'; and it is important to state that there is considerable scope for a legal argument on the exact meaning of this expression, which must be taken in conjunction with the discussion that led to their insertion. What was chiefly in the mind of the constitutional convention had for its objective point the prohibition of the use of public money for any form of religious or denominational teaching, and some of the delegates were surprised to find after they had voted on the matter that the choice of language was at least ambiguous, and might be twisted to mean something opposed to their convictions. It would seem that examination and inspection are clearly authorized by the constitution, even for schools 'wholly or in part under the control or direction of any religious denomination.' This examination must necessarily be limited to the secular studies required for intelligent citizenship.

"When the select committee appointed at the close of the last legislature, containing five Senators and seven members of the Assembly, is prepared to listen to suggestions for improving the educational laws of

New York State, there will be an excellent opportunity to take up the question here suggested concerning the correct interpretation of article 9, section 4, of the constitution. Mr. Geer and his powerful friends in the Episcopal Church may discover that there is still a way to enlarge the public system of education without discouragement of the advocates of religious training. By removing legal barriers certain antagonisms may be obliterated which are now kept alive by unjust discriminations."

The Reverend John Talbot Smith, chaplain of the Convent of Mercy, New York, writes as follows:

"All theories and arguments aside, we Catholics have been deeply impressed with two incontrovertible facts: First, when the public-school system was Protestant, a quarter of a century back, Catholic pupils were Protestantized more or less by attending it; and, second, now that for ten years the public-school system has been made neutral or colorless, the children suffer from the prevailing indifferentism in religion. Indifferentism is an influence of the hour, affecting all departments of human activity. It may be called the current of the time, and the public-school system runs with the current, not by intention, but simply because all things run that way, and also by making no stand against the prevailing error. It seems the constitution of the State will not permit the system either to oppose religious error or to favor it. Therefore all true Christians must sooner or later remove their children from the public schools. The Catholics are leaving as fast as possible, and would leave in a body to-morrow had they the proper bank surplus. Perhaps the religious schools of the sects already educate a million children. In time this number will grow to far greater proportions. This exodus will then have created a situation with which the state, willy nilly, must deal. In spite of the theorists, and their speeches and arguments, when the state faces a condition and not a theory it must act. . . .

"The vital point is: How many American citizens want religious training for their children in the public schools? Let them stand up and be counted. My own opinion is that one third of our population are in favor of that proposition—that is, about twenty-five millions of believers would vote substantially to rescue a great system of public education from the control of indifferentism or agnosticism. If so many favor the proposition, if they can be organized to make their influence felt, then, all theories to the contrary, and in spite of all opposition from any source, the thing can be done. . . . The vital point for all parties, for the supporters of Mr. Geer, for his opponents, for educators, and for statesmen, is the number of those who desire religious training in the public schools, no matter what form the scheme might take—the separate school of Canada, payment by results, as in England, the adopting of church

schools by the state. If one third of our population demand such a reform, and organize effectively to formulate their demand, nothing more need be said; the agnostic and the indifferent, the chronic objector and the would-be patriot, must take a back seat and be quiet while the practical statesman and the competent educator together arrange the details of the scheme."

On the other hand, a Brooklyn priest (vouched for as such editorially by the *Sun*) who signs himself "Fair Play," contributes a letter warning the American people against any change in the public-school system and attributing the zeal with which a change is advocated to a desire for Roman Catholic domination. He says:

"The proof of the pudding is in the eating. The Catholics of the United States to-day do not begin to average as well in education or morals as do the Protestants and nonreligionists. Visit our prisons and see the great preponderance of Catholic criminals—ninety per cent at least, though if the ratio to population were carried out there would be only about fourteen per cent. That proves that the much-lauded religious training of the Catholics is no good. It does not teach men moral responsibility. It does not lessen crime and criminal tendencies as Protestantism does.

"Then, all this teaching of the superhuman power of the priest is not fit for the twentieth century. Spain is on the verge of a revolution from it. This school question is one of rule and politics of that Church. It belongs to the parents to decide what they want for their children, and not for the priest to intrude himself into the home and order what this or that child shall be taught. That's the parent's business."

Similarly, Jeremiah Quinn, president of the Milwaukee school board and a prominent Roman Catholic, declared recently, in an address before the Milwaukee Teachers' Association, that he could not understand how Cardinal Gibbons could pronounce the public schools "vicious." We quote his remarks:

"Cardinal Gibbons, in an interview broadly published in the press, pronounces the American public schools vicious. How any man can assert that our public schools, directed and controlled and conducted by a body of Christian men and women of unstained character and high moral standing, are vicious is incomprehensible. If the public schools, because of being secular, are vicious, then must our whole theory of government, being secular, be vicious also?

"I very much regret this attack upon the one institution on which, in the minds of all Americans, the future welfare of the republic rests. What would our vast heterogeneous nation be without our public schools? It would be a nation of sectarianism, in acrimonious conflict, each sect fighting for a share of



the school tax. Every true American will forever oppose such a movement."

One correspondent of the *Sun* writes: "I have a wholesome regard for all religious creeds, but if they undertake to demolish the public-school system, by the Eternal, I will take down the old musket and fight as long as there is breath within me." Dr. Buckley, the editor of the *Christian Advocate* (New York, Methodist Episcopal) is not ready to recommend such violent methods as this, but he says:

"It might as well be understood by the Roman Catholic Church that, if it really raises this issue, the Protestant churches of this country will ally themselves at the polls with Jews and with agnostics—that is, with all classes opposed to denominationalizing the public schools or appropriating public money to the support of denominational schools.

"Conservative men who have never joined in indiscriminating hue and cry against the Catholic Church would contend to the last at the polls and elsewhere to preserve the public schools intact. Politicians who care for the integrity of their parties will do well not to mingle in this discussion, for if the public schools are disturbed a wave which will remand them to obscurity will certainly rise."—The *Literary Digest*, November 7, 1903.

## Mothers' Home Column.

EDITED BY FRANCES.

Select Reading for Daughters of Zion Locals for May.

### THE BOY PROBLEM.

The Union of Liberal Sunday-schools, Chicago, met at Hull House, November 10, and listened to an earnest, thoughtful address by Mrs. Lamoreux on the "Boy problem." Mrs. Lamoreux, is superintendent of the primary and junior departments of the Sunday-school Association of Illinois, and speaks from long experience. She confined her attention almost entirely to a consideration of that storm and stress period of adolescence when the boy is a stranger to himself as well as to others with the new experiences, temptations, and inexplicable emotions which assail him at this time. It is this period which usually decides whether the boy is to grow to a strong manhood or to be a wreck of humanity. It is a crisis when he needs the most loving care in the home and thoughtful solicitude of the church. But neither church nor home have solved this problem, being either ignorant or indifferent concerning this critical period. The speaker told the story of two children, a boy and a girl, the girl sick with some dangerous contagious disease, the mother wringing her hands, moaning, "How shall I go through it?" But there was never a word of anxiety concerning the boy, who was on the verge of a far more dangerous crisis. From the ages of fifteen to eighteen is the time when the church usually loses the children. Certain statistics were recently gathered from forty Sunday-schools showing that in three years eighty-five per cent of the children had slipped away from the Sunday-school, and when once away they are rarely gotten hold of again.

Walking through the slums of New York, two serious investigators, one a pastor, asked, of course after tactful introduction, each of the evil-looking people they met if they had ever had Sunday-school advantages, and found that not one but at one

time or another had had such influences. Many had sat in the minister's congregation, but, as he expressed, had not been reached during this important crisis. Why is this such a crisis? 1. Because upon entering the teens the boy receives what was contributed by his line a long way back. The teacher needs to know what his inheritance is. 2. Habits now become finally fixed. 3. It is a time of new birth. So great are the mental and physical changes that it seems as if he really were born anew; had come into the world a second time. 4. This is a time when he is most easily influenced under the stress of the changes he is undergoing.

Though the worker with little children can never safely say, "Just this once," an impression being made for all eternity, still young children are not so susceptible to influences as are those children of fifteen, sixteen, and seventeen. At this time when conditions come up which the boy has never known before he needs more than ever, not a teacher, but a mother, friends, a close personal friend.

Just when he is thus confronted with new temptations, the normal boy has a great hunger for books. From the age of eight to fifteen, he will have reading matter. Then the hunger subsides. The speaker told of a boy of fifteen who told her he had decided to read through the Detroit public library. If the boy at this time is not furnished with good reading-matter he will supply himself with what he can get. Alas, for that man who said that at twelve he was given a book which he would give all he had to be able to forget. This is the teacher's opportunity to circulate good magazines and papers. God calls us to grip the whole of the life of the boy and hold on till he is through this crisis.

There is now also a rapid growth on the social side. This constitutes the real problem. The saloon appeals to him and every amusement appeals to him. A pastor passed a confectionery store crowded to the door with boys, smoking and interchanging funny(?) stories, till ten or eleven at night. He censured the proprietor, who turned on him, "Where, then, will they go? There is no church open." The pastor went home determined that there should be some place open, and a boy's club was organized, which met once a week and met the boys on the social side.

There is, Mrs. Lamoreux said, no shyer, wilder thing than the heart of a boy of fourteen. For reaching him nothing is better than camping out. The teacher to reach them must be willing, like Paul, to become all things to all men, and to have won them before they reach the crisis whose peaks are ages of sixteen and seventeen. Happy the mother who, if her boy's heart shuts up, is shut up inside. Remarking the unusually close relation between a father and his little son of three or four, he replied, that he was working to keep the child close to himself, so that "when he needs a father as he never has before, I will be there." A surgeon, he often took his boy on his long drives of perhaps fifteen miles, working in every way "to keep his life one with mine."

Nothing is more searching than the measuring-rod of the boy or girl in their teens. They are very critical of their teacher's statements and attitude, seeking, as they are, their first appreciation of an absolute standard of right and wrong. Psychologists say that the influence of what we say as to what we do is as fifteen to seventy-five. If they do not ring together, if found wanting, the influence is for ever gone.

This is the period, especially with girls, for self-examination—they pick themselves, as well as others to pieces. They are restless; want to leave school. If they can be held over for one or two years they will settle down.

The social and altruistic spirit is born now, and there is a great spiritual hunger—a reaching out toward love. This drops at sixteen, but is up again at eighteen. If the questions of the acceptance of Christ, of relations to God, are not settled in those years, the chances are overwhelmingly against the impulse

being again put forward. God put into the heart this hunger for himself. Our part is to seek to follow the command, "Feed my lambs." The most pressing question of our time is, "Is the young man Absolom safe?"

In discussion the question was asked if in Sunday-schools it was safe to mix the sexes. The reply was, that during this period the sexes were mutually repellant, and psychology shows that they ought to be separated for many reasons.

What about lesson helps? was another query. Pencil and paper and outside work assigned along the lines they are interested in, would do in most cases, was the answer. This outside work need not occupy more than ten minutes.

Miss Wilcox, a high-school teacher of long experience, did not agree that boys were very shy during the adolescent period. She thought that they were the frankest, most open things on earth, much depending, of course, on the personality of the teacher. The subject, she said, was worth exactly the personality of the teacher. The teacher must be of the kind to win and deserve their confidence. She thought that a good boy had a tremendous influence. Good was more powerful than evil. This in reply to a statement that even one bad boy was a dangerous companion. Boys were more emotional than girls, more easily reached through the emotional side, through an appeal to sentiment. Sunday-school, like all education, is to fit the child to get along in the world with his fellow men—to help others. The schools must become social centers.

Judge Russell said above all things boys hated pretense. They are master hands at finding out humbug, or affectation. They begin to reason as soon as they are able to judge and inquire. If you wish to recommend religion to boys the first thing to be done is to be honest. If they offer objections to a maxim or doctrine, meet them squarely. If you can not answer say so. They will have more confidence in you and what you believe even if you are unable to answer. That is an argument of no mean force, if some one whom they respect believes in it. It is already recommended. He emphasized the importance of parental authority. Up to a certain time children must be told to do this and that. Europe is ahead of us in teaching children in the home. Apropos of the foregoing address and the discussion evoked by this important question, the following incident recently called to the editor's attention serves to point a moral. The papers of Chicago have been giving much space of late to the arrest of the notorious car-barn murderers, who, for selfish gratification of low pleasures, have been guilty of many robberies and murders. These ruthless, brutal criminals were young men of humble but respectable parentage. Some people have attributed their tendency to criminal life to the influence of dime novels and yellow literature in general. Other thoughtful observers see in their record but a reflection of one too self-evident phase of modern life illustrated in the method of illegitimate corporations, as in the lawless strikes. The desire to get rich quickly, no matter at what expense to others. A complete forgetting of the rule to love your brother as yourself.

Characteristic of this spirit seen in many of our short-sighted citizens and parents is this incident. A lady in one of Chicago's residential quarters was held up by three children of excellent families, the oldest not more than five years old. A four-year-old grasped her knees and so overpowered her with surprise that the two others were enabled to seize her handkerchief and run away with it. To be sure, they soon dropped it, showing they had given her the fright and pain partly out of a spirit of adventure rather than cupidity, but they immediately attacked two other passing ladies in the same way. The point we wish to make is, that one of the fathers did not visit on his child a severe punishment that would have forever cleared his mind of the romantic glamor attached to highway robbery. He laughed at the trick as an evidence of smartness on the child's part. Laughed at the little child's imitation of one of the wickedest crimes of modern times!

Far more wise, though perhaps too severe, was a mother of some years ago. Her three-year-old playing in a neighbor's yard found a useless empty tin can and carried it away. But *the can was not his* and the mother determined once for all to make clear in the little one's mind the distinction between *meum* and *teum*, my things and thy things. She made the child walk back to the house and place the can where he found it, flicking all the time the little bare legs with a slender switch. The sister some years older, was highly angry at her mother at the time, but with mature years she tells that her mother knew best, and the lesson to the boy was an invaluable one. A principle was at stake, and the wise mother estimated the offense by not the value of the article taken, but by the fact of its being taken from some one to whom it belonged.

Which parent will rear the children that will best safeguard the eternal interests of our country?

*Dear Readers of the Home Column:* I will try again to write a little, use my one talent, "as it were." I do so much enjoy reading the letters from the sisters, that I will try to help, if only a mite. I thought as I sketched a little here and there in Conference notes perhaps the Home Column will be crowded out, but when I came to it, I found such a rare treat there that I felt I must add my mite to its helpful hints to the young mothers.

Not many years ago I had a dear little family gathered in my home. I felt when I read the "evening musings" that the sister who wrote must love children; and I would say to mothers who have all their dear children in the home nest: Enjoy them while you can. It may seem like a distant time when they will leave the home and go for themselves, but the time will seem very short when you look backward.

I love children and I want to see them enjoy all they can while it is in their reach to enjoy without care. I know their little sorrows are as hard for them as greater ones are for us older children.

Do not scold the children. Be firm with them, but I beg of you do not scold and threaten. Make them to understand while young that your commands are to be obeyed; then be careful how and when you command. For their good teach them obedience; then it will be easy in after-life for them to obey the laws of God and man.

April 18, 1904.

Yours in the faith,  
SISTER MINERVA HISCOCK.

## Letter Department.

SPRINGFIELD, MISSOURI, April 25, 1904.

*Editors Herald:* As I have not seen a letter from this part of God's heritage for some time I will say that we are still in the race, and still contending for the faith once delivered to the Saints. While we as a branch are not making the progress I would like to see, I am glad to know we have many noble Saints here who are doing what they can to move the good work along. At the same time there are some who seem to be rather cold and sleepy, but after all we are thankful that our condition is as well as it is.

We have not gained many the last year by baptism but our numbers have increased several by letter. By the help of Him who rules on high we intend to do more the present conference year than ever before. It is now almost warm enough to begin tent-work and as we have a good tent we expect to make good use of it the coming season. It is the earnest desire of the writer to see all of the honest in heart brought to the light and the knowledge of the truth, for if there ever was a time when the children of men needed the truth it certainly is now, for I am brought face to face with the fact every day that honest-hearted men are groping in darkness on account of so many isms that

are being taught by the hirelings of the sectarian world. I find when men begin to read for themselves they read themselves out of the so-called church to which they belong and when this is the case and the true gospel is presented to them, they can readily see the grand truths that stand out so prominently in God's revelation to man. This being the case it should be the earnest desire of every one of God's servants to see the good work move along.

I want to do all I can to spread the soul reviving news and thereby help build up Zion. There is no time to lose; the hastening time is here. God will cut his work short. We are told in God's word that the generation when the times of the Gentiles be fulfilled shall not pass away till all be fulfilled. (See Luke 21: 32, Inspired Translation.) We can all do a little and if we do that little well the reward is such, for the Lord is not slack concerning his promises. I have the testimony and know that this work in which we are engaged is of God. So let us all live so that we may have a greater testimony and be able to come forth in the first resurrection.

Yours in the one hope,

J. W. QUINLY.

GRANT CENTER, Iowa, April 26, 1904.

*Dear Herald:* I feel impressed to write a few words in behalf of Graceland College. I felt so sad when I read in the last HERALD it was to be closed in June unless the debt was paid. I could not keep back the tears when I was thinking about it, and how I wished I was able to help! I believe every Saint is interested in the College, and wants to see the debt paid, so let me urge each one to help all he can to lift the debt. I do not know at this writing how I am going to help, but I know my earnest desire is to see the debt paid, and to help pay it, so I believe the way will be opened, if I make the effort, which I am determined to do, so I can help with my mite.

Hoping and praying that Graceland will be free from debt,

Your sister in the faith,

MRS. MOLLIE LUKECART.

PLYMOUTH, Massachusetts, April 28, 1904.

*Editors Herald:* Our business as delegates to General Conference ended on motion to adjourn Sunday, April 17, we, the Massachusetts delegation, decided to move out towards our fields of labor—and home—by boarding the first train going east. We had the three miles between us and the Willoughby depot to pass over. The conveyance used for this purpose I failed to find a name for, but I will say that I would rather risk the dangers of crossing the Atlantic, than put in forty minutes again, sitting upon the side of the —, with no support for the back, no purchase for the feet or hands but the umbrella I held in my hand, and the road so very uneven that we would keel over like a cat-boat in a "thirty knot blow." Like the boy passing through the churchyard at night and whistling to keep up his courage; we started to sing to divert our mind from the perils of the hour. Perhaps this sensation was not felt by all, but there was a sigh of relief almost unanimous when we stood on *terra firma*. "The trolley-car" is all right.

We arrived at the depot about fifteen minutes past ten at night, and the train was due twenty-five minutes to four in the morning. So we had about five hours to wait in the little waiting-room before we could move out towards Buffalo. The time to midnight was spent in singing, with a few trying to snatch a few minutes sleep, but without much success. After the midnight hour had passed, "Ada" suggested games. This found a ready response and in a few minutes all was animation. The station agent was very kind and agreeable and certainly kept the place warm for us.

The train was a little late and without a sleeper, but after settling down we managed to get an hour's sleep. A refreshing ablution patched us up for the day, for we were in for the mighty Niagara Falls. The sun shone out in splendor and

warmed the air so that everything was pleasant, and tell me who would not feel happy among the family of God when in company with good, happy Latter Day Saints.

I will not try to portray the grandeur of the Falls. This has been attempted too many times with more or less success and "the half has never been told." There is an immense body of water passing over at this time of the year, because of the melting snow and ice. There had been quite a snow-storm at Niagara, several inches still on the ground. Considerable ice was under the falls, giving it quite a wintry aspect.

As we crossed the bridge into Canada, we found quite an army of men drilling and blasting out the rocks, to make a bed for a gigantic waterway into which they were placing an immense steel pipe, eighteen feet in diameter, which is to convey the water from the rapids to some immense plant one and three fourths miles distant. I did not learn what the plant was to be, only as I over heard some one say it was an electric plant, but I will not vouch for its truth.

As we stood on the Canadian side, at the head of the great Horseshoe Falls and heard its deafening roar, and felt the rocks vibrate under our feet, we feel how insignificant an atom is man when compared with the mighty works of God in nature. Our mind turned to the time of the crucifixion of the Christ and the terrible groanings of Mother Earth, her convulsions, in the rending of her mighty rocks, the turning of rivers from their courses and the changing of the earth's surface at that time—might not this mighty roar of waters have been caused at that time? "And behold the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments and in seams and in cracks upon all the face of the land."—Book of Nephi, chapter 4.

We would fain tarry here, but space forbids. We pass along and leave the reader to picture the rest in his mind with these faint suggestions of the grandeur of the one-day visit to Niagara. Some of us visited the great shreaded wheat plant,—the finest and most complete of its kind in the world. Two years ago, when we visited this wonderful plant, Bro. Winning, of St. Joseph, was there and showed us round, explaining in detail its workings after which we partook of the finest of wheat at his home served up in a very tempting and palatable manner.

We returned to Buffalo in the evening, tired, but more than repaid for our trip and day's experience. We had just time to speak with Bro. Joseph Luff as we spied him at the window of the car heading for Toronto on his trip to visit his mother,—a pleasant surprise to meet him.

We left Buffalo about twenty-five minutes to eight in the evening, for Boston. After singing a few songs of Zion, to the apparent enjoyment of the others on the car, we retired to our sleeping bunk and slept as soundly as though we were safely in our bed at home. Our train was nearly three hours late when arriving at Boston. We parted with Sr. Ada Sanford, Georgie Goff, and Bro. G. H. Smith, at Gardiner, Massachusetts, about one hour from Boston, they having to change for Providence, Rhode Island.

April 19 being Lexington day, we found Massachusetts in her attire of bunting, etc. Smiling faces were at the depot to meet us although somewhat weary of waiting.

I spent two days at home, then off to the old historic Plymouth called to baptize two promising young men, Bro. N. R. Nickerson also baptizing two of his sons. It was certainly an impressive sight to see these four promising young soldiers enlisting in the Lord's army. The waves of the old Atlantic gently bade them welcome as we laid them beneath the waves. May the Father make them strong for good!

On Tuesday evening, by arrangement, I met, at his home, Mr. J. H. Holmes, station agent at Halifax, also Mr. Hower and wife, he being station agent at Plympton, to discuss matters pertaining to the great latter-day work. A Mr. Glass also came

in who has attended our meetings and reunion at Silver Lake. It was certainly a profitable time and another meeting was arranged for to-morrow, Friday, evening. Mr. and Mrs. Helmes will be baptized in the near future, they expressing themselves as satisfied, after near four years investigation that the angel message is true. Others will follow.

The outlook for the work in Massachusetts this year is certainly promising. O that we had more men to meet the demands! This is now the most discouraging feature here. We have but three missionaries for nearly three millions of people, and much of our time has to be put in among the branches of the Church. We have promising young men coming to the front, if they will only push out and not become too much engrossed in temporal matters. We need presiding ability coming to the front, but not to be taken away from us just as soon as these qualifications develop in them, as they have been taken from us in the past. I sincerely hope this matter will be more seriously considered and as shepherds develop among us leave them to preside over the flocks. Let eternal vigilance and a willingness to sacrifice be our watchword from now on until the Master appears. Work while the day lasts. Bro. and Sr. Hemmerly are attending to my needs while here. May the Father reward them for their cheerful service to his servants.

Your brother in the work of the Master,

R. BULLARD.

FREEDOM, Oklahoma, April 25, 1904.

*Editor Herald:* My labor in Texas was ended for the year on the 17th of January. My personal acquaintance and association with the Saints there will ever be remembered. I labored for the good of all and the harm of none. I held meetings at San Antonio, Pipe Creek, Bandera, Senior, Florisville, Verda, Tuff, Horse Valley, and in a district on Sabinal River called Bug-scuffle. The reception in the latter place was cool indeed. This neighborhood was a Baptist stronghold. Necessity, at this place, compelled me to remain in the schoolhouse over night, which I did with good grace. While at Pipe Creek the foolhardy boys of the neighborhood cut the district buggy harness and almost caused a serious accident to ourselves.

I was associated the last month there with Bro. J. F. Grimes and while at San Antonio we had a brush with two Utah elders, who labored to prove we were practically the same church, only differing in a few minor things such as the authority. We urged them to show when, where, and by whom B. Young was ordained to lead the Church. They were valiant in testimony, but we showed their testimony were of little worth when they by their actions as a church was at variance with the teachings of the prophet they were testifying of. Said they had not practiced polygamy for twenty years. Then at this admission we showed from the Utah Doctrine and Covenants on the polygamy revelation (?) they were damned if they did not so practice. They admitted they were not living their law (not God's) when they were not practicing the law they claim was revealed. They said Joseph Smith originated polygamy, but as usual the proof which is so important was lacking. They claimed Joseph F. and John Smith of Utah were half brothers. How strange at this late date such a claim should be made, contrary to the sworn statements of their leaders! I certainly feel gratified to see them forced into a public acknowledgment of their persistent violation of law, and where they stand as a people.

With Bro. Hubert Case we commenced a meeting at Grow, Oklahoma, February 28. We had a fine hearing throughout. The Baptist people of the neighborhood seeing our success determined to break up our meetings. They started singing parties as they called them to attract the people from our services, and each night for over a week they used their utmost to keep the people from hearing. They succeeded in attracting an element I think would have been of no benefit to our service. Nor do I think they would have been benefited by the gospel.

We gained the good will of the best citizens of the community. At this they were more determined than ever to break our influence. Slanderous lies and all kind of foolish and crooked stories were told by them over the neighborhood.

The affair came to a climax Sunday, March 13, when the neighborhood, including the Baptists, met for Sunday-school. We had previously announced the Tuesday before to continue throughout the week and on Sunday at eleven o'clock in the forenoon and also in the evening, and this was so understood by larger portion of the neighborhood. After the Sunday-school the Baptist people concluded (having made it up before) to have a singing. Their leader and singers lined up on the platform and commenced to occupy on our time. After singing several songs I arose and asked the leader how long they intended to sing. He insultingly told me until they got tired. I made a short speech to the audience claiming the hour by previous announcement and this they did not deny. I was insultingly ordered to sit down by a Baptist constable who was also a Baptist deacon and who brandished a stick of stove wood, and some said one hand was on a revolver in his hip pocket. Not knowing he was an officer, I was not to be bluffed by his insulting remarks, so I held the floor. At this time a Baptist preacher by the name of Wyman arose and informed me he was an officer (a justice of the peace) and he came there expecting trouble and if I would not sit down he would have to arrest me. Well, I did so under protest. At this juncture another Baptist requested the ladies to leave the house and they would fight it out to a finish. How Christ-like!

Their singing progressed for about thirty minutes when Bro. Case commenced taking names and noticing this they hastily concluded the singing, and filed out in regular order, feeling elated they had done a good work, leaving us a remaining audience of about fifty that we preached to with good effect. The night service we were greeted with about seventy-five people who were orderly and respectful.

This service concluded our meetings in the neighborhood for the time, having occupied over three Sundays. During our absence in the neighborhood accusation was made by the Baptists against certain parties in the neighborhood who were our friends, claiming they said if we were kept out of the schoolhouse in the future (which the Baptists were trying to do), they would burn it. This was done by the Baptists to injure the reputation of our friends. Failing to settle the affair with any satisfaction our friends without our consent or knowledge swore out a warrant for the arrest of ten of the parties who were concerned in disturbing our meeting of a few days previous. Bro. Case and I arrived the day the arrests were made. Seeing our presence in the neighborhood the Baptists in retaliation arrested me on the charge of disturbing their singing. The case was dropped against the ten parties arrested by the justice of the peace, who was a Baptist sympathizer, because of a slight error occurring in the sworn charges against them, and they were turned loose. I carried my case to the district court to convene in October next. Whether it will ever come to trial I am unable to say. One thing is certain: if it ever does and I get justice I have no fears. My opinion now is, it will be compromised before that time. I am convinced more than ever of the corrupt state of politics, and to get justice in the courts a long pocketbook is necessary. Ere long in that community we expect to baptize some of the best citizens, who to all indications are very near the kingdom.

Bro. Case and I came into this neighborhood about two weeks ago. Elder Baugher, a Church of Christ man, who had been holding a series of meetings in the neighborhood, had challenged our people to a public debate. Being informed of it we arrived in the neighborhood about two weeks afterwards; but finding the man gone and some of his people thinking we were afraid to meet the issue, Bro. Case accepted his challenge and last Monday, the 18th, the battle commenced in earnest.

Necessity compelled us to enter the debate without delay. This debate is notable in several ways. The names "Joe Smith," "Mormon," etc., were never mentioned throughout. Bro. Case signed with him for eight sessions, four on each church proposition and the Bible (King James' translation) the standard of evidence, and no evidence outside of that to be introduced. The usual slush and ridicule were thus avoided.

Bro. Case in maintaining our proposition made clear cut arguments to the point, with proof back of each argument and thus solidly and truthfully was laid a foundation which never was torn down, nor could it possibly be, for that foundation was backed up by the impregnable word of God.

Reverend Baugher, in maintaining his proposition, soon showed the people that assertions were not proof. A comparison of his church to the New Testament revealed many things out of harmony, lacking in many of the general characteristics of the pattern. The more he labored to show harmony the more apparent to the people was the fact that his church was not that church which Christ established. His arguments to show a limitation of the Holy Spirit's power to New Testament times were groundless of proof. His reasoning to show the power was anciently given to establish the church and that only lacked one essential feature, and that was the proof to sustain it. He denied present revelation, authority, laying on of hands, the pattern in organization, complete apostasy, or a restoration in latter days. He lost valuable time over several arguments and passages of scripture.

He took the absurd position that there were anciently two Holy Ghosts. He claimed in preaching he was prophecying, but it was shown even if his conclusions were true he must be a false prophet, for he preached false doctrine.

In his closing speech he unthinkingly committed himself by saying, "Bro. Sommers," the editor of the *Review*, an organ of the nonprogressive wing of the Campbellite Church, had proven and could prove to Bro. Case that laying on of hands had been done away. Also quoted others who could do so, virtually admitting he had failed to do so before the people. His brethren realized very keenly his total defeat. I am confident they have learned a lesson they never will forget. With few exceptions the debate passed off good naturedly, and a hearty handshake was had between speakers, chairman, and moderators. The people of the neighborhood are now reading their Bibles as never before. We are hopeful of good results in the near future. Some are very near the kingdom.

The work is onward here, and we are very hopeful of good results in Oklahoma. Many opportunities are opening for the work. May God speed the work, and may we do our very best.

Your brother,

S. S. SMITH.

KEYSTONE, Iowa, April 25, 1904.

*Editors Herald:* I am here at Keystone, the place where I was eighteen years ago before I went to California, seeing friends and trying to get the addresses of their friends and relatives in Germany. My friends secured the schoolhouse for me and I commenced meetings there last night. Between fifty and sixty came out to listen. Shall continue the meeting for some time, or as long as the people will come out to hear.

In gospel bonds,

C. C. JOEHNK.

WEYBURN, Assinaboia, April 22, 1904.

*Dear Herald:* I take pleasure in reporting the success of the meetings Bro. Alvin Knisley is holding in our neighborhood. There were four baptisms April 17, and the confirmation was splendid. There are to be more soon; good interest, and deep investigations of the work. Those who were baptized were members of the Methodist Episcopal Church; had been Catholics once, but had always tried to find the light, and now,

they said before being baptized, they were sure none other than the Latter Day Saints were right. This makes myself and family rejoice and stronger in the faith, as it is another fulfillment of a vision given us before leaving our old home six miles east of Pleasanton, Iowa. We do feel grateful to our heavenly Father for the success of gathering a few into his kingdom. Our desire is that we may be better instruments in God's hands and help more to see the light in the near future.

Your brother in gospel bonds,

W. C. TOOVEY.

ALEDO, Illinois, April 25, 1904.

*Editors Herald:* After a somewhat prolonged silence, I will attempt what I consider to be a duty of every General Conference appointee, that is to occasionally give an account of himself.

As to my labor in Pittsburg, from personal knowledge I could not speak with certainty. From statement made to me by resident Saints, there was an increased attendance, the scattered condition of the Saints makes it too irksome and too expensive for them to be present at all services. However, my opinion has been and still is that the discontinuing of any service would be hurtful to our work in that city. Eternity may reveal the good, if any was accomplished by me, and I have no compunction of conscience as to the decision.

In seeking to send out by mail some ten thousand tracts, I became considerably anxious, and perhaps a little discouraged, but relief came to my troubled soul after fasting and prayer, and the voice of the Spirit unto me was: "Your work is acceptable, abide faithful, and continue your labors." With renewed zeal I pushed my work to a happy and satisfactory culmination.

In no former experience have I found kinder, more genial or liberal associates in gospel work, and the handsome, useful token of respect will keep those names long green upon the wall of memory. I return thanks for that and many other evidences of your friendship to the lonesome Western gospel messenger. Have no idea that I filled the anticipation or wish of all, nevertheless with confidence in God and his law I freely spake unto one and all the word of truth.

A pleasant release from the cramped city life and monotony of sameness came to me in a trip to Kirtland on church work under appointment of missionary in charge, F. M. Sheehy, and while there went to the Kirtland District conference, taking part in the labors of the same. At the social meeting on Sunday an aged man asked permission to speak, said he was well acquainted with the early leading men of the Church. One of his statements was as follows: "Your race-horses are on the right track; you have been to headquarters for your light." These words were so odd that I at once jotted them down. May we as a church always be able to go direct to headquarters for our spiritual light and guidance.

In the latter part of November I went to Ritchie County, West Virginia, to fulfill a contract for a public discussion signed by Bro. G. H. Godbey and Mr. Ira C. Moore. The debate was educational and without rancor.

During February I made two visits up the Monongahela valley, which is the greatest manufacturing district I was ever permitted to visit. I called upon the Saints in company with Bro. Robert Perrie at Fayette City, Naomi, Spears, Monongahela City, and Monessen, and on the last day of the conference year I was permitted to baptize one, so if my year's work is to be estimated by the number that I took into the water, I was not a very successful workman. In fact the only thing that seemed large to me in my annual report, was my expense account.

Made a visit up the Allegheny, and Kiskiminitas Rivers. The scenery was quite interesting, and the administration to Sr. Uncafer was blessed of the Lord.

High water in the Ohio River the first of March cut short the attendance at our district conference, at Wheeling, West Vir-

ginia, and the only thing out of the usual was the baptism of a man in the cellar of Bro. J. F. A. Smith's house, by J. A. Becker. I continued the meetings for ten days with fair interest, all things considered.

Have taken a deep interest in the investigation of the Smoot case, and I have concluded that the seat in the United States Senate is a mere pretence, and I am of the opinion that the animus back of this investigation is to strike, if possible, a death blow at the restored gospel by angel ministration, and the divine origin of the Book of Mormon, and while I have no disposition to condone the wrongs of Utahism, neither can I perceive immediate helpfulness to our cause by reason of the success of the anti-Smoot people. We can not build acceptably upon the mistakes, errors, and false teachings of others. Our work, to meet the approval of God and good people, must be a clean-cut presentation of the saving principles of salvation as taught by the Master and his ministry of ancient times.

For some time prior to the meeting of the late General Conference, there rested upon me a weight and depression that did not to me augur a spiritual endowment such as some anticipated. I willingly and cheerfully tried to bear and perform my humble portion, and will patiently abide with full confidence that time, the healer of many a heartache, will demonstrate the utility and wisdom of that which was done.

The changeableness of the weather at Kirtland was unpleasant and the cause of contracting severe colds by a number of the Saints; the undersigned is still suffering severely. Many were present at Kirtland in fulfillment of a longing to see and worship in the only temple of this age, that God directed his people to build. Without doubt this building is unique, but on account of its location and size is not suitable for the annual conferences of the Reorganization.

While at Kirtland I met Elders Joseph H. Lake, and Leonidas Fisher, of the Utah Church. These men were about twenty years of age. To my astonishment they affirmed with vim and zeal that the so-called revelation of July 12, 1843, was printed in the Book of Doctrine and Covenants in 1843. I informed them that it was never printed in any edition of the Doctrine and Covenants until 1876. They frankly and with considerable warmth told me that they did not believe my statement, and when I informed them that it never was in print prior to August, 1852, they actually hooted at the truth.

It seems to me a shame for the Utah Church to send out as missionaries, young men—mere children—so devoid of knowledge of the facts of their own history, and also to put them under ban not to exchange thought with us in public investigation. Honest men can not always be kept in ignorance and submit to a prohibition for a research after truth and fact. Whenever this Church shall attempt to put shackles upon my mental aspirations, they can then dispense with my service. For one I believe that it would be advantageous and profitable to supply our missionaries, and especially the young men, the means of acquiring knowledge. Surely none should be more intelligent than the standard-bearers of Christ the Light of the world.

For several reasons I prefer doing missionary work in the West, but will cheerfully do my best for the cause of peace among men in my field appointed for the ensuing conference year, and hope for a united effort and results that shall meet with the approval of our heavenly Father.

In bonds,

ROBT. M. ELVIN.

WATERFORD, Ontario, April 26, 1904.

*Editors Herald:* Several weeks ago your writer arrived in this town in the pursuit of usual missionary duties. In the publication of handbills we made mention that in the course of "illustrated lectures over four hundred square feet of paintings, diagrams, and charts" would be used. I am pleased to report

that interest has steadily increased until our large edifice is comfortably filled each evening. Everything bids fair to an ingathering. Unfortunately we are obliged to leave in the midst of the boom. We trust, however, that those who may be appointed to this part of the vineyard may not overlook Waterford.

In bonds,

D. MACGREGOR.

## Miscellaneous Department.

### Pastoral.

To the Officers and Saints of the Northwestern Mission (Oregon, Washington, British Columbia, and the Pan Handle of Idaho); Greeting: Having been reappointed in charge of the above-named mission, I herewith request the ministers in said mission to labor in the following places:

Brn. T. W. and F. J. Chatburn and George Winegar in the Spokane District, T. W. Chatburn in charge. Brn. O. B. Thomas, T. J. Bell, James C. Carlisle in the Seattle and British Columbia District, Brn. Bell and Carlisle to operate a tent in British Columbia as soon as the weather is favorable. Brn. H. L. Holt and E. E. Keeler to operate a tent in Western Oregon District. Brn. J. C. Crabbe and E. F. Mengel in Eastern Oregon District, the former having Portland as objective point.

The ministry are urged to be prompt in reporting quarterly. Mission address after July 1, will be Box 23, Castle Rock, Washington.

We desire to call the special attention of the Saints to the fact that we have four Bishop's agents in the mission. Hence we trust that all will remember the command of God to pay their tithes and offerings. Money will be necessary to prosecute the work successfully. Let us all try and be faithful to the trust committed to our care, and good results will follow as a sequence of our united efforts. Praying that peace may abide with all, I remain,

Your colaborer in Christ,

G. T. GRIFFITHS.

Home Address, R. F. D. 2, WILLOUGHBY, Ohio.

To the Ministry and Saints of Michigan, Indiana, Northern Illinois, and Wisconsin Field; Greeting: It is with a sense of some timidity, incident to a nonacquaintance, that I address you. I hope that before the year closes we will be better acquainted and that such acquaintance shall be mutually favorable.

After consultation with Bro. Heman C. Smith I have concluded to appoint "ministers in charge" as follows: Kewanee, Illinois, District, F. A. Russell; Northeastern Illinois District and Wisconsin, F. M. Cooper; Northern and Eastern Michigan Districts, J. J. Cornish; Southern Michigan and Northern Indiana District, I. M. Smith; Southern Indiana District, George Jenkins. To these brethren the ministry in the several "fields" will please report promptly as follows: July 1, October 1, January 1, and March 1; these ministers to thus be able to report to me promptly so that in turn I can report to the First Presidency early.

I trust the brethren will generally push out into new fields. If God had not intended we should he would not have so directed.

The Saints will please remember that while the railways are good enough to permit the elders to ride for half fare the half requires just that amount to convey them from place to place in money and as there is no opportunity to be a continual worker in the ministry and at the same time earn that money, the next best method is by donation. We are "coworkers together," hence all should be actively engaged each in his own place, and thus employed we help in the great work of Zion's redemption. No time for fault-finding or grumbling, but with "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" as the manifestation of our desires to serve God we will truly put on the "robes of righteousness" and by thus continuing finally win the crown.

All matters pertaining to ministerial work or setting in order confer with me or the minister in charge of the field where you reside.

Just as soon as my wife is well I expect to go to my field and will visit the various parts thereof so far as possible. Let us be kindly affectioned one to another, striving to be humble with all.

In bonds,

J. W. WIGHT.

### First Seventy.

Dear Brethren: A circular letter is being prepared for the benefit of members of our quorum. Will those whose home or

permanent addresses have been changed since last year please send me by postal card their address for the present conference year, just as soon as convenient, if they have not already given or sent in their address. Yours in Christ,

Box 384, WOODBINE, IOWA. J. F. MINTUN, Secretary.

#### Notices.

To the Saints of the Little Sioux District, Greeting: Having been appointed to labor in the Eastern Oregon District for the coming conference year, I hereby give notice that until the coming June district conference (at which time the annual election of district officers will take place), Bro. J. M. Baker, of 116 Bluff Street, Sioux City, Iowa, will look after the interests of the district, he being vice-president. So that should any emergency arise, in which the services of the district president will be needed, call on him. I may not return to the district before going to my field of labor. In gospel bonds, J. C. Crabb.

To the German Saints and All Those Who are Interested in the German Mission, greeting: As I have been appointed with others to North Germany, I think it will greatly help us in securing places to stop and present the gospel, if you will send us the addresses of any friends and relatives you may have in Germany, and as the places of preaching are very rare and will be hard to secure, it will be necessary to go from house to house to put out tracts, and as this will cost money, I appeal to your generosity in helping us to promulgate the gospel in the German Mission. Send money by postal money order. Address Lamoni, Iowa. C. C. Joehnk.

#### Reunion Notice.

The annual reunion of Western Iowa will convene at Dow City, Iowa, September 16, 1904, at 2.30 p. m. Other announcements will be made later. A. H. Rudd, secretary, Dow City, Iowa.

#### Conference Notices.

Conference of the Kentucky and Tennessee District will convene with the Sedalia Branch at New Bethel, May 28. It is hoped that a good turnout of Saints will be present, especially those of the priesthood. It is expected that the missionary in charge will be present. Send reports to J. J. Adair, secretary, Swan, Kentucky. J. R. McClain, president.

Conference of the Des Moines District will convene in Des Moines, June 4, 5, 1904. Sunday-school and Religio conventions the day previous. A. A. Reams, secretary.

Conference of the Northern Nebraska District will meet at Columbus, Nebraska, May 27, 1904, at 7.30 p. m. Please send all reports and communications to James Huff, 1818 North Twenty-first Street, Omaha, Nebraska, so as to reach there by May 26, 1904. James Huff, secretary.

The Southern Nebraska District, will convene with the Nebraska City Branch, May 29, 30, 1904. Would like to have the ministry and all to be present. Those of the ministry not attending, send your reports to the secretary early. J. W. Waldsmith, president; H. A. Higgins, secretary.

#### Convention Notices.

Alabama District will convene at Flat Rock Branch, at 4 p. m. May 21, 1904. All are invited to attend. D. T. Parker, secretary.

#### Married.

THOMAS—COATES.—At the Saints' Church, Pittsburg, Pennsylvania, March 8, 1904, Elder Evan H. Thomas and Sr. Ada M. Coates were united in marriage, Elder U. W. Greene officiating. At 8 p. m. the church being filled with guests, the bridal party entered. Bro. Joseph Jaques was best man and Sr. Lizzie Coates bridesmaid. Congratulations were extended to them at the church and the happy couple entered life's journey in their own home previously prepared for occupancy. Very many beautiful presents were received. May the divine blessing ever attend them.

#### Died.

MILLER.—Sr. Lizzie Miller was born February 7, 1882, at Sanilac Center, Michigan. When a girl of about twelve years, she with her father and sisters moved to Glover, Michigan. She

united with the Reorganized Church in April, 1903, since which time she has lived a faithful, consistent follower of the blessed Master. There are left to mourn father and three sisters and a host of friends and acquaintances. Father and sisters were with her during her illness and were at her bedside on the afternoon of April 9, 1904, when she peacefully fell asleep. Sermon by Elder J. A. Grant to a full house of friends. Interment in Bentley Cemetery.

RILEY.—Alice Riley, born November 24, 1840, at Darwin, Lancashire, England; baptized May 22, 1894, at St. Davids, Illinois, by E. E. Wheeler; confirmed by T. F. Stafford and L. L. Jones; died at Breeds Station, Illinois, April 22, 1904. She leaves a son by a previous marriage, also her husband, William Riley, and five step-children to mourn her departure. She died in the faith. Funeral services by Elder John S. Patterson.

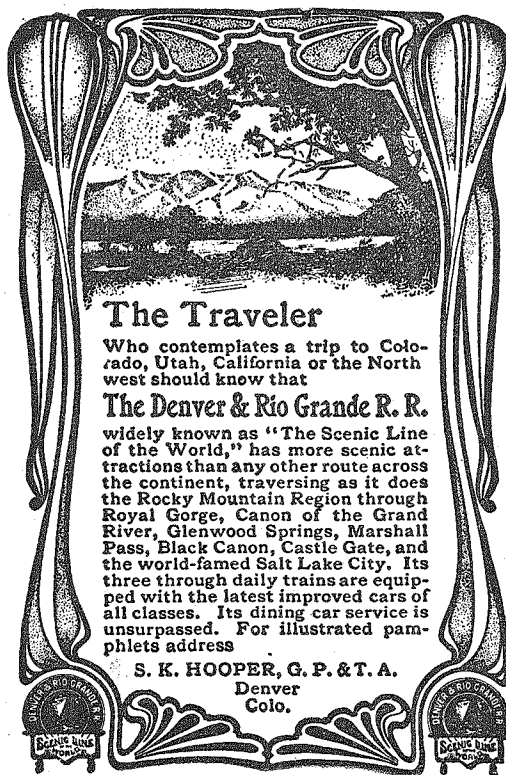
#### International Convention, Y. M. C. A.

At Buffalo, New York, May 11 to 15. Tickets on sale via Nickel Plate Road, May 10, 11, and 12, at one fare, plus 25 cents for the round trip. Good returning May 23. For full particulars, call on your nearest agent, or address John Y. Calahan, general agent, 113 Adams Street, Room 298, Chicago, Illinois. (4)

The Theatrical Music Supply Company, of 46 West Twenty-eighth Street, New York, have recently published a song which is being received with much favor. It is entitled, "It Was Summertime in Dixie Land," written by Edwin Kendall.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, May 11, 1904

Number 19

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 of Latter Day Saints.

JOSEPH SMITH }  
 FRED'K M. SMITH } EDITORS  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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## Editorial.

### THE IOWA ANTISALOON LEAGUE.

Lamoni had on the 5th inst., a visit from Doctor I. N. McCash, the State superintendent of the Iowa Antisaloon League, who delivered a lecture in the Saints' church upon the subject involved in the question, "Which shall rule our city and State, the Book, or the Barrel?" The chief point of the lecture was the creating of a "civic conscience," that is, educating the people along right lines in the contest for control in civic affairs until public opinion shall be sufficiently strong as to decide "saloons ought not to be continued, therefore as a matter of right saloons must not be permitted to continue."

Doctor McCash lately resigned the charge of the University Place Christian Church, Des Moines, to accept the superintendency of the Iowa Antisaloon League, which has for its object the driving the liquor saloon traffic out of the state of Iowa.

The Doctor followed Reverend Roby, who delivered

a temperance lecture in the Methodist Episcopal Church at Lamoni, on Sunday, May 1, but who fell sick at Decatur City, Decatur County, and wrote him in regard to the matter.

Mr. George Judd, who was on November 17 of last year elected president of the Des Moines Retail Liquor Dealers' Association, is reported by the Des Moines *Register and Leader*, of November 18, 1903, to have said, "If the so-called reformers of Des Moines insist on interfering with our business as we conduct it under the law, or try to drive us out of business, we will see which will go the furthest in the fight—a barrel of whisky or a bushel of Bibles."

This challenge the Iowa Antisaloon League under the leadership of Dr. McCash takes up; and is now in the active campaign, "stumping" the State in the interest of sobriety, decency, law and order, and the general well-being of the community and against the influence of that which has always been a threatening, debasing, and destructive element in the social fabric.

The lecturer showed that every phase of the business of the commercial world, every sociological condition, every corporate body for mechanical, industrial, or commercial pursuits, every individual private enterprise, every family, and every person has a direct interest in the conflict now going on between the saloon and antisaloon elements of the State; and the question, "On which side do you fight?" is both urgent and significant.

Doctor McCash proposes to "mobilize" all the temperance forces, societies, associations, orders, churches, and those not enumerated in organizations of any sort, and unite their efforts under a Board of Direction, composed of leading men of all the foregoing classes, who shall assemble at stated times and take into consideration what measures may be best devised to advance the temperance cause, stop the illegal selling of intoxicants, break up "boot-legging," enforce existing laws providing for and regulating the liquor traffic, prevent the securing of vicious legislation likely to increase the saloon evil, and to obtain such needed legislative action as will in time free the state of Iowa from the moral and financial evils attendant upon and resulting from the licensed, fostered, and protected sale of intoxicants.

It is a move in the right direction. It is intended to take the liquor question out of politics, and to make the fight against the saloon an independent

one upon moral, domestic, economic, social, and municipal bases; for the best good of all, free from the discord of political partisanship and the dictation of party leaders, or party machine methods.

Of course, this work will require the employment of means. This will be raised by a well arranged system of card issuing asking for voluntary donations in monthly payments ranging from ten cents to ten dollars, or more, if one chooses to so give. There is no pledge to sign unless one chooses to join the Lincoln Legion, but no obligation, social or monetary, is requisite to become a member of the League. The League publishes the *Dial of Progress*, subscriptions to which go into the general coffers for campaign purposes and the carrying on of prosecutions for the enforcement of the laws.

As to interfering with the liquor business by the "so-called reformers," it is every man's business to be a conservator of the public peace, to know and keep the provisions of the law himself, and so far as he can, to aid the chosen executors of the law to enforce them. It is also every man's business to know something of what is beneficial to the well-being of society and to advocate whatever his judgment decides is good; and to the contrary, whatever his judgment decides to be detrimental and injurious to the good of the community in which he lives, or the State of which he is a citizen, that he should vigorously and persistently oppose.

The saloon is an element of moral mischief in any community. It is a leech which exists and fattens directly upon the appetites and money of those in whose midst it is located. It is an institution which to thrive makes demands upon the brain and brawn of the bread-winners, the sober, hard-working, as well as the sober, well-to-do classes, for police regulations to protect it in gathering its gains and from the consequences of the evil passions its business provokes in its patrons. It asks and expects society to feed and take care of the victims whom its business condemns to the conditions of poverty. It furnishes inmates for the town calaboose, the county jail, the State penitentiary, and makes these a necessity to the safety of the public. It makes necessary the police, constable, sheriff, the police court, the mayor's court, the criminal side of the law courts, and demands of society that it provide for and keep up all the needful legislation to forbid and punish crime growing out of its business, and all the paraphernalia, stars, clubs, revolvers, stretchers, ambulances, hospitals, morgues, coroners, potter's fields, pauper funerals, and everything else required to keep society clean from the moral leprosy its business entails, and then witness the awful audacity, the "colossal cheek" exhibited by the saloon when it holds up its hands and demands that the reformers do not "interfere in its business."

The "reformers" have the right and it is their

business to interfere in the public selling of poisons, deadly weapons, the running at large of dangerous animals or those suffering from infectious diseases, the preventing of persons having dangerous or infectious diseases spreading the virus of those diseases abroad.

Why, then, should not these reformers have the right, why is it not their business, to interfere in the business of that element in society which is responsible for so much that is reprehensible as against the well-being of society? We are of the opinion that the reformers are in the right.

---

#### BAPTISM AT FALL RIVER, MASSACHUSETTS.

A clipping from a Fall River, Massachusetts, daily, reaches our desk via Sr. Bently and Bro John Smith, which contains good news:

FALL RIVER, May 2.—Hundreds of people assembled yesterday afternoon on the shores of the Watuppa pond to witness the baptism of eight men and seven women, who were candidates for membership in the Reorganized Church of Jesus Christ of Latter Day Saints, which in this city has a membership of nearly two hundred. Clad in their baptismal robes of black and accompanied by the officiating ministers, the Reverends Horatio Howlett and Alexander Sinclair of this city, the candidates walked into the water and were immersed with the usual ceremony. They were then driven to the church on Claffin Street, where a praise service was held. Last evening the candidates were confirmed and an address was delivered by Elder Richard Bullard of Boston.

---

#### A GOOD CORRECTION.

The *British Whig*, a paper published at Kingston, Ontario, in its issue for some date in late March or early April contained the photograph of the Editor of HERALD, and gave it as the representation of Joseph F. Smith, president of the Utah Mormon Church, who testified before the Senate Committee, etc.

We wrote the publisher of the *Whig* requesting a correction of the error, with the result that in the issue for Saturday, April 30, 1904, our letter was published, with a manly editorial notice calling attention to the error and apologizing for it.

Our cousin-president may feel the same objection to our being posed as representing him, for the same cause but not for the same reason. We object to being advertised as a polygamist, while he has boastfully advertised himself as being such, to the disregard of both human and divine law, a record which he may be ostensibly proud of but which we regard as disgraceful.

The editor's note we give below:

On page nine will be found a letter from Joseph Smith, a Mormon, who is not a polygamist. His letter explains itself. The *Whig* received his portrait from its New York agents, a concern of reliability, and published it as received. We regret that the wrong Mr. Smith was made the victim of the error. His letter, we are glad to say, will set matters right.

## YOUNG GIRLS, BEWARE!

The following warning was sounded by the editor of the *Burlington Hawk-Eye* in the issue for May 7. It is worthy careful reading and consideration:

## WARNING FOR YOUNG GIRLS.

Warnings for young girls are coming from all quarters in Iowa, and other States, and from St. Louis itself, telling them of the danger that lurks about them in the advertisements filling the newspapers for girls wanted as domestics, or companions, or for other apparently legitimate purposes in St. Louis during the World's Fair. The warnings are also against agents who are going about the country soliciting the services of young girls for St. Louis employers. These agents are in most cases women who represent themselves to be respectable representatives of legitimate employment agencies.

Young girls are particularly warned against listening to them or making any contract with them. They are nothing more than procuresses for houses of ill fame whose horrible traffic is being increased in enormous degrees by the world's fair patronage.

Innocent girls are lured by plausible stories of good positions and high wages in St. Louis, but when the victims arrive at the world's fair city they find themselves trapped in one of those resorts, unable to get away.

There are many ways in which innocent girlhood is procured for the beast of lust in St. Louis. In many cases the real object of the engagement is placed before the girl in alluring colors. A picture of a life of ease is drawn, with fine clothing, the best of company and an inexhaustible source of spending money always at hand. There are poor, foolish girls who may be caught by this glitter. Their fate is just as bad as that of the girl taken by deceit or force.

This is the menacing horror that hangs over innocent and unsophisticated young women within a radius of three hundred miles of St. Louis. Every effort should be made to give them the warning. The servants of the law should have a watchful eye trained for the creatures who are carrying on the canvass for white slaves, and the identification of one should mean her instant punishment to the fullest extent of the law. There can be no temporizing in such cases. The whipping-post would be none too harsh; summary expulsion from the corporate limits would be unduly mild.

The *Hawk-Eye* adds its warning to that which is being given over the State. Young women, no matter who they are, should refuse to entertain any proposition from strangers for employment in St. Louis during the World's Fair. They should not go to St. Louis unless accompanied by a friend, and they should only seek lodgings at the known respectable hotels or boarding-houses. In this way only can young women guard themselves from the risk of the great but wicked world's fair city.

## EDITORIAL ITEMS.

*Ram's Horn*, published in Chicago, Illinois, in its issue for May 7, contains an article from the pen of President Joseph Smith, to which the *Ram's Horn* editors have given the heading, "The Real Mormon Church." The article clearly and concisely sets forth the characteristic differences between the Utah Church and the Church in true succession to the one founded in 1830 by Joseph Smith and others. The editor of *Ram's Horn* introduces President Smith's article as follows: "It may not be known by all our readers that there exists to-day a Reorganized Church of Latter Day Saints which has no connection with the Utah contingent. This Reorganized

Church has no sympathy with the polygamous and other vicious practices of the Utah Mormons. Their headquarters is in Lamoni, Iowa, and the membership is scattered among many self-respecting and law-abiding communities in the different States. While we may not accept their doctrines in some particulars, it will be of interest to learn from their President, Joseph Smith (who must not be confused with the Joseph Smith of Utah), just what they teach and believe. This letter from President Smith was called out by our recent exposition of the errors of Mormonism in Utah."

Bro. D. R. Baldwin wrote for the *Ravenden*, Arkansas, *Hustler* for April 14, 1904, a sharp article indicative of the correct status of the Reorganized Church, anent the Smoot investigation.

By letter from Bro. E. A. Blakeslee, Galien, Michigan, May 1, we learn of the death of Bro. Jesse D. White, who died very suddenly, Tuesday, April 26: Bro. White was known to many of the Saints as the workman having charge of the repairing the Kirtland Temple in 1833. So they go, one by one.

The Burlington Railway has issued a neat circular entitled, "Worlds Fair of 1904. What it costs to get there; where to stay, and what it costs; what there is to see, and how to see it." It has been issued for the benefit of Burlington patrons who contemplate visiting the St. Louis Fair. It not only gives the railway rates from principal points, but gives the regular rates for hacks and cabs, chairs and guides, the names of the principal St. Louis hotels, a map of the grounds, and tells how to reach the grounds from the Union depot and down town. It contains much information valuable to World's Fair visitors.

A. M. Chase wrote from Salt Lake City, Utah, April 22, that he had been holding a series of very successful street services from the 10th to the 19th. He expected to commence again soon.

We have received from A. C. Goebelein, of 80 Second Street, New York City, a pamphlet entitled *Millennial Dawnism*, which is intended as an exposure of "Dawnism." Mr. Goebelein writes us that the pamphlet can be had from him in any quantity, hundreds and thousands, free of charge. Mr. Goebelein is editor of *Our Hope*, a monthly for Bible study.

Robert Hall was the first convert of Brn. Tucker and Hanson in the New Zealand mission. He is now an elder and his name is in the list of conference appointments. The story of this young man's life and conversion is told by Elder Tucker in the *May Autumn Leaves* and is accompanied by an excellent picture of Elder Hall.

## Original Articles.

### KNOWLEDGE, LOVE, AND OBEDIENCE.

In our efforts to serve God we should not lose sight of the fact that he is a God of method. The poet has truly said: "Order is the first law of heaven." Saint Paul says: "Let all things be done decently and in order."—1 Corinthians 14:40. This also: "God is not the author of confusion, but of peace, as in all churches of the saints."—Verse 33. These statements being true we must look for order in the arrangement of the three points of our caption. In stating this arrangement we are not creating nor combining; we are only representing what God has already placed in its proper position. We believe that knowledge, love, and obedience, all of which are essential to salvation, should occur in the order given below. This order is evidently in harmony with "the eternal fitness of things" as arranged by infinite wisdom.

### KNOWLEDGE IN THE MIND.

God requires us to worship him intelligently. Jesus says: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: And they that worship him must worship him in spirit and truth."—John 4:23, 24. Here the Savior emphasizes the necessity of worshipping God in accordance with the truth which is his word (John 17:17). Israel blundered on this point. They had "a zeal for God but not according to knowledge."—Romans 10:2, 3. With all their earnestness and strictness they ignore "the righteousness of God."

Sometimes we are told it does not matter what we believe if we are only sincere. We freely admit the necessity of being sincere, but sincerity alone will not save. The heathens may be and often are thoroughly sincere. They would always be if left in utter ignorance of anything better than heathenism. But to admit that sincerity will save the heathen is to admit the sufficiency of heathenism. If heathenism is sufficient why did God give Christianity? A person may be sincere and yet be radically wrong. Saul of Tarsus was. (See Acts 26:9-11; 1 Timothy 1:12, 13.)

The first thing required that we may serve God acceptably is faith (Hebrews 11:6). It can not exist without previous instruction. (See Acts 15:7; Romans 10:14-17.) To approach God ignorantly and in unbelief would be palpably absurd. To come to him in doubt would also be useless. No doubt the reader has heard of the man who prayed, "O God, if there is a God, bless my soul, if I have a soul; keep me from hell, if there is a hell; and save me in heaven, if there is a heaven." "There are others." Did God answer that prayer? Verily, no.

The word of God is compared to a seed. This word must be preached or the seed be sowed. It is foolish to say the Holy Spirit can or does convert and develop Christian character in the absence of preaching. No matter how much rain falls, nor how much the sun shines, nothing will grow where no seed has been planted, neither can God's work succeed if the gospel is not proclaimed. At first the word is a seed; it is also a child of the kingdom (Luke 8:11; Matthew 13:38). The latter is so because "the children of the kingdom" are a practical embodiment of the gospel. The gospel contains both converting and nourishing elements in connection with which the Holy Spirit must operate. By it we are born and grow. And both our conversion and spiritual development are miracles. They are matters in which God is directly concerned. But we should not allow the present, direct blessings of the Spirit to depreciate what God has given in the past. In proof of the benefits of the written word we quote as follows:

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.

These [the Jews at Berea] were more noble than those at Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts 17:11.

Is it any wonder we read in the next verse: "Therefore many of them believed"? Certainly not; investigation naturally and logically leads to faith.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Romans 15:4. Please read also 2 Timothy 3:14-17.

Theoretical knowledge of the Bible is worth no more than "the dry bones" seen in vision by Ezekiel. (37:1-14.) Those bones, however, though "they were very dry," were worth more than so many sticks or stones, for they were the framework of human beings. So also biblical knowledge is worth more to us than any other kind. When the Spirit of God came the bones "stood upon their feet, an exceeding great army." Likewise when the Spirit comes and vitalizes and vivifies our knowledge we shall joyfully stand erect and confident in the presence of both men and God.

### LOVE IN THE HEART.

As previously indicated our knowledge concerning God will be inert without earnestness, the earnestness born of inspiration. All that we know relative to the will of God will do us but little good unless the heart is touched. In Matthew 22:34-40 we are told of a conversation which took place between Jesus and a certain lawyer. This lawyer asked: "Which is the great commandment in the law?" Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." In

Luke 10:25-37 there is a similar incident. According to Luke the lawyer asked: "What shall I do to inherit eternal life?" Jesus replied: "What is written in the law? How readest thou?" The lawyer replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." From this it seems the lawyer knew the way of life as well as Christ. Jesus indorsed his reply by saying: "Thou hast answered right; this do [including, of course, the love of "thy neighbor"], and thou shalt live." In Mark 12:28-34 we have still another incident. In this case a "scribe" appears as the questioner. Jesus answers exactly as the lawyer did in Luke. He adds the word "strength" which is absent from his words as recorded in Matthew. We consider it a very important addition. As to whether or not he learned to add it through the suggestion of the aforesaid lawyer, we are not informed. In sanctioning the Savior's answer the scribe spoke in part as follows: "To love him with all the heart, and with all the understanding and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." At this juncture Mark adds: "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Jesus then indorsed the scribe's rendition of his teachings. The latter, it will be noticed, says, "all the understanding" instead of "all the mind"; while in the law itself the word "might" occurs instead of "strength." The meaning, however, is just the same and the consensus of all is that we must worship God with all the soul, mind, body, and heart. Nor must the strength of all these be equal. It would not be so in very many cases. For instance, some have more "mind" and others have more "strength" or more "heart" to expend in God's service.

In any case the person must consecrate all, be it little or much, to God's work. Even "the hewers of wood" or "drawers of water" or those who give a cup of cold water will not go unnoticed. But no matter who we are or what we do, if we leave our "hearts" out of God's service, our efforts will not be acceptable. God said to Ezekiel concerning Israel: "They sit before thee as my people and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."—Ezekiel 33:31, 32.

To ancient Israel divine service was entertainment and nothing more; some of modern Israel and others in these days are much the same. We believe Isaiah prophesied of our day when he said: "This people draw near me with their mouth, and with their lips

do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Isaiah 29:13.

Thus we see that while intellectual knowledge is useful and necessary, yet of itself it will not lead us to love God. Man can not by searching, that is, by study or investigation, find out the Almighty to perfection. (Job 11:7-9). Man by wisdom can not know God, much less love him. (1 Corinthians 1:21). To know and love him requires the agency of the Holy Spirit. (See 1 Corinthians 2:9-14; Romans 5:5). This Spirit creates a hunger and thirst for divine things. Under its guiding and comforting influence God's service will be a pleasure. It has been truly said, "Love lightens labor." God wants us to serve him through love and not from a sense of cold, stern, exacting duty. Christ's "burden is light" and "his yoke is easy," and under the cheering influence of the divine unction we shall find rest to our souls. (Matthew 11:28-30). John says: "This is the love of God, that we keep his commandments: and his commandments are not grievous."—1 John 5:3, that is, not burdensome. Jesus says: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew 5:6.

One ray of light reflected from the dome of our Father's house is worth more than all the "red tape" and the "cut and dried" theological and ethical systems the world ever knew. If we have the Holy Spirit by which we have love for God "in our hearts" (Romans 5:5), it shall be in us "a well of water springing up into everlasting life," and from us shall flow an influence by which others will be brought to the fount of life where they may "wash and be clean" (John 4:14; 7:37-39). This Spirit will energize all our sayings and actions; with its promptings we can not be idle, can not be lazy. Jeremiah had it and all the indifference of Israel could not quench its influence. He says: "The word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:8, 9. How much better it is to use divine instead of artificial agencies? The Holy Spirit can do what would be impossible to men. To illustrate: Suppose the lakes and rivers are covered with ice and the ground with snow. What a task it would be for a man or men to remove all this by the use of the wheelbarrow, shovel, and saw, or any other artificial means! But how quickly and easily "Old Sol" can clear both the land and water!

The first point in our caption does not, in practice, always lead to the second. Men are prone to go to extremes. A certain traveler who once passed through America observed that the ministers there

were either intellectual or spiritual. Those who were the former were not the latter and vice versa. We accept the observation but would apply it to other countries as well as America. The weakness of human nature brings about many undesirable conditions. Unfortunately men who are intellectual, in the highest sense known to the world, are not often spiritual. On the other hand the highest spirituality is not often combined with the highest human intelligence. But why refer to this as an American deficiency? Are men elsewhere necessarily balanced in these matters? Possibly the writer referred to judged unfairly. He implies that the preachers elsewhere were more equal in the respects stated. But they may not be the highest intellectually or spiritually as judged by the American standard. Does an equal combination of the two lessen both? To the average observer, yes; to the man of discernment, no. But how can uninspired men judge in such matters? There are some very common and very general mistakes along this line. One is that of separating the intellect and the Spirit. Should and do they not flow into each other? People are often misled in supposing emotional, sympathetic men are spiritual and reasoners unspiritual. Either position is an extreme. Emotion and sympathy as well as reason may be purely human. They are, however, more dangerous than reason, for they are more liable to cause deception. Another thing, we should not accept men from appearances or their own representations. Some are in the habit of blowing their own trumpets while others are not. Some tell all their experiences and magnify them in doing so, while others have not and possibly never will disclose all they have received.

In Alma 12:1 the true standard of excellence is given. There we are told about Alma meeting with the sons of Mosiah. It was a great comfort to be permitted to meet again; it was a time of great rejoicing. The latter were returning from the land of the Lamanites where they had gone as missionaries. Concerning them it is said:

They had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with the power and authority of God.

#### OBEDIENCE IN THE LIFE.

Knowledge does not always result in love, but love, true love, always leads to obedience. We say "true love" because much of the so-called love for God is false. When men pretend to love the Lord and yet will not do what he says, their love is decidedly faulty. Love should be both fervent and practical. But how is it with many to-day? How often we hear Jesus spoken of in that soft, sickly, sentimental way peculiar to a certain class, while at the

same time his teachings are openly disregarded. We see a parallel in the natural world. Men often speak to and of their wives and children in affectionate terms and yet at times treat them very harshly and also neglect to provide for them. The same principle applies to the relations that exist between parents and children. I shall never forget a piece of poetry I learned when I was going to school. The title of it is "Which loved her best?" It reads as follows:

"I love you, mother," said little John;  
Then forgetting work his cap went on  
And he was off to the garden swing,  
Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell,  
'I love you better than tongue can tell.'  
Then she teased and pouted full half the day  
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,  
'Today I'll help you all I can.'  
How glad I am that school doesn't keep,  
So she rocked the baby till it fell asleep.

"Then stepping softly she took the broom  
And swept the floor and dusted the room.  
Busy and happy all day was she,  
Cheerful and helpful as child could be.

"I love you, mother," again they said,  
Three little children going to bed.  
Now how do you think that mother guessed  
Which of them really loved her best?"

There was not a pupil in the class that could not answer the question. All hands were up in a moment. Teacher: "You may tell us Johnnie." Answer: "Fan." Why does not the same principle apply to religion? Why can not men see that it does? A child can see at once that Fan's love was highest and best; it was both sentimental and practical. Is not the same true of the practical Christian? Some may argue that John and Nell loved their mother, but neglected her through thoughtlessness. Exactly; but still their love was not true. And what does it prove? It proves the necessity of knowledge to balance and guide love. Under proper conditions some knowledge increases love. But "proper conditions" do not always obtain. To know some people means to care less for them. It has been said: "Familiarity breeds contempt." It does only when contemptible people are involved. This is why marriage is sometimes a failure. People can not be married without finding each other out. But to know God and some people means to love them more. Those who know him best love him most. Much, however, depends upon judging from the right standpoint; having the correct standard of appreciation.

Jesus says: "If ye love me, keep my commandments."—John 14:15. Then follows the Savior's promise about the sending of the "Comforter." The connection shows that the reception and retention of the Holy Ghost depends upon keeping the "command-

ments." For this reason Latter Day Saints deny that the gift of the Holy Ghost may be or is received without baptism and the laying on of hands. It is true, sometimes, that a certain degree of divine light is received without them, but certainly not the baptism of the Spirit. These principles as well as faith and repentance are required for its reception. John says that God's commands are not burdensome. Why then seek to avoid any of the principles of the gospel? On them the blessings of God are contingent.

In praying to the Father concerning his disciples Christ says: "Sanctify them through thy truth: thy word is truth."—John 17:17. In verse 19 he adds: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Jesus came to set an example; in this way he encouraged his disciples. He did it "for their sakes." Primarily he did not need this sanctification. If he had not come to earth to save men it would not have been required. But he must be the leader; the word "also" conveys the idea that he, as well as his disciples, was sanctified through God's word. This was why he came to John and received baptism at his hands, (See Matthew 3). In what way does truth sanctify? By obedience to it. Proof:

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thessalonians 2:13.

Seeing ye have purified your souls in obeying the truth through the Spirit.—1 Peter 1:22.

Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him.—Hebrews 5:8, 9.

Blessed are they that do his [Christ's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22:14.

What have we learned? Through what agent does sanctification come? Through the Holy Spirit. This Spirit is received by obedience, (Acts 5:32). And the Master says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21. Some people who pray will be saved, but "not every one." The blessing is promised to him "that doeth." Our conduct in other respects must be equal to our prayers. Otherwise we will not be accepted. The scriptures prove, as we have shown, that purification, sanctification, "eternal salvation," "right to the tree of life," and entrance "into the city," are dependent upon obedience. And all this applies to Christ, who is our witness, leader, and commander (Isaiah 55:4), as well as to the rest of the race. He is the model and we must live by it. What else is required? What more can be done?

ALMA C. BARMORE.



The May *Autumn Leaves* contains an account of the recent discoveries by Bandelier in Peru.

#### RAILROADS AND RELIGIONS.

Not long ago I happened to be a passenger in a train that left the rails while running at a high rate of speed.

It had just passed from a deep cut on to a high fill, on a tangent, and was moving at a rate justified by apparent conditions.

There was a sudden application of the emergency brakes, followed by a rapid succession of jarring, grinding tremors, and finally, after what seemed an unnecessary length of time, the train came to a full stop.

When the passengers looked out, they found themselves on a trestle four hundred feet long, sixty feet above a frozen creek and with not a wheel of the entire train upon the rails,—in fact, for a thousand feet there was not a rail in position.

The engine was one of the 2-6-0 type, carried two hundred pounds of steam, and the drivers were as large as possible to make them without sacrificing the necessary tractive force to speed.

The equipment of the train was modern and in good condition; the rail was heavy, of the finest quality, approved as to comparative proportions of web, ball, and base, by competent engineers, and accepted after thorough test; the ties were sound and afforded a firm grip to the spikes, and the latter were not at fault.

The foundation alone was the primary cause of the accident: The fill was high and had settled to some extent at certain places, having been recently constructed; a rolling motion was imparted to the heavy engine, and the lateral strain thus produced upon the track proved too much for even the finest steel, and the rail gave a little, permitting the ponderous driving wheels to strike the ties.

There is a great deal of competition among various transportation companies to get business. This is especially the case with respect to passenger traffic, for the reason that more or less of the people who travel do so for pleasure and may often be influenced to take a longer route than necessary, to get to their destination, if the attractions are great enough.

There are a great many active agents, each trying to secure to his company what is known as "anybody's business," that is to say, traffic that does not originate locally but is obliged to pass over some one local line out of a possible three or four, before reaching its objective point.

On traffic originating at Chicago, for instance, destined for New York, there are a great many combinations of routes possible, and consequently much activity is displayed on the part of each eligible carrier to convince prospective patrons that its particular line is the shortest, safest, and best in all details.

The soliciting agents are not conversant with the rules and regulations of the operating department;

that is not required of them. All they desire is to get the passenger, sell him a ticket, and put him on their particular train—the rest they leave to the maintainers of way, structures and equipment—and Providence.

These conditions exist to a certain extent among religious bodies of the present day.

There is much competition among the various churches—each is willing to produce any number of witnesses to prove that its particular line of doctrine reaches from earth to heaven, and all are after the business in sight; willing to sell through tickets at excursion rates and guarantee safe conveyance, and, though the unwary patron sees no visible evidence of a right-of-way, he sees the equipment fitted up with little regard to cost, and is willing to take for granted that there must be some track where there is so much train. He gets aboard without noticing whether his ticket reads “one way” or “round trip,” crawls into his berth or doubles up in a seat—and sleeps.

It is not necessary to suggest that when sufficient time has elapsed to cover the distance, and the traveler awakens and raises his curtain to gaze upon untold glories, he will be somewhat disappointed to find his train off the track on a steep incline, with an engine in the ditch and no wrecking crew on the road! And, further, what will be his state of mind when he ascertains, upon inquiry of those in charge, that the road did not extend much further anyway, and that, for the greater part of the distance, a survey had not even been made for a right-of-way—to be cut and filled and laid with ties and rails and ballasted—over which to run the elegant equipment.

Not all religious bodies however are in that condition: Many of them depend to a greater or less extent upon trackage rights over other spiritual lines, and have their special trains splendidly equipped and brilliantly lighted as an advertisement of their “route” when, in reality, the track owned by the stockholders in their concern may not reach outside the yard limits of the initial station, where they connect with some other line, well advertised and commonly accepted as one of the main thoroughfares for souls en route to the celestial kingdom.

Then there is another class of religious railways, which would be known as “wild cat” among temporal organizations, which attempts by theft, condemnation, and force to secure a line upon which to ply its trade.

These last two classes of spiritual pirates, however, can be readily detected.

Advertisement is not the surest gauge in the world by which to judge men or things. A poor brand of soap, well advertised, will remove the skin from many hands before it is discovered, and the statesman with the greatest reputation is not always the personification of all the Christian attributes. By the same standard, the churches that enjoy the

greatest popularity to-day are not necessarily countenanced by the Almighty.

People will buy bad soap, because they see its name everywhere; they will ride on unsafe railroads, because they make widespread claims of being the best, and they impose infinitely greater trust in inconsistent and false religious denominations because they enjoy the reputation—among others as credulous as themselves—of offering the greatest returns at the least personal cost.

There is a line, however, that rejoices in the possession of a charter covering its right-of-way from beginning to end. The title is clear and becomes clearer with investigation. The organization is complete and is recognized by the Government of Things Spiritual. The executive officers are vested with due authority, but are not permitted to make false statements or to gain converts by fraud.

The foundation is well set and the roadbed rock-ballasted; everything that appertains to the safe conduct of passengers is of the best, and the rolling stock is not weakened by excessive decoration.

Those who would patronize this line do so with a full knowledge of what to expect from association therewith. There will be no glare of lights; no liveried attendants; no elegant draperies or resplendent ornamentation, and, above all, no palatial sleeping cars,—as those who travel this way must keep awake, and therein lies the secret of its unpopularity.

F. H. JOHNSON.

## Mothers' Home Column.

EDITED BY FRANCES.

### An Open Letter to Mothers.

*Dear Mothers of Zion:* To very many of you it has long been known that we as a society known as the Daughters of Zion have long been laboring in your midst, together with the other “organizations for good” which God has acknowledged among his people and to which if faithful he has promised his blessing.

A few of the sisters, in the face of many and great discouragements, have labored with untiring zeal to keep the work alive in the hearts of those who once embraced it and to seek out new means for its spread and the promotion of its usefulness. This they have done because convinced of the absolute need of this work in the redemption of Zion.

“The fountain can not rise above its source.” The home is the source of all society—the fountain from which both church and state must receive supplies for filling all vacancies in either, and, in brief, upon which both must draw for all the effective agencies for carrying on the government of men and of God.

We feel sure that not one of you doubts the truth of this, and few but really acknowledge the absolute necessity of work in the home; but many of you are so cumbered with the cares and perplexities of life as to feel that you have not the time for the consultation and study necessary to fit you to discharge the heaven-imposed duties of your homes.

But come, sisters, and let us reason together. If you knew that in many ways such consultation would be so helpful as to make up to you many fold for the time given to it, would you not try to meet with us for just an hour or two each month, or every two weeks, and when not possible to meet with us would



you not promise to study the reading-matter furnished you in your homes, meeting with us in public when it was possible for you to do so? Do you ask the character of such reading-matter? It will be the best the committee on literature appointed by the Society is able to furnish for the bringing about of the following purposes: Truer parenthood, better children, happier homes, and purer society.

This is the ladder, is it not, that every mother wants to climb? She desires her child to be honorable, useful, and respected. But do we realize the full extent of our ability to help our children, or, on the other hand, to hinder them from attaining that which we desire they should have?

For the coming year it is the intention of the Daughters of Zion to furnish you with readings prepared especially for you by their committee. It will be prepared with special reference to character-building—such character as God demands and as Saints must possess before they can ever be justly termed, "Zion, the pure in heart." It is the intention of this committee to begin at the very foundation-stone and as far as they may be able to go, to show such things as God has made known are essential to the formation of Christian character. Programs for monthly meetings will be furnished in the Home Column of the SAINTS HERALD, together with readings and suggestions in reference to the same. It is purposed that these shall begin in the issue of May 18,—thus giving ample time for them to reach all in time for the meeting in June.

Committee on Literature for the Daughters of Zion.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### About Credits.

A brother from Canada asks if it would be proper for a scholar attending a session of another Latter Day Saint school not his own to take his credits for the session and be credited with them at his home school or in his own class. We think it would be quite proper for the scholar to do so. In fact it would seem quite commendable that the scholar should feel so much interested that he would care to do so. Some schools and districts have such a system of exchange of credits, so that a scholar desiring to make a whole year without a single missed lesson, as many have done, might be able to attend a district or General Conference and by attending the Sunday-school there and taking his credits back home with him he would not break his record. This can and should be done. If it were done universally, there would be a better interest on the part of some.

But there are some difficulties: The teacher has the scholar marked absent in the class book. The report shows he was absent, and so he was. But when the credits are presented they can be inserted without blotting or erasing anything and the total of credits amended. It is not necessary that he recite in his own class to be entitled to his credits for a well-learned lesson. It is just a little trouble to the secretary. But if I were secretary I would be glad to see the scholar have interest enough in his record to want it done.

Again: The school secretary is required to make out his quarterly report "immediately after the close of the quarter," and if there are credits to come in afterward, perhaps several days, how could he do this? To be sure the credits must be furnished without unnecessary delay. Wait too long and you will lose your right. And if the secretary knows that there are some credits to come in, it would be unkind to hurriedly close up the report and cut out what could have been included after a few days. If one of your scholars attends another Latter Day Saint school and gets his credits there, allow them to him in his

own school and class. It will encourage him to try to make his record as nearly perfect as he can.

### Notice to Missionaries.

The General Sunday-school Association will continue to furnish the Senior Grade *Quarterly* free to all missionaries laboring under general conference appointment who apply for them. But as so many addresses are changed after each general conference, we make a new list and must have your application after each conference no matter whether you have been getting the *Quarterly* or not. Please send us your mission address if you have one, as the *Quarterlies* can not be forwarded, but if sent from your home will require to be remailed. The *Quarterly* is for the individual use of the missionary, and if you wish it, drop us a card and we will gladly place your name on the list. Write to the General Superintendent and not to the Herald Publishing House.

Yours for the work.

T. A. HOUGAS, General Superintendent.

HENDERSON, Iowa, May 3, 1904.

### "The boy Problem."

It would seem from this assignment that the boy is considered a problem, more or less difficult of solution. In any problem that confronts us, we are prone to apply our individual experience in its solution, hence our paper may be largely from our individual viewpoint. It is presumed to be our purpose to show how the boy may be interested in the Sunday-school. We are not prepared to believe the boy to be more of a problem or prodigal than the sister, only as his masculine tastes appeal more to out-door sports, and not naturally as emotional. Nor yet is he as continually under a mother's watchful care, nor the confidences between mother and son as great as that of the girls, though they should be. The boy "must be shown," hence his peculiarities must be studied and the remedy made to suit the individual needs.

### KINDNESS IS THE KEY TO HUMAN HEARTS.

"God is love," hence the parent, superintendent, and teacher must love, and, loving, conquer. "God so loved the world that he gave his only begotten Son." So you must love every one of your class, looking beyond his present to the eternal future, beyond his body to his immortal spirit; for it may be, if you notice, that the dirty-faced and ragged-coated boy may be your problem, partly because you bestow more abundant honor on the bright, winsome ones. Then another boy may be a problem as he does not seem to comprehend the lesson or your teaching. It may be the solution rests with you. Simplify your talk.

### HAVE LESSONS PREPARED.

Talk to him, not over him. Again, see that your boys (and girls, too) have the lessons prepared. The truant, the listless ones, in day or Sunday-school are more often those who have not their lessons. A boy, girl, man, or woman generally loves to tell what he knows, but shrinks from feelings of ignorance, or being unprepared, just as some are apt to remain away from conventions by reason of not having prepared the paper or talk assigned them. To get these lessons, you must secure the coöperation of the parents failing to do so; then get your class or neglected pupils together during the week for lesson study.

### KEEP THE QUESTIONS GOING

In your class-work; repeat, encourage, illustrate. Hands up, "Quick, who knows?" Next. Do not allow a drag, not a moment wasted. Do not let the boy have time to yawn and look out the window. A boy loves a foot-race, beating a tin pan, because it is noisy, better than he does a nap. Study the individual boy. One is forward, another backward. One answers all questions, the other none. And yet

the latter is not less brilliant, but by nature reserved, or bashful. Develop the latter by individual attention, or he becomes discouraged. A boy generally loves to be helpful and "do things." Give him the chance both in and out of school. The four young men who robbed the car-barns in Chicago and murdered nine men in two months, confess that idleness and lack of home training were principal factors in their ruin. So let the parents by kindness and firmness see that the boy enters your class. Then let the teacher with smiles of proper encouragement apply and implant the lesson, for a future harvest.

#### THE CHIEF CAUSE.

I remember well one of the "worst boys" I ever saw, and while he was naturally wild, his parents were the chief cause. I oft heard the father scold him and use such expressions as "I'll kill you, you rascal, you dirty brat," etc. Meanwhile the mother would defend the boy. Then next day the mother would scold him, with "I'll skin you alive, you whelp." Any wonder the boy lost respect for parents and home? No. We feel, with Secretary of the Treasury Shaw, there are too many "don'ts" in the home of the boy. Train him by daily teaching, kindly given, not by "get out of here," "don't do this," "don't do that." I have long held that a horse is not worth keeping that will not become docile or yield to kind treatment, and so a boy who will not respond to kindness is a moral degenerate, and I am thankful they are few. "Train up a child in the way he should go, and he will not depart from it," is generally true.

#### TEACH METHOD.

Did you ever note how punctual a boy is with chores when he knows that he must do them and there is a set time for the doing? When the writer was about eight years of age his mother set him the task of learning six verses each week for Sunday-school. At first he murmured, but soon learned that a gentle, firm will denied him pleasures or play until it was done. He soon learned to do it from force of habit, and desire as well. These verses early learned have been most easily recalled and helpful in our later ministry.

#### MAKE YOUR CLASS WORK ATTRACTIVE.

The boys love to gaze at a "circus poster" because of its color. Make him feel you count on him, that he is a "prop" in the spiritual house you are building. A boy is rarely a coward. He will fight for his comrades, so he will stand by you, if he feels you depend on him. When your lesson is finished, if a few moments remain, fill it in with a story of a Joseph, David, Samuel, Moses, or "Lincoln the rail-splitter." Point out the ennobling and the useful. Tell how noble boys become honored men. Boys love to anticipate what they will be when "grewed up;" find the aspiration of the boys. If to become a minister, teach how he must "study to show himself approved." "Instant in season and out of season, thoroughly furnished unto good works." If an engineer or conductor, how promptness, sobriety, tend to preserve his own and others' lives.

Pray with him, if need be. Romp with him on lawn, or through field and forest, invite him to your home, visit him in his. Enumerate his good deeds. Add to his faith virtue, temperance, patience, godliness; subtract from his temperament evil tendencies; multiply his blessings, forestall division that he may be numbered with God's elect.

ALMA M. FYRANDO.

For the Little Sioux District convention.

#### International Convention, Y. M. C. A.

At Buffalo, New, York, May 11 to 15. Tickets on sale via Nickel Plate Road, May 10, 11, and 12, at one fare, plus 25 cents for the round trip. Good returning May 23. For full particulars, call on your nearest agent, or address John Y. Calahan, general agent, 113 Adams Street, Room 298, Chicago, Illinois.

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## Letter Department.

RAVENDEN, Arkansas, May 2, 1904.

*Editors Herald:* After a short season of preaching at the Graceland Mining Camp I had the privilege of baptizing a model family of three yesterday: Bro. and Sr. Holton and their daughter Marie. Bro. Holton has for some years been associated with the People's Church of Omaha, Nebraska. Their little daughter Laura of four summers stoutly persisted that I should also baptize her. She pulled off her shoes and met me at the water's edge, saying, "Put me under the water, too; I want to go into the Church, too." It was a pathetic scene, and affected the crowds who lined the banks of the sparkling Pine Creek.

Respectfully,

D. R. BALDWIN.

MALLARD, Iowa, May 4, 1904.

*Editors Herald:* Being a believer in the restored gospel as revealed to the Palmyra Seer by the angel of God, I still rejoice in the good news of salvation as taught in the sacred books of the Church and by her ministers when preaching under the influence and power of the "Holy Ghost sent down from heaven." There is something mysterious and yet sublime about the means ordained of God by which sinners are transformed into children of light.

The testimony of the Spirit to the soul, bearing witness of the divinity of the work and the power of God to save, is indeed a precious boon given of God: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." It is pleasant to sit and read the word of God as recorded in the Bible, Book of Mormon, and Doctrine and Covenants, and feel the cheering influence of the Holy Spirit increase until it bears testimony of the divine authenticity of that which is written, much of which has come to us as a revelation of Jesus Christ to his church. Yes; there is something encouraging in the fact that while it is written "all that will live godly in Christ Jesus shall suffer persecution," yet, "the Lord knoweth them that are his." So long as we are true to God and Christ and abide in the faith there is no power in the universe that can pluck us out of the hands of the divine One. There is also very much assurance found in the revealed fact that "the judge of all the earth" will "do right" for he will "not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

The weary, thirsty soul looks up and pants for the waters of life and for that divine rest which is only found in Christ, who is always a present help in time of need. Christ never forsakes a true disciple nor permits a wandering sheep to be lost so long as he will hear and heed "the voice of the Good Shepherd." In this life we are sometimes misunderstood, and therefore misrepresented, but though the winds may howl, the storm beat, and the billows rage and foam, yet when that "still small voice" of the Spirit is heard, all is calm within and the blessed assurance is enjoyed which whispers to the soul, "All is well." And we know that "all things work together for good to them that love God."

God has carefully guarded the agency of man and will neither permit the Devil nor his agents to rob the children of the covenant of this precious boon.

The greatest liberty that may be enjoyed by mortal man is vouchsafed to all under the gospel of Christ and the law of God. However, we are admonished to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage. For, brethren, we have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." In this liberty we rejoice and thank God for it, though we know full well that license should not be mistaken for liberty.

The writer left home under trying circumstances, owing to sickness of our baby, for the purpose of administering to Bro. Peter Olson's baby that has been very low for some ten or twelve days, and is still very near death. May the Lord bless it according to his own will. Good news from home states that baby is better, and I am holding a few services here at Mallard and making my home with Bro. D. King and wife, while I visit and try to encourage the Saints.

For a few days the weather has been very fine and farmers are almost too busy to attend services, though some are willing to do so.

The Saints here, with the exception of the baby mentioned, are usually well, and so far as we have had time to visit them they are interested in the good work of salvation.

In gospel bonds,  
CHARLES E. BUTTERWORTH.

WILLIAMSBURG, Colorado, April 29, 1904.

*Dear Herald:* I write a few words to say I am still in the faith and because I promised I would either write to the HERALD or to Bro. C. E. Willey, and I know that he will see the HERALD if he is among Saints. I write on account of old Sr. Tate of Coal Creek. Bro. Willey, when he was here, and I called on her and as she is very old, and has a son who is a helpless paralytic, I took with me a little lunch and when the elder visited, read a chapter, and talked with them. I prepared the dinner and it was much enjoyed by each.

Sr. Tate was eighty-two years old on the twenty-fourth day of last December and is still able to attend to her household duties and everything is so clean and nice, and yesterday, April 28, I was very pleased to have her and her daughter visit me. We live nearly ten miles apart and she longs for the companionship of Saints as she is alone of her family in the faith. She was very pleased to see the pictures of the Lamoni church, Saints' Home, and of the Twelve and Seventy, which I am so glad I have. I bought them when I and husband were at the Lamoni General Conference two years ago.

I see by the HERALD that Bro. Willey is not sent here this conference year. I hope that he may be able to do much good in the mission where he is sent. I am here alone, in the faith, only mother is about a mile away, and there is no meeting or Sunday-school held here by any one on account of the coal strike. It is quiet here and in the southern part of the State there has been much trouble.

My family are scattered; I and the youngest ones are here, and husband and one boy in Iowa; another son in Montana, and one son I do not know where, but I place them all in the care of my Lord and Savior. I hold Sunday-school in my own family, studying the *Intermediate Quarterly*, HERALD, and *Hope*, and am trying in my weak way to teach my children the gospel in its fullness. Dear Saints, pray for me that I may be wise and faithful unto the end.

Your sister,  
MRS. MOSES DAVIES.

INDEPENDENCE, Missouri, May 5, 1904.

*Dear Herald:* The Church here is moving forward, and we are being blessed exceedingly. At the return of spring, clothed in loveliness by the aid of the late refreshing and abundant rains, our hearts are made glad; also we have rejoiced by hearing, since General Conference, many encouraging words from the returning elders, Chatburn, Etzenhouser, Wixom, of California, I. M. Smith, T. C. Kelley, and Bro. Pickering; from Oklahoma. Elder A. H. Parsons made a short visit, also, from Holden. He is, it seems to us, adding to his gift that of boldness of utterance—as also some of the local brethren, in favor of reform in municipal affairs, or, what we hear so much about—civic righteousness.

Our last sacrament meeting was a spiritual feast. Elder Kemp, moved by the Spirit, spoke encouragingly to the Saints and

among them to Srs. Warnock and Horton, recognizing their faithfulness and work in the gospel. He also gave the interpretation of a prophecy "in tongues." Bro. H. Sterrett rejoiced in the Spirit; the prayers and influence of a faithful mother were reviewed; and though they had passed, during his earlier life in Utah, through many afflictions and persecutions, they had endured patiently. She had gone to her rest, and he could now feel joyful in the Lord, because of his goodness.

Young and old as well as the middle aged are evincing much interest in church work.  
A. A. H.

BOND, Mississippi, April 29, 1904.

*Editor Herald:* I am glad to say I have been in the latter-day work now for about ten years and I am not yet tired, as my work is not finished. Some may say, "How do you know?" Well, I know by this: The Savior has not called me away yet. I feel at a loss sometimes, as no other one here confesses being a Latter Day Saint but myself and the Holy Spirit. Many and many times I want the bread and wine, but can not get it, and for fear that I will eat at the wrong house, I will wait till my chance comes.

I pray that the day and time will come when I can sit down and partake of His body with other Saints. I desire the prayers of all the Saints to help me that I may live faithful and not faint on the way. I am trusting God. Send a missionary here, so I can enjoy the work once more.

As I prayed that the annual conference would be successful I am happy to know that it was a grand one in the Lord and I am praying, too, that Zion may grow stronger each day. God help us that we may be of one faith though we are far apart. I can say that God has ever blessed me.

Your sister,  
DORA BOOKER.

FORT COLLINS, Colorado, May 2, 1904.

*Editors Herald:* As we have moved out here close to Fort Collins for our health, we would like to know if there are any Saints living in or around Fort Collins. If there are, we would be pleased to know the address of some of them. We live about two miles west of Fort Collins and if the elders ever come through they will find a welcome at our place.

We belonged to the Edgerton Junction Branch, and we have our Sunday-school at our house as a home class. There are twelve in all belonging to our school.

Your brother in Christ,  
JEROME MIDDLETON.

LEES SUMMIT, Missouri, April 2, 1904.

*Dear Herald:* I feel strong in the faith and am so thankful unto my Heavenly Father that I was shown the truth and did accept it as I did. Many long years did I wander blind, had eyes but could not see. How I wish that more could see the truth and obey before it is too late, as we are certainly living in the evening of time, when the great God of heaven will appear, and then the question is, Are you ready?

I am striving to live so that I may be worthy of a home in Zion when the time comes for the gathering of God's people. Still if I could only become able to convert even one, it would be great encouragement.

I would be very glad indeed to have some of the Lees Summit Saints to come out; I live only six miles east, and I do enjoy talking with the Saints. If anybody should happen to see this letter and are in shape to use *Ensigns* and HERALDS, if they will only write me I would be pleased to send them a bundle of papers. I can get no one out here to read the papers. Still I know two families of Saints, but *Ensigns* and HERALDS are not to be found in their homes. Dear Saints, how can you be without the church paper? It is a great consolation to me to read the good truths that are found in these papers.

May God bless his servants that are gone forth among the

nations of the earth to carry the gospel to the people. May his Spirit be with each one to help him bear the persecution of the world.

Ever praying for the kingdom,

W. R. RUSH.

TORONTO, Ontario, March 24, 1904.

*Editor Herald:* A few reasons why I wish to subscribe to the SAINTS' HERALD: First, that I may be kept well posted and in touch with headquarters. Second, that I may know more fully how the Lord is blessing, guiding, and leading his people. Third, that I may know how his people are acting and appreciating his mercies towards them. Fourth, that I may be better acquainted with the doctrines and principles of the Church as are set forth from time to time in the columns of the HERALD and other church literature, thus enabling me to become a better and more useful Saint, both in the Church, the Sunday-school, the workshops, and the world at large. Fifth, that I may help to increase the outpour of our printing house, knowing that the more that is issued the cheaper it can be sold, and as this is a reading age therefore it is much better to lend or give a tract, pamphlet, or book, than it is to argue, talk, or try to persuade. Sixth, because the printing house is a gift from God, sanctioned and blessed by him, and providing another way by which we can carry out his commands when he says, "Let every one tell his neighbor."

I shall feel it my duty not only to read the paper for the good it contains, but to contribute to its columns by sending up any clipping from our local papers that I may think will be of interest to the Saints and other readers, subjected to the knowledge, wisdom, and business tact of the editors.

F. M. FREEMAN.

POND CREEK, Oklahoma, April 14, 1904.

*Editors Herald:* I will relate a dream I had last fall that impressed me greatly:

It seemed I looked up in the heavens. I saw horsemen in battle array. They started in the northeast and were traveling in a southwestern direction. Behind them was a snowstorm. Trees were uprooted and broken off following after them, and all around and above were fowls of the air flying and I thought of the nineteenth chapter of Revelation, about the supper of the great God. I wish some one would write an interpretation of that chapter. I kept studying and praying for an interpretation of the dream, and I had the following dream or vision: I thought I looked out west and saw in the heavens a people marching,—all sizes of people. They were playing band or other music. It seemed my daughter Ethel was sitting by me and I wondered if she was permitted to see the vision. I said "Ethel, do you see the vision." She said, "yes," and looked frightened. I awoke singing, "'Tis a war that calls for valor," etc.

Surely the last battle is now on. I have given out a great deal of literature here. A good many say they would like to hear our elders preach. I tell them they will hear something besides anecdotes, comparisons, or some death-bed scenes to scare people into joining the Church, for it will be the fullness of the everlasting gospel of Jesus Christ. I have talked with the mayor of our city and given him literature. He does not belong to any church, but he is a kind-hearted man and is not too prejudiced to investigate.

All the churches have united together here except the Catholic, and have built a large tabernacle and hired an evangelist to preach for them. They have been holding meetings several weeks and I hear they have had over two hundred conversions. They intend to hold their meetings all summer. I hope our elders will come and bring a tent. Elder W. P. Pickering tried to get the Congregational and Methodist churches, but could not. They had some excuse.

The few families of Saints here are trying to let their light

shine, I think. We would like so much to live in a branch of the Church where our children could hear the fullness of the gospel all the time, but we have been hindered every time we tried to move, so I thought the Lord had a work here for us to do before he would permit us to go, and I have been trying to get the gospel before the people in every way I could.

Pray for us that we may be faithful, and that our children may obey the gospel.

Yours in the faith,

MRS EFFIE J. McCULLOUGH.

HOWELL, Michigan, May 2, 1904.

*Editors Herald:* There are no Saints here but self and children. It is sad to notice week after week, as one reads the death list, how many loved ones have been called home to Father. I feel very sorry for the sisters who have lost kind and loving companions. I know full well how hard it is to be left, and in middle life, with no strong and loving arm to lean upon, and now I am doubly bereft, as my children are married and have left the home nest, which leaves the poor mother all alone. I spend many sad and lonely hours thinking of the past and bygone times, with no voice in the house to speak to me, yet I try to derive comfort from the thought that there are others just as lonely, and also from the silent preachers, the church papers. Each year brings its changes.

May God in loving mercy cheer all lonely hearts. I often wonder where Sr. Thayer, late of Michigan, is, and if she remembers her lone sister in Howell who spent some happy hours with her in Lansing. I would be pleased to hear from her, and in fact any of the Saints.

My heart was saddened when I read that Graceland College was to be closed. I would I had the means to help to keep it open! My prayer is that all Saints may ever press onward and do their best, and that Zion may soon be redeemed.

Your sister in Christ,

A. J. DALEY.

WATERLOO, Iowa, April 29, 1904.

*Editors Herald:* Seeing the request of Mrs. Lucy Williams, of Oregon, asking the Prayer Union to remember her children who have whooping-cough, I thought I would write and have you forward to her this letter or print the following remedy for whooping-cough. I have used it in my family, and know it often helps when other remedies fail. Mix three parts of strained honey and one part of gin. Give a teaspoonful three or four times a day, and after each hard coughing spell.

Your sister,

MRS. BELLE GOODRICH.

THAYER, Missouri, April 24, 1904.

*Dear Herald:* I have not been long in the faith, but believe it to be the true gospel with all my heart, and would like to say that I enjoy reading the letters from mothers and sisters, so full of instructions and beautiful thoughts, and am thankful to God and his servants that I am a member of the Latter Day Saint Church, which I am proud of, that I can speak and write a word of praise for them. Being unable to attend Sunday-school this morning on account of wet weather, the thought came to me that I could do nothing better than let our brothers and sisters know how the work is progressing in this part of the Lord's vineyard.

The Saints, though few in number, will not give up the tug of war or let their flag be furled. By God's good pleasure we have the good old gospel preached every first and third Sunday by Elder H. J. Bootman and Priest W. P. Bootman. They also conduct meetings every other Sunday at Barren Hollow to a good, attentive audience, and although young in the work, they have a large circle of friends and are highly respected. No one can say aught against them and the Saints in the Canehill District make it their pleasure to strive to follow their example as

true hearted Saints. Feeling my own weakness, and striving hard to do the Master's will, their timely admonitions are a blessing to me. My prayer is that I may ever be faithful to the covenant. May God bless them and all his servants in their great efforts to enlighten the people, so there may be no more children tossed to and fro by every wind of doctrine. We meet together on the first Sunday of every month for prayer and testimonial and sacrament services.

On January 31, Bro. W. P. Bootman led to the water for baptism, Bro. J. F. Cunningham and myself; the confirmation took place at the home of Bro. and Sr. Cunningham by Elders James T. Davis and H. J. Bootman, with friends and Saints in attendance. Our prayer is that a branch may be built up in this portion of the Lord's vineyard that all the honest in heart may be gathered in. We, the Saints of this community, have the promise from our heavenly Father through the spirit of prophecy, that there should be added from time to time such as should be saved, and that we should if faithful, be organized into a perfect organization, and there was one designated in due time to preside. Our prayer is that we may be faithful and that our heavenly Father will hasten the time that the promise may be fulfilled according to his will.

At the present we are conducting a union Sunday-school, which was organized by Bro. James T. Davis about eighteen months ago, which progresses satisfactorily under the care of Sr. Cunningham, our amiable superintendent, and Bro. Cunningham, our Bible-class teacher, the writer as assistant superintendent. Our secretary and treasurer is Mr. B. Frisbee, the accomplished son of Bro. and Sr. Frisbee, who for a long time were the only Saints in this community, and who are still firm in the faith, lending a helping hand wherever they can. They have fought a good fight of faith.

Last Sunday Bro. James T. Davis delivered an able and forceful sermon, taking "Charity" for his text (1 Corinthians 13), which was highly appreciated by many present. In the afternoon the Saints and families met at Bro. Cunningham's for special prayer and testimony meeting; Bro. Davis leading. In the evening he preached an able discourse on tithing, which I heartily indorse, and I hope and pray my offering will be ready when Bishop Sparling will be down in this section of Missouri again. We are looking forward with great joy to the time set for the district quarterly conference to be held at Canehill, Thayer, Missouri, and we will be greatly pleased to meet and welcome as many Saints and friends as can come. May God grant us such blessings as we stand in need of, and

"May faith and hope, and love abound;  
Our sins and errors be forgiven;  
And we, from day to day, be found  
Children of God and heirs of heaven."

Your sister in the one faith,  
MRS. L. LUCHSINGER.

CALDWELL, Idaho, April 22, 1904.

*Editors Herald:* There are a few scattered Saints here, who are deprived of church privileges, as there is no branch near. It has been some over three years since I heard the gospel preached. I have had many trials and have tried in my weakness to live prayerfully, trusting in the Lord for his mercies. He has heard my pleadings and has answered my prayer. My husband who seemed to be drifting away in darkness is now ready to be baptized. He has expressed his desire and we are very anxious for some elder to come and hold a series of meetings. I believe there would also be others gathered in at this place. Any elder passing through here would be welcomed at our home. We live four miles east of Caldwell, Idaho, and if they will drop us a card we will try and meet them at the station. We take the HERALD, which is a great comfort to us.

Your sister,  
MARY I. DAVIS.

#### Extracts from Letters.

Under date of May 4, F. C. Warnky wrote from Kansas City, Missouri: "I am well, never felt better. Bro. Ammon White and I are preaching every week in six different places here in the city, besides the regular places of worship. Many receive the word gladly and some are accepting it."

Bro. J. M. Terry wrote from Oakland, California, April 29: "The general outlook in our district is fully up to the average and a little beyond. There are no discouragements in the atmosphere that we know of. The spiritual condition of the branches of the district is very peaceful, and at many points the work is moving. There will be a goodly garnering of the pure wheat in California yet, with careful handling of the sickle. I was pleased to meet Bro. Parkin filled with good words for the general spirit of the Conference. He intends to arrange his business to the end of spending more time in the field. I am having very satisfactory health at the present time. I go to Stockton on the 8th prox., for a series of meetings, and probably to Chico the latter part of May for a series of meetings and an official act in uniting two hearts as one."

## Miscellaneous Department.

### Conference Minutes.

*Leeds.*—The quarterly conference convened at the Burley Branch Room on April 9 and 10. Apostle J. W. Rushton presided, W. R. Roberts, secretary. The privileges of the conference were accorded to Elder T. J. Sheldon and Priest F. Harper. The following officers were elected to act during the sessions: Deacon, E. Abbott; chorister, P. Headlam; organist, W. R. Roberts. Minutes of the last Conference were read. The district's spiritual report, and the Leeds Branch spiritual report were read, and the president of the Burley Branch gave a verbal report. The committee on statistical record reported verbally. A report of the committee of the missionary fund was read. The auditing committee of district finances reported, and they were continued with the addition of Elder T. Taylor. The treasurer gave a report and same was placed in the hands of the auditing committee. Elder J. T. Girdham was appointed vice-president of the district. A recommendation to ordain Bro. Herbert Mason to the office of deacon was presented by the Leeds Branch. The recommendation was indorsed and the ordination was performed on the following day. Resolved that the presidents of the Leeds and Burley Branches be appointed as a committee to purchase tracts, Voice of Warnings, and other suitable literature to be placed in the hands of the missionaries to assist them in their work, and that they have power to receive subscriptions for this end. The Bishop's agent, Bro. Rudd gave in his report. Resolved that the general, missionary, district, and local authorities be sustained. It was resolved to hold the next conference at Wortley. On Sunday the services were held at 10.30 a. m., 2.30 and 6.30 p. m. The preacher in the morning was Elder T. J. Sheldon. Fellowship service in the afternoon. Apostle J. W. Rushton preached to a crowded congregation in the evening.

### Pastoral.

To the Ministry and Saints of the Southern States; Greeting: It having been determined by the constituted authorities of the Church that my lot should be cast with you during the ensuing conference year, I take this means of greeting you, and soliciting your hearty coöperation and aid in the promulgation of the gospel truth in the South.

My field being so large, embracing the states of Kentucky, Tennessee, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Texas, Indian Territory, and Oklahoma, it will be readily seen that it will be impossible for me to visit each part of the field in person during the year; and probably I will not be able to visit any one place more than once unless urgent demands make it necessary. It will also be recognized that I shall not be able to take the oversight of all this territory in person. I have therefore requested Bro. Thomas C. Kelley to take charge in what was before known as the Southeastern Mission; and Bro. Hyrum O. Smith to take charge in what was formerly the Southwestern Mission.

I trust that they will have hearty support from the ministry, general and local; and that each one, especially of the mission-

ary force, will be ready to respond with any assistance that they may need in their work.

It will be remembered by the missionary force that their quarterly reports are due the first of July, October, January, and March. Please note this particularly and report on the very first day of these months, as a delay in reporting to these brethren will necessitate a delay in their reporting to me, and in my reporting to the Presidency; so that promptness will be essential to the orderly conduct of the work committed to us.

I have not yet determined whether I shall visit the Southeast or the Southwest first; it will depend upon conditions as they may be reported in the future.

My permanent address will be my home address, box 329, Lamoni, Decatur County, Iowa, as it will be impossible for me to establish a field address, not being in any one place sufficiently long to make it convenient.

I shall always be pleased to hear from my associates in the missionary work and from others; but in advising or counseling regarding labor application should be made to the associate ministers in charge, Brn. Kelley and Smith. The address of both is Independence, Jackson County, Missouri, unless they shall establish and publish field addresses.

With many of the Saints in this extended field I have had pleasant associations in the past; I trust that they may be continued, and that in making new acquaintances with those who have taken up the work since I was in these fields, I may find as pleasant association.

That God may recognize us in our united labors, and through our instrumentality enlighten the minds of many regarding the Christ and his truth, let us ever pray.

Commending you all to the favor and grace of God, I am,  
Your colaborer, HEMAN C. SMITH.

To the Ministry and Saints of the Iowa Mission (comprising Iowa, Minnesota, Nebraska, and North and South Dakota); Greeting: Having been appointed in charge of this mission again, it is with pleasure that I, with you, enter upon the work of another year, and thank you one and all for the confidence and assistance given me the past year, and hope to so conduct myself that I may merit your continued confidence and hearty cooperation in the work that now lies before us, to the end that the coming year's work may show better results than the one just closed; and as the urgent necessities of the work make demands on us let every one, whether officer or member, make greater effort and use greater diligence in the performance of whatever duty may fall to his lot, that we may find favor with God to the extent that he may bless us with greater light and wisdom than ever before.

I have chosen the following brethren to assist as missionaries in charge of the fields named below:

D. C. White, in charge of the missionary work in the Lamoni Stake.

James McKiernan, Farmington, Iowa, Eastern Iowa and Nauvoo District.

N. V. Sheldon, Dow City, Iowa, Des Moines District.

D. M. Rudd, Dow City, Iowa, Gallands Grove and Little Sioux Districts.

H. A. McCoy, Perry, Iowa, Minnesota.

William Sparling, Mohall, North Dakota, North Dakota. Romanan Wight, Dow City, Iowa, Northern and Central Nebraska Districts.

J. R. Sutton, Holden, Missouri, Southern Nebraska District. R. O. Self, Nebraska City, Nebraska, Western Nebraska and Black Hills.

M. M. Turpen, Pleasanton, Iowa, Fremont and Pottawattamie Districts.

Elder James Caffall will labor as before, as missionary at large, and report directly to the minister in charge of the field.

Elder J. F. Mintun will labor in the city of Des Moines and suburbs, and report to the minister in charge of the mission.

In order to facilitate the missionary work we have thought it best to transfer Bro. C. E. Irwin from the Nauvoo District to the Lamoni Stake, and Bro. J. B. Wildermuth from the Eastern Iowa District to the Nauvoo District.

I urge those of the ministry to make their reports in full according to the blanks furnished you, and promptly on the first of July, October, January, and March, make out your report and send it to your respective missionaries in charge, and do not forget that on the first of March we want a yearly report as well as a quarterly report. The ministry are all requested to report the spiritual and moral standing of the Saints where they have labored, also the surrounding conditions and the prospects for future labor. These are essential points and should be carefully reported. Please see to it, brethren.

I would also be pleased to have all the local ministry who do any missionary work report it each quarter that we may know

what is being done, and give credit to the local as well as the traveling ministry.

Now brethren, push out into the world and lift the warning voice, affirming the truth of this gospel and its power to save, in humility and meekness; always stand ready to give a reason for the hope we have in us, but do not go with a chip on your shoulder hunting for trouble; however, be ready to meet the issues; whenever you are challenged for debate, consult the minister in charge and every assistance will be given you that can be in reason.

Leave the old beaten trails and get out into new localities so far as it is at all possible; leave the branches to themselves for a season and let the local officers care for them as the Lord has directed, and I am assured that the Father above will bless both branch and missionary. Let the local ministry feel the burden of responsibility that God has placed upon them, and, Saints, sustain them well and do not forget to help the missionary with a little means, to use in his work, as well as prayers. If any of you think it is encouraging to try to open the work in a new place where you are not wanted on an empty stomach and an empty pocketbook and no place to sleep, try it! A little means sometimes enables an elder to effectually make an opening where otherwise he would be under the necessity of leaving it. By helping in this way we are workers together in the great cause.

We would be pleased to hear from the scattered members and what the prospects are for opening the work in their locality. This will help us in spreading the good news, especially if you can keep a missionary for a short time while he does some preaching. Write to me at Lamoni, Iowa, Box 225, or to the missionary in charge of the district where you live, and we will strive to improve every such opportunity we can.

Let us go to with our might and render diligent and faithful service to our Lord, and may God bless you, is the prayer of your brother and colaborer in the gospel,

FREDERICK A. SMITH.

LAMONI, Iowa, April 28, 1904.

#### The Bishopric.

#### BISHOPS' NOTICES.

To the Saints of Northern California District; Greeting: The General Conference has just closed and we enter upon a new year with the future all untried before us. We have the assurance of God's blessing upon the observance of all his expressed will. Whatever burden rests upon the Church as a whole, is to the extent of personal ability (as a part of it) our individual burden. Whatever hurts the Church hurts us as individuals. Christ has organized his church and placed men as overseers to guide its interests. They are honest men, true men, who would defend its interests at the loss of life. What they have done has been done in good faith.

Now the Church is in a dilemma financially. The members have in their possession the means to relieve it. Will they do it? Graceland is to be closed if the debt is not paid. The Lord said: "The college debt should be paid."—Doctrine and Covenants 125:16. Let every one rid himself of this responsibility and show his fidelity to the "family of God on earth." We ought to respond willingly. We ought to be just as much interested in the growth and advancement of the Church as we are in our own business. We should remember we are "stewards" in the household of God on earth. We should make a proper response to all the demands of the Church to build up the kingdom of God. This is our first duty. Let us put the means in the hands of the Bishop to pay the debt, so at the end of the present term it may continue to do its good work of preparing men to do better work in sending the gospel to the world. If an unlearned man can preach by the help of God's Spirit, how much better can he do it if he has his mind well filled with a knowledge of things in general. "Study all good books." All who are willing, please send the money to me. I would suggest collecting money by the branches and forwarding to me, and I will send to the Presiding Bishop. Trusting to find a hearty response, I am,  
Your fellow servant for Christ's sake,

CHARLES A. PARKIN.

3010 Sixteenth Street, SAN FRANCISCO, May 3, 1904.

To the Beloved Saints of the Northeastern Texas and Choctaw, Indian Territory, and Spring River Districts; Greeting: Another conference year has passed and we are now upon the threshold of a new one; and it is with supreme love and confidence that I as your humble servant and district bishop come before you with this epistle, knowing that for the present God has intrusted me with the financial interests of his work in the above territory.

During the past year the Saints have, in the main, been mindful of God's law in their tithes and offering. The indigent widow

and those like the one to whom the Master referred as casting in more than they all have not been wanting in the discharge of their duty. In some instances, at least, had I not known that God looks with loving favor and blessings upon such noble sacrifice, I could have felt to say, "I can not take it from you"; but knowing that God requires the heart and a willing mind (Doctrine and Covenants 64: 7), I know that by giving, the reward, to them, would be abundant both here and hereafter.

Now, dear Saints, the Lord has declared the hastening time is here.

The world is ripening in sin and indifference, our watchword should be faithfulness and on to victory. Will we heed the call and the warnings? Yes, I believe many will. Why not? There are just as noble men and women in our midst as ever graced the earth, men and women who have sacrificed and are still ready and willing to sacrifice. So let us labor together with God for the accomplishment of the work intrusted to all. (See Doctrine and Covenants 119:8.) To do this we must observe God's commandments pertaining to tithes and offerings. The temporal and spiritual provisions of God's law are so closely interwoven that we can not afford to neglect or lightly consider either.

The gospel of the kingdom must be preached and those desiring salvation must be warned. To accomplish this requires continuous sacrifice, and we must not expect unearned rewards to come to us.

The Conference has given us a goodly number of wise, efficient laborers and the field is white. Will we rally to the support of their loved ones while they go forth freed from the thought of home destitution? Yes. The Saints in the Southwest are most all generous and willing, having faith in God and his marvelous work which he has so marvelously brought to us.

So with renewed determination and unfaltering purpose let us abide in the straight and the narrow way, until victory is ours. Do not defer discharging your duty, thinking the amount too small, or that by and by you will have more to spare. Remember that duty in temporal matters should not be deferred any more than in spiritual. It is the continuous, unceasing, every-day effort that will bring and keep us in favor with God.

Hoping and believing that the blessings of heaven here and hereafter will attend all humble, devoted, and sacrificing Saints, I am,

Your brother in Christ,

ELLIS SHORT.

INDEPENDENCE, Missouri, May 2, 1904.

To the Saints of Western Nebraska and Black Hills: Another year has entered in and the servants of God's church are again sent forth to warn those who are in darkness, that the kingdom of God and his Christ is preached to the children of men. To do this work intrusted to our care will take a united effort of all the Saints. To accomplish this the Church will need your financial help to support the families of God's servants who are sent forth to proclaim the angelic message. So please send in your tithes and offerings to me. My address for this year is Nebraska City, Nebraska, and I will receipt you for same. Trusting the Lord will prosper you all, and add his Spirit to cheer and comfort each one, is my prayer in Jesus' name.

In gospel bonds,

NEBRASKA CITY, Nebraska, April 30, 1904.

R. O. SELF.

#### Conference Notices.

The Gallands Grove District conference will convene at Deloit, Iowa, May 28, at 9 a. m. for prayer and testimony, and at 10 a. m. for business. Let all reports be sent in in plenty of time to the secretary, Mrs. Helen B. Rudd. D. M. Rudd, president.

The second quarterly conference of the Spokane District will convene in Spokane, Washington, at 2.30 p. m., the first Saturday in June, 1904. All are cordially invited to attend. Any information desired can be had by addressing George W. Winegar, president, or O. L. Ferguson, secretary, 106 Post Street, Spokane, Washington.

The conference of the Pottawattamie District will convene with the Boomer Branch, May 28, at 10 a. m. M. M. Turpen, president.

Pottawattamie District conference convenes May 28, 1904, at 10 a. m., in Boomer. It is requested that all reports and other papers to come before the conference be forwarded to the secretary not later than May 23. J. Charles Jensen, secretary.

The Northeastern Kansas District will convene May 28, 1904, at 10 a. m., with the Idlewild Branch in Clay County, Kansas. We trust the Saints and the priesthood will make an especial effort to attend. Samuel Twombly, president.

#### Convention Notices.

Sunday-school convention of the Northern Michigan District will be held at Coleman, Michigan, in Saints' church, June 17, 1904, at 1.30 p. m. In the evening, in the place of the regular program, there will be institute work. There will be two papers written on interesting subjects followed by discussion. B. S. Lambkins, superintendent.

The Northern Nebraska District Association will convene at Columbus, Nebraska, Saturday, May 28, 1904. This will be an institute session and an interesting program has been prepared. It is hoped that all schools will send delegates. Alice Watkins, secretary.

The Religio convention of the Des Moines District will convene at Des Moines, Iowa, June 3. Alice Kramer, secretary.

#### Notices.

There will be a two-day meeting at Beels, Maine, June 4 and 5, 1904. Earnest W. Wilson.

#### Died.

GILLEN.—Sr. Nancy (Moore) Gillen was born April 22, 1852, at Cainesville, Pottawattamie County, Iowa; was baptized at Provo, Utah, April 7, 1867, by J. W. Morgan, and confirmed by the same and J. S. Lee; was married to Elder J. W. Gillen, at Malad, Idaho, the same year. They moved thence to Alameda County, California, remaining until 1873, thence to Montana, thence in 1876 to Decatur County, Iowa, where they located and made their home, building later in Lamoni, where on Saturday, April 30, she died after but two days of sickness. She leaves three sons, James Arthur, Byron, and Wilber, and three daughters, Mrs. Nora Briggs, Mrs. Edward Ballou, and Lulu. All except Byron and Wilber were at the burial services which were held at the home, Tuesday, May 3, 1904. Her body was taken to Rose Hill Cemetery, where it waits the fulfilling of the days of earth's probation. She was a faithful woman, wife, and mother. No better encomium can be had for any one.

SIMPSON.—Sr. Bessie A. Simpson was born February 18, 1870, at Yuba City, Suttler County, California, and died at the North Pacific Sanitarium, Portland, Oregon, April 13, 1904, after a long illness. She died firm in the faith, with a bright hope of the resurrection. Funeral services conducted by Elder N. T. Chapman. She was laid to rest in the Riverview Cemetery.

HAILEY.—Iva May, daughter of Bro. Alma and Nellie Hailey, Avenue City, Missouri. Born December 15, 1903. Relief from suffering came to the little one April 7, 1904, when her spirit took its flight to the realms above. Funeral services at the home conducted by Elder J. C. Vaughn, who preached the sermon. Interment in the family cemetery.

RUNKLES.—At his home in Allen Township, Harrison County, Iowa, Mr. Daniel Runkles, aged 69 years, 10 months, and 19 days. He was born in Ohio, May 20, 1834; came to Iowa in 1891; was married to Elizabeth Merritt in 1855, to which union thirteen children were born, nine boys and four girls. He leaves a wife, six children, eighteen grandchildren and six great-grandchildren to mourn. Funeral services were held at his home, preaching by Elder J. W. Lane, to a large assembly of friends and relatives. Mr. Runkles had many acquaintances in Harrison and Monona Counties who will regret his death. He lived an honest, honorable life and had a host of friends and no enemies. His body was laid to rest in the Magnolia cemetery to await the resurrection of the just.

FENDER.—Bro. A. Fender, of pneumonia April 1, 1904, at Goodland, Kansas. Was born February 16, 1844, near Dixon, Illinois. Was united in marriage to America Myers January 1, 1866, at Dixon, Illinois. To them were born ten children. All are living except one. Was baptized September 27, 1892, at Goodland, Kansas, by S. D. Payne. The Goodland *Republic* speaks well of him. He was a kind, loving husband and father and died firm in the faith of the gospel. Funeral preached by S. J. Madden.

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19-4t      ELLIS SHORT, President.  
                 A. R. WHITE, Secretary.

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# The Saints' Herald

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

Volume 51

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
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## Editorial.

### REPLACING THE LABORERS.

I was once young but now I am old.—Proverbs.

It is a great source of comfort when a man realizes that he is growing old and must soon lay down the weapons of his warfare in the flesh and leave the contest he has been waging, to think that by the wise provision of his creation other younger and more able men are waiting, ready and willing to take up the arms his failing strength has caused him to relinquish, take his place in the ranks, and carry on in wisdom and with vigor the conflict from which he is being removed.

He is a fortunate man indeed, who, when advancing years and waning strength warn him to abate his desires for the things of earth and turn his attention towards becoming reconciled to the cessation of earthly being, can feel the assurance that he will be replaced by others as wise and as strong in moral strength as he has been. Such a man can look with cheerful consciousness upon the approach of the time of the end.

We were very forcibly reminded of the foregoing thoughts and the text from which we have drawn them while at the April Conference now past. The personnel of the working membership showed that a large number of the laborers of three or four decades past and gone had dropped out of the ranks and but few, and they aged and worn, were left, like battered oaks guarding the fringes of the forest doing what they might to shelter their comrades within the circle from the winds and the storms. But notwithstanding the apparent sturdiness of many of these elderly ones and the consideration which was given them, the fact was very apparent that the burden was being carried by the middle-aged and the younger element, the latter being a much abler class of men, or at least more advanced than their predecessors of half a century ago were. This is but natural and right. The battle is to the strong, other things being equal, and the multitude of counselors insures the safety of the people. The methods of thought of the present generation admit of a wider range of examination and consideration to questions of importance because of the facilities for research that the advancement in learning and the gathering of statistical information offer to the inquirer. The opportunities for improvement are eagerly seized by the young, and as occasion to use what is gathered presents itself, there is a disposition to enter in and give others the benefit of that which they have acquired.

We were pleased with the fact that the young men who were presented to the Conference to occupy the time of the people had no special excuses to offer, but went into the pulpit and made their efforts earnestly and conscientiously, trusting for guidance of the Spirit which has been with them in their different fields of labor, and apparently profiting by the experience of those with whom they had labored and those whom they accounted as leaders in thought and action.

Whatever the results of the last Conference may be, whether for good or ill, based on the action taken during the session, time must determine. Judged from the character of the sermons preached it was intellectual and spiritual. The majority of the speakers were from the missionary force, many of them young men who have been making their records for the past few years in the various fields to which they have been appointed. It was very gratifying to note that though many of them had little or no previ-

ous notice of being called upon to speak, each speaker represented himself and the work in a direct, clear, and logical manner, showing a greater or lesser acquaintance with the subject on which he was speaking, each marshaling his evidences closely and with a confidence born of a satisfaction with the knowledge he had secured and the testimony of the Spirit to himself. With others of the older men of the Church we felt assured that the cause rested in good hands, and that the ranks were being filled with young and strong advocates.

Judged by the prayer-meetings held from time to time, the Conference was less enjoyable to many than some others of the past conferences have been. There was a tendency upon the part of some to occupy more time than they were really entitled to in so large an assembly, in the relating of testimonies that were beautiful and strong to them, but were made more tedious to others by their length and prosiness.

There were no very marked manifestations in tongues or prophecy during the services, and but one of any note, and that one was not profitable to the listeners because of its length and its tediousness and general inappropriateness to the occasion. There were many bright, concise, and strengthening testimonies borne and many earnest prayers offered, both for the good of the Church and for the comfort and strengthening of the membership.

The uncommonly cold weather for the season made it very difficult to obtain proper ventilation for the auditorium, and many suffered thereby. Notwithstanding this, there was considerably less sickness than at any other conference so largely attended, within our recollection. Colds were contracted from drafts blowing in from the windows upon the congregation, the winds being very strong; and both the business and the prayer and preaching services were much disturbed by almost incessant coughing. The saying, "The drafty old Temple," was not uncommon as an expression regarding it as a place of large gathering. It is a fault of the building that it is difficult to ventilate it. It stands upon a hill and is open to all the winds that blow, without shelter, the only method of ventilation being the raising of the windows, and this made it difficult to ventilate without permitting a draft.

The attendance at Conference was very general from all parts of the Middle West and the East, and the delegations from many places were very full and complete.

We here call attention to the fact that some districts in appointing their delegates appointed one or more, and then by a vote authorized those who might be present thus appointed to appoint others of their different districts who might be present to fill up the delegations. This is an error, the Book of Rules providing that delegates are to be appointed and cer-

tificates of appointment issued to them. They should be appointed by the districts direct, as neither branch nor district has the right to delegate the appointing power. It is true that in some instances in the past such appointing of delegates has been acquiesced in as an act of courtesy to the districts appointing. We advise that hereafter the branches and districts appointing delegates do so in strict accordance with the rules.

The business of the Conference was conducted in good spirit. There was if possible more directness in speech in the discussions that took place, but the utmost good humor prevailed, with possibly very few exceptions, and things were said in the heat of debate that might perhaps have been better left unsaid.

The principal items of business were the consideration of a resolution declaring in favor of closing Graceland College until the debt incurred for building and deficit in running expenses had been paid. The discussion was earnest, and while it resulted in the resolution to close prevailing, the margin, barely twenty-five majority, was so small that it could hardly be called a very decisive vote. However, all may be for the best, and it is the evident duty of the membership to rise to the appreciation of the condition and pay the debt.

Should Graceland be closed at the close of the present term it will involve the Church in the payment of a sum about equal to the running expenses for a year, as the Church would be under the necessity of meeting obligations incurred by the Board of Trustees in an effort to raise means by scholarship system and the carrying out of contracts which have already been made. It may therefore be a serious question whether it would not be better to at least continue for another year and have the matter understood that the question would be considered at the next Conference, and a sufficient notice given to the different branches and districts, and a more extended notice of the nature of the business to be done may be given, and a more explicit vote had upon the question when finally decided. It is a question also under the Articles of Incorporation under which Graceland is running, whether a declaration to close can legally be made unless sixty days notice of the consideration of the question shall have been given, as provided for by the Articles of Incorporation. No previous notice of the introduction of the resolution favoring the close of the College had been given, hence the possibility of irregularity arising for further consideration.

The other important item of business was the revision of the Book of Rules. The committee who performed this duty of revision presented an excellent report. Opportunity was given for the consideration of the various items sought to be amended, and the Book of Rules as finally adopted and which will be published will be found to be an excellent work,

and we presume all we will need for years to come. It certainly seems time to let the matter rest, as there has been a patient effort put forth in the past ten years sufficient to make it all that should be had.

The meeting of the Conference at Kirtland can not be said to have been an experiment, as the efforts of the Bishopric to provide for the exigencies of the occasion were ample, and with the unexampled attendance without notice to those who had been making provision for entertainment, gave cause for wonderment that it was so much of a success as it was.

The Saints in the far West and the Saints in the far East met on historic ground, and the acquaintance and satisfaction of meeting thus together was fraught with good to all. The effort to rehabilitate the old landmark is a laudable one, and we could not help reflecting that possibly the building stood for more than simply a place to meet and hold our spring session of Conference. "Thou shalt not remove the ancient landmarks," was one of the rigid rules of the old covenant and the code founded upon it, from which has evolved the statute enactments of our representative government for the preservation of the rights of the people with the occupation of the places which they inhabit. We believe that the Temple stands as a grand and well-established landmark of the doctrinal and spiritual faith and order of the Church established in 1830. It was here that the School of the Prophets was held; it was here that many of the revelations given during the formative period of the Church were presented to the Church; it was here that the organization of the different orders in the Church were perfected; it was here that the endowment was received which qualified men for the presentation of the spiritual things belonging to the kingdom; it was here that the Solemn Assembly convened, adopted and declared the rules of faith and practice which were given of God and acknowledged by the Church to be the law and ordinances under which the Church was expected to live and thrive.

Notwithstanding a period of time elapsing since the Saints removed from Ohio, carelessness and vandalism had defaced and desecrated the building which had been erected for better things; yet, under the reviving influence of the Spirit which turns the hearts of the fathers to the children and the hearts of the children to the fathers, the ancient landmark has been brightened and the spiritual excellence of the standards of belief, written and oral, are shining with renewed luster under the ministration of the power of truth. We could but agree with others when they stated, "There is a spiritual solemnity and seriousness as of the upper world still felt and recognized within the walls of the ancient Temple built by command of God!" Under the ministration of the Bishopric the four principal curtains had been hung in

their places, and though the hanging was not altogether complete, yet it was sufficient to show the visitors how the building must have looked when the original curtains were hung. The benediction pronounced by a brother as he left the precincts of the edifice, "May the divine benediction of the Lord continue to rest with his people, and the Temple stand as a continued monument of the sending of the angel with the restored gospel to enlighten the children of men and save them who believe," be the prayer of all who read these lines and are willing that the truth shall triumph.

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#### EDITORIAL ITEMS.

In our Original Article column this week we reproduce an article written by Joseph Smith and published in the HERALD in 1878. This is reproduced by request.

We are informed by Bro. Heman C. Smith, secretary of the Quorum of Twelve, that Bro. J. T. Hackett, of Williams Bay, Wisconsin, was appointed at the April Conference to labor in Eastern Pennsylvania, for the conference year, and that by an error in transcribing it was omitted in the report. Certificate has been duly issued to Bro. Hackett.

Bishop Kelley reports a number of letters urging the liquidation of the College debt and continuation of the work. The following will show the tenor of them:

"Dos Palos, California, May 9: Inclosed find money order for three dollars for the Graceland Rescue Fund to be credited as follows. [Following are the names of six of the family at fifty cents each.] If two thirds of the church membership will do likewise the College need not be closed. So may it be! J. W. Steele." "Leeds, North Dakota, May 11: I see by the HERALD that Graceland College is to be closed and that it is possible it may be opened June [September] 1. Now I expected to send two of my children to commence with the September term. Now I will pay their schooling ahead and will agree to pay fifty dollars on the debt this fall. We had no crop here last season and money is very scarce with me at the present. Now I mean business. I will send my note due November 1 for fifty dollars. I would like to hear from the one who has this matter in charge. Very respectfully, F. G. Spaulding." Bro. Charles Albertson of Idaho bespeaks places for his two daughters for the beginning of the September term to remain until they have completed their education. Bro. John Zimmermann of Philadelphia has given direction thus: "The College should not stop. Draw on me any time for five hundred dollars running expenses." These are samples. Who should be discouraged with the educational work of the Church?

## Original Articles.

### THE HOUSE OF THE LORD AS SEEN IN VISION.

In sleep, or in waking hour, I can not tell, I saw and realized what I shall try to relate; and, though some years have elapsed, what was seen and heard during that eventful hour remains vividly impressed upon my mind, as if heard and seen but yesternight.

I had slept and was consciously awake, and approaching a building apparently eighty feet long by fifty in width, the walls of which were about twenty-five feet high from the top of the foundation, which was raised some five or six feet from the ground, and of stone roughly dressed by the mason's hammer, though jointed and faced at the edges. The front was to the east, and as I approached it from the northeast I had time to note that in the outside of the building no attempt had been made by the builders at ornamentation; except that along the sides were a series of pilasters standing out from the main wall a few inches, though forming a part of the wall, the bases of which were finished in square work, pedestal and pediment; the tops in capitals rich and peculiar in style, but which I can not describe. At the front a flight of nine wide, stone steps reaching nearly across the building, led up to the entrance; this entrance being an open porch about sixteen feet deep and thirty wide. Two finished pillars stood at the outer edge of this porch supporting, with the walls at either side, three arches. These pillars had square and solid finishes at the base, but rose from their bases round and smooth, to their caps, which were very richly carved in square designs; the arches which they supported the inner and outer feet of, were exactly circular, and formed of cut stone, and were only a few feet below the ceiling of the porch. The inner side of the porch formed the outer wall of the assembly-room, and was richly paneled between the open doors, one at either side of the porch opening straight into the building from the front, and apparently three and a half feet wide and nine or ten feet high.

As I passed up the steps I seemed to know that the Saints were assembling for some purpose, and yet I felt no care or responsibility respecting the nature of the assembly, any more than to be there with the rest. I found three or four brothers standing at the right, or north end of the porch, conversing in low and quiet tones together. I joined them for a moment; and while standing there I saw numbers of both brothers and sisters come up the steps and pass across the porch and into the open doors, the brothers to the right, the sisters to the left. Some I knew, some were strangers whom I had never seen before. Some, of both men and women, who came briskly up the steps and walked freely across the porch went no further than the doors; when for some cause that I could not see, they stopped, and either

turned immediately round and walked hastily away, or turned hesitatingly, slowly, and sadly and with frequent backward glances, went away as if overcome and distressed.

While standing thus a shadowy fear came over me, that as I saw some turned away, for reasons that I did not know, and as I then supposed by some one standing at the doors, so I might not be permitted to go in; and in my perplexed and doubting frame of mind, I turned from the brethren with whom I was chatting and walked slowly toward the door upon the right, thinking that if I saw the least sign that I was not to go in, I would turn at once away, as if I did not care to enter. As I came near to the doorway, to my surprise I saw neither sentinel nor usher, neither door, shutter, nor bolt, lock nor hinge, nothing but the open doorway with door-jams, lintel and threshold smooth and free from any indication of there ever having been a shutter with which to close the opening. My surprise was increased when, being permitted to pass in, I found no one inside having charge of the door or aisle; nor anything to betray the mystery of turning those back that had gone away.

I went carefully in, taking my hat off as I passed the doorway, and walked about a third of the way up the aisle which led the entire length of the room, ending against the side of the pulpit platform. A dim and mellow light shone in the building, though I saw no windows; nor did it seem as if the light came from the sun shining out of doors, for none came in at the open doors. There were two aisles, one at either side of the room, a trifle wider than the doorway, dividing the seated portion into three parts; the seats were similar to some styles of church pews, or slips, finished in dark, heavy, polished woods, and at the two sides running level from end to end, and across the room, except at the two sides of the pulpit platform where they were placed lengthwise, facing the pulpit. The middle rows of seats were in parallel lines with those at the side, and level with them for about two thirds of the way from pulpit to the door, when they rose in a circle, arc down, until the last one was raised five or six feet. At equal distances apart, and at the outer side of the inner row of seats, were four pillars supporting the roof.

The pulpit platform was very elaborately finished, and contained a seated apartment, richly furnished; two small circular tables, one at either side, chairs at the sides, and an orator's desk, all of a similar material and finished as the seats, only much more exquisitely carved and colored. The walls were, apparently, painted, and finished in pictured designs, that at the back of the platform much more elaborate and complicated than those at the sides; the ceiling, also, was richly decorated; the cornices profusely so, with carven imagery, scroll and counter-scroll, reaching along the sides, and down the corners, and along

the walls in places, corresponding to the pilasters upon the outer surface. In suitable niches, and on brackets carved and embellished, were pictures and statuettes, the pictures representing scenes in the life of the Savior, the apostles of the New Testament, and of the Book of Mormon; the statuettes the figures of covenant leaders of both continents, ancient and modern.

I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left-hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

I had hardly time to renew my survey of the walls and ceiling when I was fairly startled by a repetition of the sound already referred to, this time at the door on the right through which I had come; I turned in my seat and saw a man standing at the doorway facing it as if to come in, and in the doorway itself, two crossed swords, much like the old-fashioned broadswords, only a trifle broader; the hilts rested against the door-jams, one at either side, about two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against the opposite door-jam about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common sabre guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering yellow light seemed to flash, or flow.

The man turned away with a sigh, and with a sad face; the swords remained just a moment, but before the footsteps of the repulsed man had reached the outer edge of the porch, they were drawn back apparently into the door-jam itself, turning upward as if upon a hinge formed at the hilts. I looked the door-jams all over after the swords were withdrawn; but there was no sign or trace of any opening in which the swords might be hid; nor was there any evidence of the existence of the swords to be seen.

I turned to renew my survey of the room and as my eyes became more accustomed to the peculiar light, I discovered new and wondrous beauty in the workmanship and finish of the whole. I had, as it seemed, come early; for the arrivals were more frequent, the intervals between them shorter and shorter; the room was filling up on both sides, and in the center; the dropping of the swords in either doorway was also more frequent, the light flashing from them more continuous; while now and then, from some cause, the falling of them seemed like a crash, as if they were clashed furiously together, at which the light seemed to blaze throughout the room and corruscate along the emblazoned imagery of

cornice and column like yellow lightning. I sat in wonder, but not in fear, for within was complete quiet; I began to contemplate the arrangements of the pulpit, where now a page, a lad of some sixteen years of age, was moving to and fro arranging something upon the stand, the tables, and chairs.

A sudden loud clashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light, caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from the silvery, golden-tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and alter, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshold, when with a crash that sent the blood surging through my veins with the shock, the swords fell before him, sending a flood of flame and light over the room again; he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddenness of their fall, and filling the doorway from top to bottom and from side to side with their quivering, eager motion, putting before the enraged and desperate man seeking an entrance, a wall of flaming swords and seeming fire. I shall never forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out.

I watched him depart, and though many came, some coming in, some being prevented and going away, I saw only the one who tried more than once to enter. It seemed that when a person came up who was to come in, no stir, nor change took place at the door; but when some one came who was not to come in, the swords dropped lightly into place across the doorway, striking slightly together as they fell. If the one thus stopped from coming in, at once turned away, the swords were withdrawn, without noise or light; but if they remained standing, as if waiting to come in or to question why they were thus stopped, the blades of the swords would begin to blaze and quiver with motion, and light would begin to emit from them, similar in appearance to the flame from a hot, briskly blazing wood fire; and the longer the person stood there, the more energetic would be the

shivering motion of the swords, and the more vivid and intense would be the light flying from them, until in some instances, as in the one described, the room would be illumined with the light, which resembled that which heralds the rising sun seen as it comes unclouded from the shades of night; or like the glow at the setting of the sun.

I saw some enter whom in my waking, every-day hours I knew were deemed not meet for a membership with the faithful; and I saw some rejected who are deemed most worthy.

Some walked briskly in, some slowly; none who entered seemed to take any heed to whether there was anything to stop or hinder them; while some walking slowly and gently would find their way barred with the crossed swords, they having fallen into place gently and noiselessly; others, coming quickly, would be met suddenly by the fall of the swords with a clash and noise, as if sprung into place by the stroke of a nervous and impatient hand; and if entrance were insisted upon, or seemed to be, the crossed swords began to glow, moving up and down, quivering as if with emotion and life, and light would emit from them as from the burnished plowshare set in the sun. My waking eyes have never looked upon workmanship so complete, so fit, so richly elaborate in design and finish, so profuse and yet so grandly harmonious as that of the room I have so poorly described. The outside of the building was massive and solid, a building only impressive because of its solidity and strength; without a spire, and yet perfect in proportion, design, and finish.

It faded from my sight, as sublunary things began to obtrude themselves upon my conscious being; but the impressions made upon my mind will never be effaced. Well may we believe that the "flaming swords that turn every way to guard the way of the tree of life," still stand as prescient sentinels at the open doors of the temple of eternal peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.—Joseph Smith in SAINTS' HERALD, June 1, 1878.



#### THE APOSTOLIC OFFICE.

About nineteen hundred years ago a child was born in Bethlehem of Judea who, when he grew older, claimed to be the Son of God. Jesus was the child. He was the Messiah long foretold in song and prophecy. He came doing the will of God—from heaven he came "sent of God." The church he founded (for does not the New Testament give a history of his church?) was well organized, and the glorious gospel he preached strikes the human soul with the splendor of the noon-day sun.

We read of various officers in the church who composed Christ's ministry, and prominent among them were men called apostles. The following lines are

devoted especially to the apostles and the office in the church they occupied.

#### THE CALLING OF THE APOSTLES.

When it was day, he [Jesus] called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor—Luke 6: 13-16.

They were named "apostles" after being chosen. This society of twelve men was typified, indeed, in the Mosaic polity. The "seventy" Jesus sent forth were also prefigured in the Mosaic institution, as were the elders and deacons of Christ's church. (Read Joshua 4: 4, 5; Numbers 11: 16, 17; Deuteronomy 32: 7; 2 Chronicles 35: 14, 15.)

In common usage the word "apostle" is sometimes applied to one sent forth to execute important business; so we hear of apostles of infidelity and of socialism. The "twelve" referred to, however, were named "apostles" and occupied, though in the church, a distinct office from others "sent" to do work for the Lord. I wish, therefore, when using the term "apostle" to be understood as referring to a man holding the apostolic office—the same that the "twelve" held. Philip, a servant of the Lord, was not an apostle though he was "one sent." He was an "evangelist." (See Acts 21: 8.) The "seventy" of Luke (see 10: 1) were apostles in the sense of those "sent," but they did not possess the office and dignity of the "twelve" or Jesus would have appointed all "seventies" or all "apostles"—eighty-two seventies or eighty-two apostles; but he "chose twelve whom also he named apostles."

#### QUALIFICATIONS OF AN APOSTLE.

It has been thought that the twelve apostles were to be only "witnesses" to the resurrection of Christ and, therefore, seeing the Lord was an essential qualification to the apostleship, Paul says, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?"—1 Corinthians 9: 1.

But one should not gather from it that Paul says, "Am I not an apostle because I have seen Jesus Christ our Lord?" Paul here asks four questions, one like unto another, and if he was an apostle because he had "seen Christ," he was an apostle because the Corinthians were his "work in the Lord"; and the conclusion is, if the Corinthians had not been his "work in the Lord," he would not have been an apostle. We can not admit such a conclusion. Paul did not base his apostleship on what his corporeal eye had seen, for he said, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12: 3.

The apostles were executive officers as well as

witnesses. The following is adduced as evidence:

And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 11-14.

The apostles, together with the other officers, were given for the "perfecting of the saints"; for the "work of the ministry"; for the "edifying of the body of Christ"; "till we all come in the unity of the faith"; and that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." In other words, to keep hell's artillery and men's false theology from battering or leading away the church of God from truth, which alone can save.

It was not absolutely necessary that one should see the marred body of Christ, after his resurrection, to entitle one to the apostleship. The view is here submitted for thoughtful reflection that Paul saw "Jesus Christ our Lord" in vision. Jesus, forty days after his passion, ascended "into heaven," and Peter speaking of him says,

Whom the heaven must receive [hold] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3: 21.

Since Paul did not see Christ until after his ascension "into heaven" and Christ was to be "received" or retained in heaven "until the restitution of all things" spoken of by the prophets, could Paul have seen Jesus personally, in the flesh?

But, if Christ did appear to Paul in his real resurrected state subsequently to the "forty days" after his passion, can not he appear to other men as well and thus qualify them for the high and holy calling of an apostle? Otherwise, we limit his power to whom "all power in heaven and in earth is given."

To see Christ after his resurrection was not an indispensable qualification to the apostleship. The "twelve" men Jesus called to his ministry were "apostles" before Christ was resurrected and were "apostles" even before his death; for we read, "Now, the names of the twelve apostles are these."—Matthew 10: 2. This fact, then, proves that men could be apostles without seeing Christ in his resurrected state. Was not Judas an apostle, and did he see Christ in his resurrected state?

The apostles, both before Christ's death and after his resurrection, held their offices by virtue of a call from God: "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6:13.

After his resurrection Jesus said to Paul:

I have appeared unto thee for this purpose, to make thee a

minister and witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.—Acts 26: 16.

Paul, in his epistles to the Romans, Corinthians, Galatians, Ephesians, Colossians, and to Timothy, declared he was "called to be an apostle," "an apostle of Jesus Christ by the commandment of God," "an apostle of Jesus Christ by the will of God," and nowhere does he base his right to the apostleship on his having seen Christ after he rose from the dead. Since Jesus Christ is the "same yesterday, and to-day, and for ever" (Hebrews 13: 8), can he not now "appear" unto men "for this purpose," to make of them ministers and witnesses of things which he shall reveal?

Must an apostle have seen Christ in order to be a "witness" that he lives? If so, every other officer in God's church should see Christ before they say he lives and is our redeemer. The "comforter, which is the Holy Ghost" was to be given by God to "guide into all truth." "No man can say that Jesus is the Lord, but by the Holy Ghost," One can then know by the Holy Ghost that Jesus is the Lord. When one knows that Jesus is the Lord, whether apostle or elder, he is competent to be a witness, even a special witness, to that fact. Jesus said to his apostles:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

When Paul explicated the doctrine of the resurrection of the dead (1 Corinthians 15) much of his exposition was based on what was revealed; not on knowledge acquired by the natural eye. Apostles could testify and bear witness of Christ without seeing him, the same as Paul could unfold the doctrine of the resurrection and testify of its truthfulness without seeing the dead come forth from their graves.

Paul says that Christ after his resurrection, was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.—1 Corinthians 15: 5-8.

Here Paul says Christ was seen by Cephas, the twelve, by "five hundred brethren at once," James, and himself. If from this we conclude that no one can be an apostle without seeing Christ because those apostles saw him we should conclude that there can be no brethren now without seeing the Lord because those "five hundred brethren" saw him.

The call of God together with the reception of the Holy Ghost qualified men for the apostleship. The apostles of old, both before Christ's death and after, were apostles because God set them in the church as apostles. Who will say that men shall not now be made apostles "by the will of God," or that a call of God together with the reception of the Holy Ghost is

not a safe rock upon which may be placed the feet of an apostle—whether in former or in latter days?

#### THE APOSTLES HELD AN OFFICE.

It seems well here to make clear the fact that the apostles held an office. Judas, the betrayer of Christ, held the apostleship, as is evident from his call by Christ and the following words:

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.—Acts 1: 24, 25.

Peter, in speaking of the transgression of Judas, says:

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, his bishopric [marginal rendering is "office"] let another take.—Acts 1: 20.

The quotation in Psalms referred to, reads, "Let his days be few; and let another take his office."—109: 8. Paul says in Romans 11: 13: "Inasmuch as I am the apostle of the Gentiles, I magnify mine office." Therefore, there was established, with the consent of the divine mind (which could not err) the office of an apostle in the church of which Christ was the head and Peter and Paul and others were members.

Judas held the apostleship, for he "fell" from it, and Paul magnified his "office." The oracles of God do, then, show that such an office existed in the church nineteen hundred years ago. In the precincts of Calvary is to be found the pattern for the church in all ages.

#### SHOULD WE HAVE APOSTLES NOW?

Why should we not have apostles now? There is nothing in the Bible to forbid the welcome thought; they are needed. If an elder is now doing and can do the work once done by the apostles (part of which was preaching the gospel and baptizing, see Mark 16: 15, 16), why can not the elders do the works once done by the deacons and evangelists and the other officers? Why? "I speak as to wise men."

Man as a babe is like the babes of creation; he has two eyes, two feet, one head, etc. Now, if the first babe of creation had never been overtaken by death it would have two eyes, two feet, one head, etc.—the exact counterpart of man to-day. Man is now as he was formed by God in the beginning. Unchangeability is marked on the works of God. Jesus said, "I will build my church."—Matthew 16: 18. We are informed how it was built and likened as then built (with apostles) to a human body. (See 1 Corinthians 12: 12-28.) If death or apostasy has not overtaken the church it is evident as light that it will not have changed in one point. If an apostasy has occurred, it is just as clear that the church should be patterned after the original one as that man is now made like as in the beginning. We do not read that

scaffolding was made of the apostles and when the church was completed the apostles were torn away. We find recorded that God set them "in the church" (1 Corinthians 12: 28), not on the outside.

So long as apostolic duties have not ceased, just that long apostles are needed. That proposition is set down on a parallel with the following: So long as there are men to believe that long the gospel is needed. Deacons and elders are in the church now evidently because there are duties for them to perform. Are an elder's duties now different from the duties of the elders of the Bible? No. Should a deacon perform duties higher or of less consequence than his predecessors of Bible times? No. Then who are performing the apostolic duties, or are they neglected? If the elders and deacons of to-day can do the works allotted to the apostles, perfect the saints, carry on the work of the ministry, edify the body of Christ, and keep the church from being blown to pieces by false doctrines, why could not the inspired elders and deacons of old do the same—why had the church apostles besides? Reader, ponder in your mind these stupendous questions.

One office in the church does not need perpetuating more than any other office, for they are all God-appointed, not humanly devised. If all the offices are not to be retained it would be more consistent with our understanding of order to have the lesser (not the greater) offices discarded first. We can better do away with certain municipal offices than with high federal offices. We disagree with the doing away of any office in the church of God. God would not squander his time and perplex his people by having an office in his church not to be filled. Since revelation certifies the apostolic office was set in the church, let revelation from God and that alone declare it has been abrogated.

Since God set in the church apostles, evangelists, teachers, deacons, etc., by what rule of interpretation is one or more offices to be blotted out and one or more retained? If apostolic duties exist now, apostles should execute them. If the office of an apostle was not to be perpetuated, the offices of evangelist and deacon were not to be continued; for it is just as clear that God set apostles as that he set the other offices in the church. The claim that the office of an apostle was not to be continued in the church is not true, for the principle couched in it, when logically reduced, strikes at every office in the church. We contend for the "faith which was once delivered unto the saints."

If the church we read of in the Bible had continued along the ages unchanged to our day, a history of the church now would be like the history of the church then, for it would be the same church; and to be the same church it must not be lacking apostles any more than it must be lacking its doctrine of faith in God. If Christianity taught nineteen hundred



years ago was not like what now professes to be Christianity, then what now professes to be Christianity is not Christianity. If the church had a perfect organization in Paul's day (and it surely had, for God meets in his plan of salvation every necessity and indulges in no work of supererogation), the church now should have a like organization, or it is not perfect in organization. There appears to be no room for doubting that a church like the church of the Bible in organization, faith, doctrine, and practice is, in fact, the church of Jesus Christ; for if it is like (exactly corresponding to) that church, it is the thing itself.

#### THE APOSTOLIC OFFICE WAS CONTINUED IN THE CHURCH.

As when a governor dies he does not take the governorship from the State, so when an apostle is removed from his office by death or transgression the office remains. This the record clearly shows. There was a succession of apostles. The apostles prayed to the Lord to make known who should take part of the "ministry and apostleship, from which Judas by transgression fell," and they gave "forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Acts 1:26.) If the apostolic office was not to be perpetuated after the death of the twelve apostles, Judas should have had no successor. Here was the time for the "eleven apostles" to make known to all future generations whether the apostolic office should be continued in the church. How did they decide? They chose Matthias and he was numbered with them. One is chosen and again there are twelve apostles. Why did Judas have a successor if there were to be no successors? Should a man who lost his office by transgression, betraying his blessed Lord, have a successor and his brethren who died (many of them by sanguinary means, but all, in the bosom of the true faith) have no successors? If so, one must sin to have an office in the church of God perpetuated.

No doubt the action of the eleven apostles in choosing Matthias was smiled upon by God; no doubt they acted with divine authority, for Jesus had appeared to them "after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.) This rupture in the "twelve" (Judas' fall) was one of the "things pertaining to the kingdom of God" and David had said, "Let another take his office."

Though the apostles selected Matthias, who had "accompanied with them all the time that the Lord Jesus went in and out among them" (Acts 1:21), yet that fact does not prove one could not be an apostle without being with Christ from the beginning, for *Paul* was not with him all through his ministry "from the baptism of John to that day that he was taken up,"

and yet he was "not a whit behind the very chiefest apostles." (2 Corinthians 11:5.)

The kingdom of God, or church, had been set up prior to the choosing of Matthias (read Matthew 11:12; 18:17; 23:13; 12:28); therefore, the apostles showed by their action that they favored the continuance of the apostolic office in the church.

Is it safe to conclude that because we do not know who succeeded each of the other apostles, they had therefore no successors? If so, because we can not find who succeeded Philip the evangelist, or the elders of Ephesus, or the seven so-called deacons, we should conclude they had no successors. We defend the presence of evangelists, elders, and deacons in the church now because we believe they were in the church founded by Christ. Why should we not defend apostles now when we find there were apostles in the church during all that period of time which the New Testament covers in its history of the church?

We read in Acts 13:1-3 of the call by the Holy Ghost of Barnabas and Saul and of their ordination. In the following chapter we read: "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people." Barnabas is here made equal to Paul in office. Now, neither Paul nor Barnabas was of the "twelve" Jesus called in the beginning of his ministry; so we have now to admit either that Paul and Barnabas were successors to two of the "twelve" or there were fourteen apostles at one time. Either admission will prove the perpetuity of the office and the continuance in the church of apostles.

Matthew 19:28 and Revelation 21:14 have been quoted by some writers as applying against all apostles not of the "twelve" Jesus called as recorded in Luke, chapter 6. If one wishes to have the first "twelve" sit on the "twelve thrones" (but Judas was one of the first "twelve") or inscribed on the "twelve foundations," very well; the others will remain apostles still. If those passages mean that there were no God-sent apostles after the first "twelve," Paul with all his claims to the apostleship must be denounced and Barnabas must be rejected. If there were to be only twelve apostles, why did the church recognize men as apostles who were not of the first "twelve"? Why did they recognize such men as Paul and Barnabas as apostles and fall upon Paul's neck with tears if he was making a false claim all the time?

#### THE APOSTLES WERE FALLIBLE.

Power was given to the apostles to heal the sick, i. e., the Lord through them would restore the sick to health. But that power was given to the "seventy" (Luke 10:9); to Philip, not an apostle (Acts 8:13); and to the elders (James 5:14). Power was not committed to apostles nor to any of the other officers

to heal whomsoever they desired. The apostles disclaimed such prerogative and attributed it to God. Peter said:

Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. . . . His [Christ's] name, through faith in his name, hath made this man strong.—Acts 3: 12-16.

Had the power to heal been resident in the apostles, Paul no doubt would have healed Timothy; would not have left Trophimus at Miletum sick, and would have called upon some of his fellow apostles to remove the "thorn" in his own flesh.

The apostles did not claim infallibility for themselves. The Lord's work is perfect, and he is infallible. If the apostles were infallible Paul ought not to have said, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."—Galatians 2: 11.

#### APOSTLES WERE NOT THE "FOUNDATION" OF THE CHURCH.

An error has lodged in the minds of some believers in the Bible that the apostles were the foundation of the Christian church. This conclusion has been arrived at from reading, or rather from *glancing* at the words of Paul to the Ephesians, viz.:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.—Ephesians 2: 19, 20.

Is it credible that Peter, who cursed and swore and denied the Lord, together with eleven other fallible men, should be the foundation of God's church? Apostles were of the church and "in the church." The church (in which were apostles) was to rest on a "rock." (See Matthew 16: 18.) The apostles were not the foundation, for "other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians 3: 11.) He is the "sure foundation." (Isaiah 28: 16.) From the above it is clear that the "saints" were built upon Christ, for Paul, an apostle, says Christ is the foundation. The saints were built upon the same foundation as were the apostles and prophets and that foundation was Christ.

If apostles are the foundation of the church, all, or nearly all churches have no foundation, for they have no apostles; only the writings of a few. It is, then, an egregious error that the twelve apostles were the foundation of the church and that, therefore, no more apostles are needed. If, however, the apostles were the twelve pillars which supported the church, it is obvious that as one pillar was taken out another should take its place, or there would soon be no "pillars." Apostles must build upon the "sure foundation as well as other men, for Barnabas and Paul said, "We are also men of like passions with you."—Acts 14: 15.

#### PETER WAS NOT THE "ROCK" UPON WHICH THE CHURCH WAS BUILT.

When Jesus came into the coasts of Ceasarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 13-18.

In Luke 6: 47, 48 Jesus says:

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock.

The Lord here speaks of a "house" a "foundation," and a "rock." Paul speaks of the "house of God, which is the church of the living God." (1 Timothy 3: 15.) Christ is the "sure foundation." (Isaiah 28: 16.) Peter was not the "rock" upon which the foundation of the church was to rest, for then Christ, the Lord of heaven and earth, would be resting on man. Christ built upon the "rock" of truth revealed by God to him. He "received a commandment, what he should say, and what he should speak" and from that "rock" he never removed his feet. Upon that "rock" (that which came from God) Christ declared he would build his church "and the gates of hell shall not prevail against it." Christ is the "foundation" between the "rock" and the "church." Christ did not say, "Thou art Peter, and upon thee I will build my church." He did not say, "upon myself I will build my church." He said to Peter, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven," and "upon this rock" "I will build my church." Against a church so built the gates of hell can never, never prevail; the cry of "victory" will be heard at last, the kingdom will be delivered to the Father. Our earnest concern should be, Are we in that church?

#### CHRIST'S CHURCH DID NOT COME DOWN THROUGH THE AGES UNCHANGED.

If the church established by Christ came through the ages, unchanged till now, the church now would have men acting in the apostolic office. The church of Rome claims an unbroken succession to the church established by Christ, but where are Rome's apostles? We read of her archbishops, cardinals, monks and friars, but no apostles. The Romish church supplanted, not succeeded, the true church.

Isaiah 24: 1-6; 60: 2; Daniel 7: 21-25; Amos 8: 11, 12; Acts 20: 28-31; 2 Thessalonians 2: 3-7; Revelation 12: 1-6; 13: 5-8 portray an awful apostasy. God takes no part in iniquities, crimes, or abominations. Holiness, justice, and truth radiate

from his throne for ever. When his church drifted from the "rock" (what he revealed) into apostasy, and practiced such enormities as the worship of images, infallibility of popes, indulgences, extermination of heretics, courts of inquisition, and changed the organization of the church, its doctrines and usages, the priesthood, i. e., the right to act for God, could not be retained, for it was given for the building up of the kingdom of God. The apostles received the priesthood personally from Christ and they ordained men to various offices in the church. Without the priesthood no man can officiate acceptably in an office of God's church. With the loss of the priesthood, therefore, the apostolic office must be vacant. How long must it be vacant? Until the priesthood is restored. When it is restored, how beautiful upon the mountains will be the feet of God's messengers—sent of God!

#### THE REFORMATION.

Did the famous reformers reinstate the apostolic office? No. They could not give what they did not have. If any of these reformers held authority, it was derived from the church they called "mother of harlots," "abomination of the earth," or from God by revelation or an angel. They made no claim to priesthood by virtue of revelation or angelic ministration; therefore, if they possessed authority it was derived from the church they forsook. The church of Rome could revoke, if she chose, what authority she conferred. But even if the reformers possessed all the authority the Romish church had conferred, would that authority be pure—can a corrupt stream send forth sweet water? If we say, no, then Luther, who was a monk of the Augustinian order, Calvin, an apostate from the mother church, Henry VIII, once "defender of the faith" (Roman Catholic), but latterly a dissenter, John Wesley, a member of the Church of England, which sprang from the Catholic Church, and other notable reformers had not the authority to confer the apostleship upon any one. Could they ordain men to any office in the church? Could they lawfully organize churches when the only authority they had (if they had any) came from Rome? Can a society formed without God's command and direction be his church? If it be so formed, in what sense is Christ the builder of it?

The reformers denied revelation and did not pretend to angelic ministration. If men, whether elders, deacons, evangelists, or apostles, have the right to act for God now, they obtained such right through the agency of an angel, by revelation, or it came down from the apostles by a regular set of successors abstract from the Roman Catholic Church; but it is impossible to prove such a succession. It will not do for elders, teachers, and deacons, or other church dignitaries to appropriate to themselves the injunc-

tion: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15), for that was given to the "eleven" apostles. If that commission authorizes anyone now to act in an office it authorizes them to act in the apostolic office, for it was given to apostles and to them only. It would seem more consistent for an apostle to arise now basing his authority on that commission than for an elder, a teacher, or a deacon to do so.

#### RESTORATION OF THE LORD'S WORK FORETOLD.

The priesthood was lost in the corruptions of the Middle Ages and until it is restored no man can act in the apostolic office or any other office of the church. The following references point to a restoration of the Lord's work in the last days: Revelation 12: 6; 14: 6, 7; Matthew 20: 1-16; 24: 14; Isaiah 11: 10, 12; Malachi 3: 1-6.

If the church set up by Christ was to be found within the confines of the church of Rome the reformers ought never to have left her. If it existed elsewhere their duty was to unite with it; but the church of God was not on earth. If it was, why did the reformers organize other churches? Oh, why?

Since the church was overtaken by apostasy and the gospel in its purity, unembellished by worldly pomp and ostentation, with all its gifts, powers, and blessings, with the priesthood, faded from human sight, it will require, as in the days of John the Baptist and of Christ, divine revelation, or angelic ministration, to reinstate the ancient order of things. Human wisdom alone can not restore the order of the primitive church. Christendom in her divided state testifies to this.

Revelation declares, "Elias truly shall first come, and restore all things."—Matthew 17: 11. Is not the apostolic office—lost somewhere between Christ's time and now—one of the "things" which needs restoring? When Jesus spoke of "Elias," "then the disciples understood that he spake unto them of John the Baptist." (Verse 13.)

Listen to John the Revelator:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14: 6, 7.

Such action on the part of an angel makes it certain that just prior to his advent God's church was not on earth, for the officers of God's church would not neglect the preaching of the gospel. If the gospel was on earth, why did the angel come "having the everlasting gospel to preach unto them that dwell on the earth"? There is but one gospel; men and angels must not preach any other. Therefore, the angel will bring the gospel preached nineteen hundred years ago by Christ and his apostles. No doubt with the restoration of the gospel there will

come the restoration of the priesthood, i. e., the right to preach it.

What is lost that God confers only he can restore. God placed the apostolic office in the church and conferred the priesthood upon men; the priesthood was lost and, therefore, prevents the occupancy of the office until the priesthood is restored. Before the apostasy God called his ministry and they were ordained by some one who held authority (otherwise those who ordained were practitioners of an empty form); after the apostasy men should, in the same manner, enter the ministry of God. Where did those men get their authority who ordained others to the ministry before the apostasy? Where did those men get their authority who now ordain their fellow men to clerical offices? The former ones obtained their authority from Christ—he spoke to them, “ordained” them. (See Mark 3:14.) The latter received their authority from the Church of Rome, from an angelic being, by revelation, or else they have none. If one says, “Bro. Jones” ordained him, the next thing to do is to find out who ordained “Bro. Jones”; then trace the authority of his predecessors until the fountain of God is reached, or those claiming authority are “weighed in the balance and found wanting.”

“By what authority doest thou these things?” is a question that should be propounded not only to apostles, but also to elders, teachers, deacons, and evangelists.

#### PRIESTHOOD RESTORED.

The priesthood being lost, God must restore it. This he has done. Revelation foretold such an action; history now records it. On Tuesday, April 6, 1830, there was organized in Fayette, Seneca County, New York, the Church of Jesus Christ of Latter Day Saints. The priesthood of the Church is based upon authority conferred upon men who had to do with its founding. Joseph Smith and Oliver Cowdery have left their record of the commitment of the priesthood to them, in the following words. The former says:

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, “Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.” He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. . . .

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.—Church History, L. D. S., vol. 1, pp. 34-36.

Oliver Cowdery says:

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard! As in the “blaze of day”; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow servant,” dispelled every fear. We listened—we gazed—we admired! ’Twas the voice of the angel from glory—’twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere! uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever!

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, “Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!”

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on that occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it for ever from the

mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.—Church History, L. D. S., vol. 1, pp. 37-39.

Malachi says:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not.—3: 1-6.

Upon examination it will be found that this prophecy refers to the second coming of Christ, for Jesus did not, nineteen hundred years ago, "suddenly come to his temple." He came as a "babe" in the "city of David"; nor can these quotations: "Who may abide the day of his coming?" "Who shall stand when he appeareth?" "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord," and "I will come near to you to judgment," be applied to his first coming. Therefore, this "messenger" ("Elias," or restorer) was to make his appearance just prior to the Lord "coming in the clouds of heaven with power and great glory."

On pages 60 and 61 of the Church History, Joseph says:

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; viz., that provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise: "Ask, and you shall receive, seek, and you shall find, knock, and it shall be opened unto you"; for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them

decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord.

It will be noted that Joseph Smith and Oliver Cowdery did not attempt to force themselves as spiritual leaders upon the people. It was for the people to receive or reject these men. The same principle is found in the preaching of the gospel; it should not be forced upon but offered to the world.

Some may doubt the bestowment of the priesthood, by God, upon men in this our age; but, upon reflection, we are led to ask, who else could do it?

At this time (1829) was received a revelation providing for the choosing of twelve apostles. The names of the twelve chosen are:

- |                      |                         |
|----------------------|-------------------------|
| 1. Lyman E. Johnson. | 7. William E. McLellan. |
| 2. Brigham Young.    | 8. John F. Boynton.     |
| 3. Heber C. Kimball. | 9. Orson Pratt.         |
| 4. Orson Hyde.       | 10. William Smith.      |
| 5. David W. Patten.  | 11. Thomas B. Marsh.    |
| 6. Luke Johnson.     | 12. Parley P. Pratt.    |

They were ordained by those in possession of the priesthood recommitted to earth by an angel. All apostles in the Church since that time have held their office by virtue of a call from God and ordination by those holding the "keys of the kingdom."

Shall the Church be condemned because Brigham Young left his high and holy calling and went after "strange doctrine"? If so, the church of nineteen hundred years ago will suffer by Judas' low and heavy fall. The Church having its headquarters at Salt Lake City is not the Church founded by command of God in 1830. Brigham Young was an apostle in the early Church, and after Joseph Smith's death in 1844 he abandoned it and made himself president over the Church now in Utah and presided over it until his death.

The Church of which he was an apostle never taught the doctrines of polygamy, blood-atonement, Adam-god, and the many other unholy principles taught by him and his coadjutors. These doctrines were taught in later years by the institution over which he presided. Had Brigham Young named the church he organized and presided over after himself, the distinction would have prevented many in the past, and many now, from believing he presided over the Church organized in 1830; but he gave it the same name as the early church; viz., the Church of Jesus Christ of Latter Day Saints, and as a result the public is partly excusable for believing that the Church organized in 1830, named the Church of Jesus Christ of Latter Day Saints, and the Church which was presided over by Brigham Young are one and

the same church. They are not one and the same church. The Lord called Brigham Young to the apostleship of his church; not to the presidency of a church teaching doctrines obscene and unholy.

The true successor to the original church is known as the Reorganized (which term indicates that the Church fell into disorder by the latter-day apostasy and was restored to order) Church of Jesus Christ of Latter Day Saints, and is presided over by Joseph Smith, son of his martyred father. Its headquarters are at Lamoni, Iowa. It has ever extolled monogamy and denounced polygamy. It teaches doctrines, and doctrines only, that are harmonious with the teachings of the Church founded in 1830, or the church established by Christ and his apostles nineteen hundred years ago. It is the same church revived in these last days.

The Lord, therefore, has his apostles now and the Church and the world their services. Reader, let not fanaticism carry you beyond reasonable bounds, nor let prejudices keep you from examining fairly the momentous claims presented for your consideration. In asking the question, "Shall the apostolic office be now defended?" we are asking a question concerning an office in the church of God—surely we ought to know what to do with the things of God.

PAUL M. HANSON.

Cape Hawke, TUNCURRY, New South Wales.



#### HONOR ONE ANOTHER IN HUMILITY.

By humility and the fear of the Lord are riches and honor, and life.—Proverbs 22: 4.

The tenor of the word justifies the statement that a wise man will dig sufficiently deep to "build his house upon a rock." This is also true in erecting our spiritual house, or in laying a foundation for the development of the Christ character, without which we shall never be prepared to meet God and behold his face in peace. It is necessary to believe the truth and obey the commandments of God, as they are the only means ordained of God by which we can overcome self, the world, and the power of darkness, while we grow in grace, and in the knowledge of our Lord Jesus Christ.

That humility is essential to a proper start in the divine life may be learned from the following scripture references:

Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Philippians 2: 5-8.

Christ's humility was the secret of his obedience and success and it brought to him honor and life and it also enabled him to secure a full and free pardon of the sins of all those who meekly follow in his footsteps.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 9-11.

The humility of Christ was sublime and inspires confidence in him as the "teacher sent from God."

He knew what he must suffer and made a special effort to prepare himself for the ordeal by fastings and prayers.

And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.—Luke 22: 44.

Then said he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.—Matthew 26: 38, 39.

But the cruel mockings and intense pain were so great that the human cried out in despair: "My God, my God, why hast thou forsaken me?" But the divine character had reached that sublime height that he could say: "Father, forgive them; for they know not what they do." And the battle was ended and the victory won when in triumph the divine nature within cried out, "Father, into thy hands I commend my spirit." Can we follow his worthy example? Not unless we like he shall "do always those things which please him," and shall be in possession of the Holy Spirit, which shall make us able to do the will of God.

The Lord has said for our benefit: "Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit."—Doctrine and Covenants 59: 2. This sacrifice offered in humility is the foundation of all others and there are none that are of greater worth to God than this one. The same lesson is further taught by the Savior, as follows:

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.—Luke 22: 24-27.

Yet the humility manifest in Christ, and so fully taught in the word, and which is so very necessary to our success in the divine life, should not destroy self-respect or make us mere tools in other men's hands. What we do should be done because we believe it is right and for the best good of all, and especially because we believe that God, who requires it at our hands, has the right to command, and he only requires "our reasonable service." There is no sin committed should one hold up his head and feel that he is just as good as any other man so long as he does only that which is right and lives as near to

God as the other, even though he may not be equal in ability. Natural and acquired ability should be recognized as well as divine authority given, without the slightest feeling of jealousy in the heart of any; for jealousy and the Spirit of God do not dwell in the same heart at the same time. The one who can do the most to help others to succeed will advance the more rapidly himself, and will "grow in favor with God and man."

In this connection I present the thought that there are individual rights vouchsafed to every individual that no other person has a right to tamper with because they are given of God and he himself will not disturb those who in honor desire to enjoy them. There are official rights belonging to each and every subordinate officer of town, county, and State that even the President of the United States has no right to meddle with, if the writer understands the meaning of "civil government." More than this: there are individual rights belonging to every citizen and every family guaranteed by the Constitution of the United States and also by the law of Christ that no living soul has a right to tamper with. They are, however, of such a nature that every one may enjoy them and still remain humble, innocent, and pure, loyal to God, true to Christ and all men, and loyal to the Church of Christ and his own Government.

I write these thoughts because they are the spontaneous products of my mind and gush forth from my soul like the water from an overflowing fountain, and they have no reference to anything that has occurred in the past.

With a sincere prayer for all in authority in Nation, State, and Church, and a kindly feeling for all men, and an earnest desire for the prosperity of the Church and the salvation of souls, I subscribe myself,

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

## Mothers' Home Column.

EDITED BY FRANCES.

Program for June Meetings of Daughters of Zion.

THEME, FAITH.

Hymn, No. 104, Saints' Hymnal; prayer; roll-call of members, response—a verse of scripture showing the necessity of faith; (Hebrews 11: 6; James 1: 6, 7; Matthew 9: 35; Ephesians 6: 10; Romans 14: 23; Nephi 1: 19.) Five-minute papers: "The necessity of faith," "The objects of faith," "Faith and works inseparable," each paper to be followed by brief discussion; discussion of papers from Home Column with the aid of questions given below; preparation for answering these questions to be made at home; business; Hymn, No. 111; closing prayer.

Questions on papers, "Half hours with parents and teachers," to follow in Home Column: Why is faith absolutely necessary in the work of parents and teachers? Has it any relation to the formation of character, and if so, what is it? Is it natural for children to have faith in their parents? Is it obligatory upon the parent to be worthy of this faith? How may it be strengthened and how betrayed?

What lesson can be learned from the Lord's dealing with the people of Israel in leading them to the promised land? Is not an infallible standard of faith necessary to the perfection of character? As this standard is to be found in the word of God, can parents effectually teach their children without familiarity with this word?

Is there danger of children being lost to the Church where teaching both by precept and by example is lacking? Is the gospel practical? What may be expected of children who have been well taught as to the combining of faith and works?

In presenting the first of our programs to the Society since it has been decided that they be enlarged in scope and to some extent changed in form, the committee having this work in charge feels that a few words of explanation are needed. We trust that in selecting as our first theme the subject of faith, we shall not be misunderstood. Please regard it as the foundation upon which our whole superstructure of work must rest and until you have read carefully in the Home Column the three papers which will follow, do not think us impractical.

These papers are intended for home reading and are not to be used in the meetings, but the questions based upon them found in the program will be used by the one having the meeting in charge.

Some difficulty may be experienced this month because of the late date of receiving the programs in regard to presidents of local societies assigning subjects upon which papers are to be prepared, but if they will do the best in their power to obviate it this time, the committee, as will be seen, has obviated any difficulty arising from this cause in the future.

We do trust the sisters to whom the preparation of papers shall be assigned will be prompt in responding. We have given citation to texts upon the "Necessity of faith" as an aid in the preparation of that paper, and those who have the subject, "Objects of faith," may find the following helpful: Jeremiah 17: 7, 8; 2 Chronicles 20: 20; Psalms 37: 3; John 3: 16; 6: 40; 14: 1; Nephi 11: 3; Heleman 5: 6; Doctrine and Covenants 17: 6; Mark 16: 14-16; Doctrine and Covenants 2: 8; Matthew 5: 19, 20; John 5: 40-47; Romans 4: 20, 21. The citations point us first to God as the object of faith, then to Christ and also to the gospel as well as the writings of Moses and the prophets.

The following will prove helpful on the subject of faith and works: James 1: 25; 2: 14, 17-19, 23, 25; John 14: 21; Deuteronomy 6: 25.

It is very desirable that the sisters discuss these papers. Not at all in the way of criticism, but as a means of help in discovering the bearing they have upon the practical affairs of life and the duties of parents and teachers. It is not the great faith which would pluck up mountains and cast them into the sea that our thoughts are fixed upon or to which we were striving to point weary, overburdened mothers and worn teachers—not that, but the faith we all need as we need our daily bread; the faith which is built upon God and Christ and which after seeking guidance from the law, the prophets, and the gospel, lays hold upon the promises and pleads them at a throne of grace in the name of Christ Jesus. The faith which whispers to the billows of sorrow, "Peace be still"—which says to the heart-broken mother whose eyes have grown dim with weeping for her boy who has gone astray, "Trust in God also, and he shall bring it to pass." The faith which will enable each of us, in the face of trial and discouragement, to press onward and upward because we realize that if God is for us, it matters little who is against us. The faith which will enter our homes and sustain us from day to day, helping us to bear every burden and to say like one of old, "Though he slay me yet will I trust in him." The faith which realizes that it must combine with works; that works is to it the very breath of life, and that trusts to God with folded hands only when all has been done that it is possible for humanity to do.

In order that the subjects of the five-minute papers to be written for the July meeting may be assigned at the meeting in June, they are given herewith. The theme for that meeting will be "The home," and the subjects of the papers as follows: "Work for boys"; "Work for girls"; "Recreation and amusements in the home."

#### Half Hours With Parents and Teachers.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS AND HOME CLASSES.

Edited by the Daughters of Zion.

It has been the hope of the child of God in all ages and in every dispensation of the world's history, finally to behold the face of God and dwell in his presence; but Paul assures us that "without holiness no man shall see God."

Now holiness, as we understand it, is the perfection of character, and if this perfection must be attained before we can see God or enter into his rest, does it not behoove each one of us who has this hope in his heart to examine himself closely, and seek to know if indeed we are putting off the old man with his deeds and being transformed into the likeness of Christ. It was this perfection towards which David was struggling and of which he said, "As for me I shall be satisfied when I awake in thy likeness."

Now, if holiness or the perfection of character is to be like God, the question naturally arises, Can this be attained? and we answer, it must be that it can else God never would have required it of us.

But this perfection is not to be attained in a day, neither is it to be put on like a ready-made garment, but is rather to follow as the result of systematic, persistent efforts upon the part of the individual aided by the Lord through the influence of his Holy Spirit. Hence it is to Christian parents and teachers of the young that these half hours will be especially devoted, in the hope and with the earnest prayer that they may prove helpful in the accomplishment of the great work God has intrusted largely to their hands and for the performance or neglect of which he will hold them strictly accountable.

Neither the Church, the Sunday-school, nor the Religio can do the work of the home, and, altogether indispensable as their work is, fathers and mothers must do the work God has assigned to them or the Church and the world must suffer because of their failure to do their part, and their own hearts will often be pierced with sorrow because their children fail to develop such traits of character as will even entitle them to be ranked with the honorable men and women of the earth, much less to mark them as worthy followers of the meek and lowly Jesus. In order that the home be pure and a fit environment for the children intrusted to its care, it is absolutely necessary that parents themselves be pure and in all respects ensamples to their children, and when this is not the case, as a rule we feel safe in saying that in nine cases out of ten failure will result. If the history of ancient Israel teaches us anything, it surely teaches this one lesson. The Lord found it impossible to so train and discipline the rebellious host, tinctured with idolatry and unbelief, which Moses led out of Egypt, that it became absolutely necessary for the accomplishment of his purposes, that he might redeem the promise made to his servant Abraham, to keep them wandering in the wilderness forty years until all who were over twenty years of age when the people were numbered except Caleb and Joshua, were dead. (See Numbers 14: 28-32.)

It was a different set of people who followed Joshua into the promised land, to those whom Moses led out of idolatrous Egypt. During the long forty years of their wanderings the children were separated from all pernicious example save such as was set them by their rebellious parents and against these they saw the fierce anger of the Lord manifested, hence with the combined influences of precept and example God had so wrought with them that Joshua was able to lead them into the land God had

promised to give them. How long are we as parents to be in taking this lesson to heart? If we are not all which we desire our children to be, is it not wise that we recognize the fact and earnestly strive to remedy it?

The groundwork of all the trouble in which ancient Israel became involved was *unbelief* or *want of faith* in God and his promises. How is it with us? Is there in any who read these lines "an evil heart of unbelief"? Then ought such to realize that they—whether they be parents or teachers—are not qualified for the position they fill.

Parents and teachers must work in harmony in order to obtain the best results. To illustrate this point we will relate an incident told us by a friend under whose personal observation it came. Little Mattie M— was a bright, active child of eight summers and in her class at Sunday-school was under the care of a most faithful, conscientious teacher, one who fully believed the gospel of Jesus and taught her scholars with the earnestness which only strong and intelligent faith can impart. Mattie was an intelligent child and felt the force and influence of Miss W's teaching and upon one occasion, after an earnest talk upon the subject the little girl made up her mind that she would be baptized and upon going home with great earnestness made the request of her father that he give his consent.

Now Mattie's father was a member of the Church, but his faith was not strong enough to enable him to feel that God knew best when he commanded parents in Zion to have their children baptized when eight years old. Neither had he obeyed the other instructions of the Lord in regard to teaching them to pray and to understand the gospel so they would be ready for baptism at that age. And now when this latter duty had been done by a faithful teacher in the Sunday-school and his little daughter came to him for his consent, while he did not absolutely forbid the child, he failed in any measure to encourage her, but talked of her being too young to understand. In short, by indifference to the child's desires he discouraged her and as far as was in his power undid the faithful work of her Sunday-school teacher. We say, "as far as was in his power," for, mark you, the Lord will never suffer any good work to fall to the ground and "his word shall not return unto him void, but shall accomplish that whereunto it was sent." By this action, or indifference, upon his part, the father became responsible for his child and upon him rests the sin.

But he can not bear it alone and later this thought came to us with a stern conviction never realized before. One day this same little girl while playing with some children under my charge, gave way to a most violent fit of temper, even going so far as to strike one of her playmates several blows. In a short time with repentant tears raining down her cheeks she threw her arms around the neck of her injured friend and in a voice choked with sobs exclaimed, "O, I am so sorry I struck you! I am so sorry," she continued in the most pitiful, heart-broken tone, "I almost wish I was dead." Here I interfered and told her how wrong such a wish was and that she must try to govern her temper and make it her servant, compel it to obey her and not be its slave any longer.

"Oh, I do try," she said, still weeping bitterly, "but just in a minute, before I know it, I am so angry I can't help doing naughty things. Indeed I have wished many times I had never been born and I have told my papa so."

This you may say was only a childish outbreak of temper, followed by a like one of remorse, but if you could have seen, as I did, that earnest, tear-stained, appealing face and have heard the pitiful, conscience-stricken wail in this child of only eight summers I think you, like myself, would hear it ringing in your ears long afterwards and I doubt if you would ever forget it. O that God would lead that father to see and realize the cruel wrong and injustice inflicted upon his child. Was it not enough to have bequeathed to his daughter a temper so violent that through his own want of faith—a firm and established faith—he



must deprive her of the help God intended to give her through the indwelling of his Holy Spirit? Yet did he not do this when he failed to encourage her openly-expressed wish to be baptized?

## Letter Department.

Sketch No. 2.

*Editors Herald:* It is said an American citizen should do his duty "strenuously, impartially, and fearlessly whenever called upon, and accept every offer of service in the spirit of solemn duty." A similar sentiment was lately expressed, and with earnestness, by Elder I. N. White,—that careful consideration is necessary to the right use of all that is intrusted to us as God's stewards.

When the first elders, of sacred memory, met together to counsel in regard to establishing the church, they evidently felt keenly their solemn responsibility. Their days were full of sacrifice, peril, and persecution. Far more auspicious are ours, although in and near the larger cities, it must be tacitly admitted, the charge needs to be made against pleasure-seeking, extravagance, and violations of Sunday observance. Nowadays much is said and written concerning the "perils of the city." They are dangerous places. The young women vie with each other in elegantly furnished homes and displays of fashionable toggery, and the parks and theatres, the music halls and public parlors are a menace to the welfare of young men on Sunday afternoons. Among us some, however, have grown to be unusually in earnest, and church and society work is controlled by a spirit of consecration to the fundamental principles of the faith, and men of probity and women of honor are more lightly holding in esteem the generally sought for things of the world.

In every place this latter-day work has ever been held as sacred in the hearts and minds of true, honest Saints, although mistakes and many misconceptions have crept in, and the deceiver has done his work. But for the comfort of the deceived let the promise be repeated: "A light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; . . . for they perceive not the light because of the precepts of men."

There is not a branch or isolated corner of the Church in which may not be recorded instances of sacrifice for the gospel's sake or patient endurance amid poverty, affliction, and discouragements. In the light of the scriptures concerning God's dealings with his children in past ages, it is interesting to reveal the lives of many of our brethren and sisters who have passed through similar experience in our time, and some are here among us. One of them is Sr. Ann Hailey.

In the winter of 1854, Bro. Thomas Hailey with his wife and children left England for Utah. They boarded a vessel at Liverpool and via New Orleans, St. Louis, and Kansas City, then a small landing-place, journeyed overland with a six-ox team through the American desert to the salt land. There were forty-five wagons containing families,—a "ten-pound company" which started out from different points for "Zion in the valleys of the mountains."

The aged parents of our brother were obliged to go in the hand-cart company, which was contrary to agreement, and the worn-out sister of sixty years drew a cart six hundred miles across the plains, through rivers and rough places. The father died from extreme exposure, and she, heart-sick, weary, and alone, prepared his body for burial, and laid it in the Platte River. The discomforts of a sea-voyage of over nine weeks,—and there were five hundred in the steamship,—the privations, distress, sickness, and dread disease, and losses by death,—all could hardly be endured; but the disappointment felt on witnessing the deception and dishonorable conduct of the leaders and captains

who had been set over the interests of the unwary and credulous Saints was dreadful to bear. They finally reached the valley.

In those days the living oracles uttered forth doctrines, strange indeed,—far different from those contained in "the books"; but many have reached at last "an advanced stage of senile decrepitude," and less frequently, no doubt, may be heard the jocular inspirations of the parodist or the profaner of sacred things. But as the Prophet Joseph has said, "There shall be a great work in the land, even among the Gentiles, for their folly shall be made manifest in the eyes of all people."

Their sojourn in Utah proved to be only about a four-year season of unrest, and then they concluded to set forth for Missouri, the place of which the Lord has said, "My law shall be kept on this land."

A part of the way they were accompanied by a troop of soldiers having in charge sixteen children, saved from the Mountain Meadow Massacre; but they were left eight hundred miles to travel alone without protection, being in constant peril from the Indians who roamed the wilderness. The Pawnees, Sioux, Utes, and other tribes were constantly on the war-path, and when our friends were encamped at night they could often hear in the distance the clattering of their trappings and the horses' hoofs as they approached. But through kindness shown them and the protecting hand of the Lord, their lives were saved.

When plague and pestilence threatened, their trust was in God, and the oft-repeated prayer was answered:

"O guide our footsteps in the wilds  
And guard us day and night:  
Give signs when enemies appear,  
And through us, show thy might."

After arriving in Missouri they lived on a farm in Andrews County for nineteen years, and then came to Independence and lived here thirty-six years, twenty-two of which have been spent in the pleasant home made dear to our sister by the memory of a beloved companion who passed peacefully away six years ago at the ripe age of eighty-three years.

This home has been a resting-place for many a traveler from the West who called to chat with this genial and hospitable couple upon a subject dear to all of us,—Zion, beautiful Zion. It is near the stone church, where she is a constant attendant. Here, peaceful and undisturbed, she is passing her declining days, full of faith and trust in Him who has led her all along the journey of life. Our sister, in her eighty-seventh year, is the mother of nine children and has forty grandchildren and seventy great-grandchildren. She has passed through many trials here as well as in Utah. During the grasshopper plague the family subsisted mainly on a scanty supply of vegetables, for fruit, bread, butter, and meat were "out of the question."

Sr. Hailey's cottage stands on a spot of ground which is a part of the original Temple Lot, which, according to her abstract, was deeded by Bishop Partridge, who was appointed by revelation "to divide the Saints their inheritance," to John, Jane, and Joseph Smith, the children of Oliver Cowdery, in trust to this Church, whose founder and leader was Prophet Joseph Smith. She was born in Aston Rount, a village of Oxfordshire, about thirty-nine miles from London, on September 25, 1817. When about eighteen years of age, she heard the voice of the Spirit indicating to her the scenes which she would be called to pass through in after-life. It said: "Yet a little while I will hide myself from thee, but with everlasting kindness, I will have mercy on thee." This prophecy has truly been fulfilled.

In her earlier life she had been attending the Methodist Church at Kingston, whose pastor, not having lived in the days of "Bible leagues" and "radical religious inquiry," largely directed his remarks to the unbelievers whom, naturally enough, he was wont to consign to a place of punishment. His discourses tended to mystify her pious meditations. Lacking wisdom, she was moved upon to ask of God. On her way home

*on the banks of*

from meeting she stopped in a meadow to rest and pray, and in a lonely spot she knelt and poured forth the earnest desire of her heart that she might find the "old paths" of which she had been reading.

While being engaged in her usual home duties her custom was daily to read a portion of the testament scriptures, and while so engaged, one morning a stranger selling tea knocked at the door. Having been welcomed in and observing the book opened before her, he began to talk about the sacred writings. He asked her if she understood them and on receiving a negative reply he began to explain them in a way never made so plain before. The light dawned on her receptive mind. The "old paths" pondered over opened before her vision clear as the morning, and her prayers for light were answered. The weary, zealous tea agent proved to be a Latter Day Saint missionary, Elder James Nethcott, of Shillingford. By him Bro. and Sr. Hailey were baptized in 1846. After returning from a walk of ten miles through a cold November sleet they began the new life by opening their house for public meetings. They bravely continued the work for many years, although under very adverse conditions, for persecution was rife, and great disturbances were endured for the gospel's sake. The attendance at the cottage meetings increased from three to more than thirty members, some of whom afterward went to unite with "the body of the church."

Shortly after locating in Missouri Sr. Hailey had a dream, and a beautiful river was presented to her view. She was standing on its north bank, and looking, with earnest intent, to cross it, for as she gazed on the scene, there appeared a log stretching across to the opposite side. The waters from the east were turbid and in them was a large number of dead fish, an unpleasant sight; but flowing from the west the river was full of animation. There was a multitude of bright, lively fishes, of every size, so thickly packed together as to present a solid mass. O how briskly they flounced about and with what glee they struck their shining fins over the sparkling water! How eagerly she gazed, and longed to come nearer to them, and, as she bent forward and spread forth her hands to greet their coming, her bosom touched the cool rippling river and she awoke.

The varied experiences she has passed through have strengthened her testimony as to the divineness of this work, and now, as we look on the mild, pleasant face and silvery locks, we lift up our hearts and sing:

"E'en down to old age, all my people shall prove  
My sov'reign, eternal, unchangeable love;  
And then, when gray hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

ABBIE A. HORTON.

217 South River Boulevard, INDEPENDENCE, Missouri.

FALL RIVER, Massachusetts, May 6, 1904.

*Editors Herald:* Sunday, May 1, was a happy day among the Saints of this city, when fifteen candidates for baptism assembled on the shore of South Watuppa Lake to be immersed in the clear, cool waters, and thus put on Christ, after the old Jerusalem gospel plan. Priest H. W. Howlett and Elder Alexander Sinclair were the administrators of that sacred rite. I think one thousand would be a conservative estimate of the number assembled to witness the ordinance; and considering this crowd was largely composed of young men, it was quite orderly. The candidates were all young people, their ages ranging from nine to twenty-eight years. A number of them were the sons and daughters of those not of our faith, but all members of the Sabbath-school and Religio. "And there was great rejoicing in that city," as in the days of the ancient apostles.

The branch here is in a prosperous condition because unity prevails among its officers, and all seem anxious to unite their powers to help put the work upon a basis of righteousness.

This comes as a refreshing fountain to those who have long struggled against the powers of evil that have opposed the progress of the work here, and for a long time seemed determined to cause its overthrow. But we feel thankful to our kind Father for his long-suffering and forbearance towards his children.

A new era seems to have dawned upon the Saints and it is welcomed with thanksgiving and praise. May the good work go on and none be permitted to hinder. The Sabbath-school is the banner school of the district and the results of the earnest workers therein are manifest in the swelling of the numbers being added to the branch membership. The Home Class Department now numbers almost fifty and is growing.

The superintendent of the school, H. W. Howlett, is beloved of the children. He has an able corps of teachers and other officers. Sr. Susie Gilbert has the general oversight of the primary department, which recently has been divided up because of its remarkable growth. She is very efficient in this department of work. Susie is also president of the Religio.

One attractive feature of the work here is the orchestra which takes an active part in all the services, and the excellent singing of the choir.

Bro. D. T. Shaw is the presiding priest of the branch and is well sustained by his fellows officers. May peace and unity prevail, and we feel satisfied the work will grow in numbers and power if these conditions continue. This, with a humble heart and a steadfast faith, will cause God's work to flourish.

Your brother in the faith,

R. BULLARD.

DES MOINES, Iowa, May 10, 1904.

*Dear Herald:* The new conference year has begun and we of this district are still laboring in the conflict, and the prospects are bright before us. We have six of the general missionaries, the same as last year.

The district conference meets in Des Moines, June 4 and 5, and we look for a large attendance. All parts of the district can easily reach our capital city. There was mention made in the HERALD editorially as to the location of the General Conference, that the proper place for it was at or near the center, and we think the same applies to district meetings. Why should not the district conference be held at the central and most convenient points in the district that the greatest accommodations may be offered to all?

The progress of the work in the district continues and we look for greater advancement this year. There is a noticeable desire on the part of a large majority to occupy where duty calls. The Sunday-school work is moving, and the district convention will be held June 3. The officers have sent out announcement of the convention and the line of work to be taken up. The Religio is endeavoring to occupy in its field. The Book of Mormon lessons increase in interest and the literary work of the society is more and more appreciated. The district officers were chosen at the recent convention, and since then Sr. Mattie Hughes, of Rhodes, has been appointed to continue in the Home Class Department and will endeavor to extend the arm of the home work. Bro. J. R. Epperson, of Des Moines, has been appointed as superintendent of literature department and we hope that all will manifest the same interest in this work as in the past.

At the coming district conference we have election of officers. Bro. H. A. McCoy, who has been our efficient district president for several years, has been moved from the district, and another will have to be chosen to take his place. The twenty years of his life in the Church has been spent in this district; and all these years he has been an active worker. For several years he served as district clerk. In his labor in the priesthood he occupied first as a priest; then as an elder, and served as our district president. During the time of his receiving appointment as a general missionary he has also served as our presiding officer, thus occupying in the double capacity. When he was chosen as

a seventy he was then subject to the call of the Church. He has now been taken from our part of the vineyard. His many friends here will miss him very much in many ways.

The church work here in the city continues to advance. Since the last conference twenty-nine names have been added to the church records, but part of these are from the disorganized Perry Branch and will not increase our numbers here except in name. During the past year the Sunday-school has presented to the Church twelve candidates for baptism, and the noble work which the school has done is being continued. The younger ones are being prepared for entrance into the Church, and more are ready to enter in.

The Church here has long desired that a general missionary be assigned to the city. This year Des Moines has been made the objective point for our brother, J. F. Mintun. The Church heartily welcomes him back to the city and will continue to support him in his earnest work for the advancement of the cause.

The Ladies' Aid Society, which we have mentioned before, is actively at work. The recent bazaar held by the Society was a grand success, especially in a financial way, but we leave them to tell of their good work.

A junior self-improvement class is being formed under the direct supervision of the branch president. There is labor in the Master's vineyard for all, and those in charge of the work here seek to have all actively engaged, each in his own field according to the talents given.

Services in the new church are very much appreciated, and the Sunday congregations have increased to a marked extent. Last Sunday Apostle F. A. Smith was with us, speaking in the morning on charity, and in the evening on the temporal law. He also occupied on Monday evening. We were especially pleased to have him with us, and he came, he said, to have a heart to heart talk with the Saints, to help us in our work before our missionary entered upon active work.

The Saints out of the city should remember our location: East Fourteenth and Lyon Streets, four of the east side car lines passing within two blocks of the church.

A. A. REAMS.

TACOMA, Washington, May 9, 1904.

*Editors Herald:* We saw in the HERALD not long ago a letter from a Sr. Maud Fletcher, of Tacoma, and in that letter she said she did not know of any Saints here nor of any meetings. There are quite a few Saints here and we hold meetings every two weeks at private houses. Now if you can find out her address and send to us, we would be pleased to call on her. It seems she is here in the city taking care of a sick sister. She gave no address in her letter. Please inform me if you can.

Yours truly,

MRS. W. E. EMMERSON.

4105 South "M" Street, Telephone Block 299.

LEICESTER, England, April 26, 1904.

*Editors Herald:* It is now some time since you heard from me, or had any news about the work of the Lord out here.

I am very pleased to say that we are still in the faith and doing what we can to let our lights shine that others may be drawn into the fold. We experience much difficulty in getting the truth before the people, as very few outsiders attend our meeting. They seem rather to believe the evil reports about the great latter-day work, than to go to any trouble to prove anything about the work we are engaged in.

Still, through it all, we are glad to be able to report some progress. At our district conference just passed we had an increase in baptisms of twenty-seven.

The branch in Leicester is moving along nicely. We hope in the near future to have some ready to pass through the waters of baptism. Though I am not now laboring as a missionary in the field, I am still busy at work for the Master, and hope to

remain so till the summons be heard. Whether I labor locally or as a missionary I am always at the call of the Church either way. We were all pleased and glad to see and hear Brn. Joseph Smith and R. C. Evans. Many years we had longed for that visit.

Your brother in gospel bonds,

WM. ECCLESTONE.

Springfield House, Mountcastle Road, Narboro Road.

SHEEDS, Oregon, May 3, 1904.

*Dear Herald:* It would be impossible almost to do without the HERALD and *Ensign*, although my eyes are so weak I can hardly read. It is great comfort to read even the letters. As we are isolated Saints it makes me enjoy them much more. I and my husband are the only Saints here. One of our boys thought enough about his salvation this winter to join the Christian Church.

I have not seen a Saint since last November or even heard from one. I never was in a Saints' prayer-meeting or Sunday-school, so I feel like a lost sheep on an outside range. The best I can do is to keep bleating and make use of what outside range I can find.

I have not a relative belonging to the Church that I know of. I came from Polock, Missouri. My mother came from Tennessee, and her name was Halliborton. If I have any relatives there I would be glad to hear from them.

I have not heard a sermon since last summer, when Bro. Allen preached for us. I have partaken of the sacrament but once. So I feel as one of the weakest of Saints. My health is very poor. I ask an interest in the prayers of the Saints that my health may be restored.

Your sister,

MRS. MARY S. MOORE.

SEMINOLE, Alabama, May 3, 1904.

*Editor Herald:* I feel it a pleasure this beautiful evening to write a few lines to your pages, to let the Saints in different parts of the land and country know how the Saints in this part of the Lord's vineyard are getting along. We had a grand time the first day of this month. About fourteen miles from here Bro. Jesse Beeder baptized eight precious souls, assisted by Bro. Greek. There were about one hundred and twenty-five people in attendance. We also had dinner on the ground and I distributed HERALDS and *Ensigns*. How sweet to us is the soul-cheering thought, "there is rest for the pure and the good."

We are looking forward to conference on the 28th and 29th of this month. We are expecting a good many to be present.

I long for that time to come when we can enjoy ourselves in singing praise to our Father.

"He has gone, as he said, to prepare  
For the tempted, the tried, and the true,  
A mansion more glorious and fair  
Than the children of earth ever knew."

I ask the prayers of all the Saints that I may be healed of rheumatism.

Your sister in the one faith,

T. B. COOPER.

KIRK, California, May 4, 1904.

*Dear Herald:* I am still in the faith, and I have a desire to see the work go on, as I know it is the Lord's work and this is the true gospel.

We are always glad to see Saturday come, for we get the church papers on that day, and they are always full of good news from other parts to cheer us, and, as we have no preaching, we appreciate them more, I suppose. We have not had an elder in this part for some time, and would be glad to have one come in and preach for us. The people are a little prejudiced and do not come out as they should, and it makes it hard for the elders.

My mother and I take the church papers together.

We have no Sunday-school here now. We had a good school

last summer, but some have moved away and it is a little discouraging for the few left.

I would like to have the Saints remember me in their prayers, for I feel sometimes that I am the weakest of all Saints. But it is my desire to so live and press onward that I may be accepted of the Lord in the end, for there is nothing for us in this life to live for but the gospel and eternal life, and if we miss that we have done but very little.

May the Lord be with all his people, and all the honest in heart, is my prayer.

Your sister,

MRS. BERTHA CRAWFORD.

ZENITH, Illinois, May 6, 1904.

*Editors Herald:* By the assistance of the district officers and all others interested we hope to be able to do a good work in the Southeastern Illinois District this year. Saints, let us each remember the covenants made on entering the Church. Personal purity and righteousness must not be neglected. Let us remember that "it is a day of warning and not a day of many words." Let us be "doers of the word and not hearers only, deceiving ourselves."

CHAS. J. SPURLOCK.

#### Extracts from Letters.

Theodore S. Coffey writes from Gulliver, Michigan: "I am not a member of the Church, but am a firm believer and will be a member at the first opportunity."

Bro. A. E. Mortimer, of Toronto, Ontario, May 9: "Another Disciple from your side of the line is seeking notoriety and distinction along the old lines. They certainly are our inveterate foes, and each one that comes here fancies he is the one and only who is cut out to give the Mormon question its quietus. He has rushed into print over his own name, reviving the old, worn-out, stale questions that have been buried time and time again. R. C. answered through the columns of the *Dufferin Post*, announcing his perfect willingness to meet this man in public debate, expose the fallacy of Cambellism, and baptize a few more of their deluded followers, as has always followed. The editor said that 'another parson was looking for trouble and evidently was going to find it,' there was no doubt that he had 'woke up the wrong passenger,' and Elder Evans, of London, would not be very long in establishing that fact if the opportunity were but given him. R. C. has written out some propositions in keeping with the 'parson's' claims regarding his own ability to prove, and published them in the *Dufferin Post*, wherein the preacher's vain boasting appeared."

We extract from a friendly letter from Bro. Charles P. Faul, of Stewartsville, Missouri: "I congratulate you and the Church in having an article published in *Ram's Horn*, Chicago, Illinois, for May issue, on page 7. The article in question was written by you and is just splendid; also, the explanation by the editor of the paper at head of article. We are now seeing the fruits of labor for which the officials of the Church have been fighting for years. The paper, *Ram's Horn*, has thousands of subscribers throughout this and other countries, hence the article will be read by thousands of people.

"The weather here is delightful at this writing. Trees all out in leaves and bloom. Fruit will be just right for you to partake of when you visit our reunion, August 19. I just 'tap the bell,' as Bro. T. W. Chatburn says.

"One week ago in company of four hundred excursionists from Clarksdale and Maysville, nearly all Odd Fellows, I went to Liberty, Missouri, where the Odd Fellows have a home for the aged and orphans. I went purposely along. I never had been in Liberty, only in passing through on the train. By going with the excursion, I had the opportunity to visit the historic grounds of the Church, and to see the old jail which held the beloved prophet, your father, and others, who were incarcerated sixty years ago. Only the east end of this wicked prison is now standing. The woodwork is all gone. Why this building

should be left standing on one of the main streets of the city in such a deplorable condition I can not tell. My thoughts,—well, Joseph, I can not tell you how I felt. The sufferings of the founders of the Church—and yet this jail was built and set up in a town going by the name of 'Liberty.'"

Solomon Tripp of Ft. Madison, Iowa, writes under date of May 8: "There is a man who is canvassing every house in town and preparing to destroy Mormonism. He says the Mormons are worse than Catholics and he is going to do all he can to overthrow their faith. I have permission to put up a tent here on a good location, and people are anxious to hear. I will do all I can for the cause we love, and I hope some of the elders will come this way and stop over. They will find a hearty welcome and I will keep them as long as they want to stay."

Bro. C. H. Porter wrote on May 9, from North Platte, Nebraska, as follows: "There is much sickness in this field. I have had many calls for administration in the last few weeks. We hope to see a change for the better as spring advances. Nebraska is being blessed with an abundance of rain, consequently the farmer rejoices and nature is coming forth in beautiful garments."

Bro. F. C. Keek wrote from Webb City, Missouri: "I am back in the field having the best of liberty. I administered to Sr. Julia Lloyd, who had not spoken above a whisper for three weeks, and she was restored in half an hour."

## Miscellaneous Department.

### Conference Minutes.

Kirtland.—Conference convened at 10 a. m., March 12, 1904, at Cleveland, Ohio, with U. W. Greene in charge, assisted by V. M. Goodrich and E. L. Kelley. J. A. Becker was chosen as secretary, selecting as his assistant, J. E. Kelley. Branches reporting: Cleveland, New Philadelphia, Sharon, Toledo, Byesville, Youngstown, Akron, Conneautville, and Temple, showing a gain in each branch save one. Ministry reporting: L. R. Devore, G. T. Griffiths, E. C. Briggs, O. B. Thomas, V. M. Goodrich, E. P. Schmidt, J. E. Kelley, R. Baldwin, F. J. Ebeling, D. L. Allen, J. C. Carlisle, J. A. Becker. Bishop's Agent Eben Miller reported: Balance on hand at last report, \$40.18; received from all sources, \$810.97; total disbursements, \$860.50; balance due the agent, \$9.35. Nineteen delegates to General Conference were elected. The elder's court appointed by Elder F. M. Sheehy, president of the Eastern Mission, reported their findings in four cases. The findings were affirmed. Final action was taken in the case of Kirtland District vs. H. I. Holt. By resolution of the conference the defendant, H. I. Holt, was expelled from the Church. Final action upon the remaining cases was deferred until the sitting of the next conference. Elder V. M. Goodrich was sustained as president of the district, who selected as his counselors, Elders Eben Miller and T. U. Thomas. J. A. Becker was sustained as secretary-treasurer, and Eben Miller as Bishop's agent. Two business, three preaching, one prayer, and one sacrament and social service were held. Adjourned to meet at Sharon, Pennsylvania, September 12 and 13, 1904.

### Pastoral.

To the Saints of the Rocky Mountain Mission; Greeting: Wisdom seems to have decided in favor of my reappointment to the Rocky Mountain Mission for another year, in view of which a few lines are thus addressed to those interested in our work in that mission. We are to have as associate laborers, Brn. H. N. Hansen, S. D. Condit, A. J. Layland, John Condit, Swen Swenson, J. E. Vanderwood, A. M. Chase, J. D. Stead, W. E. Peak, Will S. Pender, and James E. Kelley. So our working force in point of numbers remains about the same that it was last year, but having become better acquainted with the field and its needs—all things being equal, our efforts should be better directed and made more effective than in the past. The ministry should feel the responsibility resting upon them and the importance of the work lying before them and enter at once industriously upon their respective duties, and put the time in as effectively as possible. None should loiter, as earnest, active, conscientious work is of right expected of every one. Some can do more, some less, but all can make consistent effort.

The division of territory will be left much as it was arranged last year, as to "fields of labor," with Bro. A. M. Chase in direct oversight in the Utah District; H. N. Hansen, Provo and adjacent places and south; S. D. Condit, Idaho and Western Wyoming; and J. D. Stead, Montana. These brethren will be expected to take the lead in advising with and directing the missionary force in their respective fields thus assigned, and labor as advantageously as possible. For the present Bro. W. E. Peak and James E. Kelley will be expected to labor in Montana; Will S. Pender, John Condit, A. J. Layland, and J. E. Vanderwood in Idaho and Western Wyoming; Swen Swenson in Utah and adjacent places. When in the "fields of labor" as assigned above, please advise with the one in direct oversight and report to him promptly once a quarter as per rule.

More than likely it will be necessary to make considerable change in some of these appointments during the summer; so it is advisable to put in the time as effectively as possible where you are now laboring. It is well known that the field is large and laborers are few, so we will have to be neighborly and aid each others' efforts as necessity may require. Of course our work is one of sacrifice, the aim to preach the gospel and thus lead men into a better way of thinking and acting. If faithful we have a right to expect divine aid and sanction in our work, which is glory enough in point of compensation for service rendered, and it insures the rewards laid up as treasure in heaven to be given in the Lord's time. Opposition may be expected, as the wily old adversary is still abroad in the world. The ministry may rely on the sympathy and encouragement of the Saints as in the past, and that support will be more readily given in proportion as laborers are zealous and earnest in their work. The local organizations and ministry should strive to extend an interest in their immediate spheres of action, and secure, when they can, one of the missionaries to aid them. This will arouse and intensify interest.

The late General Conference was well attended and the usual interest manifest in all that was done. An excellent social feeling prevailed and the preaching was to edification. The Spirit's aid was more like the gentle dews of heaven than in extraordinary demonstration, so one's marvelous spiritual ideal may not have been reached, but comfort and encouragement were given and good done, hence we record the Conference of 1904 a success; so let us move on hopefully to the accomplishment of what lies within the sphere of our activities during the present year, to meet again with renewed energy and confidence.

The missionary in charge intends reaching the field as early as practicable. He has already been detained, which will prolong the time some. After June 1, my mission address will be Box 181, Salt Lake City, Utah.

WM. H. KELLEY.

LAMONI, Iowa, May 12, 1904.

To the Department of the East; Greeting: Through the providence of God we are to be associate laborers for another year. Many changes have been made necessary by the changed conditions of the work confronting us to-day. We trust all will accept with cheerfulness those conditions and labor as best they may to advance the interest of the church of Christ.

We regret the loss of several faithful brethren from the mission and trust God's blessing may attend them wherever they labor. The Lord has said, "The work now lying before the missionary quorums of the Church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."—Doctrine and Covenants 122: 7.

We trust that each brother will seek to labor in harmony with the above instruction. Open new fields and vigorously prosecute the work in those recently opened.

By reason of our position as a church we must expect continued opposition. Let every one be ready to defend the work, especially through the newspapers. We advise that when challenged for public discussion, propositions be submitted to the ministers in charge for consideration and that they be permitted to select experienced disputants to meet the issue.

Let all the Saints contribute to the tract fund in the hands of the Bishop. Will presidents of districts see that every six months a special collection is taken for this fund. We ought to raise enough money to furnish all our missionaries with tracts. Elders ordering tracts must do so through Bishop E. L. Kelley,

Lamoni, Iowa, specifying that they may be charged to the mission tract fund as arranged for with ministers in charge.

Many have been afraid to go from house to house in the past. Remember, "This is a day of warning, not of many words." Carry this message to the people. Call for helpers among the Saints; sisters make excellent workers. Assign them streets, leave tract with every family; notify them you will call for it in a week and leave additional reading-matter if desired. Use a note-book and enter street and number when tracts are refused. There is no time to be wasted by calling there again. Elders in the field are urged to adopt the system and push the work.

It is desired that reports be received promptly on July 1, January 1, and March 1. Where submissionaries are appointed, send through them, otherwise direct to the minister in charge. We are anxious to keep more fully in touch with all the elders in the field than formerly and shall expect to hear from each one frequently.

We trust our men will get into their fields as soon as convenient. When necessary to leave the fields notify those in charge so that the work may not suffer.

In order to prosecute the work intrusted to our care the following appointments have been made:

Maritime Provinces, H. J. Davison and Calvin H. Rich.

Eastern Maine, W. E. LaRue.

Western Maine, R. W. Farrell.

Massachusetts, R. Bullard and G. H. Smith.

New York and Philadelphia, F. G. Pitt, New York City, and W. W. Smith, Philadelphia.

New York State, A. B. Phillips and J. B. Lentz, J. Guy Munsell, Scranton, Pennsylvania.

Pittsburg District and Western Pennsylvania, Richard Baldwin, 97 Elm Street, in charge, J. A. Becker, James Craig, L. D. Ullum, R. M. Elvin, M. E. Thomas.

Ohio districts, F. J. Ebeling, Sinking Springs, Ohio, in charge, T. J. Beatty, S. J. Jeffers, E. H. Durand, E. P. Schmidt, E. E. Long.

Virginia, J. W. Roberts, who will be assisted by I. N. Roberts for a time.

West Virginia and Eastern Kentucky, J. L. Goodrich, Route 1, Wellston, Ohio, in charge, D. L. Shinn, S. O. Foss, J. L. Williams.

Kirtland District, U. W. Greene will personally direct the work; L. R. Devore in charge of the Temple; J. R. Beckley Lima objective point, assisted by J. E. Kelley for a time; G. A. Smith and D. L. Allen, Western Ohio; D. A. Anderson, Cleveland objective point.

V. M. Goodrich is in charge of tent services, Akron, Ohio, to be assisted by D. A. Anderson. Respectfully,

F. M. SHEEHY.

U. W. GREENE.

To the Ministry and Saints in the Southern Michigan and Northern Indiana District; Greeting: Having been placed in charge of the missionary work in your district for another year, I ask the hearty coöperation of all who are interested in the work of the Master. My field address will be Box 165, Fremont, Steuben County, Indiana. All missionaries in the district will please report to me on July 1, October 1, January 1, and March 1. Let us strive to accomplish more for the cause than we did last year. And to this end may the Lord give us light and wisdom.

In gospel bonds,  
ISAAC M. SMITH.

#### Standing High Council.

From April 7 to 14, 1904, we held six sessions with the peace and unity of the Holy Spirit guiding. By reason of the death of Counselors James H. Peters and Calvin A. Beebe, and the absence of Counselors John Chisnall, James M. Baker, and Temme T. Hinderks, there existed five vacancies in the Council, which were filled for the trial of the following cases by the choosing of High Priests Robert C. Longhurst, George A. Smith, Joseph Squire, Vinton M. Goodrich, and Arthur E. Mortimer.

"Henry Broadway vs. New South Wales District, Australia.

"On appeal from Bishop's Court to High Council. Charge: Refusal to pay debt.

"This cause came up for adjudication before the High Council convened at Kirtland, Ohio, at the annual session of Conference held beginning April 6, 1904. Case was called April 11, at 8 p. m.

"The High Council took into consideration the testimonies had before the elders from which appeal was taken to the Bishop's Court, together with such new evidence as was duly submitted by the appellant.

"The case was patiently heard, and after due deliberation, the decision of the President was approved by the unanimous vote of the Council.

"Decision: That the action of the Bishop's Court and the Conference of 1903, be affirmed.

"Done at Kirtland, Ohio, April 11, 1904.

"Signed, JOSEPH SMITH, President of Council.

"ROBT. M. ELVIN, Secretary of Council."

"Maggie Thompson vs. Rachel Portius.

"On appeal from Bishop's Court to High Council. Charges: 1. Lying. 2. Slander.

"This cause came up for adjudication before the High Council convened at Kirtland, Ohio, at the annual session of Conference held beginning April 6, 1904. Case was called April 12, at 8 a. m., Elder John J. Cornish appearing in behalf of defendant.

"The High Council took into consideration the testimonies had before the elder's court from which appeal was taken to the Bishop's Court, together with such new evidence as was duly submitted by the appellant.

"The case was patiently heard, and after due deliberation the opinion of the President was approved by the unanimous vote of the Council.

"Opinion: It appears that in this case there was not a proper labor on the part of the accuser, and that the labor done was hasty and thus failed of effect. That the charge of slander was not sustained before the Bishop's Court and is not revived by evidence before the Council, that on this charge the findings of Bishop's Court are affirmed. And that the evidence is not sufficient to sustain the charge of lying, and therefore the finding of Bishop's Court is reversed on this count.

"Done at Kirtland, Ohio, April 12, 1904.

"Signed, JOSEPH SMITH, president of Council.

ROBT. M. ELVIN, secretary for Council."

At the request of the Council the President prepared and presented the following statement and instruction.

"It is considered that in all cases of difficulty arising between members of the Church the officers of the branch who are required by duty to secure a reconciliation, or to take steps to enforce the law, should not only advise members to observe the rules laid down to govern action, but should themselves conform to those rules in the letter and the spirit of them; and thus avoid loss to the Church and injury to the individual; the honoring of the law will prevent both.

"In this instance a due regard to the rules was not had, and inconvenience to the Church, and failure to secure reconciliation on the one hand, and to properly enforce discipline on the other hand resulted.

"We therefore advise that in the future when it is necessary for labor to be done with an erring member, either on the behalf of one who has offended by personal affront or injury from another, or for an offence against the Church, a sufficient time between the first and subsequent efforts to bring about a settlement should be given for anger or resentment to fade, and a due consideration be had by the offending member before prosecution for discipline, or punishment be begun before the courts of the Church."

The unanimous vote of the Council approved the foregoing statement.

"Los Angeles Branch vs. Barney W. Pack.

"On appeal from Bishop's Court to High Council. Charge: Immoral conduct.

"This cause came up for adjudication before the High Council convened at Kirtland, Ohio, at the annual session of Conference held beginning April 6, 1904. Case was called April 13, 8 a. m., A Carmichael appearing for Los Angeles Branch, A. B. Phillips for Barney W. Pack, appellant.

"The High Council took into consideration the testimonies had before the elders' court from which appeal was taken to the Bishop's Court, together with such new evidence as was duly submitted by the appellant. The case was patiently heard, and after due deliberation the findings of the Bishop's Court were affirmed; the evidence presented being not sufficient to justify a reversal of the judgment of the Bishop's Court.

"Decision: The decision of the High Council was that the appellant was guilty as charged in count number 2.

"Signed, JOSEPH SMITH, President of Council.

"ROBT. M. ELVIN, Secretary of Council.

"Dated Kirtland, Ohio, April 14, 1904."

Memorial ordered to the families of Brn. Peters and Beebe.

Respectfully submitted,

ROBT. M. ELVIN, Secretary.

#### Church Addresses.

San Francisco Branch meets at 800 Guerrero Street, corner of Twentieth Street. Sunday-school at 9.45 a. m.; preaching at 11 a. m. and 7.30 p. m. Sacramento service first Sunday in each month at 11 a. m. Prayer-meetings Wednesday nights.

## THE SITUATION AS TO GRACELAND COLLEGE.

On May 12, 1904, the Bishopric of the Church and the Board of Trustees of Graceland College, to whom was referred the matter of the use and disposition of the property of Graceland College by resolution of the General Conference at Kirtland, held a joint meeting in the rooms of the Herald Publishing House, Lamoni, and after due and careful consideration of their powers and duties in the premises adopted the following as a basis of work:

First: That the Board of Trustees of Graceland College was by the General Conference at its last session appointed a committee to act with the Bishopric in caring for the property of Graceland College as shown by minutes of said Conference, pages 705 and 706, and following the passage of a resolution of said Conference, page 698 of minutes, to-wit:

"Resolved that we favor a discontinuance of Graceland College after the close of its present term, and recommend that the property be turned over to other uses such as may be agreed upon by the Bishopric of the Church and such other councils or persons as may be chosen by the General Conference until such time as the General Conference decides to reopen the College."

Second: That the resolution favoring the discontinuance of Graceland College was acted upon without any notice whatever having been given that the same would be presented for action, as is required by the Articles of Incorporation of Graceland College which reads as follows:

"These articles may be amended at any General Conference of said Reorganized Church, or at any meeting of the Board of Trustees herein named, providing sixty days published notice of said amendment and the nature of the same be given through the SAINTS' HERALD prior to the time of such Annual Conference or meeting."—Article 15 of Incorporation Act.

Third: That the resolution referred to of the General Conference can not properly be considered an order for the closing of Graceland College, for the same would be contrary to the Articles of Incorporation, and the former action of General Conference requiring sixty days published notice before action upon such a resolution, and therefore absolutely void; but, that it was simply the expression of the sentiment of those present at the Conference upon the question, without the authority of an action to close the College.

Fourth: That this council, after due consideration of the question of closing the College and diverting the property to other uses than that of a college, which is duly provided for in the Articles of Incorporation, believe that it will actually cost less to run the College the ensuing year than to discontinue the running of the same; besides, it will so disturb the educational work, already in operation at great sacrifice and expense, as to make it doubtful if the College could ever recover from the effects of so stopping it.

Therefore after a full and respectful consideration of the feeling and sentiment expressed in the resolution by the General Conference, it is the sense of this council that its members in their respective capacities and duties as members of the Bishopric of the Reorganized Church, and as Trustees of Graceland College, use every legitimate effort practicable to solicit and collect the means to liquidate the full indebtedness now against the College, and, should the means be furnished, continue the running of the College according to its Articles of Incorporation, and the trust reposed by the Church.

E. L. KELLEY, Chairman of Council.

FRED'K M. SMITH, Secretary of Council.

#### SEPARATE ACTION OF THE BOARD OF TRUSTEES.

Upon the adjournment of the joint council, the Board of Trustees of Graceland College at a special meeting, all the members being present, adopted the following:

#### PREAMBLES AND RESOLUTIONS.

Whereas the Conference in session at Kirtland, Ohio, took action favoring the closing of the College without regard to a provision in the Articles of Incorporation requiring sixty days notice in case of change of said Articles, thereby doing injustice to a number of students and to parties who had purchased scholarships and made donations, when a year's notice would seem none too long to take such action in a matter so important, and

Whereas the sacrifice made in closing the College at this time is entirely too great, both by losing the services of President Dewsnup by reason of his educational standing, together with the extra expense of securing a president who, if his equal, would cost us several thousand dollars more for the term for which he has been engaged, and the discouragement it may cause to the many who have given their aid in many ways, and who have cause to fear the stability of an institution which may be closed with scarcely a moment's notice, and

Whereas a resolution was presented later in the Conference than the foregoing, by the Quorum of Twelve, favoring the running of the College as soon as the debt was paid, the Board believing such to be the sentiment of the Church membership generally, and that the closing of the College at the end of this year will present almost insurmountable obstacles to its reopening, and having an assurance from the Bishopric that active measures will be taken at once looking to the immediate liquidation of the debt,

Therefore be it resolved by the Board of Trustees of Grace-land College in special session assembled on this twelfth day of May, 1904, that we immediately proceed with the work of procuring and electing members of the faculty, the distribution of catalogues, and the performing of such other duties as are prescribed by the Articles of Incorporation to continue the College in session for the next year; it is understood, however, that such action is to be taken contingent upon the debt against the College being paid.

DANIEL ANDERSON, Chairman Board of Trustees.  
FRED B. BLAIR, Secretary Board of Trustees.

#### STATEMENT OF THE BISHOPRIC.

The foregoing, showing the situation and needs of the College, indicates clearly the present duty of the Bishopric in connection therewith, for we are not only to do what we can to forward every proper undertaking for the good of the Church and its membership, but we are instructed by resolution of Conference to carry out the divine injunction to "pay the College debt."

We have therefore arranged to present the work of the payment of the debt in a systematic manner, apportioning the entire undertaking among the districts of the Church so that each shall be called upon to bear but its own burden in this matter, and when the duty shall have been discharged such district membership will have fully performed its part.

Already members in several of the districts have asked us to let them know what would be their part in this undertaking, accompanied with the assurance that they would do their utmost to perform their part at once.

With the foregoing explanatory statement the Bishopric will state to the several bishops and agents of the Church the amount to be raised by their respective districts under the appointment, with instructions to arrange with other officers of the districts and branches to place the matter before the Saints at the earliest practicable time, and report the results to the Bishop of the Church.

In the work then of the liquidation of the entire College debt we ask the help and cooperation of every officer and member of the Church, and trust that the spirit and blessing of the Lord may be with each one in his or her effort, that whatever is pleasing to Him that should be done in the matter may be done speedily and well.

The instructions will be forwarded to each district immediately and notice will be given of the action of each district in the order in which the same is received.

Hopefully in the promises of the gospel, we are in bonds ever,  
E. L. KELLEY,  
G. H. HILLIARD,  
E. A. BLAKESLEE,  
of the Bishopric.

LAMONI, Iowa, May 13, 1904.

#### Conference Notices.

The Portland District will convene at Condon, Oregon, at 2.30 p. m., June 4, 1904. Reports of ministry and branches should be sent to the secretary, Sr. Lutie E. Kinney, 631 North Union Avenue, Portland, Oregon. Let all attend. It will be necessary to elect a president; also make some provision for tent-work. It is probable that High Priest J. C. Crabb, missionary for the district, will be present. Arthur Allen, president.

London District Conference will meet at Humber Bay church, on June 4, 5, 1904. All are cordially invited to be present. Hannah Leeder, secretary.

Conference will convene with Perseverance Branch near Seminole, Alabama, May 28, 1904, 10 a. m. F. P. Searcliff, president.

Northeastern Illinois District will convene with the Mission Branch, May 28, 1904, at 10 a. m. Those coming by rail please notify the branch president, J. Midgorden, of the time and place to which you are coming. Those coming on the Rock Island will be met at Seneca and those on the Burlington at Sheridan. W. E. Williamson, secretary.

The Fremont District will convene with the Riverton Branch, May 29, 30, 1904. It is expected that the ministerial reports will reach the secretary not later than May 20. A good attendance is desired. D. R. Chambers, president.

The quarterly conference of the Northwestern Kansas district will be held June 4, 5, 1904, at 10 a. m., as per adjournment, in Union Star Church, Pottersville, Kansas. Please send all branch statistical and ministerial reports to Fernando E. Taylor, Beloit, Kansas, Victor star line, as early as possible, also all other business that any one may desire to come before this conference to insure rapid work during the sessions. Ministerial reports will be mailed to branch clerks for distribution to the priesthood. Apostle I. N. White and the district missionary force are expected to be present. S. J. Madden, president.

Conference of the Northeastern Missouri District will convene June 4, at 10 a. m. at Bevier, Missouri. If possible, President F. M. Smith and Patriarch J. R. Lambert will be with us. Election of officers will take place at this conference. Send all reports to William Chapman, R. F. D. No. 1, Higbee, Missouri. J. A. Tanner, president.

Eastern Iowa District conference will be held at Clinton, Iowa, on June 4, 5, 1904. Send branch reports to D. L. Palsgrove, 110 Second Avenue, Clinton, Iowa. Mrs. R. B. Eckhart, secretary.

#### Convention Notices.

Gallands Grove Religio association will convene at Deloit, Iowa, May 26, 1904, at 8 p. m. Sunday-school association convenes May 27, at 2.30 p. m. May that energy and zeal that should characterize the children of God be in our midst. Floy Holcomb, secretary.

The Pottawattamie District Sunday-school association will meet at Boomer, Iowa, Friday, May 27, at 10 a. m. E. H. Carlile, secretary.

Sunday-school convention of Little Sioux District will convene at Little Sioux Iowa, June 3, 1904, at 10 a. m. Let all come praying God's Spirit to be with us and we will have a profitable time. Annie Stuart, secretary.

Des Moines District Sunday-school convention will be held at Des Moines, Iowa, June 3, 1904. Come and let us labor together for the advancement of this department of His work. Elsie E. Russell, secretary.

The Central Illinois District Sunday-school convention will be held at Beardstown, Illinois, June 3, 1904. M. R. Shoemaker.

Religio Society of the Nauvoo District will convene at Argyll, Iowa, at 2.30 p. m., June 10, 1904. Clara Seigfreid, secretary.

The London, Ontario, District Religio association will meet in convention at Humber Bay, Ontario, 2.30 p. m., June 2, 1904. James Pycock, secretary.

#### Died.

JOHNSON.—Sr. Sarah H. Johnson was born in Hampdon, Maine, October 3, 1836, baptized by Elder B. K. Rodgers August 10, 1873, at Jonesport, confirmed by Elders T. W. Smith and J. C. Foss. She was married to Bro. J. Johnson (date not known by the writer) now deceased, to which union twins were born. One died in early life; the other is Sr. Mamie Smith, of Jonesport, with whom she resided and at which place she peacefully passed away on the morning of April 28. Funeral services by Elder S. O. Foss.

STAFFORD.—At Lamoni, Iowa, Sister Fanny Bower Stafford, April 29, 1904, from a complication of diseases, aged 53 years, 7 months, 25 days. Funeral from her late home May 1, sermon by Elder John Smith, assisted by Bishop William Anderson. She patiently bore her sufferings until death brought release to her, for she did not fear death.

CROUSE.—Carl Crouse, at Downs, Kansas. He was born September 7, 1890; died April 15, 1904. He was not a member of the Church but was a good boy. Every body thought well of him. He died with inflammation of the bowels. Funeral in charge of S. A. Madden. He was buried April 16. He leaves a father, mother, and one sister to mourn. His mother is a member of the Church.

GOULD.—At Jonesport, April 17, 1904, Wm. Gould. He was born at Jonesport, February 22, 1862; was baptized December 8, 1895, by Samuel O. Foss. His last illness was of short duration, but he affirmed that he had been admonished by a heavenly messenger that this was his last sickness, that his end was near, and he said he "was ready" to go. His faith in the gospel was firm. Funeral sermon by Elder U. M. Kelley and excellent attention by a large number who came to sympathize with those immediately bereaved.

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ELLIS SHORT, President.  
A. R. WHITE, Secretary.

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 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 27

Volume 51

Lamoni, Iowa, May 25, 1904

Number 21

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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## Editorial.

The presiding officers of a branch are the shepherds of the flock, more especially the elder who is chosen or appointed from time to time, to look after the affairs of the Saints in the branch. It is the duty of the shepherd to teach the gospel, the law of the Lord, the rules of the Church by which the members are to be governed, both individually and as a body, including in his teaching all the membership from the time they come into the Church; and it is his special duty to so teach. He should counsel with his fellow elders in the Church in his teaching, if there are any in the branch, and especially with his fellow and associate officers in the branch. Preaching to the world in the presence of the Saints is in a sense feeding the flock; but counseling and instructing the membership in public and in private will come more specifically under the head of feeding the flock.

## IS IT SLANDER?

DENIED BY THEIR OWN EVIDENCE.

It will be remembered by the readers of the HERALD that at the Conference for April, 1903, at Independence, Missouri, a resolution was passed favoring an enactment of an amendment to the Constitution of the United States prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic. This resolution was introduced by two whereases, the first in these words:

It is currently reported that polygamy is still practiced in Utah and adjacent States and Territories in defiance of the laws of God and the laws of the land.

The second was to the effect that the laws enacted by State legislation seem to be inadequate to prevent or prohibit the practice of polygamy without the intervention of Federal enactment.

The *Deseret News* for Monday, April 27, 1903, copied the whereases and the resolution and referred to them as follows:

We copy this resolution for the purpose of showing the animus of the religious body which poses as an organization of believers in the doctrines promulgated by the Prophet Joseph Smith, and yet disputes and fights against some of his enunciations as the revealed mind and will of God. The first "whereas" in the foregoing resolution repeats a current report and gives it circulation, when it is nothing but rumor and contains a slander that has been rebutted almost as often as it has been published. The "Reorganization" thus places itself upon record as a disseminator of scandal, and joins itself into the army of calumniators of the Saints. It pays no heed to the "current" denials of the report, which in fairness should have been noticed as well as the rumor if there had been any real occasion to mention either. The refutations that have been made are official and positive, while the stories repeated in the resolution are only gossip and malicious assertion without evidence in their support. The second "whereas" asserts a direct falsehood. There is absolutely nothing to show that the laws of Utah are inadequate to the purpose mentioned. On the contrary, it is clear that they are sufficient, because no cases of polygamy as defined by statute have been prosecuted since their enactment.

As evidence that the Reorganization did not, in the resolution referred to, mistake the situation, nor was guilty of slandering, being misled by rumor, we quote the evidence of President Joseph F. Smith, Francis M. Lyman, Angus M. Cannon, and Brigham H. Roberts, before the Senate Committee on Privileges and Elections in the Reed Smoot case, lately pending in Congress:

President Joseph Smith being interrogated gave answers to questions as follows:

The Chairman.—Mr. Smith, you say you obey the law of the land?

Mr. Smith.—Excuse me, Mr. Chairman, I do not quite understand your statement.

The Chairman.—I understood the Senator from Indiana to put a question, which I will ask the reporter to read.

The reporter read as follows:

“Senator Beveridge.—What I mean is this. Your belief may be one way, which is nobody’s business. You, notwithstanding your belief, obey the law of the land?”

“Mr. Smith.—Yes.”

The Chairman.—You obey the law?

Mr. Smith.—

The Chairman.—Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?

Mr. Smith.—Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.

The Chairman.—That is all.

Mr. Smith.—I do not claim so, and I have said before that I prefer to stand my chances against the law.

The Chairman.—Certainly.

Mr. Smith.—Rather than to abandon my children and their mothers. That is all there is to it.

Senator Beveridge.—That leads necessarily to another question. I understood you yesterday to say why it was you continued that, that you were willing to take the chances as an individual. My question was directed to this: That, as head of the Church, whatever your beliefs may be, it is your practice and the practice of the Church to obey the law of the land, in teaching, notwithstanding what your opinion may be. Is that correct or not?

Mr. Smith.—That is correct, and I wish to assert that the Church has obeyed the law of the land, and that it has kept its pledges with this Government; but I have not as an individual, and I have taken that chance myself.

The Chairman.—I wish to ask you a question right here. You speak of your unwillingness to abandon your children.

Mr. Smith.—Yes, sir.

The Chairman.—Why is it necessary, in order to support your children, educate, and clothe them, that you should continue to have children by a multiplicity of wives?

Mr. Smith.—Because my wives are like everybody else’s wife.

The Chairman.—I am not speaking of them.

Mr. Smith.—I understand.

The Chairman.—I am speaking of the children now in existence born to you.

Mr. Smith.—Yes.

Mr. Chairman.—Why is it necessary to continue to have issue by five wives in order to support and educate the children already in existence? Why is it necessary?

Mr. Smith.—It is only to the peace and harmony and good will of myself and my wives; that is all.

The Chairman.—Then you could educate your children and clothe them and feed them without having new issue?

Mr. Smith.—Well, yes; I possibly could, but that is just exactly the kernel in the nut.

The Chairman.—Yes.

Mr. Smith.—I have chosen not to do that, Mr. Chairman.

The Chairman.—You have chosen not to do it?

Mr. Smith.—That is it. I am responsible before the law for my action.

The Chairman.—And in not doing it, you are violating the law?

Mr. Smith.—The law of my State?

The Chairman.—Yes.

Mr. Smith.—Yes, sir.

Senator Overman.—Is there not a revelation published in the

Book of Covenants here that you shall abide by the law of the State?

Mr. Smith.—It includes both unlawful cohabitation and polygamy.

Senator Overman.—Is there not a revelation that you shall abide by the laws of the State and of the land?

Mr. Smith.—Yes, sir.

Senator Overman.—If that is a revelation, are you not violating the laws of God?

Mr. Smith.—I have admitted that, Mr. Senator, a great many times here.

Senator Overman.—I did not know that you had.

Mr. Smith.—And I am amenable to the law for it. But I see the point of the Senator’s question. Gentlemen, you have shown a great deal of leniency in permitting me to express my views here, and I do not wish to be offensive and I do not wish to take more time than I need to. But the Church itself—I understand your point, that the Church forbids me to violate the law, certainly it does—but the Church gave me those wives, and the Church can not be consistent with itself and compel me to forsake them and surrender them.

Senator Bailey.—“The Lord giveth and the Lord taketh away,” and when the Lord gave this second revelation forbidding it—

Mr. Smith.—He did not forbid it.

Senator Bailey.—Well, he did, if the manifesto is based upon a revelation, because the manifesto declared against it.

Mr. Smith.—The manifesto declares positively the prohibition of plural marriages, and in the examination before the master in chancery the president of the Church and other leading members of the Church agreed before the master in chancery that the spirit and meaning of that revelation applied to unlawful cohabitation as well as to plural marriages.

Senator Bailey.—That is what I was coming to now, Mr. Smith. Then, as I understand you, both plural marriage and unlawful cohabitation are forbidden by the statutes of Utah and by the revelations of God. Is that true?

Mr. Smith.—That is the spirit of it, sir.

Mr. Tayler.—In this prayer for amnesty there is this sentence: “As shepherds of a patient, suffering people we ask amnesty for them and pledge our faith and honor for their future.”

Do you recall that statement?

Mr. Lyman.—Yes, sir; I do.

Mr. Tayler.—Did you interpret that as meaning that you would obey the law respecting polygamous cohabitation?

Mr. Lyman.—I intended to do everything that is right in the observance of the law.

Mr. Tayler.—Do you think it would be right to abstain from polygamous cohabitation with your plural wife?

Mr. Lyman.—I think it would have been right.

Mr. Tayler.—You did not do that, though?

Mr. Lyman.—No, sir.

Mr. Tayler.—Then you did wrong?

Mr. Lyman.—Yes, sir; according to the law.

Mr. Tayler.—According to the law?

Mr. Lyman.—Yes, sir.

Mr. Tayler.—It was wrong according to the Church law as well?

Mr. Lyman.—It was wrong according to the rule of the Church.

Mr. Tayler.—So you violated both laws?

Mr. Lyman.—Yes, sir.

Mr. Tayler.—The law of the land and the rule of the Church?

Mr. Lyman.—Yes, sir.

The Chairman.—I wish to ask a question right here. You are now continuing in this polygamous relation?

Mr. Lyman.—Yes, sir.

The Chairman.—And intend to?

Mr. Lyman.—I had thought of nothing else, Mr. Chairman.  
The Chairman.—And you are the next in succession to the presidency?  
Mr. Lyman.—Yes, sir.

Senator Hoar.—Do you not understand that the revelation requiring you to abstain from polygamy comes from God?

Mr. Lyman.—Yes, sir.

Senator Hoar.—Do you not understand that you are disobeying the commands of God in disobeying that revelation?

Mr. Lyman.—So far, Mr. Chairman, as my disobeying the law in regard to polygamy is concerned, I have not. I have most earnestly and faithfully, from the adoption of the manifesto, done all in my power to prevent polygamous marriages in the Church.

Senator Hoar.—That is not my question.

Mr. Lyman.—I have been most faithful in that.

Senator Hoar.—I am not asking you about that. You have said more than once that in living in polygamous relations with your wives, which you do and intend to do, you knew that you were disobeying this revelation?

Mr. Lyman.—Yes, sir.

Senator Hoar.—And that in disobeying this revelation you were disobeying the law of God?

Mr. Lyman.—Yes, sir.

Senator Hoar.—Very well. So that you say that you, an apostle of your Church, expecting to succeed, if you survive Mr. Smith, to the office in which you will be the person to be the medium of divine revelations, are living and are known to your people to live in disobedience of the law of the land and of the law of God?

Mr. Lyman.—Yes, sir.

The Chairman.—May I ask a question right here?

Mr. Tayler.—Certainly.

The Chairman.—Why did you conceal this third marriage from your other wives?

Mr. Roberts.—Chiefly for the purpose of relieving them from any embarrassment should the discovery of the marriage be made.

Of course we understood that the marriage was illegal.

Senator Beveridge.—Then, how could they be embarrassed?

Mr. Roberts.—If called upon to testify, they would not wish to testify against me.

Senator Beveridge.—Oh!

The Chairman.—You understood at that time that the marriage was illegal?

Mr. Roberts.—I did.

The Chairman.—Just a question before you go to that.

Mr. Tayler.—Very well.

The Chairman.—At the time of your last marriage, did the party who performed the ceremony know you had wives living?

Mr. Roberts.—Yes, sir.

The Chairman.—Did you tell him?

Mr. Roberts.—He had previously married me to my second wife.

The Chairman.—Did he know you had a wife before that?

Mr. Roberts.—Yes, sir.

The Chairman.—Living?

Mr. Roberts.—Yes, sir.

The Chairman.—So that at the time the last ceremony was performed by him as a leading member of the Church he knew you had two living wives?

Mr. Roberts.—He did.

The Chairman.—I wish to ask you a question. You say that you believed that polygamy was a divinely directed institution and you believed in it?

Mr. Roberts.—Yes, sir.

The Chairman.—And that is the reason why you took the wife?

Mr. Roberts.—It was.

The Chairman.—Do you still believe in that?

Mr. Roberts.—I do.

The Chairman.—Did you understand the manifesto of 1890 to suspend plural marriages?

Mr. Roberts.—Yes, sir.

The Chairman.—Did you understand it to suspend polygamous cohabitation?

Mr. Roberts.—I did.

The Chairman.—You so understood it. Are you living in polygamous cohabitation?

Mr. Roberts.—I am.

The Chairman.—This revelation or this manifesto of 1890 you think was inspired by God?

Mr. Roberts.—Yes; in a way.

The Chairman.—You are living in defiance of the law—

Mr. Roberts.—I suppose I am.

The Chairman.—Then you are living in defiance of the law both of God and of man?

Mr. Roberts.—I should like to explain in relation to that.

The Chairman.—That is very simple.

Mr. Roberts.—I do not wish to be defiant in the matter, but I found myself in the midst of these obligations and am trying to the best of my ability to meet them according to the dictates of my conscience, and therefore I am continuing the relations I entered into.

The Chairman.—In living in polygamous cohabitation you are living in defiance of the manifesto of 1890, are you not?

Mr. Roberts.—Yes, sir; in defiance of the action of the Church on that subject.

The Chairman.—And that was divinely inspired, as you understand?

Mr. Roberts.—I think so.

The Chairman.—And you are clearly living in defiance of the law of the land?

Mr. Roberts.—Yes, sir.

The Chairman.—Then you are disregarding both the law of God and of man?

Mr. Roberts.—I suppose I am.

The Chairman.—I want to ask one or two questions upon this subject. You have had three children since the manifesto of 1890?

Mr. Cannon.—I have.

Mr. Tayler.—What was your understanding as to that manifesto? Did it do anything more than prohibit future plural marriages?

Mr. Cannon.—That was the understanding I had of it when it was issued, that it prohibited future plural marriages.

The Chairman.—Was it your understanding, and the understanding of others, that it prohibited polygamous cohabitation?

Mr. Cannon.—I did not so understand it until I read President Woodruff's declaration, on the first day of November, in Logan, in 1891.

The Chairman.—Then you understood that it prohibited polygamous cohabitation?

Mr. Cannon.—I did.

The Chairman.—Since that time, you have cohabited with these wives?

Mr. Cannon.—It has been my practice, if I can not live the law as the Lord gives it to me, I come as near to it as my mortal frailty will enable me to do.

The Chairman.—I understand that from statements. I only want to get at the fact, Mr. Cannon, that you have had three children born to you since the manifesto?

Mr. Cannon.—Yes, sir.

The Chairman.—And you understood its scope to prohibit polygamous cohabitation since 1891—these children were born to you since that date?

Mr. Cannon.—I have understood so, but—

The Chairman.—Then you were living in violation of the manifesto, were you not?

Mr. Cannon.—I presume I come under the head of those that James spoke of.

The Chairman.—Did you regard the manifesto, and do you regard it as of divine origin?

Mr. Cannon.—I read that all scripture comes as holy men of old were wrought upon to write and speak as dictated of the Holy Ghost, and I believe President Woodruff was dictated of the Holy Ghost.

The Chairman.—When he made this manifesto?

Mr. Cannon.—Yes, sir.

The Chairman.—Therefore you believe it was divine?

Mr. Cannon.—I do.

The Chairman.—Then, in cohabiting with these wives since the manifesto, you have violated the law of God, have you not?

Mr. Cannon.—I know I can not live without violating his laws.

The Chairman.—Answer that question, whether you have violated that particular law we are talking about.

Mr. Cannon.—I presume I did.

The Chairman.—Are you violating the laws of the United States in having children in polygamous cohabitation?

Mr. Cannon.—I presume it is so construed.

The Chairman.—Then you, as a patriarch, are violating both the law of your Church and the law of the land.

Mr. Cannon.—Yes; I am only mortal.

The Chairman.—Why not? Do you intend to continue polygamous cohabitation?

Mr. Cannon.—I will have to improve if I do not.

The Chairman.—Then, in other words, you intend to continue to violate the law of the land and the law of God, as you understand it?

Mr. Cannon.—I intend to try and be true to the mothers of my children until death deprives me of the opportunity.

What was said in the resolution was acknowledged to be rumor, but the evidence we have presented shows that so far as the country understood the term "polygamy," it was being practiced in Utah and has continued to be up to the date of this examination. The public rumor did not recognize the nice distinction in the meaning of the term "polygamy" couched in the language of the Enabling Act and the Constitution of Utah as meaning the act of being married plurally, and it was this common understanding, the practice of polygamy meaning the living with more than one wife; that was referred to in the resolution, and also in the effort being made to secure an amendment to the Constitution of the United States intended to cover both the taking of plural wives in marriage and living with them as wives.

That the statute laws of Utah have not been sufficient to restrain polygamists from living in open violation of the law is conclusively proved by the statements of these four men, not obscure men, but men of note, leaders in society and in the Church. It is not sufficient to say that the absence of prosecution is evidence that the statutes are sufficient to restrict the crime, for the reason that the law is rendered null because of the failure of those who had charge of its

execution neglecting or refusing to prosecute men in high position like these men who have thus admitted that they have been and now are living in defiance of the law of God and man. Perhaps the secret of it may be found in the peculiar remark of President Joseph F. Smith that he despised a "spotter," an "informer." This attitude of President Smith toward what he pleases to call a spotter or an informer, may have obtained among his brethren of every class, and they have refused to put themselves in the position of one said to be despised by him, notwithstanding his disobedience to law has been well and widely known among them.

In the issue of the *Deseret Evening News* for May 4, 1904, an editorial quotes from the *Daily Record*, of Independence, Jackson County, Missouri, a statement that seems to carry the inference that there would be a welcome to the Utah people at Independence, providing they choose to come in and help build up the city. We call attention of the *News* to the fact that the proviso upon which any people would be welcomed at Independence is, that their "doors must be open to all comers, especially to those who are inclined to be honorable, honest, law-abiding citizens."

In the light of the evidence which we have given above, where leading men of the Utah Church state distinctly that they have disregarded the laws of the United States, the law of the state of Utah, and the law of God acknowledged as a rule of the Church to which they belong, can such men come within the rule referred to above,—"honorable, honest, law-abiding citizens"?

What guarantee have the citizens of Independence that these same men, together with their followers, would not continue in their practices in disregard of law in Missouri as they have done in Utah? Would not they continue to disregard the law of God, the rule of the Church, and the statute enactments of the state of Missouri, as citizens at Independence, the same as they have done as citizens of Utah since 1862, when laws began to be enacted by Congress against plural marriages and their practice? These men not only acknowledged that they were living in violation of the law of God and the law of the State, but that they intended to continue to do so, upon the hypothesis, as one of them put it, that he was "mortal." Will they not continue to be mortal should they become citizens of Missouri?

Taking the foregoing into consideration, we conclude that in the resolution referred to the Reorganized Church did not slander the Church in Utah known as the Mormon Church.

The *News* has quoted from one Independence paper. We add the following from another, the *Independence News*, for April 28, 1904, which we commend to the attention of the *News*, as well as to our own readers:

Elder Duffin who purchased the Swope tract of ground is back in Kansas City from Utah and confirms the report that the Utah Mormons are coming to Independence. He says that there was a time when it was not safe for them to come to Independence, but since those days that there has been a wonderful change of feeling towards them. Where he ever got the idea that Independence would welcome them with open arms is well known, but in this respect Elder Duffin is badly mistaken and misled. The merchants' meeting called in this city to extend a welcome to Utah Mormons came about in this way. A certain party telephoned Chris Casper, who was sick in bed, asking that his name be used to call a meeting to extend the glad hand. Mr. Casper was not in a position to refuse the public meeting and it was called. Just before the meeting an editorial was published in this paper showing the danger of such a movement upon the part of the citizens of this community and there was no one attended. The meeting was to have been held in the office of Oscar Mindrup, but even Mr. Mindrup did not attend. Such was the way the association was worked. The next day a publication in this city came out with the assertion that all the financiers, bankers, etc., were in favor of the Utah Mormons locating in Independence, but we have not heard of a single even imaginary financier or what not favoring the movement upon the part of the citizens of Independence. Elder Duffin should inform himself if he would act conscientiously towards his people and not be misled or lulled into the belief that Independence will welcome with open arms a people who believe in polygamy as a divine institution and who are kept from practicing it openly by reason of the stern measures of the federal government.

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#### THE EVIL OF PROFANITY.

According to Doctor J. B. McClay, of the Gordon Avenue Methodist Episcopal Church, Cleveland, Ohio, America's greatest sin is profanity. Among other things said by him in a recent sermon occurs the following:

Profanity is one of the most common evils in our country. It is indulged in alike by youth and old age. So common is profanity among American tourists that many foreigners consider us a nation of swearers. It is a habit that becomes complete master and men are profane without being aware of it. It may have its roots in the slang words used about the home or school. A superfluous expletive or adjective used to add emphasis may lead to the use of a strong expression.

Profanity violates the third commandment and destroys the reverence for God and sacred things. "Heavens," "My God," "Good God," are all profanity and are the most unreasonable of all sinful acts. Men steal for gain or lie to gain some advantage. Men murder to cover some previous crime or drink to drown trouble or satiate some awful appetite. But men deliberately swear to satisfy no desire, to get no pleasure, to acquire no gain. It makes no one happier, wiser, or better.

When a man deliberately blasphemes the name of God he hardens his heart against God and becomes more and more a sinner. He offends his friends who do not indulge and if he persists in living in open rebellion and in constant danger of eternal separation from God, the punishment meted out to him will be most severe.

We give place to the expression of Doctor McClay for the purpose of calling attention of the Saints to the fact that the habit of profanity should not only be avoided by the Saints, but should be discouraged in others by both the precept and the example of the Saints. We know that this can be done, from personal experience. We once asked a citizen of Plano,

a very prominent man in the town, why it was that he, who was so given to profanity, refrained from profane expressions in the presence of ladies and also in the presence of clergymen, we having noticed that he very seldom used profane language in the presence of ladies or ministers, ourself included. He replied, "It is not polite to swear in the presence of ladies, and it is disrespectful to swear in the presence of ministers." We then asked him if he could restrain himself from profanity in the presence of ladies and the ministry, why could he not do so in the presence of others? He admitted that he could and that he supposed he ought to, as it was both useless and wicked.

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#### EDITORIAL ITEMS.

Bro. and Sr. John A. Godfrey, of Delta, Colorado, show their faith by their works in forwarding their offerings for the advancement of the cause of truth. Bro. Godfrey writes in connection therewith that he "trusts the Church may be led onward to victory, that the gifts and blessings of God may continue to be poured out more abundantly and that all manner of men may know the gospel in its fullness."

There was an Order of Enoch organized in the Church some years ago, when the settlement at Lamoni was made; but it was closed out after running a few years for the reason that those who organized and attempted to carry it on were misunderstood and criticised and misrepresented. No loss to the stockholders occurred.

Bro. Wilson Teeters, of Ray, Indiana, presents to the church library an old school-book on geography, which bears the date 1820. Bro. I. M. Smith forwards it to the library and calls special attention to the geography of Ethiopia, believing it outlines more specifically the lands "beyond the rivers of Ethiopia." The following is an extract: "The following countries, which are little known, are sometimes included in Ethiopia: Biledulgerid, Zanhaga, Fezzan, Zahara or the Desert, Negroland or Nigritia, and other places in the central part of Africa. . . . Lower Ethiopia extends through much of the interior of Africa; but there is great difference of opinion respecting the names, and even the existence of the nations. . . . Zanhaga is a district of Zahara, bordering on the Atlantic. . . . Zahara, or the Desert, comprehends a vast extent, stretching from the Atlantic to Nubia, and from Biledulgerid to Nigritia; it is, excepting a few spots, a mere desert, and so parched, that the caravans from Morocco and Negroland are obliged to carry both water and provisions. . . . Mataman, or Cimbibea, lies on the western coast of Africa, between Guinea and the Cape of Good Hope. It is little visited by Europeans."

## Original Articles.

### AN EXAMINATION OF "CAMPBELLISM."

BY ELDER R. C. EVANS.

The sect calling itself Disciples, or Christians, but commonly known as Campbellites, has been posing as the guardian angel of the Christian religion since its organization in 1828. Many of its representative ministers have acquired notoriety by a manifestation of egotism and impudence to such an extent that the writer has been called upon, on several occasions, to defend the plain principles of the gospel of Jesus Christ as recorded in the New Testament, against their attack.

From the founder of the sect to its present representative men they have been guilty of making violent and bitter attacks on the cherished principles of the different institutions among men for good. No denomination has escaped the fury of their denunciation. Perhaps the most contemptible matter in all their history is that when it seems good policy they will appear favorable to one denomination in order to wage war upon another church. This method has been adopted by them, as a body, and to prove that they are guilty of this "wolf in sheep's clothing" method of procedure, we submit evidence from their own books, papers, and sermons.

Alexander Campbell is acknowledged by them to have been the founder of the sect that bears his name, hence we shall give special notice to the writings of this prominent disturber.

Alexander Campbell, by his commanding talents, by his great force of character, and by his invincible courage, overshadowed all other reformers, and at once by common consent of all parties, became the acknowledged champion—the admired leader—of the great onslaught upon the sectarian world.—History of Reformatory Movements, Rowe, p. 179.

Campbell, Alexander, founder of the religious sect calling themselves Disciples of Christ, but commonly known as Campbellites. Born in County Antrim, Ireland, in June, 1786, died in Bethany, West Virginia, March 4, 1866.—American Cyclopaedia, vol. 3, p. 662.

Thomas Campbell came from Scotland to the United States in May, 1807, and his son Alexander landed in New York, September 9, 1809. They both settled in Washington County, Pennsylvania. When Thomas Campbell landed in Philadelphia, he found the seceder synod in session, and, upon presenting his credentials, he was cordially received and at once assigned by this synod to the Presbytery of Chartiers in Western Pennsylvania. Both father and son were educated from childhood in the Westminster confession of faith.—History of Reformatory Movements, p. 127.

From the above we learn that Alexander Campbell was early in life connected with Presbyterians, and if we are to believe his own words, he was a bigot from the start:

I have, said he, tried the Pharisaic plan, and the monastic, I was once so straight, that, like the Indian's tree, I leaned a little the other way. . . . I was once so strict a separatist that I would neither pray, nor sing praises with any one who was not as perfect as I supposed myself.—Christian Baptist, p. 238.

I quote from one of their biographers, who will surely give them justice:

When the Campbells landed on the shores of America, they found the various denominations in a deplorable condition, and the Presbyterian "branches" were, if anything, more powerless, as spiritual agencies, than any other branch of the church. All around, as they viewed the religious horizon, . . . they saw nothing but dissension and disunion, bigotry, party intolerance, and sectarian selfishness. . . . The great soul of Thomas Campbell was moved within him when he saw that the whole land was given over to the idolatrous worship of opinions. . . . The various sects were quarreling and fighting over party shibboleths. . . . The denominations were all lost to the apostolic order of things.—History of Reformatory Movements, pp. 127-129.

Just think of it, Alexander, not yet out of his teens! His father, at first sight, took in the entire situation, saw the whole land was given over to idolatrous worship of opinions,—all wrong, the religious world in complete chaos, the Presbyterians worst of all.

Why was it that these statements (I say statements because we are told "that not one Protestant minister among ten thousand would make the least plea for Christian union upon the basis of the Bible; not one, intellectually and morally, in comparison with Thomas Campbell. They are all pigmies."—History Reformatory Movements, p. 161) did not at once denounce the church and start up their own sect? It was because they were not strong enough. From the first, they plotted the downfall and destruction of the churches. They acted as "wolves in sheep's clothing," but their conduct and double dealing were soon discovered and what was the result? At the first session of the Presbytery, specified charges were preferred against Campbell. He apologized soon after. The synod of Pittsburg, assembled at Washington, Pennsylvania, on the second day of October, 1810, refused to receive Thomas Campbell into their body. This action roused the ire of the "young polemic," Alexander. He availed himself of the first opportunity and told that august body what he thought of them.

Then commenced a public tirade upon the sectarian world. This continued till in June, 1812, when Alexander Campbell and his wife, his father, mother, and sister were baptized by Elder Matthias Luse, of the Baptist Church, and soon after Alexander was ordained one of the elders of the Church at Brush Run. He labored for several years as a Christian teacher with that body. For a full history of his baptism, ordination, and service as a minister in the Baptist Church the reader is referred to the History of the Reformatory Movements, by Rowe, and Campbellism Examined, by Jeter.

He became a prominent member of the Redstone Association, "He had now ceased to be a Pharisee—he could sing and pray with his fellow Christians." But the two Campbells soon wearied of the Baptist Church, and again we notice the evidence of hypocrisy and deception. Notwithstanding Campbell had been baptized by a Baptist minister, ordained a Bap-

tist minister, listen to what he has to say of that Church, their ministry, and his connection with that body.

I had no idea of uniting with the Baptist more than with the Moravians or the mere Independents; I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal and uneducated men. This indeed, I am sorry to say, is still my opinion of the ministry of that association at that day; and whether they are yet much improved I am without satisfactory evidence. . . . They were little men in a big office.—Ibid., p. 169.

In August, 1816, Alexander Campbell preached what is called in Campbellite history, "The young polemic's famous sermon on the law, which subsequently created such wonderful excitement in the Baptist community; it was the sudden explosion in the Baptist camp of an apostolic bombshell."—Ibid., p. 172.

The historian relates in full, that during the preaching of this sermon, one woman fainted, jealous preachers caused great disturbance, one preacher rushed into the stand, and we are treated with a long history of the trouble. Suffice it to say, this was the end but not the beginning of the Campbellite rows with their Baptist brethren.

Subsequent to the presentation of this unanswerable address, the Baptist association for several consecutive years by means of self-constituted ecclesiastical courts, brought charges of heretical teachings against Thomas and Alexander Campbell. . . . The two Campbells foreseeing that it was the fixed intention of their mischievous persecutors to gain a majority of votes in favor of their excommunication, severed their connection, and withdrew from the Redstone Baptist Association.—Ibid., p. 173.

Writing of the separation of the Campbells from the Baptist Church, the historian, Hayden, makes the following statement:

They were accordingly immersed, on a confession of faith in the Son of God, and united with the regular Baptists. . . . The prejudice and passion of some excitable and intolerant men who then held a leading influence in the Redstone Association, rendered it prudent for Mr. Campbell to withdraw, after a few years, from that connection; against his own wishes, he was compelled by the force of ecclesiastical opposition to act separately from the Baptists.—Hayden's History of Discipleism in the Western Reserve, p. 46.

It is not my purpose to furnish a complete history of the trouble between the Baptist Church and the Campbells, but the Baptist Church suffered long, and finally in the year 1832, the Dover Association, then the largest association of Baptists in the world, convened, and selected a committee to consider and report what ought to be done in reference to the Campbellite disturbance. The committee reported. They found that the doctrines held and propagated by the Campbells

are not according to godliness, but subversive of the true spirit of the gospel of Jesus Christ—disorganizing and demoralizing in their tendency; and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety. . . . Their views of sin, faith, repentance, regeneration, baptism, the

agency of the Holy Spirit, church government, the Christian ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the new testament of our Lord and Savior.

By their practical influence, churches long blessed with peace and prosperity have been thrown into wrangling and discord—principles long held sacred by the best and most enlightened men that ever lived or died, are vilified and ridiculed as "school divinity," "sectarian dogmas," etc. Ministers who have counted all things but loss, for the excellency of the knowledge of Jesus Christ, are reprobated and denounced as "visionary dreamers," "mystifiers," "blind leaders of the blind," "hiringling priests, etc." The church in which many of them live, and from which they call it persecution to be separated, is held up to public scorn as "Babylon the mother of harlots, and abominations of the earth." . . . In fine, the writings of Alexander Campbell and the spirit and manner of those who profess to admire his writings and sentiments, appear to us remarkably destitute of "the mind that was in Jesus Christ." Wherever these writings and sentiments have to any extent been introduced into our churches, the spirit of hypercriticism, "vain janglings and strife about words to no profit, but to the subverting of the hearers," have chilled the spirit of true devotion, and put an end to Christian benevolence and harmony. . . .

We, therefore, the assembled ministers, and delegates of the Dover Association, after much prayer and deliberation, do hereby affectionately recommend to the churches in our connection, to separate from their communion all such persons as are promoting controversy and discord, under the specious name of reformers.—Campbellism Examined, pp. 92-97.

This is the record of the action taken by the Baptist people in regard to Campbell and his associate disturbers of the peace. This gives a pen-picture of the Campbellites in regard to their faith, doctrine, and conduct, also of their cruel, unrelenting persecution of other churches.

Has the Campbellite sect changed in this regard? No, they pursue the same policy where they have the strength and courage to do so, but where they are weak, numerically or otherwise, they adopt a conciliatory policy to effect their purpose of securing converts. This hypocrisy is one of the most prominent features of their history.

Mr. Campbell, in his effort to enlist sympathy, because of the action taken against him by the Baptist people, wrote as follows:

They can do nothing more in Virginia, as yet, than treat a dissentient as they would a murderer or a vile adulterer. The committee, or managers of the bull of excommunication, can neither banish, burn, nor imprison those who differ from their views of sin, faith, and baptism. There is no Patmos, jail, or pillory, known in Virginia law, for those who think differently.—Ibid., p. 105.

Why should Campbell complain, because the Baptist Church had refused to permit him to fellowship with them, when he had denounced the Baptist Church "as a relic of popery"? (*Christian Baptist*, p. 15.) We have already shown statements he made against the Baptist Church, and we believe the Baptists, as well as the Presbyterians, did the only thing left to be done when they refused to fellowship with those who were constantly slandering them.

The Presbyterian and Baptist Churches were not

the only ones to be denounced by this man and his followers. We could fill a volume with his denunciation of all the churches, but will be content for the present by giving one more from his sarcastic pen:

The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome.—*Millennial Harbinger*, vol. 3, p. 362.

In proof that the Campbellites still voice the above sentiment we submit the following:

Protestantism characterizes Romanism as the "great apostasy," and of this fact there can be no doubt according to the language of the Apostle John; but John calls Rome "the mother of harlots." And how can she be a mother without having daughters? And who are the daughters? Answer: The Protestant sects; and the difference between mother and daughters is made manifest in the fact that while the mother of harlots affiliates with paganism in its grosser forms, the daughters, arrayed in meretricious ornaments, and exhaling sweeter perfumes, are found confederating with paganism in its subtler forms.—*Christian Leader*, October 6, 1896.

Thus far we have traced the Campbells and have found that they, while holding membership first with the Presbyterians and afterward with the Baptists, were reflecting upon those churches till forbearance ceasing to be a virtue, the churches named charged them with heresy and withdrew their fellowship from them.

When the "bull of excommunication," as Mr. Campbell called it, was put into operation, Campbell for a time threw off his mask, and waged a warfare against all the denominations. This seemed to be his chief object in life. As Mr. Rowe says, "Their tocsin of war is the avowed destruction of all sectism."—Page 31.

Again Campbell speaks of the creeds thus:

We must unload all these, and dump them into the mystic stream of Babylon; and let them for ever disappear beneath the waves of dark oblivion. The sects of Christendom are all adrift.—Page 126.

At first the Campbells said they had no idea of organizing a church,—forming a sect. Hear him:

I have no idea of adding to the catalogue of new sects. This game has been played too long.—*Christian Baptist*, p. 217.

The *Christian Baptist* was a little paper published by Campbell. His writings and sermons gathered around him men of his own style of thinking, and for a time they thought their work would soon be rewarded with the destruction of every "sectarian church."

At the same time that Campbell was waging his warfare against the churches in Pennsylvania, there was a similar movement being conducted in Kentucky under the management of Barton W. Stone. The followers of Stone called themselves "Christians" (and, if we were to believe them, they were the only Christians on earth at that time), while the adherents of Campbell were called Reformers. Well,

after a little labor on the part of Campbell and Company, the "Christians" were reformed by the reformers, or, stated in the language of their own historian, "a union of the 'Christians' and 'Reformers' or between the 'Christian Church' and the Church of the 'Reformers' was secured through the agency of John T. Johnson." (History of Reformatory Movements, p. 176.)

This Johnson was a lawyer, and by some nice work he persuaded both the Christians and Reformers to be good, and combine to overthrow the wicked "sects." This union was effected in 1831. With this double-header came the "holy work" of destruction, death, and burial of the clergy. To destroy the churches, overthrow the power and influence of the popular clergy, and upon the ruins to build up the Campbellite sects, was the dream of Alexander Campbell and confreres. But we will let Mr. Campbell speak on this important matter, lest we be accused of misrepresentation:

In endeavoring to use our feeble efforts for these glorious objects, we have found it necessary, among other things, to attempt to dethrone the reigning popular clergy from their high and lofty seats, which they have for ages been building for themselves. . . . It is not to gratify the avaricious or the licentious; but it is to pull down their Babel, and to emancipate those whom they have enslaved, to free the people from their unrighteous dominion and unmerciful spoliation.—*Christian Baptist*, p. 32.

Little do men think and indeed little do they know, that the modern clergy are indebted to Pythagoras, Socrates, Plato, Aristotle, Zeno, Epicurus, and a thousand pagan philosophers, Jewish and Christian theorists, for the order of things which they found ready to their hand, as soon as they put on the sacerdotal robes.—*Christian Baptist*, p. 54.

Mr. Campbell employed all the resources of his various learning and fertile genius to subvert the influence of the clergy, and bring them into popular contempt. They were stigmatized as "tentuaries," "scrap-doctors," "theoretic doctors," "populars," "priests," "hirelings," and "goat-milkers." "The third epistle of Peter" is an ingeniously written burlesque of the clergy, with just truth enough to make it plausible and biting, and divert attention from its gross exaggeration, and merciless injustice. (*Christian Baptist*, p. 166.) They were, in Mr. Campbell's estimation, a set of mercenary hirelings, actuated in their labors by no better motive than the love of lucre.—*Campbellism Examined*, pp. 30, 31.

A hireling is one who prepares for the office of a "preacher" or "minister," as a mechanic learns a trade, and who obtains a license from a congregation, convention, presbytery, pope, or diocesan bishop, as a preacher or minister, and agrees by the day or sermon, month or year, for a stipulated reward.—*Christian Baptist*, p. 166.

Upon the whole, I do not think we will err very much in making it a general rule, that every man who receives money for preaching the gospel, or for sermons, by the day, month, or year, is a hireling in the language of truth and soberness.—*Ibid.*, pp. 71, 233.

There is one spirit in all the clergy, whether they be Romanists or Protestants, Baptist or Pædobaptist, learned or unlearned, their own workmanship, or the workmanship of others.—*Ibid.*, p. 94.

To show that the Campbellite sect is still busy denouncing the ministers of every denomination but



their own, we quote the following from one of their present leading men:

Thomas Campbell speaks like an oracle, as he continues his arraignment of the hypocritical clergy of his day, of whom we find a counterpart in the present day. What was then true of the clerical profession is still true. "Can an Ethiopian change his skin, or a leopard his spots?"—History Reformatory Movements, p. 153.

There is more energy put forth to-day to establish clerical rule, and to again seat the clergy upon the throne of power, than it took in the days of Campbell to dethrone it . . . God save the church from the power of the clergy.—*Christian Leader*, September 28, 1897.

We could fill a large volume with extracts from Campbellite literature, that denounce with great bitterness the ministers of every church. Campbell seemed to take comfort in the thought that "the Lord Jesus will judge that adulterous brood, and give them over to the burning flames." (*Christian System*, p. 15.)

Notwithstanding all the bitter denunciation of the "salaried ministry," the Campbellites look after the "nimble nickels" as keenly as any "hireling preacher" ever did. They take pay for sermons and hire out by the day, week, month, or year, and get as large salaries as they can squeeze out of their congregations. One of their own preachers, when feeling a compunctious throb, writes as follows:

Another instance I think of, is in December (1895) the members of the digressive denomination [that is, the larger body of the quarreling and many times divided Campbellite Church] joined in with human societies, at Helix, Oregon, and had a dance to raise money to pay the pastor of said Christian Church.—W. W. Stone in the *Gospel Messenger*, February, 1896.

Their hypocrisy and vacillating propensities are so apparent in the hireling ministry proposition that we pass it by without further comment.

We have shown briefly in former pages how Campbellites have denounced the Presbyterian and Baptist Churches in particular, but we shall now show how they regarded all churches, as the "legitimate daughters of that Mother of Harlots, the Church of Rome."

The present popular exhibition of the Christian religion is a compound of Judaism, heathen philosophy, and Christianity.—*Christian Baptist*, p. 9.

The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome.—*Millennial Harbinger*, vol. 3, p. 362.

I read, some time since, of a revival in the state of New York, in which the spirit of God was represented as being abundantly poured out on Presbyterians, Methodists, and Baptists. I think the converts in the order of the names were about three hundred Presbyterians, three hundred Methodists, and two hundred and eighty Baptists, . . . these being all regenerated without any knowledge of the gospel. . . . I think it would be difficult to prove that the Spirit of God had anything to do with the aforesaid revival.—*Christian Baptist*, p. 50.

A reformation of popery was attempted in Europe, full three centuries ago. It ended in a Protestant hierarchy, and swarms

of dissenters. Protestantism has been reformed into Presbyterianism—that into Congregationalism—and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these has begun at the right place. All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrine, and observances, various relics of popery; they are at best but a reformation of popery.—*Ibid.*, p. 15.

For all sects have been originated by false teachers, or by corrupt men. Sectaries, it would appear, occupy the same place under Christ that false prophets filled under Moses. Need we infer, then, the danger of keeping up religious sects, or to go on to prove that every one who builds up a party, is a partaker of the crime with him who sets it up?—*Christian System*, pp. 102, 103.

Having quoted so much from Mr. Campbell, we now proceed to show that his followers, to this day, indorse and reiterate his statements, in their books, papers, and sermons:

We wish the people of this generation, as well as the people of succeeding generations, to know the reason why we stand apart from all denominations, Papal and Protestant.—*History of Reformatory Movements*, p. 11.

If not ecclesiastically under the power of the "mother church" they are religiously and spiritually of the same affinities. None of these creeds, whether Catholic or Protestant, tell a man how to be a Christian. They tell a man how he may become a Catholic, a Lutheran, a Reformer, an Episcopalian, a Presbyterian, a Methodist, a Baptist, perchance. There is not a confession of faith in existence that ever saved a soul. . . . They all originated in the councils of men. . . . They have always engendered strife, hatred, malice, bigotry, intolerance, and persecution. . . . There is no Christian love in them. . . . The mind of God is not found in them, and the Spirit of Christ does not breathe through them. . . . They paralyze the power of truth, they make a fable of the gospel, they mock the prayers of the Savior, they make void the law of God. . . . In view of these facts, and many more yet to be produced, let our brethren understand that our mission is not yet ended, but, on the contrary, only fairly begun. . . . All creeds must be crushed under the weight of divine authority.—*Ibid.*, pp. 51, 52.

We quote the following from the creed of the Church of Christ as recorded in Rowe's *History of Reformatory Movements*, published in Cincinnati, Ohio, in 1894.

In the ninth article of said creed, we find these words: "We believe that God only acknowledges one body of believers. . . . We call ourselves the Disciples of Christ, because we learn only from Christ and his apostles."

To make it clear that they believe that all other denominations are on the broad way to ruin, we submit the following from the same page:

We do not believe in sectarian churches, nor in Protestant denominationalism, nor in the Roman Catholic Church, or any other church that has an existence without the sanction of the word of God. . . . We do not believe that persons who have never been immersed into Jesus Christ—into the death of Christ—into the one body, are members of the one body.—*Ibid.*, pp. 192, 193.

Here you have it clearly stated. There is only one church acknowledged of God, and that is the Campbellite Church. There is no salvation in any other. To be saved, you must be immersed into that body.

Here is some more from the creed:

We do not believe in a Roman Church, nor in an Episcopal Church, nor in a Lutheran Church, nor in a Presbyterian Church, nor in a Baptist Church, nor in a Methodist Church, nor in any other church not known in the apostolic age.—Ibid., p. 193.

Query: Was the Campbellite Church, founded by Alexander Campbell and others and acknowledged to be a cross between the Presbyterian and Baptist Churches,—organized by men whom both Presbyterian and Baptist Churches discarded,—we ask was that sect “known in the apostolic age”? Verily, I say unto thee, nay.

We have referred to the creed of the Campbellite sect, and are told by some of them that “they have no creed.” This statement is either a manifestation of ignorance or some more Campbellite deception.

Webster, defines the word “creed” thus: “Belief—summary of the articles of faith.”

The Campbellites say, “The Bible is our creed.” Well, all denominations make the same claim. The truth is, the scriptures, as understood by them, is their creed. Their interpretation of the Bible is their creed. This interpretation is found in the articles from which I have already quoted, and may be found in the writings of Campbell and others. For example, Alexander Campbell and others, when they sought admission into the Redstone Association, presented “a written declaration of their belief,” drawn up, no doubt, by himself. This was their creed. This is only another inconsistency in Campbellism. Again found guilty of having done what they denounce in others!

Having shown that they reject all churches in existence, as being destitute of divine authority, I shall more particularly draw attention to the special targets they have selected to shoot at.

#### CALVINISM.

He [John Calvin] ruled with a rod of iron in the city of Geneva, where he directed civil as well as ecclesiastical affairs. In 1568, under the stern code which was established under the auspices of Calvin, a child was beheaded for striking its father and mother. A child, sixteen years old, for attempting to strike its mother, was sentenced to death; but, on account of its youth, the sentence was commuted, and having been publicly whipped, with a cord about its neck, it was banished from the city. In 1565 a woman was chastised with rods for singing songs to the melody of the Psalms, and other inflictions are recorded too numerous to mention. The expulsion of Castillio from Geneva, a highly cultivated scholar whom Calvin had brought from Strasburg, to take charge of the Geneva school—an expulsion caused by the influence of Calvin himself—and the death of Servetus, instigated by Calvin, and executed by those directly under his influence, because Servetus wrote a book entitled Errors of the Trinity, which contradicted the opinions of Calvin—these heartless acts indicate the temper of Calvin's spirit. . . . In our opinion, there is nothing in Calvinism but the defeat of Christianity—there is nothing in it on which a sinful and helpless world can lean for support. There is not a gleam of hope in it, it is a death-dealing system.—Ibid., pp. 59, 60.

#### PRESBYTERIANISM.

At the Pan-Presbyterian convocation, held in Glasgow, Scotland, in 1877, Doctor Bailie declared that there were “forty branches of the Presbyterian family” in existence, but he failed to tell that the trail of the serpent is over them all. We speak of the systems of theology and of the distinct ecclesiastical organizations which these bodies represent, as wickedly sectarian, and as a burning disgrace to the author of Christianity. None of these sects originated under the apostolic teaching. None of them can be dated beyond the sixteenth century, and hence, as misrepresenting the church of Christ, which the apostle founded, we reject them all.—Ibid., pp. 122, 123.

#### METHODISM.

Like Luther, Zwingle, Calvin, and Knox, Wesley never made any attempt to return to apostolic practice, nor did either of these reformers ever suggest the idea of reproducing the church of Christ as established by the apostles.—Ibid., p. 119.

There are, according to McClintock and Strong's Encyclopedia, about nine subdivisions of the Methodist body in the old country. . . . In the United States [the names of several more are given] they have all originated within a little over a hundred years, as distinct organizations; they are all of the “earth, earthly.” They are all founded upon the opinions and speculations and dreams of men, and the mark of the beast is impressed upon them all.—Ibid., p. 122.

The Methodist Church makes baptism a “nonessential” to salvation, thus directly insulting the author of the plan of salvation, and substituting human expediency for divine law.—Ibid., p. 123.

#### BAPTISTISM.

The origin of the Baptist Church . . . distinctively can not be traced beyond the sixteenth century.—Ibid., p. 93.

The Baptists of the present day baptize into the Baptist Church, not “into the one body of Christ.” . . . The third article relates to the breaking of bread; in this it is declared that they who break the one bread in commemoration of the broken body of Christ, and drink of the one cup in commemoration of his blood poured out, must first be united together in the one body of Christ, that is, into the church of God—which is not the Baptist Church of the present day.—Ibid., p. 95.

As neither Christ nor the apostles ever founded a Baptist church, nor taught the direct agency of the Holy Spirit in the conversion of sinners, nor appointed “monthly meetings” where converts might give the “experience” of their feelings as an evidence of pardon, nor appointed the celebration of the Lord's supper but once a month, we reject all such theology as unscriptural and nonapostolic. By such dreamy speculations and with no other evidence but the feelings of the misguided sinner, the Baptists contradict (through ignorance of the plan of salvation, it may be) the doctrine that the word of God is the sword of the Spirit, which kills and makes alive. Surely, with such evidence before us, we dare not say that the Baptist Church is identical with the church of Christ, which the apostles founded, and who made immersion into the name of the Father, and of the Son, and of the Holy Spirit, essential, to salvation, a doctrine which the Baptist Church ignores.—Ibid., p. 109.

The Baptist churches are not churches of Christ; otherwise we have no right to exist as a separate organization setting up the same claim. At the beginning of this reformation there were Baptist churches all over the land, and if they were churches of Christ, there was no excuse or apology for the pioneers to organize other churches, and invite Baptists to leave one church of Christ and unite with another, which could be no more, than a church of Christ. But this is the very thing they did, and the thing which was necessary to be done in order to inaugurate, institute, or begin what is now known, both in common parlance and in law, as the “Church of Christ,” or “Christian

Church," . . . If Baptist churches are not churches of Christ, what are they? Are they "synagogues of Satan"? No, not necessarily. They are the churches of man,—man-made and man-labelled.—*The Christian Leader*, 1897.

We might continue to submit statements from Mr. Campbell and his followers up to the present time, showing a perpetual denunciation of all the churches as the "relics of popery," "the legitimate daughters of the mother of harlots"; all destitute of divine authority, all man-made, no hope for salvation in them; "an insult to the author of Christianity," and "the trail of the serpent is over them all"; and that Alexander Campbell has organized "the only true church,"—they are "the one body"; outside of that Church, there is no salvation.

Now we shall prove, from their writings, that the only hope for the people, according to their way of thinking, is to denounce the church, accept the Campbellite sect as the only true church, and be immersed for the remission of sins.

There are three births, three kingdoms, and three salvations. One from the womb of your first mother, one from the water, and one from the grave. We enter a new world on, and not before each birth. The present animal life, at the first birth; the spiritual, or the life of God in our souls, at the second birth; and the life eternal in the presence of God, at the third birth. And he who dreams of entering the second kingdom, or coming under the dominion of Jesus Christ without the second birth, may, to complete his error, dream of entering the kingdom of glory without a resurrection from the dead.—*Christian System*, p. 233.

The Holy Spirit calls nothing personal regeneration except the act of immersion.—*Ibid.*, p. 202.

Now, as soon as, and not before, a disciple, who has been begotten of God, is born of water, he is born of God, or of the spirit.—*Christianity Restored*, p. 206.

Begotten of God he may be; but born of God, he can not be, until born of water.—*Millennial Harbinger Extra*, p. 30.

Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that, mankind are in quite different states; on the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; on the other, they are in the state of condemnation. This act is sometimes called immersion, regeneration, conversion.—*Christian System*, p. 193.

These expressions (immersed, converted, regenerated) in the apostle's style, denote the same act.—*Ibid.*, p. 203.

For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed, are the same thing.—*Ibid.*, p. 200.

From the Day of Pentecost, to the final amen in the revelation of Jesus Christ, no person was said to be converted or to turn to God; until he was buried in, and raised up out of the water.—*Ibid.*, p. 209.

Discovering that much depends upon having correct views on this point, we have carefully examined all those passages where conversion either in the common version, or in the new version, or in the original occurs, and have found a uniformity in the use of this term, and its compounds and derivatives, which warrants the conclusion that no person was said to be converted until he was immersed, and that all persons who were immersed were said to be converted.—*Christianity Restored*, p. 202.

They who gladly received the word were that day immersed; or, in other words, that same day were converted, or regenerated, or obeyed the gospel. These expressions, in the apostolic

style, when applied to persons coming into the kingdom, denote the same act.—*Ibid.*, p. 199.

But the grandeur, sublimity, and beauty of the foundation of hope and of ecclesiastical and social union, established by the author and founder of Christianity, consists in this, that the belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, for salvation, the belief of one fact, and submission to one institution expressive of it is all that is required of Heaven for admission into the church.—*Ibid.*, pp. 118, 119.

He tells us that the "one fact" is, "Jesus the Nazarene is the Messiah," and the "one institution" is "baptism into the name of the Father, and of the Son, and of the Holy Ghost" Query: If baptism in water is "conversion," "regeneration," "new birth," then Simon Magus was "converted," "regenerated," "pardoned," "born again," "saved," "sanctified," when he was baptized; yet after his baptism, Peter, the inspired apostle of Jesus Christ, said of him, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—*Acts* 8: 23.

The boastful statement "where the Scriptures speak we speak, where these are silent we are silent," has long since frittered away. Here again we find Peter and the Bible in direct conflict with Alexander Campbell.

To prove more conclusively that Mr. Campbell and the Campbellites in general did and do yet believe that water baptism is conversion, we submit the following in proof that, according to the Campbellite creed, the unbaptized are not expected to sing songs of praise or even to offer a prayer. Water baptism seems to be the start and the finish of Campbellism:

No man can have a Holy Spirit otherwise than as he possesses a spirit of love, of meekness, of humility; but this he can not have unless he feel himself pardoned and accepted, therefore the promise of such a gift wisely makes the reception of it posterior to the forgiveness of sins. Hence in the moral fitness of things, in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself, in which the person is properly born again—born of water and Spirit—without which into the kingdom of Jesus he can not enter. No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the unbaptized.—*Christain Baptist*, p. 439.

We assert now, as we have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of the unbaptized to pray.—*Lard's Review of Jeter*, p. 172.

Question: Mr. Lard, why is it that you and your chief have failed to "speak where the Scriptures speak"? Saul of Tarsus and Cornelius both prayed before they were baptized, and the Lord heard and answered their prayers. (See *Acts* 9:11-18; 10:1-48.)

We will now present views regarding immersion in water being for the remission of sins. None may misunderstand these statements:

When a person is immersed for the remission of sins, it is just the same as if expressed, in order to obtain the remission of sins. . . . I am bold, therefore, to affirm that every one of them who, in the belief of what the apostle spoke, was immersed, did,

in the very instant in which he was put under water, receive the forgiveness of his sins, and the gift of the Holy Spirit.—*Christian Baptist*, pp. 416, 417.

I assert that there is but one action ordained or commanded in the New Testament, to which God has promised, or testified, that he will forgive our sins. This action is Christian immersion.—*Ibid.*, p. 520.

(To be concluded.)

## Selected Articles.

### AN ANNUAL PROBLEM.

#### BOOKS FOR CHILDREN.

##### I.

The task of appraising the merits of new books for children is one that can be approached only with considerable diffidence. One does not really know—the standards are so different. There is the feeling of ground more or less secure beneath one's feet when the time comes to judge a novel, or a volume of essays, or a biography, or even a poem; but the book for children is none of these, and the very quality that commends it to a critic of such work as I have named may in the nursery be its most distressing fault, while again a certain crudeness that strikes the older reader like a physical blow may in the same forum be a shining virtue. Hence one walks delicately, seeking rather to be amused than to apportion verdicts. My painful experience has been, and will be, I am sure, that the books which I least admire are those which children like best, and "vice versa." On general principles one may, I think, safely say that there is something (for the nursery) wrong with a children's book when the down-stairs people retain it to laugh over. For, in spite of all that is said about the child-like adult keeping a corner for his old simple raptures, I think it is better when the nursery and the drawing-room can not exchange reading.

##### II.

It is often said that the right person to review children's books is a child. But I am inclined to disagree with this. I fancy that the right way to review a children's book is more mechanical. It should resolve itself merely into an examination a year or two hence of the nursery shelves, a list subsequently being drawn up of the 1903 books that are still favorites. That list would constitute a perfect if somewhat belated review, since the sole duty of a child's book is to entertain, and the sole test of its quality is its popularity. It is nothing that many thousands have been sold at Christmas, 1903; the point is, how many of those copies will still be actively thumbed in 1905?

My own feeling is that although every Christmas children plunge into the dissipation provided by new books, they return punctually and soberly to the old

friends very soon after the new year has dawned. We think we are capturing them with our gilt edges and colored pictures and clever quips; we pass with fat satisfaction from house to house at Christmas and see a fine show of our work; but long before February is here the old grubby leaves of Alice's Adventures and Mrs. Ewing, Robinson Crusoe and Ballantyne, are being turned once more as if they were as new as ourselves.

##### III.

I believe in my heart that what children love better than new books is new editions. It is rather a terrible dictum, because if logically extended it comes to this: that no new books are needed for children at all; that there are enough old ones already. Probably this is true, for, after all, a child has not much time for reading. Many better employments come first, and only a very few children can exhaust the store of nursery classics before the time comes for an older type of book, to which there need be no limit. But this is a topic on which it were better not to dwell, particularly when one is known in certain quarters as the originator of one very numerous series of children's books, and the editor at the present moment of another, to say nothing of works of one's own compiling. . . . To offer counsels of perfection, however, has ever been an unpopular game.

##### IV.

One of the best of the children's books of 1903, for the reason I have given as well as for intrinsic merit, is the selection of Miss Edgeworth's stories which Mr. Austin Dobson has edited for Messrs. Gardner, Darton & Company, and which Mr. Hugh Thompson has illustrated. As Mr. Dobson says, quoting another author, Miss Edgeworth's "writing for children was the natural outgrowth of a practical study of their wants and fancies." Given the practical study and genius to fortify it, the tales that follow can not but be immortal. Practically the whole art of writing seriously of real life for children may be learned from these pages. Such trimmings as fun and nonsense can come later, or not at all.

Personally, I doubt if any child really wants book nonsense, or any fun beyond what he can get from life. In his books he wants, first, a story, and, secondly, a story, and thirdly, a story. On the other hand, many a parent wants nonsense; and that is the explanation of the vogue of the nonsense book. Even Lear's Book of Nonsense, which started the convention, although it contains no ideas in advance of nursery intelligence, is more interesting to the parent than the child. Children want books that they can take to their bosoms and live with; the purveyors of nonsense are only triflers.

Such a book, for example, as Mr. Belloc's Bad Child's Book of Beasts, of which Messrs. Duckworth

have issued a new edition, delicious as it is, has practically (as Mr. Belloc knows) nothing for the child. It was written not for children, but for Bellocs. Children may find it very funny, but they would never return to it of their own volition; they might to flatter some one who was reading it aloud. One ought really not to mention so exquisite a piece of comic literature here at all (tender, too; the introductory poem is beautiful); but the impression that it is a child's book is certainly abroad.

## V.

Exceptions continually confront one, and the exception in this case is Lewis Carroll. But the Alice books are both sense and nonsense: Alice providing the sense, being an absolutely normal child in the midst of divine imbecility, and the rest the nonsense. It is Alice's sense that has carried the books into every house. They are there because of Alice and in spite of the White Knights.

It is similarly, I think, largely the normal character of the Golliwogg and the dutch dolls that has made their adventures so popular. Granted the impossibility of what happens, their behavior is perfectly human. So would all of us behave—though perhaps with less courage and address. The Golliwogg was an invention, in his own sphere, of equal merit to Captain Kettle or even Sherlock Holmes; to the nursery reader he must be quite as real a person as are those exemplars to us. I doubt if the Misses Upton have had enough credit for the creation. The verse in which the annual epic is told may not be impeccable; but I doubt if any country can boast at this moment a historical painter gifted with more vigor than the artist of these books. You will find the true, grand manner in the best of these plates; the Golliwogg becomes Napoleonic.

This year he and his friends start a circus. The events are not perhaps so exciting or amusing as heretofore, but nothing can impair Miss Florence Upton's hand. It is no small achievement to depict two wooden horses on wheels (with fixed perpendicular legs) in the unmistakable act of racing round the ring. Miss Upton's economy of means is very striking; nor does she lavish her tints in a way that seems likely to become too popular.

## VI.

Colored pictures, indeed, promise to grow every year more common. The black-and-white artist will soon be a rarity in the Christmas book, though not, I trust, elsewhere. But for chromatic vigor, as for most varieties of intensity just now, one must go to America, and preëminently to Mr. W. W. Denslow, who in Denslow's Night Before Christmas (Heinemann) has put pictures of arresting hues to Clement Moore's well-known poem "The visit of St. Nicholas"—well known, that is, across the Atlantic, where

they have a Christmas mythology that differs somewhat from ours. In happy England the filler of stockings on Christmas Eve is Santa Claus; in America Saint Nicholas. What this book may lack in delicacy it makes up for in high spirits and vivid tones.

The vividest colored book from an English press that I have seen is *The Children's Book of London* (A. and C. Black), by Mr. G. E. Mitton, with city scenes by Mr. John Williamson. I wish that London air were half as clear as Mr. Williamson makes it.

## VII.

The mention of Alice above, and the consideration of color, remind me that among the Christmas books this year are abridgments of the two Alice books, which a bold and anonymous editor has prepared for Messrs. Macmillan. I wonder what Lewis Carroll would have thought, and, better still, would have said. As books taken by themselves, without relation to the real thing, they are charming; and, of course, there are thousands of children growing up at this moment who will come to them freshly, only later reaching the real thing, with anticipation hardly impaired. And yet I can not think the abridgments were necessary or wholly wise. There are many books which it is worth while to wait for, and the Alice books are eminently of them. (Why do we display this eagerness to place literature in small infants' hands? A mother with a memory is, for them, better than all the books.)

As a matter of fact, there is no need to abridge or prepare anything for a child, since its mind has a natural power of rejecting dross and retaining only the gold. If one tried the experiment of reading the Alice books throughout to a child of the tender age for which these abridgments were designed, while another child of the same age was listening to the Alice primers (as they might be called)—of the two listeners the former would have much the better time (as well as her lector), and that which had puzzled her would have puzzled her so little as to be negligible. Besides, a little puzzling is good. "One's reach must exceed one's grasp, else what's a heaven for?"

At the same time, these little Alices are to be commended, since Alice can not be too well known, and every child brought up on them will be the better able, later in life, to appreciate the humor of Mr. F. C. Gould.—Mrs. E. Lucas, in the *Speaker*, London.



## CAN WE FLY AT LAST?

The technical journals assure us that the first flying-machine to fly has now made its appearance, and that without blowing of trumpets before or after the event. It was tested successfully in December,

1903, by its makers, Messrs. Orville and Wilbur Wright, and is described in *Knowledge and Scientific News* (February). Says *Nature*, commenting on this article:

"That these brothers have been successful in gliding experiments performed under gravity is well known, but they now appear to have succeeded in raising themselves from the ground by a motor-driven machine which, after running along a mono-rail for forty feet, rose into the air, and was driven in the face of a gale blowing at about twenty-five miles an hour, with a velocity of about ten miles an hour relative to the ground, or thirty-five miles an hour relative to the wind. In the last trial the machine flew half a mile relative to the air, or eight hundred and fifty-two feet relative to the ground. It is sincerely to be hoped that this success will not, as in so many previous instances, be followed by a fatal accident."

The Wright experiments are also spoken of by O. Chanute in an article on "Aerial Navigation" in the *Popular Science Monthly* (February), as the first actual solution of the problem of mechanical flight, unaided by balloons. He ascribes the failures of Langley and others to the lack of practice of those who launched or operated the machines. Paradoxical as it may seem, he says, one must have long experience in flying before attempting to fly. This is just what the Wright Brothers succeeded in getting. Says the writer:

"For three years they experimented with gliding machines . . . and it was only after they had obtained thorough command of their movements in the air that they ventured to add a motor. How they accomplished this must be reserved for them to explain, as they are not yet ready to make known the construction of their machine nor its mode of operation. Too much praise can not be awarded to these gentlemen. Being accomplished mechanics, they designed and built the apparatus, applying thereto a new and effective mode of control of their own. They learned its use at considerable personal risk of accident. They planned and built the motor, having found none in the market deemed suitable. They evolved a novel and superior form of propeller; and all this was done with their own hands, without financial help from anybody. . . . These gentlemen have placed the rudder in front, where it proves more effective than in the rear, and have placed the operator horizontally on the machine, thus diminishing by four fifths the resistance of the man's body from that which obtained with their predecessors. In 1900, 1901, 1902, and 1903 they made thousands of glides without accidents, and even succeeded in hovering in the air for a minute and more at a time.

"They had obtained almost complete mastery over their apparatus before they ventured to add the motor and propeller. This, in the judgment of the

present writer, is the only course of training by which others may hope to accomplish success. It is a mistake to undertake too much at once and to design and build a full-sized flying-machine *abinitio*, for the motor and propeller introduce complications which had best be avoided until in the vicissitudes of the winds bird-craft has been learned with gravity as a motive power."

The results of these experiments are treated with obvious respect by the *Scientific American*, which refers to a report made by Mr. Wilbur Wright recently before the Western Society of Engineers. His attention was first called to aeronautical problems by Lilienthal's experiments, and the latter's death, in 1896, instead of discouraging Mr. Wright only stimulated his interest.—The *Literary Digest*, March 12, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 2.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS AND HOME CLASSES.

Edited by the Daughters of Zion.

Perhaps the incident narrated in our last talk may have raised the question in the minds of some of our readers as to the responsibility of that father for his unbelief, which would be followed by another, namely, Can faith be acquired? Can it be taught? Without entering into a discussion of these questions here we simply say in the words of another, "Surely faith may be acquired or where is the justice in condemning people for the lack of it? Would people be damned for not believing, unless they could believe if they would?"

That faith is absolutely necessary to the parent who wishes to bring up his child in the Christian religion, is evidenced by the fact that all systems of law and government must have a standard by which actions are measured and judged and this standard must be, to all intents and purposes, infallible. To the Christian this standard is the word of God as found in the Holy Scriptures and to the Holy Scriptures the Latter Day Saints add the Book of Mormon and Doctrine and Covenants. These books then become the standard of our faith and to them and their teachings every question of doctrine as well as all questions of right and wrong must be referred. But if we doubt these—are lacking in faith in regard to any one of them, what becomes of our standard of evidence and how shall we decide questions of right and wrong?

Now as Latter Day Saints we wish to bring up our children not only in the faith delivered to the saints in centuries long gone, but in the faith of God's revealments to his people in our own day. But how shall we be able to do this unless we know what that faith is and especially unless we ourselves are in possession of it and our lives are governed by it?

Here is where the power and influence of parents come in as no other power or influence in the early years of the child can. This is where environment—the power of precept and example combined—is strong in those years almost to omnipotence, and the question comes with a force which will not suffer it to be set aside: Is it not right here that many parents fail and because of this failure their children are lost to the Church? All that has been said of parents in regard to what is necessary to confirm and make their teachings effectual, may with equal justice

be said of teachers as well. Does it not then become the duty of each one of us, but especially of parents and teachers, to examine and prove ourselves and see if we really are in the faith? And if we are, then let us see to it that we teach it to our children by precept, and enforce our precepts by example. Parents and teachers, you may long since have known this to be your duty, but the question is, do you realize its importance as well as the grave responsibilities connected with it? Do you in your inmost soul feel the full force of this truth concerning your influence? Do you feel the absolute necessity of honoring, through obeying, all the commandments of God? As you look upon your little ones and see them developing, growing from day to day, do you realize how precious these moments of childhood are to you—precious as the time of all other times when you may win the hearts of your children and bind them to you, and the faith which you have covenanted with God shall be your faith? Are you teaching them lessons of truth and purity which will, with God's blessing, fit them to become ornaments in his church and a blessing to the world? Have you diligently taught them the gospel of Christ as he has enjoined upon you to do in order that they may be prepared to enter his kingdom through the door of baptism when they are eight years old. Have you taught them to pray—taught them that God will hear and answer their prayers if they pray in faith and at all times subject to the will of God? Do you feel and teach your little ones to feel that God's will at all times is better for us than our own?

Do you realize that in the tender years of your child he is like wax in your hands to be molded at your will and God has ordered it in wisdom and makes known his will concerning this very period of time, which slips away so rapidly and comes back nevermore? But no half faith upon the part of either parent or teacher will suffice. There must be behind all of your teaching the subtle power of absolute conviction, for, account for it as we may, we can not disprove the fact which experience has so often demonstrated, that the child's faith will be almost the exact counterpart of the parents'.

The religion of Christ is intended to govern and control every act of our lives; to bring our bodies into subjection, in short, to transform our entire nature and perfect in us every good word and work, and the child born into an atmosphere such as would exist did the gospel control our lives, and surrounded by it during the early years of his life, would imbibe lessons never to be forgotten and such as would render his heart susceptible to the teachings of those whose lives are living epistles which even he can read.

In this connection stands another thought. It is the mother who is most with her child during his earlier and most impressionable years, hence it can not be denied that her opportunities of influencing him are greater even than those of his father, and far outweigh those of all others. Does it not follow that this fact adds to her responsibility?

We know that as a rule the members of our Church are poor and most of our mothers are cumbered with many cares and much serving and have little time to devote to their children; but if the heart is filled with desire for their good some little portion of time will be found, some means will be devised by which she will find time to teach her little ones the way of life and salvation. Dear mother, is the word of God hidden in your heart? Have you studied it in years when you had more time, committing it to the keeping of your memory? If so, then while your hands are busy with household tasks you can repeat it to them, talking with them about it and explaining what it means.

#### Prayer Union.

Sr. Etta Lee Thompson, of Dennisport, Massachusetts, asks the prayers of the Prayer Union that she may be healed of the trouble that she has.

## Letter Department.

*Editors Herald:* On the day of the closing of the General Conference, and after the appointments were read, I was impressed with, and find recorded in my diary for that evening, "a sad feeling concerning our return to Chicago." The Tuesday following, after leaving Cleveland, some like influence moved me strongly enough to make the following entry in the diary: "Sad impressions, as though trouble awaited us in Chicago. . . . Do coming events cast their shadows before?"

Tuesday evening our train was late, but ten o'clock found us and our companions in travel, Bro. H. O. Smith, Harold Bullard, and Sr. Wight, at our home in the city, with a cold reception, so far as the temperature of the house was concerned.

Bro. Salyards on his arrival in Chicago, the following Friday, found Sr. Bond in bed where she has been confined for the most part, since that time, with a severe case of la grippe, among other complications, which has reduced her to a poor condition, and in strong contrast to the measure of good health that she has enjoyed for the past year. With the grippe still gripping us since our return, and still hanging on, we had almost begun to feel that a mistake had been made, and that our Chicago appointment had been made once too often.

Sr. Bond has been frequently administered to, but no permanent relief as yet obtained; but we are hopeful, and trusting in all available resources for aid and recovery, and desire to be as reasonable and philosophic under the circumstances as possible. We know people, generally, and in chronic cases, are a long time in getting sick, and too often without consciousness of the fact; but the desire to get well quickly is the ever present and always dominant feeling. Heretofore, my companion has rallied quickly after illness, through the administration of the elders, and of this quick relief and rapid recovery we have in the past almost always invariably and beforehand been assured by the voice of the Spirit; but in this case the facts have persistently followed the forecast of her dreams, amounting to an oracle as to reliability, and there has been no let up or change in the gloomy, not to say disastrous, character of the forecast, until yesterday morning, when something like "a change came over the spirit of her dream," and while I am at it, I may as well attempt an outline of her latest associations with the unseen intelligences spoken of by Joel and Peter; although it may interest myself more particularly than others.

She seemed to be, she told me, in a room that appeared to be in the nature of a "judgment hall" in which they were preparing material for a fire. She saw what appeared to be a fine looking woman, about forty years of age, whom she was called to assist in preparing for the fire. Faggots were being brought into the room for this purpose, she understanding meanwhile that she was also doomed, and that this fate awaited her also, but that while the backs of the men who were preparing for the death were turned, she fled from the room, through a long corridor with pillars on the one side, through a door or entrance at the end, where she was met by a person who was apparently a sentinel guarding the building or place.

Her first thought was that she would be arrested and turned back by him; but instead of this he pointed her to a road which he instructed her to take quickly and which would take her to a boat or steamer landing. Starting to follow this advice, she had to pass through lanes and dirty alleys, intricate places, and through a crowd of dark-skinned people, not negroes, but Italians, evidently, who would peer into her face, with signs of molestation, at times, as she ran. At last, arriving at the wharf or landing, she realized for the first time that she was in a place that was called Canada, and that she would have to cross the water to get back to her home in Chicago where she wanted to go. She got on to the boat and remembers nothing of the crossing save that she landed safely and found herself on an elevated place that was something like a park, and among a lot

of Saints whom she knew but of whose faces she had lost memory save that of Sr. Etta Hitchcock, who sprang up exclaiming, "Why, here is Nellie Bond!" and also Bro. John and Sr. Kate Smith who were with Sr. Etta, and, whom, singularly enough, she brought with her to her own home in Chicago, with great rejoicing at her escape.

I could not say that there was anything in it, unless it was that the spirit accompanying its relation to me, reassured us of an ultimate favorable termination of present difficulties and escape from the purging or fire or destructive process as the case may be, or the death sentence naturally speaking, and, assisted by some friendly sentinel on the other side or other country than this, passing through the company of dark-skinned and sometimes threatening people, not negroes—as they are an absolute, and invariable forecast of a sickness, more or less severe, and always indicate proximity, by their attitude and whether they touch, get hold of her, etc. The Italians indicated convalescence and ultimate escape, as I understand it.

"In a multitude of dreams there is vanity," and there are many kinds of inspiration which may provoke them, but for all this I know that God "in the night visions" does "seal instruction" as in the days of old, and has used her as an oracle of education and information, thus far transcending our natural powers of observation or means of information and for which the schools of this world offer no practical substitute. It is entirely demonstrated that it is possible for some of us to learn more while asleep, to use a common term, than when awake, practically demonstrating man's dual nature and one of the notable methods employed by the Almighty as a means of communicating his thought to his people in our as well as in former days.

We have had visits from several of the brethren and elders, returning to their homes or fields of labor, Brn. Luff, Bishop Hilliard, Joseph F. McDowell, and others giving us good sermons both on the South and West Sides. Chicago seems to be on the improve; good attendance and numbers of strangers out at all the services Sunday, as well as at Pullman, where I was on the first. Bro. Clark seems to have matters well in hand on South Side, and the outlook for something of progress in the coming year seems favorable for Chicago.

Working as best we can, and "waiting till the clouds roll by,"  
CHICAGO, Illinois, May 18, 1904. M. H. BOND.

PANA, Illinois, May 15, 1904.

*Editor Herald:* The Saints here are building a new church. They were organized into a branch the third day of last January, and there are about thirty-two of them. Bro. A. H. Smith was here and assisted in the organization and he will be glad to hear of them building a church so soon. The foundation is being built now, and the carpenters are at work. It is quite a sacrifice for the few Saints to build a new house, but they are not afraid to make it, but are glad that they can work in this cause. When the house is built it will be free from debt and ready for dedication.

In gospel bonds,

R. T. WALTERS.

MARLIN, Texas, May 7, 1904.

*Editors Herald:* We as Saints are trying to live as the Lord would have us. At the same time we think we have a hard time in holding the fort, but we aim to battle on till the fight is over. We have some warm friends when it comes to business, but not so when it comes to the Lord's work. We are glad to know that we have friends even in a business way. The people say we are good people, but "Your doctrine and old Joe Smith." They can not stand when it comes to the Bible. They say they believe, but the test finds them wanting. So I guess it will be that way when the Lord comes; but we will have to live so that others may see our good works and be constrained to obey the gospel.

We had to withdraw from two of our number, in order to keep the law of the Lord. The rest are gaining ground.

The writer has had some hard trials in the last two years, having lost father and mother and brother,—all in thirteen months. I feel so lonely, as I and my father were not separated until his death. I want to live to meet him on the other side.

I am thirty-seven years of age and have a large family of boys to raise, and I am a cripple. With all of this on me I need your faith and prayers. I want all of the Saints to remember me in their prayers.

Yours in the faith,

B. F. SPICER.

DOWNES, Kansas, May 6, 1904.

*Dear Herald:*—I love to read church books and papers. There are so many good, encouraging words in them. I have been a member of the Church almost six years, but have not lived as faithful and cared for church work as I should, but I try now by the help of our heavenly Father to live better and the Lord is blessing me more and more. Dear Saints, the better we live the more and greater blessings we will receive, and happier we will be in this life, and then let us think of the next.

We have a little branch here, but it is quite scattered. I think most of the members are striving to do their duty as best they know. We have a good leader, Bro. S. A. Madden.

Elder J. F. McClure was here yesterday. He was called to preach the funeral of Mrs. Francis Anderson, who was ninety-two years old, and who was living with her son, Bro. G. W. Anderson.

Let us always be ready and willing to do our duty. Let us be humble and prayerful, always doing our duty. We do not know when we shall be called home and let us be ready to go when we are called.

Your sister,

MYRTLE COOP.

DES MOINES, Iowa, May 13, 1904.

*Editors Herald:* The ladies of the Aid Society of Des Moines kindly request a small space in the columns of the HERALD in which they may express their sincere thanks to all who donated to the bazaar recently held here. It is impossible for us to write to all personally, so avail ourselves of this means, and trust you all will accept our hearty thanks. To say we were highly gratified at the result of our effort, expresses it but mildly. The amount realized was beyond the expectation of the most sanguine. We held the bazaar two days, May 5 and 6, in our newly acquired church, and served light refreshments in the little class-room both evenings. The attendance was not what we wished it to be, nor what it should have been considering the size of our city; but popularity has never been a predominating feature of Latter Day Saint work. The result, however, proves the liberality of those who were there, and when we had "figured up" and found we had the snug sum of one hundred and eight dollars clear for our trouble, the smiles on our faces would have reminded you all of the "new moon." This money we intend to apply on our church debt.

Our society in numbers is not very great, but we believe in energy we will rank well with any and our worthy president would head the list. Much credit is due her for her untiring zeal, and the encouragement she gave the rest of us to do our best. Aside from what we accomplished in a financial way the Aid Society has been a great benefit to us in that it has developed in us a deeper sympathy for each other, and has given us to know to some extent the disadvantage some have to labor under, and the environment that surrounds them, and when we know this we can have more charity for their mistakes,—in fact see less of them in others and more in ourselves.

I count it a blessed privilege to meet with those from time to time who labor in the Master's cause, not simply because they feel it a duty so to do, but because of the love they have in their hearts and the desire to do all they can for the spread of the



most glorious gospel. I believe I am safe in saying that the Des Moines Saints are "coming up higher" and are awakening to a sense of their duty as they never have before. It is especially noticeable in the interest that has developed in the Sunday-school and our earnest prayer is that it may continue to develop in all lines of the Master's work until we shall again be compelled to seek more commodious quarters.

Again thanking all of our friends who assisted us in our late effort we are, in behalf of the Aid Society,

Lovingly your sister,  
MINNIE MATHER.

ROCK ISLAND, Illinois, May 16, 1904.

*Editors Herald:* I arrived at the Tri-cities as per appointment on Saturday, May 7, and at once began my work. I find the Saints mostly hopeful and willing to do their part of the work. My time has been spent mostly in visiting and getting acquainted with my new work. There were but few attended our service the first Sunday I was here owing to the inclemency of the weather, but yesterday the attendance was encouraging. I expect to preach two evenings this week at Sr. Chapman's at 2702 Fifteenth Street, Moline.

Last Thursday morning I called at the office of the Rock Island *Argus*, introduced myself to the editor and had a few minutes' chat with him and in the Friday evening edition of the paper there was quite a friendly mention made of me and my work, also a copy of What We Believe, taken from the back of the card I gave him.

I am well and feel well in the work and hope to do a work here that will benefit all with whom I may be brought in contact.

Praying for the success of the work,

Yours in bonds,  
MARCUS H. COOK.

WOODBINE, Iowa, May 13, 1904.

*Dear Reader:* After enjoying the busy sessions of Conventions and Conference and the association of beloved Saints on my journey to and from, as well as while at Kirtland, returned home with a severe cold that for nearly a week kept me close to the house.

In consideration of the part I took in the work at these general assemblies I can but express my gratitude for the fact that I represented my convictions and constituents as perfectly as God gave me ability.

The work assigned for me to do the present conference year is somewhat new, and yet it has interested my attention at times during all my missionary work. City work, however, is not altogether the most pleasant in some ways, and not always the most encouraging to the laborer; yet the Epistles show that the apostle to the Gentiles was the most deeply interested in the work of God in the large cities, or else the work there needed more attention; and I feel that unless the burden of the work in the city of Des Moines had deeply interested those upon whom the work of assigning labor rested, my labor would have been other than it is, but since the assignment is made I feel resting heavily upon me the burden of the work to be done there, and with deep anxiety do I enter, with my dear brethren and sisters there, into whatever may be our duty, so that there may be no lack in any part of the work necessary to be done.

Those who have friends or relatives in the city whom they desire us to visit, will please write me at my home address or to my mission address, which will be given later, such information, giving full name and street number, if possible.

It is with pleasure I remember the many kindnesses extended to me where I have labored in the past, but no place more so than in the Des Moines District, the city of Des Moines always doing her part in the past, and I look forward to a repetition of similar kindnesses while I shall minister with them and among

them this year. I desire not to be forgotten by the devoted child of God, for if ever I felt the need of divine grace and wisdom, it is now.

When I have been able to labor I have been very busy since the General Conference, trying to leave loved ones comfortable, and throw around my children such safeguards as will protect them during this the most critical part of their life—the character forming period. Among the practical helps I find Sunday-school and Religio work second to none other. Here is where they find something to do, and it is a truism that to be safe from evil-doing one must be constantly employed in right-doing. My ministerial work has been altogether in the Woodbine Branch.

The Lord willing I shall depart for missionary work next Thursday. Every year seems to increase the trial to depart from home and loved ones to face a frowning world, as we stand in the positive advocacy of the only plan God has authorized for the full salvation of mankind. Hopefully in the Lord,

J. F. MINTUN.

MEDINA, North Dakota, May 11, 1904.

*Saints' Herald:* It is five years ago that I first heard the gospel preached by Elder William Sparling and was baptized by him, though I had first read the Book of Mormon and other church publications. I was as prejudiced as any one I ever saw, but I wanted to find out the truth. I had a strange dream about a week or ten days before I came into the Church, in which I saw Bro. Sparling and heard him preach, and I asked for baptism. I laughed over this dream, but when I saw and heard Bro. Sparling a short time after, I knew him as the same man I saw in my dream, though I had never before seen or heard him. I was baptized next day.

I have had many dreams regarding the Church and its work. Although I was sure I had at last found the right faith thoughts such as these would sometimes come: These Methodists are so sure they are in the right; these Presbyterians, the Christian Church, they are all as sure seemingly as I. Have they not as good a right to be sure as I? Although I was sure I was in the right I did not want to be narrow-minded, and I tried to see as others did, place myself with them and continue to investigate. At that time I dreamed that I was looking for the straight and narrow way which I could not find. My mother and a large party were with me, and we were going down a sloping, sandy road, and on each side was a thick growth of brush and foliage. We would stop and part the heavy growth, find a path leading somewhere, which some would try and be lost. Many times this was tried, and I said, "We won't find it; we already have it." At last we came to a sand-hill and it seems we got down and dug into it, dug for it, trying to find the way. Finally we came to the end and it was a beautiful garden of ferns and flowers. A path led into it and a voice told me that here was a road many had tried, but I thought it dangerous and carefully parted the heavy growth of everything beautiful, and found the bottom a swamp. Then a voice told me again, "Many have gone down here and have been lost. You already have the straight and narrow way." Then I remembered the gospel and that I believed in the only faith Christ taught. I must be a true Saint and member of that faith and I would never have to look for the path to everlasting life.

We have had a very hard winter here, and we have also had hard times financially. We have a homestead in Canada and are trying to sell out here. I suppose if it is right we shall go. God will open the way for us. My husband has had to find some breaking to do and will be away from home most of the time. Mother stays with me while he is away.

Will more of the settlers of the Assinaboia please write.

Yours in the one faith,  
MARGIE DAVIS.

SANDY, Utah, May 11, 1904.

*Editors Herald:* We have preached here three times and find a number who are interested in the gospel, some of whom will obey the same ere long, beyond a doubt.

The Saints in this part are trying to let their light shine by keeping up the weekly meetings and Religio. We now have a number of Scandinavian brethren and sisters here who are the fruits of Bro. Swenson's labors. May the good work go on!

I think the Smoot investigation has helped to open the eyes of some of the people of Utah.

I have an appointment out for the noon hour and it is now half past eleven; so will cut my letter short and write more news later.

Ever praying for the welfare of Zion and laboring for its upbuilding and the converting of the honest in heart,

Your colaborer,

J. E. VANDERWOOD.

BERTHOUD, Colorado, May 10, 1904.

*Editors Herald:* We are working in the sugar-beet fields of Colorado, isolated from the Church, the HERALD being our only preacher and means by which we keep in touch with the progress of the latter-day work. Yet we have a degree of faith, looking forward with hope to the final redemption and consummation of all things. I will relate a dream I had about three months ago. When God has seen fit to reveal anything to me for my own individual benefit it has generally been by dreams. I have had many spiritual dreams, but in most cases could understand the interpretation. This one was very difficult at first and it may be that I do not understand it yet. Would like for some one to give the interpretation.

I dreamed I saw Brigham Young. (I never saw him in my life, but I understood for sure that this was Brigham Young.) His head was severed from his body, yet his head was alive. I did not hear him speak, but could see his lips and eyes move. His face was shaved smooth and I looked with astonishment at his head to know that it still had life sufficient to make the eyes and lips move.

Yours in hope of eternal life,

E. D. BROWNLEE.

LAMONI, Iowa, May 13, 1904.

*Editors Herald:* Another conference year is upon us, and it reminds us that the missionaries must again leave home and loved ones for the gospel's sake. We would be pleased on our part to occupy as far and extensively into new localities as possible, that all may have a chance to hear; and in our effort to do so we desire to have the coöperation of isolated Saints and friends to the cause, and thus we can become colaborers together with God. So please let us hear from any one inside the Des Moines District who desire preaching in their respective localities.

It must be borne in mind that once upon a time in the bygone past there was an Anti-Mormon Association started and I had the privilege to meet one of their charter members at Sandyville, Iowa, last winter, who was a Christian preacher; and after nearly one half day's talk with him he convinced me that he did not know anything about Mormonism, and yet he announced that he would lecture upon it. But the good people of Sandyville objected and refused him the privilege of lecturing.

Desiring to know something of the work of the Association I subscribed for the *Helper* hoping it would help me in securing the desired information relative to the work of the Association, as I understood it was to be their official organ. I paid my subscription in advance about the first of last June for one year. Did I receive it? Well, yes, whenever I wrote the editor and jogged his memory, for I do not suppose they have any subscription

list, or that would not have been necessary. Be that as it may, I received it part of the time—whenever I notified Editor R. B. Neal.

In answer to my last inquiry I received one sheet dated February and March, and shortly afterward a personal letter, stating that he had been doing the very best he possibly could, that his next number would explain everything satisfactorily. I have not received the April number yet; possibly it is not out yet. I wrote in answer to his letter, but have not heard anything as yet from him or his paper.

The Lord has said that "no weapon formed against thee shall prosper." That seems to be true so far as the *Helper* is concerned. It is surely not very prosperous, as past and present conditions indicate. God's work rolls forth and the honest in heart obey it, while falsehoods and misrepresentations wither as dew before the morning sun. May we put on the garb of righteousness, for therein, and therein only, is safety.

S. K. SORENSEN.

AKRON, Ohio, April 11, 1904.

*Dear Herald:* Often have our drooping spirits been revived and brought to active life by the words of cheer and counsel which your pages have contained. The work is onward here. Bro. Briggs and Thomas were with us two weeks before General Conference preaching most every night. Large crowds were out to hear them, and their efforts were not in vain, Bro. Thomas baptizing two the last Sabbath he was here. We also had the privilege of having Bro. Hilliard with us since Conference. He preached four rousing sermons; good crowds and good interest. God has certainly many people to gather out in this city; if the Saints remain faithful many more will be added in the near future. One more was baptized last Sabbath by Bro. Dalberg, Bro. Davis if memory serves me right. He is seventy-two years old and badly crippled, being paralyzed on one side.

We have bought a tent and expect to make good use of it this summer in this city. It seems to be about the only way we can reach the people here. The majority are indifferent and will not come to the hall. Conference has promised us a man to help this summer. With this and the local force we think we can do much good during the summer months. We still meet in the Horst Hall, corner of Main and Bartges Streets. Call and see us when passing by. All are welcome. Wishing you success in your mission of love.

Your colaborer,

JAS. C. MCCONNAUGHY.

#### Extracts from Letters.

Bro. Arthur Allen of Holden, Missouri, wrote May 5, 1904: "I leave for my mission field on Saturday morning."

Bro. A. M. Chase wrote from Salt Lake City, Utah, May 11: "We had an excellent meeting on the street here last night; also, each of the three preceeding evenings. Elder Pender passed through here en route for his home in Malad City, and was with us Monday and Tuesday. He was the speaker on the street Monday night, and last night he spoke in the chapel. He went on north about midnight last night."

In a letter of the 16th inst., to Bishop Kelley, Bro. R. Miller, of Painesville, Ohio, writes as follows: "Enclosed find one dollar more for Graceland. Long may she live. It is not much, but if each one would put his shoulder to the wheel it would live for ever. I sincerely hope and trust the amount will be raised."

Bro. Z. M. Santee, Zearing, Illinois, writes, inclosing money for Graceland College: "I feel impressed by the Spirit of the Master to do something to keep up an establishment that will do so much good in educating the young of the Church. My desire is that the Church may do much in bringing many to the knowledge of Christ, and I want to do all in my power to help."

## Miscellaneous Department.

### Convention Minutes.

Philadelphia—Association met in convention at Baldwin, Maryland, May 7, 8, Superintendent O. T. Christy, presiding, E. B. Hull, clerk. Enrollment of schools as follows: Philadelphia 91, Baldwin 28. Treasurer reported balance on hand at last report, \$4.78; collected since, \$2.19; expended, \$2.13; balance on hand; \$4.84. Motion prevailed to dispense with the delegate system according to Article X in the Constitution. Motion prevailed to reunite the Philadelphia and New York associations. The Home Department was placed under the supervision of the district superintendent, he appointing as assistants William Atkinson, of Baldwin, and Walter W. Smith, of Philadelphia. On the evening of the 7th an entertainment was held, which was enjoyed by all, one of the main features being a fine collection of stereopticon pictures by H. H. Bacon, many of which are Book of Mormon subjects. Adjourned to meet at the call of the superintendents of the Philadelphia and New York Districts in a joint convention, to form a new district to be known as the New York and Philadelphia District.

### Pastoral.

To the Arizona, California, and Nevada Mission: The assignments in charge within the above mission will be as follows: Southern California, C. Scott; Central California, J. C. Foss; Northern California and Nevada, J. F. Burton. Arizona will be left for the present subject to such appointment as may later be made. Bro. J. C. Clapp is not able to labor there on account of ill health and he will do what his strength permits in the field assigned to Bro. Scott.

Should any changes occur in the above arrangement they will be published later. I will enter the field at the earliest practicable moment and cooperate with all the workers. Let us labor together, being humble and prayerful that our diligence may be rewarded with success.

Yours in the good, great work,  
JOSEPH LUFF.

To the Saints in Montana; Greeting: You have all no doubt read reports from the papers of my reappointment to the Rocky Mountain Mission. Having arrived in my field of labor, I am now ready to enter into the labors of another year with you. As one of your missionaries I invite the Saints throughout the state of Montana to cooperate with me in a strong effort to get the gospel before as many people as it is possible the coming conference year. In laboring together—though we be many miles apart—let us keep in touch one with another. The members of the Church, in my judgment, should keep themselves informed as to the whereabouts of their missionary, his movements in a way, his wants and needs; that they may the more successfully labor with him in securing places for preaching, and give him such other assistance as he may stand in need of. Do not wait for your missionary to come to you for you to find out if he is in need of something to assist him to prosecute the missionary work in your district; go to him, or write to him and ask if there is not something you can do to help along the work. Watch as well as pray for him, keep your eyes open to the needs of the work in your district, and especially in the locality you reside in; invite him to come to your home and preach in some church near by or your schoolhouse that you have previously arranged for. It is not enough to say to your missionary when he is about to take his departure from you, "Success to you; may the Lord bless and keep you and open doors that you may have access to the honest in heart." Do first yourself what you can along that line and then ask God to supplement your effort by adding his blessing. See to it, dear Saints, that you are doing what you can to help build up the work of your Master; do whatsoever your hands find to do in his work, and do it with a will. Keep your missionaries in the field busy at work, so they will not become discouraged and drop back into the branches or go home on a vacation. I have heard fault found with some missionaries for being at home or in the branches too much of their time. Did you ever think that if such were true, a part of the cause at least might be traced back to the neglect of duty on the part of those very persons who were finding fault with the missionary for neglect of duty?

In conclusion permit me to invite you to a careful reading of pages 7 and 8, section 122 of Doctrine and Covenants that you may know, if you are not fully conversant with the duties of a missionary, what is not his work, as well as what is his work. And that you may know that the Lord requires you all to work with him, please read paragraph 8, section 119 of Doctrine and Covenants.

I trust our association together this year will be as congenial as last, and I hope to hear from you as often as wisdom may direct. My address will be Bozeman, Montana, in care of Thomas Reese. I remain as ever,

Your brother and colaborer,  
J. D. STEAD.

To the ministry and Saints in the Des Moines District: Having been placed in charge I would be pleased to get all the information and help from the ministry and Saints possible, as I am a stranger in the district; let us thrust in with our might and reap while the day lasts. Will be glad to meet all the missionaries at the district conference at Des Moines which convenes June 4 and 5.

In gospel bonds,  
DOW CITY, IOWA. N. V. SHELDON.

To the Saints and Friends in the Colorado, Wyoming, and New Mexico Mission; Greeting: Having been appointed as minister in charge of this mission, and having a new phase of the work confronting me, and sense, in a measure at least, the increased responsibility, I plead for the hearty cooperation of all my associate ministers, and let us as men and servants of God strive to live in the bonds of unity and peace, remembering that the more we can make our unity apparent, the more convincing power we wield, according to the prayer of our Master recorded in seventeenth chapter of John. Paul's charge was first to the elders: "Take heed therefore unto yourselves, and to all the flock." Also the assistance of all Saints and interested ones in the mission is solicited and will be appreciated, and of such let me ask that you give me your hearty support and lay up for yourselves treasures in heaven; let the recording angel place upon the page so white and fair in the book of God's kingdom to your credit some good deed. Pray for the spread of God's work and live to make your prayer effectual by being consistent therewith. Send to me all information of the prospects for opening the door of his kingdom to those of new places and of keeping the camp-fires blazing upon the altars already erected. Do not pray for God to bless his servants and then withhold the information you can give, for in such prayers God has no delight, and with all your remembering, remember the Bishop and make your expressed will and hopes good that are so often given in the assemblies of the Saints, by sending to him the Lord's dues and prove Him thereby. This year we have been given five actively and continuously engaged ministers and one appointed by the district, six in all for the mission; this, together with some good, lively local workers, puts us on a reasonably good working basis and if all will do all they can we will see the evidence of advancement and of God's approval in our field by the close of the year. Let the ministers thus appointed be prompt in reporting the first of each quarter, viz., July, October, January, and in addition to last quarterly report, make a full and complete report of the year's labors. Remember also the omissions requested by action of the late Conference, i. e., no report of administrations to the sick, and only the spokesman to report confirmations.

Now to one and all as the year's watchword, let us cultivate a disposition of heart and mind to do unto others as we would have others do unto us; and say nothing of others that we would not have them say of us, and if anything should be said, let it be just that thing that we would like to have said of us under like conditions. Then we will be rooting out the most harmful weed of sin from the garden of our spiritual cultivation and laying a foundation upon which to stand during the tempests of life. And when the warfare is over, we, one and all, can lay down the weapons of our warfare at the feet of the great General who commissioned us to take them up, and wear the crown of life for which we now labor. Peace, victory, and salvation to all the Israel of God.

In bonds,  
J. W. MORGAN.

725 East Dale Street, COLORADO SPRINGS, Colorado.

### Notices.

#### A FAST DAY.

The Saints of the Eastern Colorado District, and as many others as feel inclined to do so, are requested to observe Sunday, June 5, as a fast day for the benefit of our worthy brother, Elder J. B. Roush, that if it be the Lord's will his health may be restored, the fast to be from the evening meal on Saturday, the 4th, until the evening meal of the 5th. Will the different branch officers request the Saints to observe the fast in their services. Let us fast and pray that our brother's life may be prolonged, and his days of usefulness extended. J. W. Morgan, missionary in charge, E. F. Shupe, district president.

## MUSICAL ASSOCIATION.

The Musical Association of Spring River District meets in convention at Joplin, Missouri, from May 31 till June 2. Each choir in the district is invited to come; also each choir in association is expected to furnish special music for concert or entertainment. G. N. P. English, district director.

## TENT WORK.

To the Saints of the Des Moines District: As the time for our district conference draws near, it is desired that as many as can possibly attend should do so. We realize the lateness of the season, which will likely prevent some of those who have farms to attend to, from being present; but try to be there. It must be borne in mind that it is the annual election of officers. Bro. H. A. McCoy has been appointed to another field, and some one must be chosen to take his place. It will also be remembered that the tent season is coming; therefore let all, especially the isolated Saints, send to the undersigned their requests for tent services, accompanied by such general information, as will lead to a correct decision in the matter. Requests are especially desired from places where we can get no other openings, so as to give all a chance to hear the gospel; but we can not promise that we can fill all requests, having only one tent at our disposal. We desire an earnest coöperation of all the Saints in the district, both in the branches and the isolated ones, for an earnest, energetic, active, and successful campaign this coming year, and let the word, "fail" never once enter our minds. How can we fail if we do our duty, with Christ as our Captain and Commander? All requests for tent work are desired to be in the hands of the undersigned prior to conference which convenes June 4, 5. Your brother in gospel bonds, S. K. Sorensen, acting district president, Lamoni, Iowa.

## Reunion Notice.

The Minnesota District conference and reunion will be held at Fergus Falls, June 10, continuing over two Sundays. The ground secured is in the west end of town and just across the street from where the others were held. There will be plenty of room for tenting, and we would advise all to bring tents or covered wagons to sleep in. Meals can be had at the rate of three dollars per week. With rooms it will be from four dollars per week to one dollar per day. If the hotels are not crowded there will be some reduction from this. We have not as yet secured rate for teams, but there will be a reduction from regular rates. Will give notice further on. Elders F. A. Smith, of the Twelve, and F. M. Smith, of the Presidency, will be present. These, with the missionaries and local elders, will be the speakers. The first service will be at 10 a. m., for organization and social service. Come and bring the spirit of peace with you, and let us have a good time in the Lord. E. A. Stedman, president.

## Conference Notices.

The conference of the Nauvoo District will convene at Argyle, Iowa, the second Saturday of June, the 11th. We expect President F. M. Smith and perhaps Elder J. R. Lambert to be present. Argyle is located near the center of the district and we should have a large representation from all quarters of the district present. The annual election of officers will take place and all should come to make choice of their officers and give them their confidence. The matter of delegates has been rather neglected for a time and the matter is especially mentioned here so that the branches may see that they elect their full number of delegates. J. W. Peterson, president.

The correct date for the holding of the Spring River District conference is Friday, June 3, 1904, and it will be held at Joplin, Missouri. T. S. Hayton, secretary.

The conference of the Lamoni Stake will meet at Centerville, Iowa, June 18, at 10 a. m.

Clinton District conference will convene at Eldorado Springs, Missouri, June 25, 1904, at 10 o'clock a. m. A. C. Silvers,

The conference of the Southern Michigan and Northern Indiana District will be held with the Clear Lake Branch near Fremont, Indiana, commencing June 11, at 10 a. m. Bro. J. W. Wight and Isaac M. Smith, ministers in charge, expect to be present. A. S. Cochran, president.

By request of Bro. D. S. Palmer, president of Southwestern Texas District, I hereby announce the time and place of convening the next conference of said district to be June 17, 1904, at Pipe Creek, Texas. Let all come prepared to report and have a profitable time. All being well, I will attend. H. O. Smith.

The conference of the Southeastern Illinois District will convene in the Dry Fork chapel, June 11, 12, 1904. Have all branch reports ready and bring them with you prepared to help make this conference a success in a spiritual and educational way. I. A. Morris, president.

Conference of the Kewanee District, Illinois, will convene at Canton, Illinois, on June 11, 12, 1904, at 10.30 a. m. The change in time was made by me from May 28 at the earnest request of the Canton Saints, and for good and sufficient reasons. I am also requested by them to extend to all a cordial invitation to come, also to our newly appointed missionary in charge, Bro. J. W. Wight. The branch president's address is John F. Jones, 425 South First Avenue, Canton, Illinois. John S. Patterson, president.

Central Illinois District will convene at Beardstown, Illinois, June 4, 5, 1904.

## Convention Notices.

Convention of the Northeastern Illinois District will be held at Mission, Illinois, May 27, 1904, at 2.30 p. m. Would like to have all schools send delegates so we can make arrangements for the entertainment and institute work at the reunion. Jerome Wildermuth, superintendent.

Spring River District association meets in convention at Joplin, Missouri, June 3; all reports and delegate credentials to be in before that time. All are invited. Mollie Davis, superintendent.

The Eastern Iowa District association will convene June 3, 1904, at Clinton, Iowa. Morning session 10 a. m. Cora E. Weir, secretary.

Sunday-school convention of the Northwestern Kansas District will be held June 3, beginning at 2 p. m., in Union Star church, Pottersville, Kansas, if use of church can be had; if not, then in gospel tent near same place. We desire a full report from all schools in district and desire the presence of all our well wishers who can attend. Send all reports to the secretary, Miss Myrtle Coop, Downs, Kansas, R. F. D. No. 3. John A. Teeters, superintendent.

The Sunday-school convention of the Fremont District, Iowa, will convene with the Riverton, Iowa, school, Friday evening, May 27, 1904, at 8 p. m., and continue over Saturday, the 28th. District conference Sunday and Monday following. A good program of work is prepared and we hope to see a full attendance from all the schools. There has never been a district convention held at this place and we would like to make a special effort to get out a full attendance, that the results of the work may be as good as we can make them. Mrs. T. A. Hougas, superintendent.

Sunday-school convention of the Northeastern Missouri District will be held at Bevier, Missouri, Friday, June 3, 1904, at 10 a. m. In the evening, in place of the regular program, several papers will be read on interesting subjects, followed by discussion. It is hoped that all schools in the district will be fully represented. W. B. Richards, president.

The London District, Ontario, association will convene at Humber Bay, June 3, 1904, at 10 a. m. Let all who are interested in this branch of the work come prepared to assist. George Buschlen, superintendent.

The semiannual conference of the Northern Michigan District will convene in Saints' church, at Coleman, Michigan, June 18, 1904, at 9 a. m. Secretaries of branches will take notice, and send reports promptly to C. B. Joice, South Boardman, Michigan, up to June 12, afterward to Coleman. We expect the president of the mission, Apostle J. W. Wight, will meet with us. Bring with you the Spirit of the Master, and to make it less burdensome for the residents, bring baskets well filled. J. A. Grant, president.

The district Sunday-school and Religio conventions of the Southeastern Illinois District, will be held in the Dry Fork Branch chapel, on Friday, June 10, 1904, commencing at 10 a. m. F. L. Sawley, superintendent and president.

## Married.

MCCLENAHAN—DUNSDON.—At the residence of the bride's parents, Bro. and Sr. James Dunsdon, Tabor, Iowa, May 4, at 8 p. m., Bro. Robert McClenahan and Sr. Agnes Dunsdon were united in marriage, Elder Frank Goode officiating. About forty guests were in attendance and useful and beautiful presents were received.

## Died.

**RANBARGER.**—George W. Ranbarger was born November 19, 1832, at Russellville, Illinois, and died April 23, 1904, at Moline, Illinois. Funeral services in charge of Elders Edward Rannie and F. A. Russell, May 1, 1904. He was baptized by M. T. Short in 1836. He was held in high esteem by his neighbors.

**TEETERS.**—Ford E., infant son of Harry and Sr. Forest Teeters, was born January 26, 1904, at Clear Lake, Indiana, and died February 10, 1904. Funeral from the house, February 11, 1904. Sermon by Elder Isaac M. Smith. "Of such is the kingdom of heaven."

**EMERICH.**—Jonathan Emerich, born December 12, 1843, at Clinton, Ohio. Died February 27, 1904, at Fremont, Indiana. Was married February 22, 1866, to Miss Mary Betzer; and to them were born three sons, two of whom are still living. He united with the Church in 1877; and has been a faithful and devoted worker for the Master, having served the Clear Lake, Indiana, Branch as its president for a great many years. He was loved and respected both in and out of the Church, and will be greatly missed by wife, children, and other relatives, and also by the Church. Funeral from the house, March 1, Elder George A. Smith in charge of the service; sermon by Elder Isaac M. Smith.

**HOUGH.**—Mrs. Eliza J. Hough was born at Williamstown, New York, April 15, 1823. She came to Council Bluffs with a Mormon immigration in 1846. Soon after settled in Crescent where she resided until the time of her death. She united with the Church in early life and continued faithful until the end. Grandma Hough was loved by all for her loving disposition, and was a friend to all. She was stricken with apoplexy and lived only a few hours dying April 19, 1904. Funeral was held April 21 from the Saints' church in Crescent. She leaves five sons and one daughter, many grandchildren, and a host of friends. Sermon by D. R. Chambers, assisted by C. G. McIntosh. Laid to rest in the Crescent Cemetery.

**PETERSON.**—Frederick Peterson was born April 24, 1849, in Denmark; came to this country when a mere boy. He became identified with the Church October 2, 1876, being baptized by Elder James Caffall; was ordained an elder October 16, 1888, by President Joseph Smith and G. A. Blakeslee. He was taken suddenly ill Friday morning, April 22, and died shortly after. He leaves a sorrowing wife, one son, three brothers, and two sisters. He was a kind husband and loving father, a friend to all in need. Funeral was held in the Saints' church in Council Bluffs, April 24, 1904. Sermon by D. R. Chambers, prayer being offered by James Caffall. Interment in Walnut Hill Cemetery.

**WISEMAN.**—Matilda Wiseman Hutchings was born on Gosmel Street, London, England, December, 13, 1824; came to Utah in 1851; was married to W. W. Hutchings in 1853 and was the mother of six boys and one girl. Died August 25, 1903, in Beaver City, Utah.

**HANDY.**—At Kansas City, Missouri, April 25, 1904, Bro. Albert D. Handy, aged 51 years. He united with the Church in 1896 at Armstrong, Kansas, was baptized by Elder Edgard Harrington; he was a good man and very much devoted to the Church. He desired to pass on, knowing that God loved him, and passing peacefully over the river of death he rests in the paradise of God. He died at the home of his daughter, Sr. Maud Babcock, who tenderly cared for him during his sickness. He leaves to mourn two children, Bert A. and Maud L., and many relatives and friends. Funeral in charge of Elder F. C. Warnky. The sermon, by his request, was by Elder J. J. Emmett. His body was interred in the Union Cemetery.

**LYLE.**—Mrs. Margaret Lyle, widow of Elder Robert Lyle, died at North Bend, Nebraska, May 6, 1904, aged 79 years, 1 month, and 11 days. She and her husband lived at Neponset, Illinois, for many years, and she enjoyed attending conferences in the Kewanee District, but did not unite with the Church. They came to the Lamoni country in 1877 and Bro. Lyle died here in 1895. Her body was brought back for burial by the side of her husband in the Lamoni cemetery. Her son, Charles Lyle, lives near Lamoni. Funeral service by Bro. H. A. Stebbins.

**CLARK.**—Sr. Fannie Clark, daughter of Bro. and Sr. W. W. Clark, at the W. C. A. Hospital in Council Bluffs, Iowa, April 22, 1904. She was born September 26, 1881, at Kingston, Missouri; was baptized July 11, 1897, by H. O. Smith. There is father, mother, four brothers, and a baby sister left to mourn her departure. Funeral was held at the Gallands Grove church and she was laid to rest on the 26th in the Gallands Grove Cemetery. Sermon by D. M. Rudd.

**GREENWOOD.**—Mary Greenwood was born at Warrington, Lancashire, England, August 18, 1832. Was baptized into the old Church in 1840, followed the lead of Brigham Young until 1870, when she was baptized into the Reorganized Church May 16, by E. C. Brand. She had a stroke of paralysis about seven and a

half years ago and had been gradually failing until her death. Husband and two children survive her. She was a faithful Saint and has gone to her reward. Funeral and interment at Gallands Grove, Iowa, sermon by D. M. Rudd.

**GILLILAND.**—At his home near Lacota, Michigan, April 26, 1904, of paralysis, Bro. Freeman S. Gilliland. He was born January 5, 1838, in Washington County, Pennsylvania; was baptized at Harlan, Iowa, February 14, 1862, by Elder T. W. Chatburn. He leaves a wife and five children to mourn. He died firm in the faith of the gospel.

**SALISBURY.**—At Lamoni, Iowa, May 15, 1904, Mrs. Jerusha, wife of Bro. Thomas Salisbury, aged 38 years, 11 months, and 19 days. She was born in Montgomery County, Kansas, in 1865, and married Bro. Salisbury in 1885. Six children are left motherless, the oldest seventeen and the youngest six years. Funeral services by Bro. H. A. Stebbins.

**BENNETT.**—Sr. Ann Bennett died April 30, 1904, at the home of her daughter, Mrs. J. F. Jones, 425 South First Avenue, Canton, Illinois, at the age of 80 years, 9 months, and 27 days. She was born in South Wales; baptized November 5, 1865, at St. David, Fulton County, Illinois, by Jeremiah Jeremiah; confirmed by the same. She leaves two daughters, fourteen grandchildren and three great-grandchildren. Services by Elder John S. Patterson, of Kewanee, Illinois.

**BLAZEY.**—Elizabeth, of Mitchell, Ontario, on March 20, 1904. Born in England in 1826. Maiden name Staff. Married to George Blazezy in 1846; united with Brighamites in 1855; came to Canada in 1857. Heard the gospel through Elder Fred Gregory, then a priest, and was baptized in 1895; confirmed by Elder G. C. Tomlinson. Funeral conducted by Elder Daniel McGregor. A large number of sorrowing friends and acquaintances followed the remains to their last earthly resting place. Truly a mother in Israel has been called home, and we all feel her loss. Her disposition was amiable; her deportment ladylike, and her character rich with the graces of sweet womanhood. To know her was to love her. Her faith in the great purpose of God, as revealed in this great latter-day work, grew brighter and brighter as the days passed. She had been raised up so often under administration it was hoped she would again be restored by the same means, but it was not to be. She was sorry to part with her loved ones for their sake, but for her own she was glad to get home. For nine years she had been a reader of the HERALD and other church papers, and looked for their coming with almost childish delight, and their contents were to her a source of great pleasure and profit. In testimony and prayer, she often expressed a desire for strength to endure to the end, and it was wonderful to see the patience and meekness with which she bore all her sufferings. One of her faithful daughters testifies that she always spoke of this latter-day work as "great and glorious," and wished she could do more for it, but, though she felt her own opportunities limited, I know that she was the light of our home, and I believe we would not have been in the Church to-day were it not for loving, faithful mother; and the sweet influence of her life will surely be to us an inspiration to live holier lives that we may go to be with her, for we believe she is where no more sorrow, sin, or disappointment can assail her. Her husband, Bro. George Blazezy, survives her, being over eighty years of age. Also four of a family, two young men and two young women, all of whom are in the Church but the eldest son. She offered many prayers for her boy that the light of eternal truth might illumine his soul and draw him to the one faith, which if he obey, will lead him to His throne.

**DOBSON.**—Thomas Cyrus Dobson, born August 7, 1846, Pottawattamie County, Iowa, died May 12, 1904. Was among the earliest settlers in Crawford County. United with the Church, October 7, 1864; ordained a priest March 13, 1865. Was faithful until death. He married Huldah Marie Ward, August 20, 1869. To them were born eight children, seven still living, who with the devoted wife mourn; but rejoice in the assurance that he rests in paradise. His mother, five sisters, relatives and friends feel keenly the separation. "Precious in the sight of the Lord is the death of his saints." Sermon by Charles Derry.

**OLSON.**—Elva May, daughter of Bro. Peter and Sr. Anna Olson, was born at Mallard, Iowa, February 27, 1904, and died May 5. Funeral services were conducted in the Saints' chapel at Mallard at 2 p. m., May 7, by Elder C. E. Butterworth. A fair-sized and attentive audience was in attendance at the services.

**Dow.**—Died at Six Mile Grove, Iowa, April 27, 1904, Sr. Jemima M. Dow. Sr. Dow was born September 12, 1834, in Ontario County, New York. Married John D. Dow October 26, 1851, at Lagrange, Michigan. Moved to Six Mile Grove in March, 1868. To them thirteen children were born, two of whom remain. She was baptized at Logan, Iowa, October 11, 1893. Funeral sermon at home by S. B. Kibler at her request. A large

gathering of neighbors and friends showed love and respect for the departed sister.

WHITE.—Bro. Jesse D. White was born April 5, 1843, at Erin, New York; was baptized March 16, 1865, at Galien, Michigan, by Elder James Gillen; died very suddenly at his home in Galien, April 26, 1904. In 1869 he married Emma Brownell and from this union sprung seven children, five of whom, together with the widow, survive him: Mrs. James Cuthbert, Mrs. Thomas Vanderhoof, and Jesse White, of Chicago, and George and John White, of Galien. Bro. White for thirty years was a carpenter and contractor and took active charge of the repairing of the Kirtland Temple in 1883. Bro. White took great interest in church work, being for some time superintendent of the Sunday-school. He took an active and earnest part in the erection of the Saints' chapel at Galien. Bro. White was well respected in the community where he lived, held the office of township treasurer for two terms, and was for many years a member of the school board. He was an earnest friend of education. Funeral services were held from the Saints' chapel at Galien, conducted by Elder Samuel Stroh. His body was laid to rest in the Galien cemetery to await the resurrection.

COLLINS.—Emma May, daughter of Bro. Dwight and Sr. Minnie Collins, of pneumonia, near Fairfield, Nebraska, May 1, 1904, aged 10 years, 1 month, and 12 days. Funeral service at the home of Bro. A. Croft, May 2, conducted by Elder C. H. Porter, after which the remains were interred at the Edgar Cemetery.

MORANT.—Georgia Sibylla, daughter of the late Bro. Samuel, and Sr. Jessie Morant, at North Platte, Nebraska. She was a sweet babe, but neither loving care nor affectionate desire could prolong her earthly life. She was blessed by Elder S. D. Payne, April 26, and died May 5, aged 5 weeks and 3 days. Funeral service at the home May 7, conducted by Elder C. H. Porter, after which she was laid to rest by the side of her father who had not lived to see his child.

#### Addresses.

W. E. LaRue, Jonesport, Maine.

What is classed as a twentieth century wonder in printing machinery has been installed in the government printing office. It is a Hoe press which can reel off in an hour 80,000 copies of an eight-page form, Congressional Record size, fold and ready for the binder. The machine cost the tidy sum of 38,500 dollars. This huge piece of mechanism requires the services of ten men to operate it. One of the most remarkable features of the press is that its movements are absolutely controlled by the touching of three buttons which could be manipulated by the touch of an infant. There are eight stations on the press, at each of which are the three manipulating buttons—the "on" button for starting the machine, the "stop off" button for stopping the press or reducing its speed, and the "safety" button for bringing the machine to a stop in case of accident. The first pressure on the "on" button causes the press to go ahead slowly, then successive touches cause it to increase its motion until it is going at top-notch speed. The third pressure on the "on" button throws the big press from the small electric motor to the large one and gives it its highest speed. Another interesting feature of the machine is that it is two presses in combination, and can be operated either as one or two presses. The buttons on a near-by switchboard, when properly touched, will give the press seventeen different speeds. This switchboard cost as much as an ordinary dwelling house—3,500 dollars. The inking arrangement is novel and complete, each roller weighing sixty pounds, and can be regulated to print anything from a visiting card to a eight-sheet poster.

And this, think of it,—just on the other side of half a century! Not a single inch of rail in all the empire of Nippon then. In fact, it was in 1872 that the first eighteen miles of railway were opened for traffic. In 1903, there were 4,237 miles actually in operation, with the daily earning per mile as high as 79 yen and 49 sen. The toy locomotive and carriages of Perry's day waxed strong and multiplied to 1,427 engines, 4,864 passenger coaches, and 21,505 freight cars. In the fiscal year of 1901-1902, the number of passengers carried reached 111,211,208, and 14,409,752 tons of freight were transported. The little telegraph line between two houses in Kanagawa, which took the breath away from our good fathers fifty years ago, grew to 84,000 miles of wire in 1903, with 2,198 offices scattered throughout the land. The telephone system, which saw its light in our country for the first time in 1890, has outgrown the telegraph in mileage. In 1903, there were over 108,000 miles of it in the country. In the days of Perry, not one steamer was upon the Orient seas or

any other seas under the Nippon flag. In 1901, we had 5,415 vessels, sail and steam, of the European pattern, with a gross tonnage of 919,968. The Lippon Yusen Kaisha alone owned seventy steamers in 1901, of the tonnage of 221,871. You see, then, that the development of our mercantile marine has not been a step behind that of our navy, with which the present war has made you familiar.

When the American squadron was cutting the virgin wake in the waters of Yedo Bay, our foreign commerce was limited to dealings with the Dutch. It was an entertaining joke. No serious-minded person seems to have taken the trouble of chronicling the amount of business done. That joke, however, developed into a rather serious affair in 1902. In that year, our foreign trade amounted to the modest sum of 530,034,324 yen. In the same year, no less than 6,211 steamers, with a tonnage of 11,399,415, entered our ports from foreign countries.

It has been a remarkable commercial and industrial development, that of Nippon, within the past fifty years. Something even more marvelous than this, however, can be seen in the flowering of the intellectual life of the New Nippon.—From "Fifty Years of Japan," by Adachi Kinnosuke, in the *American Monthly Review of Reviews* for May.

The present condition and aspect of the negro problem, as shown by statistics, is presented by Thomas Nelson Page, in McClure's for May, in his third and concluding paper on "The negro: The Southerners' problem."

Mr. Page argues that instead of progressing the negro has, on the whole, retrogressed since the war, and supports his argument with an imposing array of facts and figures. He estimates that the South has spent over one hundred and nine million dollars on the negroes' education, besides thirty million dollars contributed by private charity. Yet the effect of all this on the negroes in the South as a whole has been scarcely perceptible. On the other hand the negro has lost much ground industrially since the war. In slavery all the trades and mechanic arts in the South were filled with negroes. Now all this is changed, and there are few mechanics to be found among them. Neither does Mr. Page believe that the negro has advanced economically or politically any more than educationally or industrially, and offers convincing statistics to sustain his case.

But underneath all this question material advancement, Mr. Page points out, there lies the deeper question of moral advancement, of growth in character and ideals of life. This, he contends, is the true test of progress, and here he considers the negro most backward. Alarming percentages of crime among the negroes are given and while admitting that a certain portion of the race has risen notably since emancipation, yet Mr. Page believes that the race generally has degenerated morally and mentally. The depravity of the negroes in their social life is particularly dwelt upon, and it is maintained that the cause of this frightful immorality is over the church and school and gives no sign of abatement.

Some startling facts are cited to support this contention. For instance, it is said that the crime of rape was unknown during slavery, and hardly known during the first years of freedom. Within the past twenty-five years over five hundred white women and children have been assaulted in the South by negroes. Twenty-five years ago women in the South went unattended, with no more fear of attack than in New England. Today no woman in the South goes alone upon the highway out of sight of white men, except on necessity, and no man leaves his women alone in his house if he can help it.

"This is a terrible showing," says Mr. Page, "and the most depressing part of it is the failing of the negroes to address themselves to the moral improvement of their race." In concluding, he then adds, "None of this will affect the views of the politicians or the doctrinaire; but it should, at least, give food for thought among the rest of our people."

It is a dark picture Mr. Page draws.

#### Training in Observation.

For training in observation, as in almost everything else, the early years are of course the best. It is a great advantage to have spent one's boyhood in the country under the guidance of a teacher who compels his pupil to keep his eyes open to the life of the out-of-doors world. Such a training will save time in later book studies, for it gives that power of attention which often makes the difference between failure and success. Bad spelling, for instance, is mainly due to deficiency in this particular. A correct speller is a person who, when he learned to read, took such notice of the appearance of the words in his book that if he writes a word wrongly he can tell by the appearance of it that he has made a mistake. So, too, a good proof-reader is one in whom the habit of attention is so strong that he reads in

## The Saints' Herald.

ESTABLISHED 1860.

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the printed sheet what is actually there, and not what he expects to see there. Fortunately, although this habit is best acquired in childhood, it is not impossible to make up, to some extent, for the waste of early opportunities by a diligent use of those that occur in adolescence and manhood. There have been many who in middle age have been tempted by a summer vacation in the country to take up the study of botany, and who have not only discovered in it a new and delightful hobby but have gained the satisfaction of knowing that they have at last emancipated themselves from the class of those who have eyes but see not. It is worth something if the meadows and lanes, while still as of old presenting to us in their general panorama a picture of beauty, now offer us also in every moss and flower a subject of fresh and keen interest. It is worth even more if, by finding that there is both pleasure and profit to be gained from the careful inspection of what what we were wont heedlessly to pass by, we learn at last the value of that rare endowment, the gift of sight.—From "On learning to see," by Herbert W. Horwill, in the *Chautauquan* for May.

How a great crisis in American political history was met, and threatening civil war averted, is dramatically described by Joseph M. Rogers in a clear and nonpartisan narrative of "How Hayes became president," in the May *McClure's*. Very little has been written on the Hayes-Tilden controversy and the extra-constitutional means employed for its settlement by the electoral Commission, except in partisan discussion. In preparing his article Mr. Rogers has had access to new material and presents interesting facts hitherto unpublished, giving his work the value of both freshness and lack of bias.

Mr. Rogers outlinks the events leading up to the controversy, describes the complications following the fight in congress, the public excitement, the bargain which finally resulted in the selection of the commission, its decision and the far-reaching results of it. Among the latter were the withdrawal of federal troops from the South, the turning over of State offices in the South to the democrats and the passing of a law for canvassing the vote in future elections so as to prevent a repetition of the contest. Many political animosities and bitternesses were engendered in the contest which affect the whole course of political history.

Mr. Rogers concludes with this statement: "Tilden and Hendricks received a clear plurality of the popular vote, even as counted by the commission, who were chosen presidential electors in the three disturbed States on a fair vote and honest count, even as it was cast, is known to no one and never can be known."

In the May number of the *North American Review*, Mrs. Flora McDonald Thompson contributes an article that will create a great deal of comment throughout the country. This article, under the title "The truth about woman in industry," discusses the value of women as wage-earners. Mrs. Thompson says that it is to the disadvantage of economical conditions for women to work, for the reason that in leaving her home and her household duties she raises the cost of living, because, if she does not do the housework herself, some one must be hired to do so. As most women do not make their entire living by working, but merely contribute to the expense of the household, they can afford to work for less money; the result is that they cheapen the value of labor. Hence women of industry increase the

cost of living and reduce the payment of labor. Mrs. Thompson sums up her opinion on the subject in the following manner.

"Since marriage is a state to which all women in the course of nature, barring accident, attain, it is to effects as determined by marriage that one must look in defining the principles which should govern the action of women. Facts concerning the wage-earning of wives, therefore, do not describe conditions of one class of women only; they represent the final equation of the matter in its bearing upon the sex. Therefore:

"The practice of so-called economic independence has achieved for woman financial results indicated in the fact that her average earnings are less than one dollar a day.

"The effect of the practice upon economic interests is to lessen efficiency and to increase the cost of production.

The effect upon the woman herself is to impair her physical fitness for the maternal function, and to subject her to a false system of education, which mentally and morally unfits her for her economic office in the family.

The effect upon society is to promote pauperdom, both by increasing the expense of living and by robbing men of the responsibility which gives them force and success in their natural office of dispenser of wealth to the family.

In a word, the truth about woman in industry is, she a frightful failure.

Iowa State Fair for 1904 will be held from August 19 to 26. 40,000 dollars in premiums will be given. For the best ear of corn exhibited, fifty dollars will be given. Every effort will be made to keep this fair up to its usual high standard. Particulars can be learned by addressing J. C. Simpson, secretary, Des Moines, Iowa.

The May number of the *Open Court* contains an interesting article entitled "Cases of insanity in Shakespeare" by Professor Austin Flint. He deals largely with the case in "Hamlet." Whether Hamlet's insanity is simulated or real has always been a favorite subject for discussion among Shakespeare students, there being many earnest advocates of both theories. Professor Flint deals with the question exhaustively, and touches also upon the cases of "King Lear" and "The Winters Tale."

Cash prizes are offered by the Navy Department for the best records, and to meet this expense Congress appropriates about two hundred thousand dollars yearly. England appropriates twenty-six thousand dollars for prizes, and in 1900 Germany's budget included an item of four hundred and eighty-two thousand dollars for ammunition in target practice.—*The World's Work*.

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 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

M. Flora Scott

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 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
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## Editorial.

### A WORD ABOUT GRACELAND.

While it may be true that the maintenance of an institution of learning like Graceland is or ought to be, is not a part of the general missionary work, it has a relationship to the general usefulness of those who study within its walls who may be members of the Church in this sense, that we are under the injunction to study and become acquainted with men, countries, philosophies, sciences, etc., which are common to mankind generally, and thus prepare for taking places in the great conflict among men of the world. Nothing can be lost by systematic study; in

fact, the discipline of the school is largely essential unto the final success of men in any and every walk of life. There has been and is yet a strong prejudice among the Saints toward a school instituted and fostered for the especial work of preparing men for the ministry. We share in this prejudice, but while doing so we are strongly in favor of men acquiring a general knowledge in certain directions by which they may be disciplined in thought and word, in order that they may be more effective workers in any way they may choose to direct their talents and their time.

The present outlook for the success of Graceland may seem to be unfortunate, and yet we are not inclined to be pessimistic in regard to it. We believe that the conclusions reached by the committee appointed by Conference have been reached after careful consideration of all the conditions within and without the College proper, and the decision following looking to the collection of sufficient means to continue is a just one. It should be the pleasure of every man and woman who can possibly aid this effort to do so.

It seems to us that the large minority who voted for the continuation of the College ought to be willing now to fortify their opinion by the advancement of so much of their means as they can possibly spare to make their hope good. We say this without reference to the idea of it being a duty. It is a matter of voluntary action, to be governed by the individual judgment, and the sense in which it becomes a duty is that in the general apportionment of the amount which each district may fairly be asked to meet gives it the nature of a sectional pride to meet any honorable demand made in the premises.

The sum total of the entire debt, including cost of erection, etc., is too small to daunt us as a people. We should be neither fearful nor discouraged. The total debt was lessened to some degree, as shown by the last report. A corresponding effort would continue to lessen it and will entirely liquidate it in time. It is very clear that the conclusion is correct that the cost of liquidating the obligations already incurred for the running expenses of the incoming year, should the college be closed, would very nearly equal the amount to be expended to carry the school to the end of the year, and therefore it is the better policy to continue. The committee was appointed by the Conference in good faith, and their action should be taken for what it is, a fair endeavor to

meet the exigency of the occasion. Whatever disability we may feel it imposes upon us as a body ought to be cheerfully endured and the burden honorably borne. The resolution presented by the Quorum of Twelve after the vote looking to the closing of the College had been taken, clearly indicates that that body favors the continuation of the educational institution if it can be done in compatibility of our other burden, and indicates that they are willing the experiment should be tried. At all events we so understand it, and with them favor the running of the college if it can be done.

It also appears that the reason assigned by them in the resolution which they offered and which prevailed was a care for the credit and financial good name of the Church, and not that they had any prejudice against an institution of learning. We are impressed with the thought that the Reorganized Church ought to maintain either at Lamoni or elsewhere an institution of the kind; and while we regret any mistakes that may have occurred through which the enterprise may have been considered premature or unfortunate, we can not as yet believe that it was an ill-advised move. We are quite willing to bear our proportionate share of whatever blame should attach for misconception of the idea or inefficiency in carrying it out; and if we were able financially, we would be more than willing to meet every deficit and discharge every financial obligation, whether the doors of Graceland should be kept open or closed.

There are other institutions which we believe the Church should have in contemplation and sooner or later have them carried into effect. For instance, the Church should have an infirmary or sanitarium located in some healthy site, where our people who are ill with chronic ailments, or who may be in need of hospital treatment and who have not the personal means to pay for attention and care necessary to their situation, could be looked after and receive the treatment which the Church believes in, administration, careful nursing, as provided for in the law, together with such surgical treatment as the absolute necessities of cases might demand. Such an institution as this is a growing necessity for the Church; and in the absence of such we are under the necessity of sending our patients to the hospitals, homes, and other places which the world provides, at the expense of being thought derelict in our religious duty. This conclusion of course is not correct, as we are simply compelled by circumstances over which we have no control to make use of such means as are afforded us by the society in which we live.

We are of the opinion that numbers of our sick if they could be given good hospital treatment of their own kind in faith under sanitary conditions similar to what we find in the best institutions of the kind in the country, would be saved from their ailments and become healthy and useful in their turn. We make

the suggestion, and hope it may find continuation.

It is not amiss to suggest further: Some of the eldership have sons at home who possibly by reason of the absence of their fathers in the field as missionaries have found their stay at home irksome and have drifted away from the control of their mothers and acquired habits injurious if not fatal to usefulness in the necessary labor which they should perform in order to do their part as men in the battle of life. If these are sent away from home, it must be to the reform schools of the county and State, or to institutions furnished by other churches where proper restraints are put upon those intrusted to their care. There ought to be, in connection with the enterprise referred to above, some place provided where among ourselves we could take care of those who need such care. Each State has its institutions designed to help the home and necessarily to help the State. There are reform schools, orphan and half-orphan asylums, hospitals, asylums for the insane and feeble-minded, and these are open to the Saints in the localities where they live, and at times it becomes necessary for them to make use of them. There should be no hesitancy in doing so in time to prevent serious mischief following neglect thereof; for necessarily we are in the world, and so far of it that we are privileged to make use of its best auxiliaries to life, its development and well-being.

We believe now as we have believed for many years that we ought to assume the responsibility of carrying on an institution of learning maintained by the Church; and if Graceland is not what it ought to be it should be made so, or an institution be established elsewhere that will fill the requisite measure of usefulness.

Let us take heart of grace and continue until the Master says, Come home. We have referred to it, and we refer to it again, that it seems to us that there ought to be some man or men who may be blessed with a fair degree of this world's goods who would be willing to endow Graceland with a few thousand dollars for running expenses until it should attain a celebrity and a support which would make it no longer necessary to ask voluntary contributions. It may follow, however, that if we give it its best usefulness Graceland will need to be patronized by children of the Saints as students to whom it should be the pleasure of the institution to give free tuition. This also is worthy of consideration.

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THE work at Pana, Illinois, has received attention in the columns of the *Sunday News* of that place. Among other things the article says: "If they were polygamous Mormons, who are criminal violators of law, they would receive little encouragement in even this 'land of liberty,' not on account of their religion, but on account of their criminal practices."

## PRESS WEEK AT THE LOUISIANA PURCHASE EXPOSITION.

The eyes of the world are at present centered upon the Louisiana Purchase Exposition at St. Louis, as one of the "victories of Peace" "no less renowned than [the victories of] war." The management of the great Fair has for years been promising that this exposition would exceed in magnitude any the world had previously seen. That the boast will be made good is apparent to every observing visitor. What the Fair is has been loconically but emphatically summed up by Sir Hugh Gilzean-Reid in the words: "The world's wonder."

Because it is a world's wonder, and because of its importance as one of the "victories of Peace," it is a matter of no astonishment that thousands of editors should avail themselves of the opportunity to be on the Fair grounds during "Press week," from June 16 to 21. Special arrangements for the entertainment of the press had been made for that week, and newspaper men from all the world over accepted the invitation to participate in the great World's Press Parliament and see this the greatest of World's Fairs.

On Sunday noon, May 15, wife and I started from Lamoni, going to Burlington, Iowa, over the Burlington Railway. Various newspaper men got on the train enroute, till by the time we reached Burlington there was quite a party. Through the courtesy of the Burlington and Pullman companies, the Iowa Press Association officers had arranged for a special car to take a large party of Iowa editors from Burlington to St. Louis, and when we reached Burlington the car was awaiting us. A comfortable night's ride put us in St. Louis on time, and the party soon repaired to the Exposition grounds.

The Iowa Building was our first rendezvous, where we found a hearty welcome. It is prominently located among the State buildings, and is a source of pride to all Iowans who visit it. Its outward architectural design is of the French Renaissance, very pleasing yet simple. We were told it was a happy combination of the styles of the old State capitol at Iowa City and the magnificent capitol at Des Moines. The interior is as pleasing as the exterior, and the pleasantness of the well-furnished building makes the visiting Iowan speedily feel at home. This "at home" feeling is enhanced by the cordiality of those in charge of the building, from Ex-governor Larabee down. The secretary of the commission, Mr. Conaway, assisted by his wife, hostess of the building, did everything possible to make the visit of the Iowa editors and their wives pleasant. Iowans visiting the Fair will, we can assure them, find warm and cordial welcome at the pleasant Iowa building.

Nearly all day Monday the rain fell more or less steadily, so not much could be done in the way of seeing the Fair; however, we were all duly "tagged"

or labelled to indicate what particular part of the world the party was from, then given our press credentials and the liberties of the ground.

As it would be necessary for us to have some place to lodge, we looked up the home of Bro. and Sr. Arthur Burgess, and found very comfortable quarters for our stay.

To tell just where we were and what we did would be of little interest to our readers. We tried to see as much of the Fair as possible, and found it so big, so grand, that the week afforded us only fleeting glimpses of the much to be seen. So we shall only attempt to tell of the Exposition as a whole, and such details as were of particular interest to us or of general interest to readers of the HERALD.

St. Louis some years ago became possessed of the desire to celebrate in some fitting way the event which gave to the United States a vast and fabulously rich territory without the shedding of a drop of blood. Plans were discussed and a "World's Fair" was decided upon. With the idea of producing the "biggest yet" the enterprise was launched. A splendid corps of officers, with D. R. Francis at their head, began the arduous task. Forest Park, a beautiful natural forest tract in the western part of the city, was secured, hundreds of trees were cut down to make room for the large structures to be erected, and hundreds of men and teams were put to work to build the fairy-land of ivory-white palaces, beautiful driveways, refreshing lagoons and waterways, and delicious garden spots of plants and flowers. With zest the commissioners went at their work, going to all parts of the world in pursuit of their tasks. Over fifty nations have responded to the invitation to participate, and have made displays costing over seven millions of dollars. A good-natured rivalry on the part of over fifty nations, each striving to show proofs that it excels in the arts and products of peace. What a pleasant contrast this to the sanguinary contest of the nations struggling in the far East.

At the Columbian Exposition in 1893 at Chicago, an enterprise, by the way, so stupendous as to startle the world and set a new pace for "world's fairs," six hundred and thirty-three acres were used for the purposes of the exposition, and two hundred acres of it were under roof. The Louisiana Purchase Exposition grounds cover an area of twelve hundred and forty acres and over two hundred and fifty acres are under roof. The principal exhibit palaces at St. Louis cover an area of one hundred and twenty-eight acres, while the Columbian Exposition buildings devoted to the same purposes covered an area of about eighty-two acres. At the Pan-American Exposition, held at Buffalo, the combined exhibit buildings covered an area of fifteen and one tenth acres, a less space than is covered by the roof of the Transportation Building alone at St. Louis. The

Palace of Agriculture at St. Louis covers an area sixteen hundred feet in length and five hundred feet wide,—twenty acres. To walk around the outside of it requires a walk of more than three fourths of a mile. All the floor space available for exhibits is taken, and the aggregate of exhibits in the building will constitute the finest and greatest display of agricultural products and implements ever seen.

The foregoing will give some idea of the size of the Exposition. In design as a whole it is harmonious and grand. Festival Hall stands on an eminence, and from it to the east and west run the Colonnade of States, each arm terminating in pavilions. Adown the hill, springing from each pavilion and Festival Hall, tumble the beautiful cascades, beautiful in design even when the water is not playing, exquisitely grand when in operation. Below Festival Hall and the Colonnade of States, to the north and northeast, are spread out, in fan shape, the magnificent exhibition palaces. So grand, so beautifully harmonious is the ensemble as one views the ivory-white buildings from Festival Hall, that the imaginative ones exclaim, "Fairy-land!" It is beautiful beyond description as the sunlight plays gently on the soft whiteness of the grand expanse of buildings, but when one stands on the eminence as the sun sinks into the horizon and twilight steals into the enchanted spot the scene becomes sublime. But a scene of beauty even more striking begins when suddenly above one's head the thousands of incandescent lamps on Festival Hall begin to glow in response to the pulsating electric current. Then the lights on the Colonnade of States and the East and West Pavilions glow out from the darkness, and in response to the deftly manipulated switches in Machinery Hall, palace after palace below become once more sharply outlined by light from thousands and thousands of lamps. Darkness is scattered, and streets, driveways, lagoons, plazas, and sunken gardens are brilliantly lighted. The illumination is a marked feature of the Fair.

Everywhere statuary greets the eye. The architectural beauty of the building is set off by groups of statuary allegorical in design. The lover of architecture is here in his glory. Almost every style is seen, sometimes in nearby contrast. Great as the confusion may appear to the casual observer, yet the pleasing harmony of the whole tells of carefully executed designs. We are told that in the sculpture line alone there are more than one thousand figures in two hundred and fifty groups, the materialized artistic fancies of one hundred American sculptors.

Art is not depended upon entirely to beautify the Exposition. Nature, that lavish but eccentric beautifier, is called upon to do her best, assisted by the most skillful gardeners of the world. The gardens of the Louisiana Purchase Exposition will be world-widely famous. Far abler pens than mine have tried

in vain to depict the grandeur of the St. Louis fair, and have not done it justice. To be comprehended it must be seen.

(Continued next week.)

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#### EDITORIAL ITEMS.

Bro. Alma C. Barmore forwards clippings from the Brisbane *Daily Mail*, an editorial on Mormons and polygamy, in which some misstatements were made, and a correction by the brother in a later issue. In a still later issue a writer, signing himself "Traveler," replies to Bro. Barmore's "A Mormon in defense," and Bro. Barmore was allowed to reply at length to the same. He was inclined to handle "Traveler" rather roughly, but was perhaps justified in doing so, as "Traveler" did not seem to know much about Mormonism.

Mr. Garrett P. Servis, astronomer, writes for the *Chicago Examiner*, telling of a star which is "a thousand times as luminous as our sun," Arcturus by name, which is placed at such a distance that it appears but little brighter than other stars. He writes as follows: "One reason, perhaps, why people neglect the stars is because they do not stop when they see them to think what they are. But wait a moment and ponder on the fact that in the light of Arcturus billions of intelligent beings may be living upon worlds both greater and more beautiful than this of ours. . . . And there lies the meaning of the miracle displayed over our heads on these beautiful May nights. It means that life is everywhere, and that however far we might wander through the universe we should yet find no place where we would be utter strangers. Nature may present many features under the light of Arcturus differing from those that she presents under the light of the sun, but at the bottom all is the same."

Bro. Judson Cable writes from Norwalk, Connecticut, that the Broad River Saints have paid off all indebtedness on their church and they are greatly encouraged. They hope to have it dedicated soon, and hope "to continue with a zeal and work upward and onward in the faith."

Bro. J. T. Hackett, who, as lately published, was appointed to Pennsylvania, notifies the Presidency that having taken up other employment before notice of appointment reached him, it will be impossible for him to take the mission assigned until September or after. The appointment will therefore be cancelled for the reason assigned. Those who may have been interested in the appointment of Bro. Hackett will please take notice, as he does not wish any misunderstanding about it.

## Original Articles.

AN EXAMINATION OF "CAMPBELLISM."

BY ELDER R. C. EVANS.

(Concluded.)

It is not our purpose to discuss the question of the Roman Catholic or Protestant church authority, nor to defend the ministry against the Campbellite attack, nor to discuss the mode or essentiality of water baptism. The main purpose of this paper is to show by the writings of Alexander Campbell and his people that in their books, sermons, and church papers, they denounce all churches as either the work of man or Devil. That there is no salvation outside of the "one body," the Campbellite Church. The reader may think that it is too strong to say that the statements made by Campbellites and recorded in this paper show that they teach that no person can be saved unless he is baptized by a Campbellite into the "one body," the Campbellite sect. Our reason for saying this is, they claim that all the churches are unauthorized of God, churches of men; that no one is a Christian, no one is pardoned or born again, unless he has been immersed by a Christian. And since one not a Christian, not "born again," not baptized has no authority to baptize, therefore the only one authorized to baptize is a Campbellite.

One may say the Baptist ministry immerse their followers. True, but we have shown that the Campbellite Church regards the Baptist clergy as of "an adulterous brood," and the Baptist Church, "a relic of popery" (*Christian Baptist*, p. 15), and hence not the "one body." And further we have shown that according to the statements made by Mr. Campbell and others of his sect as Baptists preach and believe that water baptism is not for the "remission of sins," not "regeneration," not "conversion," therefore it is not Christian baptism that is practiced by the Baptist Church.

We present one more quotation, in proof of the position taken, that Campbellites regard the clergy of the Baptist Church as not converted, and that the Baptist Church is only a human institution.

I was now glad to inform them that Elder Logan (a Baptist minister) was about *converted*, and at the same rate of advancement he was making since last evening, that he would soon be a member of the church of Christ,—a divine institution—leaving a human institution which was unauthorized by God's inspired word.—Elder James J. Thompson [Tomson] in *Popplewell's Primitive Christianity*, vol. 2, p. 8.

We present another quotation from the pen of Alexander Campbell:

Now if our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism, as much as bathing for health is different from a Jewish ablution for legal uncleanness or impurity. The action has a meaning and a design; and it must be received in that meaning and for that design, else it is another baptism.—*Campbell-Rice Debate*, p. 439.

According to the Campbellite creed, they believe in the restriction of communion, or, in other words, in "close communion," that is, that none are worthy of the Lord's supper, until they have been immersed for the remission of sins. A conference, held in Richmond, Virginia, in 1866, drew up and subscribed to an article on baptism which ran thus:

Christian baptism is the immersion in water of a penitent believer into the name of the Father and of the Son, and of the Holy Spirit, for the remission of sins; and is a prerequisite to church membership, and to a participation of the Lord's supper. See *Religious Herald*, of Richmond, May 3, 1894; also footnote in *Disciples and Baptists*, by Reverend F. Adkins, p. 54.

In the year 1835, Mr. Campbell had a correspondence with William Jones, a distinguished Baptist minister of London, England. Mr. Jones proposed the following question, Do any of your churches admit unbaptized persons to communion; a practice that is becoming very prevalent in this country? To this query Mr. Campbell replied, "Not one, as far as known to me. I am at a loss to understand on what principles—by what law, precedent, or license, any congregation founded upon the apostles and prophets, Jesus Christ being the chief corner-stone, could dispense with the practice of the primitive church—with the commandment of the Lord, and the authority of his apostles. Does not this look like making void the word or commandment of God, by human tradition? I know not how I could exhort one professor to 'arise and be baptized' as Ananias commanded Saul, and at the same time receive another into the congregation without it. Nay, why not dispense with it altogether, and be consistent."—*Millennial Harbinger*, vol. 6, p. 18.

But we are met with this statement: "Many of the Campbellite sect permit the unbaptized to partake of the Lord's supper with them," and further than that, "Mr. Campbell at times received to the communion those who were not immersed."—*Campbell-Rice Debate*, p. 785.

All we care to say to this is, If Campbell and his people honestly believed that no one was "a Christian," "born again," "pardoned," "converted," "regenerated," until he was "immersed for the remission of sins," then he and they prove themselves guilty of the charge this paper prefers against them, namely, that they, as a sect, are deceptive, fickle, and hypocritical, in inviting or permitting the "unregenerated" and "unbaptized" to the holy communion. There is no escape from this conclusion, that in every point, they prove themselves unworthy the respect of frank, honorable people.

The Campbellite sect repudiates all theories of special spiritual operations outside of the word, that the word is the Spirit's influence—the only influence the Holy Spirit ever does or can employ in the conversion of the soul. (See *Christianity Restored*, p. 346-365.)

Mr. Campbell and his followers have held up to ridicule the religious experience of those who have claimed to be wrought upon by the Holy Spirit, but we will let them speak for themselves:

While they can, as they conceit, thank God that they are not like other men, they are very happy; but when this fancied excellency disappears, the glad tidings afford no consolation:

anguish and distress have come upon them. This, with some of the spiritual doctors, is a good symptom too: for, say they, "if you do not doubt we will doubt for you." When they have worked them into despondency, they minister a few opiates, and assure them that they are in a safe and happy state, now they are to rejoice, because they are sorrowful; now they are to feel very good because they feel so very bad. This is the orthodox "Christian experience." This is the genuine work of the Holy Spirit.—*Christian Baptist*, p. 138.

Query, Was Alexander Campbell an honest man when he wrote the above sarcastic misrepresentation of "the genuine work of the Holy Spirit"? To say nothing about his being converted, saved, pardoned, regenerated, was he even an honest, earnest man?

Now we will hear from two or three of his followers:

The pretention that men of this day, unendued and uninspired, receive testimony directly from the Spirit; experience "pentecostal showers," hear a "still small voice," etc., is a preposterous assumption equaled only by the pope! When the last inspired man laid down his pen, then revelation ceased. Not another word has man ever heard from the Spirit, nor will he till the trumpet sounds: it is not necessary. "His divine power hath given unto us all things that pertain unto life and godliness."—2 Peter, 1: 3. . . . And the prophet could say, "The law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple."—Psalm 19:7. —Our Distinctive Plea, by Doctor. J. C. Holloway.

We wish to notice just two points in the foregoing: First. No one in this or any other age of the world's history ever claimed to "receive testimony directly from the Spirit," or to experience a "pentecostal shower" (the gift of tongues) when unendued or uninspired. The point this writer desired to make was that no man has been endued or inspired since the time of the apostles. Second. The reason for reaching such a conclusion is found in the quotations from 2 Peter 1: 3 and Psalm 19: 7, as quoted above. Let us see: If because "the law of the Lord is perfect" in the time of David, and "his divine power hath given unto us all things that pertain unto life and godliness" in the days of Peter; if this is proof that God would cease to pour out his Spirit, as promised to his children, then it proves that from the days of King David, God has not spoken because the law being perfect then, according to the Campbellite idea, he would speak no more. This position removes much of the Old and all of the New Testament from the word of God, but we pass over the point they try to make from the statement made by King David, and go down to the time Peter wrote the words, "His divine power hath given unto us all things that pertain unto life and godliness." If this means that God would no more speak to his people, then that which Peter and John wrote after the time referred to by Peter is not the word of God. The fact is the Campbellite position is unscriptural, misleading, and God-dishonoring. God's promises to impart the Holy Spirit to the believer still stand and will. All may fully trust in the fulfillment of the words, "Lo, I am with you alway, even unto the end of the world." Surely the Campbellite gospel, of word

only, is not the one that Paul preached, when he said, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance."—1 Thessalonians 1: 5.

This theory, by which Mr. Campbell and his followers belittle spirit baptism and spiritual experiences as promised in the Bible, and in their mad desire to give prominence to water baptism and make it about all there is to Christianity, is further exemplified in a "sermon preached by Elder F. Osborn, of the Church of Christ, near McDonald, Kansas, and submitted for publication by request of brethren," entitled "Holy Spirit baptism and water baptism." We select a few statements from said sermon:

5. Holy Spirit baptism was for the apostolic age, and passed away with it. . . . 13. In Holy Spirit baptism there is no birth, new or old, whereas in water baptism there is a new birth. . . . 14. There was no regeneration in Holy Spirit baptism. The apostles were regenerated when John baptized them. . . . 15. Holy Spirit baptism had nothing to do with salvation; water baptism had. . . . 18. Those who were baptized with the Holy Spirit were already sanctified, but all believers under the gospel as given by the apostles had to be sanctified by water baptism. Published in *Christian Leader*, May 25, 1897.

The above is the Campbellite position regarding water baptism and spirit baptism, so well told that the brethren had it published.

We can not leave this subject without giving a few quotations from Clark Braden:

Persons might as well claim the power to create a world, as to claim baptism in the Holy Spirit. All such unscriptural, visionary ideas that leave an open door for fanaticism and folly and have cursed the world with the most infamous delusions and crimes, should be abandoned.—Braden-Kelley Debate, p. 13.

It is a fact that has puzzled many persons, that almost invariably claims of direct influence of the Spirit, inspiration and miraculous power, sanctification and holiness end in infamous lewdness. Let one examine a history of the various parties and sects that have arisen in human history, that have claimed this direct influence as a constant influence of their followers and have laid special claims to revelations, inspiration, holiness, sanctification, second blessing, higher life, and in every instance delusion, fanaticism, crime and especially lewdness have attended them. . . . There is not a church that believes in this direct and immediate influence, that has not had trouble with infamies and pollutions growing out of it. . . . Then we repeat that the most dangerous delusion that has ever cursed the church has been this vagary of a direct and immediate influence of the Spirit. It has been the Pandora's box out of which has come only delusion, fanaticism, and pollution. The polygamy of Mormonism is its last and foulest product, but it is the legitimate fruit of the orthodox dogma of direct and miraculous influence of the Spirit. . . . No believer in the keynote of orthodoxy, direct, miraculous influence of the Spirit, can meet a Mormon in discussion.—Braden-Kelley Debate, pp. 268-270.

We regard the above, from the lips of Clark Braden, the most infamous slander upon the work of the Holy Spirit promised by the Savior that we have ever read. The idea that the power that leads and inspires men and women to "holiness," "sanctification," higher life, is attended, "in every instance," by "delusion, fanaticism, crime, and especially lewdness." That the belief in the promise: "Ye shall

receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," resulted in the practice of polygamy in the Utah Mormon Church. That polygamy is "the legitimate fruit of the orthodox dogma"! This slander upon Christianity deserves the combined censure of the Christian world.

We shall now show from another standpoint the unreliable nature of the claims of Alexander Campbell and his sect. They have denounced, with much bitterness, every benevolent or religious association, such as missionary societies, Sunday-schools, Bible and tract societies, declaring them to be the "marks of the beast"; but we shall permit them to speak for themselves. Speaking of the primitive churches he says:

They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife the president of some female education society; his eldest son the recording secretary of some domestic Bible society; his eldest daughter a tutoress of a Sunday-school. They knew nothing of these hobbies of modern times. In their church capacity alone they moved. . . . They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, least in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God; in their church capacity alone they moved.—*Christian Baptist*, p. 6.

Our objections to the missionary plan originated from the conviction that it is unauthorized in the New Testament; and that, in many instances, it is a system of iniquitous speculation and speculation. I feel perfectly able to maintain both the one and the other of these positions. . . . Indeed, I think, we have few men of any information, who would come forward openly to defend the plan of saving the world by means of money and science; of converting pagans by funds raised indirectly from spinning-wheels, fruit-stalls, corn-fields, melon-patches, potato-lots, rags, children's playthings, and religious newspapers, consecrated to missionary purposes. . . . By sending out men to preach begging sermons, and to tell the people of A's missionary patch of potatoes producing twice as much per acre, as those destined for himself and children; of B's uncommon crop of missionary wheat, a part of which he covetously alienated from the missionary to himself, and as a judgement upon him, his cow broke into his barn and ate of it until she killed herself; of E's missionary sheep having each yeaned two lambs a piece, while his own only yeaned him one a piece and a variety of other miracles wrought in favor of the missionary fund. I say, what man of good common sense and of reasonable mind, would come forward to defend a scheme of converting the world by such means, and by the means of that very "vain philosophy" and "science falsely so-called" condemned by the apostles?—*Christian Baptist*, pp. 53, 54.

I honestly confess that the popular clergy and their schemes appear to me fraught with mischief to the temporal and eternal interests of men. . . . How has their influence spoiled the best gifts of heaven to men? Civil liberty has always fallen beneath their sway—inalienable rights of men have been wrested from their hands—and even the very margin of the Bible polluted with their inventions, their rabbinical dreams and whimsical nonsense. The Bible can not be disseminated

without their appendages, and if children are taught to read in a Sunday-school, their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect. Even the distribution of the Bible to the poor must be followed up by those tracts. . . . It is on this account that I have for some time viewed both "Bible societies," and "Sunday-schools," as a sort of recruiting establishments to fill up the ranks of those sects which take the lead in them.—*Christian Baptist*, p. 80.

The Baptists, too, have got their schools, their colleges, and their Gamaliels, too—and by the magic of the marks of the beast, they claim homage and respect, and dispute the high places with those very rabbies whose fathers were wont to grin at their fathers.—*Millennial Harbinger*, Vol. 1 p. 15.

Just think of these vacillating and hypocritical people! Only a few years after the above tirade of abuse was hurled at every church, preacher, Bible society, tract society, Sunday-school, missionary society, and college, the Campbellite sect had adopted all those methods of religious work; and to cap the climax, Alexander Campbell, the man who led the attack against these societies,—the man who penned the above abusive language, was made president of the Bethany college in West Virginia.

When writing against the missionary work, Mr. Campbell penned these words: "The Bible gives us no idea of a missionary without the power of working miracles; miracles and missionaries are inseparably connected in the New Testament."—*Christian Baptist*, p. 15.

Now that they have missionaries, we ask, Do the missionaries receive power to work miracles? The answer is, No, our gospel is in word only. We have no spiritual gifts; these were only given as toys in the childish days of early Christianity. We Campbellites are full grown men and women. We require no divine assistance, no spiritual grace. The word, or what suits us of it, and plenty of water, will do us.

One branch of the Campbellite sect still holds to the above views as expressed by Mr. Campbell, regarding the sinfulness of Sunday-schools, of which the following is proof: After quoting the Ohio *Penitentiary News*, wherein it is stated that "eighty per cent of those three hundred and seventeen convicted persons sent to the penitentiary during three months, last referred to, were persons who had attended Sunday-school for from five to forty years," Mr. Will W. D. Taylor proceeds to try and prove that the Sunday-school is "neither a cure for, nor a preventive of crime. The Sunday-school, like everything else that has originated in the mind of man, and is used as an improvement on God's plan of teaching the people, is a failure, and always will be a failure."—*Gospel Echo*, September 3, 1896.

To show that these matters are still live issues between the Church of Christ and the Christian Church (the reader will remember that the above titles represent two of the many divisions of this quarreling people, the Campbellites—the "one body"), we submit a proposition for public debate

between two "reformers" each claiming that the other is not sufficiently reformed. One is the editor of the *Gospel Messenger* and the other is editor of the *Oregon Missionary Record*. The proposition reads as follows:

Societies, such as the "Foreign Christian Missionary Society," "the General Christian Missionary Society," "the Christian Women's Board of Missions," "the Oregon Christian Missionary Society," and the "Sunday-school," are unauthorized by the Holy Scriptures, diversive in their effects and are therefore sinful.

W. W. STONE affirms.

J. B. LESTER denies.

—*Gospel Messenger*, April, 1896.

We have heard of Campbellites trying to impress the members of secret societies with the thought that they indorsed such societies, but in this, like other matters already exposed, they are guilty of cunning deceptions that are disgusting. From Mr. Campbell down to their present representative men, we shall furnish the proof of this duplicity.

Why Christians in the nineteenth century should, after they had tasted the sweet influences and blessings of the kingdom of heaven, seek admission through all the pledges, oaths, and obligations of secrecy, into the societies of Free Masons and Odd Fellows, is rather a difficult and perplexing problem.—*Millennial Harbinger*, 1842, p. 557.

This subject must be discussed. Thousands call for it. All the confederations among Christians with Turks, Jews, and Atheists are, in our opinion, anathematized by Heaven, and are just as useless to the church as to state—fit only for darker times—for ages of knight-errantry, witchcraft, and the Abracadabra—Ibid., 1845, p. 135.

I simply affirm that no Christian man is under any sort of obligation to join any of them; nay, that he can not as a Christian become a member of any one of them, without dishonoring the church of Jesus Christ, or himself, or the founder of it.—Ibid., 1848.

Mr. Campbell, when speaking of Free Masons, Odd Fellows, and Sons of Temperance societies, said, "All mixed communion in religion with the world, under any pretense whatever, is spiritual adultery, or fornication, according to my Bible."—Ibid., 1848, p. 309.

Later he wrote: "Nay, indeed the conviction grows deeper that Christians dishonor rather than honor the church and its founder, by accepting of membership in any one of the three fraternities, (Masons, Odd Fellows, and Sons of Temperance.)"—Ibid., 1849, p. 116.

The foregoing quotations, with many others of like character, were republished in a Campbellite paper, called the *Gospel Messenger*, February, 1896, and indorsed by the editor.

Some may say, "But many Campbellites are now members of those very societies." Perhaps so, but it only proves they are not sound in the Campbellite faith, or else it's their old game of policy, and "wolf in sheep's clothing" scheme.

ALEXANDER CAMPBELL A SLAVEHOLDER.

E. V. Smalley, a son of one of Mr. Campbell's converts, writing of Alexander Campbell and the sect of

which he was the founder, records the following brief history regarding Mr. Campbell and his connection with slavery:

Bethany was in a slave State, and thousands of Campbell's converts in Virginia, Kentucky, Tennessee, and Missouri, were slaveholders. When pressed for his own views on the rightfulness of slavery, Campbell answered in his *Millennial Harbinger*, that inasmuch as slavery existed among the Jews and was not forbidden by God it could not be sinful for Christians to hold slaves. Thereupon a large number of antislavery disciples left the church, and were stigmatized as "Comeouters." . . . My father was a "Comeouter" and kept a station on the "underground railroad." . . . To be a "Comeouter" was at that time as unpopular as to be an infidel.—The *Sunday Times-Herald*, February 23, 1896.

In a tract written by Jerome A. Scott, entitled, A Brief Sketch of Alexander Campbell, is the following, on pages 37 and 38, concerning Mr. Campbell's experience in Edinburgh, Scotland:

The Scotch Anti-Slavery Society having deputed three persons hostile to Mr. Campbell, to elicit his views on the slavery question, they approached him in a friendly manner, and without stating their object, they obtained his views. In a short time they had posted in public places, placards, bearing the following inscription: "Citizens of Edinburgh—Beware! Beware! The Reverend Alexander Campbell of Virginia, United States of America, has been a slaveholder himself, and is still a defender of manstealers."

We may remark that Mr. Scott during his defence of Mr. Campbell, makes several admissions, all of which prove that the Scotch Anti-Slavery Society was not far astray in their charge against Mr. Campbell. He admits: 1. A committee of three waited on Mr. Campbell, "to elicit his views on the slavery question." 2. "They obtained his views on the question." 3. "They approached him in a friendly way." 4. The placards told the facts. (See the admission.) 5. "Mr. Campbell had owned slaves." 6. Mr. Campbell "not only conceded that the Scriptures did not expressly prohibit the holding of slaves, but on the other hand prescribed the duties of the slave to his master, and of the master to the slave."

All the above, taken with the testimony of our former witness, Mr. Smalley, proves that Mr. Campbell believed in and practiced the inhuman traffic in human slavery; and it is in evidence, in authentic history, that he and his sect persecuted with the most inveterate hatred those who denounced slavery, saying, "One hour of virtuous liberty is worth a whole lifetime of slavery."

We willingly record the fact stated by Mr. Scott in the sketch from which we quoted, "that Mr. Campbell had set his slaves at liberty." Public sentiment became too strong and the law of the country too strict for him to keep them. To cover up the shame he felt, it is admitted, as stated in the sketch, that he finally "denounced the institution of slavery, and favored emancipation." Yes, when it became policy to do so. Till then he was a slaveholder and stigmatized those who defended the cause of human liberty as "comeouters."



Before we leave this part of the subject, we wish to show from the history of the above case in Scotland, that Campbell at once, upon seeing the placard referred to, rushed into print, against one of the ministers of the Baptist Church, who was an active member of the antislavery movement. Whereupon the clergyman brought suit against Mr. Campbell for libel and to prevent Campbell's escape from Scotland had him arrested, and he was sent to prison. (See *The Sketch*, pp. 37, 38.)

Let us take a glance at a few more of the many-sided Campbellite sect.

As they lust after popularity they apostatize from Campbellism, and to-day the "one body" is divided and subdivided into many bodies. For the reformation has been reformed several times, and sects and parties have arisen in the Campbellite movement, each denouncing the other with the old time vigor once displayed against the evangelical churches. But let us repair at once to the Campbellite apartments, and listen to the family jars:

As to Bro. Campbell, he was a great and good man, but he was not inspired, and he made some mistakes, and none worse than failing to adopt the true worship—a thing he plainly taught—and establishing instead thereof this hireling priesthood, which has grown to be the most intolerant, impious, and proscriptive religious corporation on earth, not accepting the Roman hierarchy.—*Christian Leader*, (a Campbellite paper,) June 1, 1897.

Mr. Ellmore, editor of the *Gospel Echo*, has spent many years in the Campbellite front ranks. His son is now a Campbellite preacher, yet in writing the above arraignment of the Campbellite sect, he charges Campbell of "failing to adopt the true worship," of teaching one thing and practicing another, and the denunciation hurled against their ministry is as just as any one would demand.

Alexander Campbell spent fifty years of life trying to uproot an army of clergymen, but lo and behold, since the time of his death, which occurred in 1866, we have an army of clergymen in our midst as large and menacing as the one he fought against. The world is about to absorb our distinctive plea.—Editorial in *Christian Leader*, August 26, 1897.

The great reformation which never was perfect, and lacking in power commensurate with its imperfections, is now practically divided and subdivided. We have the "progressives" and the "loyal" and in each of these parties, there are minor parties.—*Gospel Echo*, August 13, 1896.

The writer has already, in this paper (the *Gospel Echo*), submitted articles for discussion between two sects of this "one body." Professor Clark Braden and Elder J. R. Roberts were advertized to hold a debate at Olney, Illinois, beginning February 3, 1903. Again the Church of Christ and the Christian Church will engage in deadly combat to see which is the "one body."

Mr. Braden was in Meaford, Ontario, this winter, trying to prove his was the simon pure article, but the other side would not even permit him to lecture in their church; so he lectured in a schoolhouse. There is

the Christian Church, the Church of Christ, the Progressives, the Loyal, the Organ, and the Anti-Organ, the Sunday-School, and the anti-Sunday-school. But why continue? The Campbellite sects to-day, by reason of their divisions and quarreling, are a standing disgrace to the common cause, and a laughing-stock to infidelity. We will not leave this part of our paper till we have wrung from their own lips a further confession of their guilt:

I grow more and more discouraged regarding the future of the church. . . . This reformation can never restore the ancient gospel so long as we, like other religious organizations, are sailing, like comets, in an opposite direction from God's revealed will.—W. B. Wilson, in *Christian Leader*, September 15, 1893.

When Thomas and Alexander Campbell began the restoration, their design was to restore the church in creed, faith and practice to its native simplicity, but about the time they had restored the law of conversion, lo, the apostasy set in, and diverted them from their work, and the worship in its perfection was never established.—*Gospel Echo*, August 20, 1896, Editor Ellmore.

Alexander Campbell admits the above statement to be true; in fact, hear him, when speaking concerning his effort to pattern after the Church of Jesus Christ, as described in the New Testament:

We have to pattern after the first [church] as well as we can, but we can never equal it. With all our efforts the great disparity will ever remain, and could the apostles and primitive Christians be here, they would doubtless weep at beholding it.—*Millennial Harbinger*, vol. 5, p. 40.

Yea, Verily they would!

If there be a church among us, which both in faith and practice, has attained to the ideal New Testament church, which the Disciples claim as their model, we have not either seen it or heard of it.—Elder J. H. Garrison, editor of *Christian Evangelist*, p. 153, 1893.

A reformer to reform the reformation, may be a necessity in the very near future, and where is he? since prominent teachers dare the fathers.—*Christian Leader*, October 15, 1895.

Job said, "Oh . . . that mine adversary had written a book."—Job 31:35. If Job was deprived of his desire, surely the true worshipers of the meek and lowly Master, in the latter days, have had his desire in this regard; for the Campbellites, the great adversaries of the true church of Jesus Christ, have written books, sermons, and papers in which they have confessed their human origin, and have made manifest the unscriptural character of the theological hodge-podge, known as the Campbellite sect.

We will now show by a few brief statements from those who know the Campbellites best, that by reason of their false doctrine, they are unworthy of the respect of Christian people. The first work from which we quote is entitled, No Communion with Campbellites, written by Reverend A. P. Williams, D. D., author of the Lord's Supper, Campbellism Exposed, etc. This work comes highly recommended. It was originally prepared by special request of the ministers' and deacons' conference of the General Association of the state of Missouri, and read before that august body previous to publication, hence should be worthy of consideration.

In the work, the author submits a number of reasons why the Baptist Church should not commune with the Campbellites, but as we presume the work has been widely circulated and carefully read, and we do not wish to make this paper too lengthy, we submit just a few statements:

The next disqualification we have noticed is a schismatical spirit. The law on this subject (Romans 16: 17) applies with all its force against Campbellites. How many "divisions" have they caused in our churches? More seditious factionists have never had membership amongst us. Divide and conquer, was the motto on which they seemed to act. What Baptist church would they not now divide if they could? How do they herald the news if one of our members is caught in their theological meshes? And do they not cast stumbling-blocks (*skandala*) in the way of the unsuspecting amongst us? These questions, I am confident, must be answered in the affirmative. Then, what is our duty? Commune with them? Why the very suggestion is preposterous. No, the law says, "mark" and "avoid" them.—No Communion with Campbellites p. 34.

Only think of it! Campbellites and Baptists around the same communion table, and yet the former call the latter apostates; such a spectacle is horrifying.—*Ibid.*, p. 42.

The ministry of the General Baptist Association, of the state of Missouri, was not far astray in publishing this detector of those "wolves in sheep's clothing," for we have shown by the writings of Alexander Campbell and his sect, that they denounce the Baptist Church, and, in fact, all other Protestant churches as "the relics of popery" and the legitimate daughters of the mother of harlots, yet they will profess friendship, till they sow discord and "steal the sheep," then cry "victory" over the once contented, but now divided, flock.

An intelligent correspondent of the *Christian Baptist* thus addressed Alexander Campbell:

As I informed you when here, I repeat it again, your opposition to a preached gospel, to the preachers and the Bible societies, secure to you the concurrence of the covetous, the ignorant, the prayerless and Christless, Christians. Should they have any religion, they cease to enjoy it as soon as they embrace your views.—Page 70.

Ah! what an arraignment for the reformer, and his reformation! A "Christless," "prayerless" system, that robs one of the hope he may have had as soon as he becomes contaminated by its touch.

With this reformation the Baptists had no sympathy, believing it to be pugnacious in spirit, unsound in theory, and barren in the fruits of piety. . . . Moreover, the principles advocated by the reformers, were deemed by the Baptists to be not only erroneous, but of pernicious influence, and such as they could not countenance without recreancy to the cause of Christ.—*Campbellism Examined*, p. 91.

It would be quite easy to select from Mr. Campbell's books, without any perversion of the quotations, a system of doctrine so utterly at variance with the Scriptures, and so repugnant to the feelings of pious people, that it would receive the undivided condemnation of every evangelical denomination.—*Ibid.*, p. 362.

#### SUMMARY.

We have shown from the writings of Alexander Campbell, and the most prominent men of the Campbellite sect, together with authentic history:

1. That Thomas Campbell arrived in America from Scotland in 1807, and that his son, Alexander, arrived in America from Scotland in 1809.

2. That claiming to be Presbyterians, they were upon application at once received into that Church.

3. That Thomas Campbell acted as a minister in that Church, till causing much trouble, charges were preferred against him, which terminated in the Synod refusing to longer fellowship him.

4. That both the Campbells denounced the Church in bitter and sarcastic terms.

5. That father, mother, son, and daughter were baptized by Reverend Mr. Luse, and became members of the Baptist Church—father and son becoming ministers in that Church.

6. That their riotous and self-assertive methods soon called down upon them the disapprobation of the Baptist Church, and their double-dealing being exposed, the Baptist people refused to sustain them, and they soon left, to save being excommunicated.

7. That Campbell's own confession proves he was a hypocrite, and a bigot: "I would neither pray, nor sing praises with any one who was not as perfect as I supposed myself."

8. That Alexander Campbell, after denouncing all churches as "the relics of popery" and "the legitimate daughters of the church of Rome" became the founder of the sect called Campbellites in history, but calling themselves, at different times and places, Reformers, Christians, the Church of Christ, Disciples, etc.

9. That Campbell, heading the Reformers, and Barton W. Stone, leading the "Christians," united as "the one body," in 1831, with Campbell as chief.

10. That at first Campbell declared his was not a church, not a sect—just a reformation.

11. That the new combination had for its great object the destruction of the sectarian world, and by pen and voice their time was occupied in tracing the origin of every denomination, and showing they were "all man-made," "human," "relics of popery," "legitimate daughters of the mother of harlots," "the trail of the serpent was over them all"; all were too young to be the church of Christ, being organized by man during, or since, the sixteenth century, and must be destroyed, so that upon their ruins the Lord would use Campbell and his followers to build the church of Christ,—*Campbellism*.

12. That the clergy of every church who were paid for preaching by sermon, day, week, month, or year, were hirelings, and that "Jesus would judge that adulterous brood and give them over to the burning flames."

13. That while they considered "a creed" a sinful thing, "a sect" wickedness before God, salaried ministry "as goat-milkers" and hirelings, yet they became "a sect," "have a creed," and ask for and

receive pay for their sermons by the hour, day, week, month, and year.

14. That they not only made a general attack upon the churches, but singled them out and denounced them one by one in the most unchristian language.

15. That they deny that any person was ever converted, born again, or pardoned, in the Methodist, Baptist, Presbyterian, or any other church now in existence, save the Campbellite "one body."

16. That the act of immersion is "conversion," "regeneration," "born of water," "born again," "born of the Spirit," "obeying the gospel." In a word, to be immersed in water by a Campbellite, is to be pardoned, regenerated, born of water, born of the Spirit, and obeying the gospel.

17. That the very instant you are put under the water, your sins are remitted, you are born again, regenerated, converted.

18. That even prayer is not rewarded to the unbaptized.

19. That from the day of Pentecost till now, no one has been converted till immersed.

20. That the belief of one fact (that Jesus is the Messiah), and submission to one institution (immersion in water, into the name of the Father and of the Son and of the Holy Spirit), are all that is required of Heaven for admission into the church.

21. That none but Campbellites have the right to baptize, and those immersed by the Baptists or other denominations, must be rebaptized to be saved in the kingdom of God.

22. That no one is worthy of the Lord's supper unless baptized by a Campbellite.

23. That they have ridiculed, in the most shocking language, the claim made by the children of the Lord, regarding the spiritual blessings they have received according to the Master's promise made in the New Testament, asserting that such so-called blessings end in lewdness and crime.

24. That water baptism is the new birth, that Holy Spirit baptism has nothing to do with salvation, but we are sanctified by water baptism.

25. That Sunday-schools, missionary, tract, and Bible societies, also colleges and all educational societies, are sinful. These are "the marks of the beast," yet they, or at least some branches of the Campbellites, have indorsed these very "marks of the beast."

26. That they have and do denounce such societies as "Sons of Temperance," Free Masons, and Odd Fellows. No man can be a Christian and hold membership in these societies. They are anathematized by Heaven, yet where policy suggests, they join these orders.

27. That Alexander Campbell indorsed human slavery, and was a slave-owner, and defended slavery, till policy suggested to abandon the traffic.

28. That they claimed a restoration of the "one

body," the church of Christ; but now the Campbellite sect confesses the restoration was never complete, that it is still faulty, that did an apostle see it he would weep over its deformity and weakness.

29. That Campbellism is now divided and subdivided into several quarreling sects, holding public debates, writing books, filling church papers, each accusing the others of being a disgrace to the cause they claim to represent.

30. That the Baptist people, with whom many of the Campbellites once worshiped, have, after careful and prayerful examination of the creed of the Campbellite sect, decided that the Campbellites were unworthy of Christian fellowship, and should be barred from the holy communion,—the Lord's supper.

31. That the Campbellite doctrine was contrary to the sacred Scriptures, and should receive the undivided condemnation of every evangelical denomination.

32. That Campbell's methods drew around him the covetous, the ignorant, the prayerless, and the Christless Christians, who, should they have had any religion, ceased to enjoy it as soon as they embraced his views.

We submit the above thirty-two indictments against the Campbellite sect. They speak for themselves, and when we remember that in the majority of the charges therein preferred the confession of guilt is found in the writings of Alexander Campbell and his leading men, there should be little doubt of their being guilty, as charged.

Now in conclusion: If Mr. Campbell, in his heart, believed that the Roman Catholic Church was the mother of harlots and the Protestant denominations were those daughters,—those harlots, and that he should commence a reformatory movement, he had as much right to form a new sect as any other reformer before him.

If he believed that the ministry of the churches were an adulterous brood, he should surely endeavor to show them their error.

If he believed, the "water baptism is immersion," and that "immersion," "conversion," "regeneration," "new birth," "are equivalent," and that only those who are immersed are pardoned, he had the right to say so.

If he had no faith in spirit-baptism, and fully believed that God did not intend to pour out the Holy Ghost on his children, but the gospel is now in word only, he had the right to say so.

In a word, we would not think of abridging his right of free speech in religious matters.

And, further, if Alexander Campbell believed that in the Sunday-schools, colleges, missionary societies, Bible and tract societies, he saw the marks of the beast, he had the right to express himself in proper language.

If he believed the Free Masons, Odd Fellows, and Sons of Temperance societies were anathematized by Heaven, he had the right to say so.

With regard to the truth or falsity of the claims made and positions taken by the Campbellites, this paper has nothing to say, but we affirm that, believing as they do, as shown in this paper by their own statements, to hide their distinctive features, cover up their real faith, seek to ingratiate themselves into the good graces of other denominations, under false colors, changing here and there to meet the emergency, bending their creed to acquire popularity and prestige, playing the "wolf in sheep's clothing" act, "the spider to the fly" game, are, in our opinion, unmanly, deceptive, dishonest, cowardly, and disgusting even to a man of the world, to say nothing of hypocrisy, when viewed from the standard of Christianity.

We can not close with anything more appropriate than the following quotation from Campbellism Examined:

Like some tall and hoary cliff, against which the mighty waves of the ocean have dashed and foamed, and raged for a time, and to whose strength they have at last rendered homage, by subsiding into a comparative calm at its base, the evangelical faith . . . has received and resisted the threatening surges of the "current reformation" [the Campbellite sect] until their force is spent, and their receding fury proclaims its stability. Commencing its assault on all Christian denominations with dauntless intrepidity, and giving strong assurances of their early overthrow . . . the reformation has been frittered away to nothing, or has ended in a huge mass of inconsistencies and contradictions.—Pages 358, 359.

The history of the Campbellite sect proves the above charge to be true, and to-day the Campbellite movement, as seen in the different sects into which it has been divided, is known and marked, and nothing but the abandonment of false doctrine and an honorable apology to the Christian world for the violent and bitter attack made upon it, will ever give to them the confidence and respect of Christian people.

With a sincere prayer that the honest people who have been led into the meshes of Campbellism, may see its deformity and escape from its grasp, and reach safety and sweet peace in the kingdom of God, I submit this paper.

R. C. EVANS.

LONDON, Ontario, 474 Adelaide Street, February 11, 1903.

Professor P. G. Holden, of Iowa, has been preaching the gospel of proper planting of corn to the farmers of his State, says the June *World's Work*, with the result that it is expected that next year's crop in Iowa alone will be increased 7,000,000, bushels, valued at \$8,000,000. The railroads of the State provided Professor Holden with special trains, and in the three days of the first trip, 450 miles had been travelled, 50 stations visited, 60 lectures delivered, 15 Iowa counties had been crossed and the message of proper raising carried to the tillers of 3,000,000 acres of Iowa farm-land.

## Selected Articles.

### CIVILIZATION OF THE INCAS.

Mr. Walter L. Beasley, in the *Scientific American* for May 14, 1904, writes interestingly of the ruins of the Inca Empire and the story they tell to archaeologists:

"It is said that this tribe did not commence to be conquerors until they had first shown themselves to be statesmen and wise and efficient administrators. Having obtained a fairly advanced civilization, they began gradually to overawe and incorporate the territory of less cultured tribes of the coast and slopes of the Andes, who slowly absorbed both the religion and superior handicraft of their conquerors. These conquests extended over a period of several centuries. The permanent establishment of Inca power is attributed to their having secured the good graces of their subjects, and to their liberal treatment and policy of conciliation, than to force of arms. This continued until the limits of Inca rule extended from the central plateau of Bolivia to the western coast of Peru, north to Ecuador, and South to Chile. The inhabitants of this territory embrace many different tribes with local rulers, living in different stages of enlightenment.

"Under Inca sway and influence, both architecture and the various industrial arts reached their highest degree of efficiency. Few, if any, countries of modern times have equaled the extreme and skillful utilization of land that was practiced during the time the Inca empire flourished. In many localities they built their dwellings among rough rocks, on arid slopes of hills, in order to use the limited area of soil for agriculture. They terraced up every hill and mountainside until not a single square foot of surface was left unimproved. They likewise conducted aqueducts for irrigation purposes, and also a series of magnificent roads, from twenty-five to fifty feet in width, paved with blocks of stone, which connected their royal capital at Cuzco with the various provinces. Part of the way these were cut out of solid stone, and often ascended precipitous heights by a series of stone stairways. Traces of these roads still exist in many localities."

Scientists work there at a disadvantage, as the government restrictions limit them materially in "the nature and extent of the excavations." The writings of Spanish historians would throw light on Inca civilization; but they are not obtainable, being in archives at Madrid, and never having been published.

Mr. Bandelier, who conducted the expedition which furnished the information and data for Mr. Beasley's article, explored the ruins of Chan-Chan, commonly called Chimu, near the city of Truxillo. He says:

"The ruins extend for a distance of three miles, and are one and a half miles in width. Nothing

remains of the original appearance and former grandeur of the buildings except well-laid foundations, massive and peculiarly ornamented walls and groups of single-story, gable-roofed houses and court-yards. Mr. Bandelier estimates that some forty thousand persons occupied the place. The best ancient information of the Chan-Chan ruins and those in the immediate vicinity is to be derived from the early Spanish chronicler, Cieza de Leon, who visited this locality about a decade after the conquest, and is considered the most trustworthy authority. According to de Leon, this valley in pre-Spanish times was dominated by several powerful chiefs or lords, who waged warfare continually with near and distant tribes, and were feared and obeyed by their subjects. Each lord or ruler resided in a great city, the seat of his realm, which contained various imposing buildings. When these sovereigns were subdued by the Incas, still larger and more pretentious structures were erected. The architectural plan of Chan-Chan comprised a series of about twenty open squares of courtyards intersecting one another. On certain sides facing these were erected a number of palaces or religious edifices. Each square was surrounded by an exterior wall of adobe blocks, twenty-five feet in height. The larger buildings contained innumerable chambers and corridors, traversed by narrow passageways. Many treasures of gold and silver are said to have been found in these chambers and apartments. Around one of the great public squares were arranged some of the one-story adobe dwellings of the inhabitants. These are to-day graphically outlined, and preserve their original appearance, showing sharply-pitched gable roofs. There are no traces of windows. Light and ventilation seem to have been furnished by the door alone. It is supposed that some of the great squares and inclosures were occupied by the various craftsmen and industrial workers in pottery, weavers and dyers of fabrics, and fashioners of metal ornaments for the use of the ruler, his household, and his priests. One of the curiosities discovered by Mr. Bandelier was an altar some fifty feet below the surface, which formed the heart of a great artificial mound, and which evidently occupied the central place in a large building devoted to religious worship.

"One of the noteworthy phases of the Chan-Chan ruins were the ornamented walls of two of its buildings, thought to have been devoted to sacred purposes, or to have served as the abode of the ruler. In one instance, a series of designs had been sunk a half foot or more in the adobe over the entire wall now seven feet high. Possibly these may have been apertures for hiding gold and other ceremonial offerings, and afterward sealed up by an additional adobe coating. Another facade, ten or more feet in height, is tastefully decorated with a network of frescoes in a series of duplicated designs of a conventionalized

bird. These walls are surrounded by a mass of fallen debris; and nothing is left to throw any light upon their ancient splendor."

The pyramid on the banks of the Moche River receives comment, and is called the "Spinx of the Incas." Its secret has never been fathomed. At one time a tunnel was made into the mound for quite a distance, and it is said quantities of precious ornaments were obtained. "Probably it was used as a religious shrine or sacrificial place, or on the other hand, from its lofty and commanding position, it may have been used as a strategic point to detect the approach of hostile invaders."

Of the people Mr. Beasley says: "That the coast Indians and Incas were a music-loving people is evidenced from numerous representations on potter vessels of performers in the act of playing upon their instruments, as well as from the large number of actual instruments obtained. In their extensive worship and ceremonial dances music was a necessary feature, and was widely employed. Mr. Charles W. Mead, curator of the Peruvian Department of Archæology, in a recent monograph on this subject, states that he was unable to discover any authentic musical scale or song of the Incas, and the best and only source of information is to be gained from the structure and character of the instruments themselves. It is commonly believed that they employed the five-toned or penatonic scale, so widely used in the primitive music of ancient peoples. The most important of their instruments were the drum and pan-pipe. Both of these are modeled in the shape of water jars representing human forms, and give a clever idea of their construction and appearance. The drums appear to be identical with those in use in many parts of Peru to-day, and were made by stretching a skin over a hoop of wood.

"The pan-pipe was a series of reeds of graduated length, held in position by a crosspiece of split cane lashed to the reed with a cord made from the wool of the llama. The present natives still dance to the beating of the drum and pan-pipe, as did their ancestors hundreds of years ago. Nearly fifty different instruments, all of percussion and wind, were found. Remarkably unique among these are many double whistling jars or musical water bottles. Near the top of the first or front jar, which was usually surmounted by a human or animal figure, is the opening of the whistle. When the jars have been partly filled and are swung backward and forward, a number of whistling sounds are produced. As the vessel swings forward and upward, the water is lowered in the first jar and raised in the other. In the backward motion it rushes back into the first, forcing the air out through the whistle. One of the new musical discoveries heretofore unknown, and worked out by Mr. Mead, is the fact that shells were employed as cymbals. This is conclusively estab-

lished by a terra-cotta water vessel, which is covered, showing the figure of a man in the act of striking two shells as cymbals."

Mr. Beasley concludes with, to our mind, the most interesting part of his article, as follows:

"The government of the Incas is said to have been the most enlightened despotism that ever existed, and about the nearest approach to a Utopia which has yet been reached by any people. There was allotted to each man, free of charge, a dwelling site and extended area of land for him to till and cultivate for the maintenance of his family. The surplus of products from this tract, left over from the immediate needs of the owner, was given as tribute to the Inca government, and used for religious, charitable, and other purposes at their sovereign city of Cuzco. Under their wise and just civic administration, crime and public corruption and theft were not known. In Cuzco it is stated that a resident with one hundred bars of silver and gold piled up in his house, left it wide open, only placing a small stick across the door as a sign that the master was out—and nobody went in. Agriculture was the chief pursuit followed. Cotton, beans, maize, and coca were raised by the coast people. On the plateau the domestication of the llama and alpaca was a favorite occupation.

"The whole tribe was divided into numerous clans. The powers of administration were centered in the elective dignitaries, a military leader, and the head of the religious system. There was also a council of chiefs. None of these offices were hereditary, and could not be occupied by sons unless they were specially chosen for the position. The succession of the chief Inca did not fall upon the shoulders of his child. This was due to the clan organization, which governed the affairs of the state. Inheritance was by mother-right. A man could not marry a woman of his own clan, but had to select one from another. This was the main unit for holding the tribe together. Woman had no voice in public affairs, but ruled supreme in the home. She was admitted to esoteric societies, of which there were many. They also practiced healing and became priestesses. Many complicated and elaborate ceremonial and religious rites were observed, and frequent sacrifices offered up to their deities. The Incas, under their enlightened system of government, had, however, incorporated in their religious worship some uncanny customs. Human sacrifice was practiced, and on certain occasions a number of young maidens captured from other tribes were offered up to some of their principal deities. These young women were for a long time kept prisoners, and during the interval were employed at making pottery and weaving gorgeous fabrics out of the silk-like threads of vicuna wool for the sacrificial celebration. Owing to their extensive religious code, feasts and offerings of some kind were of almost daily occurrence, and the prepara-

tion for and observance of these occupied a great deal of the time of the people. Contrary to statements hitherto made, the sun was not the chief object of worship, but the moon, stars, thunder, lightning, and many natural objects and phenomena were included in the religious code. In Cuzco some forty different shrines existed.

"What height Inca culture might have reached had it been allowed to follow a natural course of development is one of conjecture and speculation. Judging from their cyclopean architectural remains, and from the splendid examples of their technique, which is so strikingly displayed in the specimens obtained, it seems most likely that they would have kept abreast of the ancient Mexicans."

## Mothers' Home Column.

EDITED BY FRANCES.

### Admonition.

#### MEDITATION.

My sorrows have been many,  
Earth's joys I've known but few;  
Prosperity denied me,  
Afflictions pierce me through.  
But God is love, eternal,  
His Spirit he doth send;  
His mercies are for ever,  
The just he will defend.

#### THE ANSWER.

God's children walk in darkness  
Because of unbelief;  
They famish, says the Father,  
Through want of trust and faith.  
O children, come up higher,  
And listen to my call,  
My love is still extended  
To righteous, yea, to all.  
Repent and be believing  
My counsels, learn, obey,  
And put away all evil,  
Let each hard heart give way.  
Bring forth thy tithes and tributes  
And consecrations pure;  
Fill ye my storehouse, children,  
My covenants *are* sure.  
Let faith and love be perfect,  
With works let them agree;  
And be no more divided,  
Thy hearts lift up to me.  
Let brother love his brother,  
In Zion be no poor;  
Let pride for ever vanquished  
Disturb thy *peace*, no more.  
My children you shall see me  
And know that I am He  
Who gave my life a ransom,  
From sin to set you free.  
Be righteous, pure, and holy,  
The Spirit shall be giv'n,  
Till all my Holy Zion  
Shall ring with praise of heav'n.

MRS. BETTY SMITH.

## The Law of God is the Law of Love.

Love is an attribute we all more or less possess, and the more we are governed by its holy influence the better men and women we will surely be. In evidence of this God stands supreme. The Bible tells us that he is love, and this divine emotion stands at the head of the attributes that characterize his dealings with humanity. For instance, what greater proof could he have given of his love for us than is furnished in the offering of his Son as a sacrifice for the sin of the world?

Dear Saints, I wonder if we realize and appreciate the love of God. His care for us never ceases; each day brings new proof that he protects us from evil and danger, prolongs our lives and adds to our happiness.

What a beautiful world he has made for us where we may live, and by industry accumulate the blessings he has placed within our reach. Witness the perfect order of the seasons, the regularity with which the wheel of time moves round, bringing seed time and harvest. Supreme in his nature, he is also preëminent in his love.

God gives us ability, and a free agency, which is further proof of his love. Taking God for our guide we should fill our lives with as much love as is possible. First we should love him; love his laws, and delight to do his will. And we should obey his every commandment just as near as it is possible. This is all he expects us to do. Nor does he ask us to do more than we are able to do. His yoke is easy, and his burden is light; and when he gives a special command ought we not to obey it?

I read with a sad heart that Graceland will be closed in June unless the debt that hangs like a pall around it is paid. Dear Saints, let us awake to our duty. Do not let this be done. Think of our beautiful Graceland closed for debt! I am sure there are but few in the Church that could not give a little at least; if it be only the "widow's mite," the Lord will bless you just the same. You who are able to give more see that you do it. Remember all that you have is his. "The cattle on a thousand hills are his." Sell some of them and send the proceeds to help wipe out the Graceland debt. The Lord has promised great blessings to all who sacrifice for his cause, and we know that his promises are sure and can not fail. And he has also said, "He that knoweth the Father's will, and doeth it not, shall be beaten with many stripes." "In vain do you say Lord, Lord, and do not the things I command you," will apply to some of the Saints as well as others.

Then let us be very careful that we do not bring condemnation upon our own heads; for God will not be mocked. We must all stand before his throne and there be judged. Let us all try to live so that we can claim his promises, that we may hear the blessed words, "Well done, good and faithful servant, enter into the joy of thy Lord."

This life is but short at best, and we need but little while here; and we can take nothing with us when we are called to go. So let us lay up treasures in heaven.

Were it in my power how quickly I would wipe out the whole debt; but all I can do is to try to urge others who are able to give, to do their duty.

Your sister,

Mrs. PAULINE RUBY.

## Half Hours With Parents and Teachers.—No. 3.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

The charge is made by an educated Chinese—educated in Europe and familiar with the customs and practices of Christian nations—that "while we profess Christianity we do not practice it—that we could not do so because it is not a practical religion." In this judgment of Christianity he places the blame of failure upon the wrong party to the compact, but if he does not see the teachings of Christ exemplified in the lives of his pro-

fessed followers, is he not at least partially justified in his conclusion? Does not this thoughtful, deliberate judgment of one studying the Christian religion as he would study any other system or rules given by any great teacher for the government of individual lives, furnish an object-lesson before calculated to awaken most serious reflection? We know the gospel of Christ is practical, but not upon a low plane. The very first requirement made of its followers is: "Let him deny himself, take up his cross and follow me." It demands of us self-renunciation, purity of heart and life and a following in the footsteps of our divine Leader.

But if it demands much, what shall we say of its promises? If our hearts grow faint and fail us when we feel our own weakness and realize the holiness of God—realize that he demands of us to become like him and assures us that without this we can never see him—never dwell where he is; what shall we say of its promises? "A hundredfold more in this life and in the world to come life everlasting"! What shall we say of those times when by the power of the Holy Spirit we have been lifted above every trial of earth and have had such a foretaste of that which God has in store for those who love him and obey his commandments, as has made us feel that one hour—yes even one moment of such peace and joy was worth more than all earth had to give and we knew then that we were asked only to renounce the dross, in exchange for pure gold; to give up that which would drag us down and come up to a plane where God could meet us. But if we fail to do this, if we still love the world and the things pertaining to it—things which do not make for godliness,—is there not danger that our children when they come to mature years, will say to us as does this educated Chinese: "Your religion is not practical"?

A recent writer in accounting for the wonderful growth and development of the Roman Catholic Church in the past ten or twenty years, attributes it almost entirely to the fact that the human heart craves something of a definite character, something substantial upon which to build its faith. The divided and uncertain faith of Protestantism not furnishing this, men often turn to Catholicism to satisfy this inborn craving.

Here again we ask, Is this state of things the fault of the gospel or of those who profess the gospel?

When Paul was writing to the Thessalonian saints concerning this matter he said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sakes."—1 Thessalonians 1:5. Matthew also records that the people who heard Jesus were astonished at his doctrine, not because of its strange and impractical nature but because "He taught them as one having authority, and not as the scribes." (See Matthew 7:29.)

Here then is witness that the gospel has inherent in it both authority and assurance and as Saints we ought not to need any reminder of this. But human beings are prone to forgetfulness and we need often to be reminded of things we have known, but have failed to incorporate into our lives so that they have become a veritable part of ourselves. He whose faith is built upon the gospel has a foundation, as firm as the throne of God and when the law of the Lord approves, and the Holy Spirit bears testimony, why should not his faith be strong and unwavering and he proclaim it with a sound in which there is no uncertainty? Why should not parents and teachers in all assurance teach it to their children? The Jews to-day are living witnesses of the efficacy of the principle embodied in the commandment given through Moses concerning the instruction of their children in the law God had given for their government as a people, and we can well understand that such instruction was not imparted in any unbelieving or half-hearted way, but to them and their children it was the veritable word of the Lord and as such they accepted it.

Pope Leo XIII is reported to have said, only a short time

before his death, "I may have made mistakes, but, according to our faith, I have done the best I could." If indeed he had done this may we not in all good conscience ask, Had he not done well? If God regards the heart, will he not look with less displeasure upon the individual who holding to a perverted faith, honestly carries into practice and makes the principles of that faith the governing motives of his life, than he will him whose faith is true and pure and who fails to make his life conform to his faith? If not, what is the meaning of the teaching of Jesus in regard to the servant who knew not the master's will being beaten with few stripes though he had done things worthy of many, while to the servant who knew the master's will and had not done it many stripes were given?

Dear fathers and mothers in Zion, you to whom the gospel has been sent in this latter day with much assurance and power—with the Holy Ghost also testifying as it did to saints in former days, are you teaching it to your children as God requires it should be taught? If you love this work and desire to see it prosper this is your surest way of helping it on. Home duty is the first duty and no other work can prosper in your hands while this is neglected or left undone.

In these talks we have dwelt largely upon the subject of faith, because it is the foundation-stone upon which the whole superstructure of a Christian character rests and "without faith it is impossible to please him [God] for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

In a letter which came to us last night from a Sunday-school superintendent was this expression: "I wish you would do more to impress upon parents the necessity of strengthening their faith in the gospel." The writer did not make it quite plain whether he referred to parents strengthening their own faith or the faith of their children, but we inferred from the tenor of what had been said before, that it was the faith of the children he wished to have strengthened. In view of what we have been trying to do, the request seemed as a confirmation of the timeliness of our effort. If anything more can be said or done to convince parents and teachers of the absolute necessity of their being in possession of an intelligent, well-grounded faith in God and the gospel of his Son, Christ Jesus—which is the gospel restored to earth by the angel in these last days, and for the last time; then may the Lord cause it to be spoken and heeded, for, as he lives and his word is true, Zion can never be redeemed until her homes are purified and the faith once delivered to the saints dwells in the hearts and controls the lives of her children.

#### Prayer Union.

Bro. Stephen Drazey, Forest, Idaho, requests the prayers of the Saints that he may have faith and strength to quit the use of tobacco.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### To-Day.

We shall do so much in the years to come,  
But what have we done to-day?  
We shall give our gold, a princely sum,  
But what have we given to-day?  
We shall lift the heart and dry the tear,  
We shall plant a hope in place of a fear,  
We shall speak the words of love and cheer,  
But what did we speak to-day?  
—Nixon Waterman, in *New Century Teachers' Monthly*.

SR. GERTRUDE V. LENTZ who is with her husband, Bro. John B. Lentz, a missionary in New York, reports having organized a Sunday-school in her field, the place we are unable to give. We are very glad to hear of her success there as that is largely an undeveloped field and we are glad to learn of the work making advancements. Sr. Lentz was quite successful last year in her work particularly in the Home Department line, and we shall not be at all surprised to learn of much more work accomplished ere the year is past.

ONE matter was overlooked by the presiding officer during the late General Convention, and that was the appointing of the committee to which was referred all the matter pertaining to the "Sunshiners Work." Since then we have appointed and secured the consent to act of Mrs. Susie Gilbert, Fall River, Massachusetts; Floralice Miller, Dunnville, Ontario; and Ethel Skank, Henderson, Iowa. They will take the matter up and make report of their work to the General Convention of 1905.

#### Children's Day.

The season for the Children's Day services is now at hand and we trust that all schools will endeavor to observe a children's day in some form or other. The preparation for the services need not be elaborate nor the expense very heavy. And the benefits to be derived therefrom to the school, the Church, and the neighborhood are so many that no school or branch should ever think of passing the early summer months without making a modest effort to have a Children's Day service.

We are aware that with many schools the task seems a large one. But it is not necessary to make it so. Do not undertake to make a great display or show for that is not the proper object. Better to keep in mind the true spirit of the day, and that is to encourage the children and make them feel that they are a part and parcel in this great work, to provide for them what seems their very own, and to influence them to want to unite with the Church and grow into lives of usefulness, as well as to have a pleasant day. All this can best be done in a simple way. The results will be better if simplicity marks the work rather than great show or display. Make the work simple, attractive, and appropriate to the day. Prepare and carry out your program with earnestness and cheerfulness and much good will certainly come therefrom.

We have many times urged not to neglect the observance of special days. There is too much to be gained thereby to afford to neglect them. If you want to increase or maintain the attendance at your school; if you want to keep the interest from lagging; if you want to have a school that will do the good needed to be done, you will be obliged to do many things outside of the regular daily routine of work. The holding of the Sunday-school session is but a part of the work. And why will we omit the parts of our work that are the most pleasant and the most productive of good? Have a Children's Day service whether your school be large or small.

"Who it was that first suggested an annual Children's Day that should combine the idea of an anniversary, a special children's service in the beautiful season of the year, on which all parts of the country, and all Sabbath-school workers could unite, it is impossible to discover. Perhaps it sprang up naturally in many childlike hearts at once. To write a history of its development would be no easier than to record the annals of the blossoming of spring flowers and the budding of the trees. We only know that whereas it was winter now it is spring, and so Children's Day is come, on which the Church rises and shines and sings and puts on its beautiful garments.

"What more powerful object-lesson setting forth the love of Christ and of Christ's church than the services of Children's Day?"—James A. Worden, D. D.



## "THE GEM OF DAYS.

"Upon the coronet of days  
That clasps the golden year,  
The anniversaries we love,  
Like glowing stars appear;  
They sparkle with a hidden light,  
With beauty all their own.  
And there is one, the children claim,  
That shines for them alone.

"It is a gem of purest ray,  
Its worth has not been told;  
'Tis set with emeralds and pearls,  
In summer's heart of gold;  
The children greet it with delight,  
They hail its heavenly ray;  
This gem reflects the Father's love;  
We call it Children's Day.

"The gem of days! It first was known  
Beside far Galilee,  
When little children thronged the way  
The Savior's face to see.  
'Twas Children's Day in that far land,  
When o'er the world was sped  
The message, that with blessings fell  
Upon each little head.

"And Children's Day, though lost awhile,  
Shines now with fadeless light;  
Its hidden fire gleams like a star  
Above sin's gloomy night.  
O gem of days! time can not tell  
How rules your gentle sway;  
Eternity shall yet reveal  
The worth of Children's Day."

—D. C. Cook's Gem of Days.

## Our Department.

A sister writes: "We have often been profitably instructed and encouraged by reading some of the articles in the Sunday-school Department in the HERALD, and I am thankful for it." This is but a sample of many letters which come. But the part that strikes us significantly is the "some" articles. This suggests some thoughts that may be well for us to consider. It implies that not all articles are heavy weight and of full value as compared with others. But they represent the best efforts of the writers under the circumstances in which they must do their work. The fact of their being published often encourages the author to try again and to take hold in other lines. It is developing the young or beginning worker it may be into one of great usefulness. We all need the sustaining influences of encouragement and just commendation. Most of us have at some time or another profited greatly by it. And it may be that we have been weakened or discouraged by the absence of some deserved commendation when it could and should have been given. It is the sick that need the physician. It is the weak that need the stimulant. And this is one of the reasons why we have used some of the articles that have appeared in the department.

But there is another thought right here. Who is to be judge? I well remember at one time hearing an address that to me seemed wonderful. It filled my very soul with happiness and enthusiasm. I thought it was just grand, and it was. There was another there sitting by my side who heard it exactly as I did but he was completely disgusted with it. How two persons could listen to the same address and be impressed so differently and to such extremes is difficult for me to understand, for he thought the whole effort was "strained, affected, and shallow." Again we ask, "Who is to be the judge?" That lecture was to that man "shallow" and made no good impression upon him. He was none the better for having heard it. With me it had its

weight. It made an impression upon me that I shall ever cherish with pleasure. I am the better for having heard it. Was or was not the lecture a good one? Thus it is with the articles that appear in the Department. To you they may not be interesting, but may be to some one else, or vice versa. You may think them lightweight or on threadbare subjects, but study them and see if you do not get something new from each one. If they are weak efforts, pray God to bless the new worker. We do not know what he may be able to do in the future.

## The Great World Sunday-School Convention.

Scarcely had the great International Sunday-School Convention which met in Denver, Colorado, in June, 1902, passed into history, till it became necessary to decide upon a place to hold the forthcoming World's Convention. It was proposed by the editor of the *International Evangel* to hold it at Jerusalem in April, 1904. At first the thought was regarded as little more than mere sentimentality. But the more it was mentioned the more it grew into favor till it began to be regarded as a substantial proposition. It was finally located there. A ship was chartered for the tour and the rooms offered for sale to officially appointed delegates. At first it looked as if there would be difficulty in getting appointments and rooms. But later on one after another was obliged to abandon the idea of going till quite late there was still room for some two hundred more.

On the eighth of March more than eight hundred delegates sailed from the harbor at New York to be gone about two months. Much of this time would be spent visiting points of interest enroute and returning, besides the points of interest in the holy land. The convention itself would last but a few days. All was done that could be done to make the trip pleasant and profitable to the Sunday-school workers. Cameras were taken by the hundred. In fact there was a public office for camera supplies and for the developing of all kinds of work on board the ship, also an "official photographer" who would assist any one in their work of taking views and finishing them up. These pictures taken will be treasures to the makers as long as they live to prize them. The committee had prepared a series of services, lectures with and without stereopticon illustrations, delegation meetings, and many other ways to while away the time profitably and pleasantly while on the entire tour.

Meetings were previously arranged with the various missionaries at places along the route and a succession of receptions, etc., ensued. As far as present reports carry them, they had touched at Maderia Islands, the fortress at Gibraltar, spent one day in Algiers and one day at Malta, and three days at Athens, where Paul preached his famous sermon on Mar's Hill.

Here we will leave them for the present. We shall make further mention of their work when reported and hope to secure the permission to publish a portion of the report to be found in the *World Evangel*. It is very interesting and instructive to all Bible students and to others too.

## A Few Hints on Order.

[WHILE waiting at a hotel in the South one day last summer we picked up a paper in which we found an interesting article upon the the topic of "order" from which we quote a part. There was but a portion of the paper left, but we think it was the *Standard* of Chicago—a Baptist publication. The writer expresses several points that we have sought repeatedly to impress upon our workers as very necessary adjuncts to successful work. We give it here to demonstrate the fact that the difficulties experienced by one are also experienced by others in the same line of work and are apt to be looked upon in the same general way.—ED.]

## ORDER.

There is no proper place in the life of man for disorder, but of all places its presence in the house of God, and at the hour of

worship is most obnoxious. Yet that there is an increasingly large amount of disorder in our religious service, no one acquainted with the facts can deny. And this is true of the Bible-school. The writer has been astonished, grieved and perplexed as he has observed the general prevalence in an aggravated form of this evil. Let us earnestly and prayerfully consider this matter in all its bearings."

First, let our topic be defined. "Order," says Mr. Hughes, "is the condition resulting from an exact performance of duty in the right way and at the right time." A definition almost equivalent is, "Order is doing the right thing in the right place, in the right way, and at the right time." For the Bible-school Mr. Pease defines it as follows: "Order in the Sunday-school is such an adjustment of the different kinds of business and work to each other, and such attention to each its time, as will permit of the accomplishment of all without interference." In determining, then, the orderliness of an act, four things are to be borne in mind: The character of the act itself, and the time, place, and manner of its doing. All the definitions given make it emphatic that order is not a negative condition, but a positive. It is "doing."

With these definitions in mind let us turn our attention to the school and note some of the more common forms of disorder. As soon as the school is called to order several forms develop and become at once apparent. Members are tardy. They are doing the right thing at the wrong time. They are out of order. Most of them are habitual thieves. They steal the time of others. There is absolutely no valid reason that they can assign for tardiness. It is due solely to habit. They are late everywhere, no matter at what hour a service is held. Some are habitually two or three or five or ten minutes late. The only time they may be expected to be on time is at their own funeral. Now there is no form of disorder more destructive of one's value to society than that. Who will employ one habitually tardy? Where is there a place for him in business or professional life?

Another form of disorder that develops at the moment of commencement is conversation. In order, perhaps up to the moment of beginning, it now becomes gross disorder. The only thing in order now is attention. Then there is the unnecessary moving about the room on the part of officers, teachers, and pupils, and other forms of unnecessary noise. Each helps to add to the general confusion, and each leads to a further form of disorder. Being occupied in one or the other of these disorderly acts, the announcement of hymns to be sung, or of scripture to be read is unheard, and a failure to take part in the exercises results. A multitude are not doing the right thing at the right time. It is disorder not to take part in any exercise to the extent of one's ability. It may be that one can not sing, but certainly the place in the book can be found, the words followed, and melody made in the heart.

Disorder in high places, and systematically planned disorder at that, is frequent. Let me picture it to you. The superintendent has given the signal for the class-work to begin, and now the teachers, when the classes have taken their places, enter upon the teaching of the lesson. Just as they are in the midst of a carefully planned introduction which it is hoped will awaken the interested attention of the class, the secretary comes with class-book and offering envelope to which he claims the attention of the teacher. The interesting introduction is broken off short that these may be attended to. But now the teacher faces a distracted class, his ammunition prepared carefully beforehand has been spent, and he is forced to some improptu effort to awaken attention once more. Earnestly he enters upon his task, and once more is succeeding in centering their thoughts upon the lesson when the librarian interrupts with his "Books, please," and again the teacher is robbed of the attention of the class. But the lesson period is rapidly passing and as a general who sees his forces rapidly being dispersed but is powerless to prevent it, and unable to retreat, he presses on into the lesson

with the attention of but a portion of his scholars. The secretary returns for the class-book and the offering, the librarian to distribute fresh books to the class, the secretary to pass around Sunday-school papers.

Two deacons whisper in the aisle and many look and wonder what they are talking about. The pastor tiptoes down the length of the room, and all eyes follow him. The superintendent, having carefully turned the face of the blackboard away from the school, busies himself in putting on an outline of a review exercise, while the scholars everywhere in the room watch his movements and wonder what it is. And now the bell announces the close of the lesson period; the teacher—I marvel that he is not insane—sinks back with a sigh of relief; the superintendent addresses a few remarks to pupils whose faces are chiefly hidden behind the aforementioned Sunday-school paper, which has been opened wide; and the school is closed.

The teacher has been interrupted on an average of about every five minutes during the lesson period, and there has been scarce a moment during the entire time when there has not been something going on in the room that has not more or less attracted the attention of his class. Do you call his frantic efforts teaching? No person, though he possessed the ability of a Socrates and the patience of a Job, could teach were he subjected to such constant interruption and such competition for the attention of his pupils! To expect it is to expect the impossible. The school meets for teaching purposes, and when the business of the school is so managed as to interfere with that, it is out of order. If the purpose for which a Bible-school exists is accomplished, it will be by the teacher during the lesson period, and the time allotted to that work should be considered sacred. Absolutely nothing should be permitted that will at all interfere with the teaching work.

We find, then, four important infractions of order in the Sunday-school: Tardiness, inattention, failure to participate in the various parts of the program and the transaction of the business of the school in a way to interfere with its teaching work. Other forms of disorder will be apparent to the intelligent observer.

## Letter Department.

FULTON, Kentucky, May 16, 1904.

*Editors Herald:* I wish to make a suggestion to the Saints generally, for the general spread of the light which God has given us, saying, "Let your light so shine," that others may be caused to turn and glorify our Father in heaven. And again he said through Paul, "That which doth make known is light." So the plan is this: Let us all spend one dollar each this year for tracts and stamps to send literature to those outside of the Church, and let us try to use some wisdom in selecting parties to whom we send the "pearls," for we still have plenty of "swine" in the field. Now, Saints, if about ninety-seven and one-half per cent of us will use our time as we should and leave off one tenth of the unnecessaries for which we spend money during one year we will have the dollar to spare, and more. One of those of old said, "The gifts and callings of God are without repentance," and we see the truth of the statement clearly. Look at the many wonderful gifts God has given us in the latter days. The wonderful mail system, the various and speedy means by which we can travel to any and all points of the known world with all comfort that can be imagined, the almost lightning speed with which we can send our thoughts across and around the earth, with thousands of other grand gifts he has given us, all without our repentance. We now have the rural free delivery of our mail daily. The system is spreading over the earth at a wonderful speed,—one of the gifts of God by which we can, each one perhaps, do much to spread the good

tidings of great joy at any time we will. So let us search our HERALDS and *Ensigns* and get what light they contain for us, and then let us send them forth to some influential honest ones and thereby use this "gift" to the glory of God, the Giver.

I am still in the love of the grand work; but I can not speak the truth and say I am stronger in the faith than ever before, as some do. I am sorry I can not say so in truth. I hope, however, that I will yet be made free and strong in faith and confidence in God and his Son, in all that he has inspired—written, and in all of the members of his body. I ask an interest in the prayers of every humble and charitable Saint in the Church. I humbly request this. May God bless and direct us all is the desire of

Your brother in Christ,

J. W. WILLIAMS.

BRISBANE, Queensland, Australia, April 21, 1904.

*Editors Herald:* The regular visits of your valuable paper are hailed with delight. Sometimes it comes by the Vancouver, and sometimes by the San Francisco line. We often get three at a time but now and again we receive two by one of these lines and one by the other. The reader understands no doubt that American mail may come or go by the Canadian line and vice versa. The ships of said lines arrive and depart within from the same day to two weeks of each other. The Canadian ships go from Sydney, via Brisbane, Fiji Islands, and Honolulu to Vancouver; the American from Sydney, via Auckland, Samoan Islands and Honolulu, to San Francisco. Each line has three ships. Those of the Canadian line are the *Miomera*, *Moana*, and *Aorangi*; those of the American line are the *Ventura*, *Sonoma*, and *Sierra*.

In this country we have some advantages in reference to church work. These of course we prize since we have disadvantages not found in America. One advantage is that Australia does not charge duty on books. This can not be said of many countries. In Canada a book valued at one dollar, in the States costs one dollar and ten cents. The Saints here get all church publications at the office price. The *Gospel Standard*, however, charges a small commission on some things, but that is a different matter.

Every department of the work is moving along nicely in this land. Our little *Standard* is doing a noble work. It would pay the American, English, Canadian, and other Saints to take this paper. In saying this I am not begging, for we can get along without outside help. They would be recompensed by the benefit they would derive from it. Without it they do not fully realize what God and his people are doing in this country. The *Religio* is doing an excellent work. The membership is now twice and a half what it was when the District Association of New South Wales was organized, in December, 1902. The Sunday-school cause, which was properly organized and firmly established several years ago by Bro. Wells, is also a decided success. We feel profoundly grateful when we think of what God's servants have been able to accomplish in this distant land. Bro. C. A. Davis of Newcastle, who was among the first converts of Bro. Rodger, is delighted with results. The same may be said of many others who have seen the lights and shadows in the history of our cause here. They are now in their declining years and can truly say: Lord, now lettest thou thy servant depart in peace; for mine eyes have seen the prosperity and present triumph of thy work. Many of these are the Lord's handmaidens. Among them we mention Sr. Webster also of Newcastle and Sr. Ellis of Sydney. Bro. and Sr. Ellis have indeed been as rocks "in a weary land."

I am getting good openings here. But there can not be much done by public preaching. I preach Sunday night in the church and Saturday night on the street. The rest of my work is done by private contact with the people. I distribute tracts and converse as opportunity offers from ten to twelve o'clock in the forenoon, and from two to five o'clock in the afternoon. Usually

the entire afternoon is spent in paying special visits to particular people. Tract distributing of itself does not amount to much. Very frequently the tracts are not read. It is merely scouting; by it we learn where to concentrate our efforts. The nights are employed in holding Bible classes or visiting. This is the best time for the latter since the men are at home. Sometimes of course these visits take the form of Bible readings. I have partially lost my interest in public preaching. Our mission is not necessarily to sermonize or show that we are preachers but to bear our message. There is no wisdom in preaching to empty seats nor in discharging a cannon to kill a mouse. Social work is more direct, more effective, and also much easier.

One was baptized the 2d inst., and others are near. The branch officers and Saints have sustained me well. And my wife has been all that a wife could be. To me of course "there is just one girl." She takes much interest in writing and so do I.

News from the General Conventions and the Conference will reach us May 22. We are anxiously awaiting it.

In closing I extend thanks to Brn. John Bennett and George Wixom of California, Percy Yerks of Canada, and others for sending me literature.

In gospel bonds,

ALMA C. BARMORE.

MOUNTAINVILLE, Maine, May 16, 1904.

*Editors Herald:* As it has been some time since I have written anything for the HERALD on account of work and absence from home, will write a line to say I am still in the faith and striving earnestly daily to do my dear Master's will. The longer I am engaged in this grand and glorious latter-day work, the stronger I feel spiritually and the more confident I am that this is indeed the "faith that was once delivered unto the Saints."

The work is moving slowly, with some somewhat discouraged on account of the evils which will creep into the Church however hard we may try to prevent them, but many are still pressing on with the courage that comes with living prayerfully and watchfully, following closely in the Master's footsteps.

With a prayer for the success of the Lord's work everywhere, and asking the prayers of the Saints in return, I remain,

Your brother in the faith,

WALLACE A. SMALL.

FERRIS, Illinois, May 25, 1904.

*Editors Herald:* I called on A. R. Simmons of Fountain Green this week and gave him a copy of the HERALD containing his letter to Elder J. W. Peterson. He pronounced it correct. I told him I thought he made a rather bold assertion when he said that nine tenths of the stealing in Hancock County in "Mormon" times was done by Gentiles and laid upon the Mormons. He declared he was right, however, and explained how easy it was to steal anything they wanted and they lay it upon the Mormons. The anti-Mormons called his father a jack-Mormon and threatened to burn him out because he said the Mormons had as good a right to their religion as any other denomination. After the mob had besieged Nauvoo many were on the lookout to murder and rob defenseless Mormons. Lem. William's son had lost his knife, and going to his father said, "Daddy, if you kill a Mormon to-day won't you give me his knife?"

Mr. A. R. Simmons was educated for the Campbellite ministry I am told, but rejected their doctrine and left the Church.

The letter in the HERALD caused several inquiries to be directed to the Fountain Green postmaster, who is a Methodist. D. H. Bays of Woodward, Iowa, addressed him with substantially the following questions:

Does Simmons belong to any church?

Postmaster answered no.

Is he a reliable man?

Postmaster answered yes.

Whom can I address that will give me facts concerning Mormon trouble, in Hancock County?

To this last question the postmaster answered telling Bays that he knew of no one better informed or more reliable than Simmons and advised him to write to Simmons if he desired facts.

Simmons has not heard from Bays yet.

Simmons said he could give names of men engaged in bogus cattle raids impersonating Mormons, but he preferred not to do so now as the man who loaned his cattle for the purpose had two sons still living in Carthage.

Simmons' testimony has caused some comment here, and is a surprise to many, but no one expressed any doubt of its truth. He is a well-to-do farmer and respected in his community.

I am sorry for D. H. Bays. If he comes here now he will find more jack-Mormons in Hancock County than there were Mormons in 1844. Simmons could also give him some items concerning the blighted prosperity and business depression which succeeded the Mormon exodus, from which the county has not entirely recovered yet.

Very truly,

H. S. SALISBURY.

MACHIASPORT, Maine, May 15, 1904.

*Editors Herald:* I am one of the isolated ones, as there are no Saints here but myself, and the branch I belong to is about thirty miles away. A year ago last December my baby, then nearly two years old, was taken with sore eyes, and my father, Elder S. O. Foss, happened to come to my house that night to stay. So I had him administer to the baby and he was healed instantly. Nearly a month ago baby and myself were both healed. Baby had two convulsions and I looked any minute for her to die. She looked more like one dead than alive, but she was healed almost immediately and now she is the picture of health. Dear Saints, how good we ought always to live so to be worthy of such blessings. I ask an interest in all your prayers that I may live faithfully to the end.

Your sister,

AZNA BEAM.

CARROLL, Iowa, May 25, 1904.

*Editors Herald:* While at Mallard, Iowa, the writer had the pleasure of baptizing and confirming Sr. Elizabeth Fish. The Spirit testified to the fact that she should be blessed for the effort made some years ago to make the meetings of our ministers a success when there was a great influence brought to bear to prevent her doing so. The noble example and Christian liberty of her parents, Bro. and Sr. Joseph Fish, who were members of the Methodist Episcopal Church at the time, and their hospitality many times since will long be remembered by the writer and others. Of course it will be understood that there were other sisters later who, under just as trying circumstances, were pleased to step forward and assist the ministers by presiding at the organ, and other parents whose homes have ever been a restful and pleasant abiding place for the missionaries, and they each and all have our thanks.

Sunday the 15th inst., the writer met with the west wing of the Mallard branch which is under the direct care of Bro. M. W. Hartshorn in the Pickerel Lake schoolhouse, where I preached twice and attended sacrament services. There were eleven members present and all took an active part, including the young son and daughter of Bro. and Sr. Frederick Hartshorn. We had an enjoyable time together and the good Spirit was present as we can testify. May their numbers increase and still greater spirituality be enjoyed by them.

On our way south the writer called at Coalville and reported to the presiding officer, Bro. William Jordison, that if my services were needed I could spend a few days with them, otherwise I would pass on to some other point. I was invited to stay and preached seven discourses, enjoying good liberty, and blessed

Rossie Evangeline, infant daughter of Mr. and Mrs. Thomas Jordison, and Nina Pearl, infant daughter of Bro. and Sr. Samuel Dixon. At this place the Saints have a neat little chapel all paid for which stands as a monument to their faith and sacrifices.

A more hospitable people would be hard to find. They are talking of dedicating their chapel in the near future, and I hope their effort in that direction may be a grand success and bring much good to the Church.

On the 24th we called at Lanesboro and found the few Saints there usually well but the men folks away from home and prospects for holding services poor, so have moved on and am waiting in the depot expecting to reach home this afternoon, and district conference at Deloit later in the week if all goes well.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

DUPONT, Indiana, May 19, 1904.

*Dear Herald:* After a period of over four months absence from home in the state of Pennsylvania, I returned home last Friday and found my family as well as common. Will leave on to-morrow for Crawford, Perry, and Dubois Counties to answer several calls that have been made through the mail. I will stop at Willtown first, then go to Grantsburg, and to other points. I am feeling splendid in the work, and will push forward with more zeal and earnestness this year than ever. My field of labor is far and wide. It brings to my mind the message that was given me nine years ago, by an angel, to go to the world and proclaim that Joseph Smith was a prophet of God. This I have tried to do with all my might. How grand and how beautiful is this latter-day work. The more we rub it the brighter it shines. The Saints and friends have freely contributed to help pay my traveling expenses. After visiting the counties above mentioned I expect to return to Pennsylvania to complete some unfinished work I was shown would be done. Since my last report to the missionary, February 29, I have opened up five new places with splendid interest in two of them. As a result of a three-week meeting at Leith I baptized eight precious souls into the kingdom of God.

My desire is to hear of all the missionaries this year working faithfully. Let us all do all we can this year to push the work, and win many souls to Christ. Let us all work together as one, and God will bless our labors. I am as ever,

J. D. PORTER.

RED OAK, Texas, May 24, 1904.

*Editors Herald:* I arrived at Waxahachie about the 18th. Found the Saints well and preached twice to the members and a few outsiders. I then came up here where there are a few members, and preached twice. A few outsiders turned out also who seemed to enjoy my preaching. Am now sick with chills, but hope to recover soon. Expect to go up near Dallas and do some preaching. Bro. J. M. Nunley intends to go with me, and we hope to have good turnouts.

Your brother,

JOHN HARP.

COVINGTON, Kentucky, May 21, 1904.

*Editors Herald:* A few lines from Kentucky might be of interest to some of your readers. On the evening of the 11th I joined Bro. Harry Smith and Sr. Flora Kelley in the bonds of matrimony at the home of the bride in New Albany. Many of her lady friends were present to witness the ceremony, also many of Bro. Harry's friends from Louisville. On the 14th I preached at the funeral of Bro. and Sr. Krutzer's baby which died on the evening of the 12th. Came to this place on the 16th, and Bro. Kelley and I have been preaching all this week, with some good interest. One lady has demanded baptism. I will go next week to Ophir, Kentucky. Bro. Kelley will remain and push the work here. I called on the mayor and chief of

police yesterday and found them real gentlemen. They promised me all the protection that I needed on the street, so will try street work. We have had some bad, rainy, and cold weather, but held cottage meetings. Bro. Hanner is pleased to be with us helping all he can. So may good be the result is my prayer.

J. W. METCALF.

Extracts from Letters.

Bro. J. M. Terry, Oakland, California, May 15: "I go to-morrow to Chico to hold meetings and join in wedlock Bro. Hinty and Sr. Cora Wood, both good, noble Saints. Bro. George Dalny still lives in Santa Rosa. I am expecting to go to Santa Rosa some time in the near future. Bro. R. J. Parker is in very poor health, suffering much from his head and nerves. He came up to the city last week, and returned home yesterday, Bro. C. A. Parkin and wife going with him, he to occupy in Sacramento to-day. I preached here this morning with excellent liberty. I go to the city to-night to speak."

Sr. Eunice Beam wrote from Finleyville, Pennsylvania: "Bro. and Sr. Press Lamar, Monongahela City, Pennsylvania, desire the elders to come to their home. They are awaiting help as soon as possible. Brn. Becker and Baldwin, we see you are billed for this district. I do not know if Falls Creek, Pennsylvania, belongs to the Pittsburg District or not, but there is a work to be done there, and when the Lord's time arrives may the work be accomplished all around. May the time speedily come for the harvest to be gathered."

Sr. H. C. Powell, Cayucas, California, writes: "Please find inclosed two dollars for Graceland College from Mrs. Harriet Shipp. She says she thinks it a perfect shame that Graceland must be closed. I also send fifty cents for Graceland, and pray the Lord that other Saints may see fit to send their offerings."

Bro. J. W. Lane writes from Little Sioux, Iowa: "We are doing what we can to keep the campfire blazing, and hope to be true to the covenant with the Master."

Bro. W. Mackie, Melbourne, Australia, writes under date of April 15, 1904: "Our conference just over was one of the most spiritual we have had in Victoria. Bro. Butterworth has just completed the church building at Geelong, where there is every promise of a grand future for the progress of the work. The work is advancing steadily. We trust that the General Conference now over was a great success in every way, and that you have all had a profitable time. We await news anxiously."

Bro. G. T. Griffiths wrote May 18: "I leave again Saturday for a tour to Sharon, Conneautville, and other points in Pennsylvania. I had a splendid time at Wheeling, Steubenville, and Chester. My brother is here and is quite sick, but some better to-day."

Bro. George M. Shippy writes on May 16: "The Lord's work is onward in Detroit and vicinity. Five adult converts were baptized yesterday, four in Detroit and one in Wayne. Others are near the kingdom in both places."

Bro. W. J. Brewer, writing from Dufur, Oregon, May 16: "There is one family of Saints living at Dufur, fifteen miles south of The Dalles, Oregon, who would be glad to see any of the elders and will guarantee them a place to stay and a place to preach and stage fare to and from the The Dalles. We hope to hear from some one in the near future."

Bro. D. W. Shirk, Minatare, Nebraska, May 13: "Elder C. W. Prettyman is with us and doing good work when he gets an audience, but the people are real busy with their irrigation now. I suppose the gospel tent will be on the move about June 1. We are beginning to look for Bro. R. O. Self."

The following are a few letters received by Bishop E. L. Kelley:

Maine.

Bro. and Sr. T. H. and R. M. Summerfield, Madison: "Inclosed please find one dollar to help lift the incumbrance from Graceland College. Would like to send more, but this will

help some, and our prayer is that the call for aid will not be in vain, but hope all with one accord will send in their mites and so fulfill the law."

Elder W. E. LaRue, Jonesport: "Inclosed find five dollars as a contribution from myself to apply in behalf of Graceland College. I thoroughly believe in the sentiment expressed in a recent editorial in the HERALD, viz: 'It is neither proper nor right that a progressive body like the Reorganization should permit this enterprise to fail for want of moral and financial support.'"

Michigan.

Sr. Mabel Stickney, Rapson, writes: "As the time is limited for the Saints in general to pay off the College debt I send our mite, five dollars to further on the work, for father, mother, and myself. I pray that every Saint's heart will be touched and put in action their amount, be it great or small, for the payment of the College debt, so when the time comes there will be money enough and to spare."

Kansas.

Bro. W. R. Steele, Nelson: "You can count on me for fifteen dollars for our blessed Graceland College. I am too poor to send my children to it, but may it please God to help us that her doors may never be closed, but ever open for the good of the youth of this Church."

Texas.

Sr. S. D. Riley, Cleburne: "With much pleasure I send you one dollar for Graceland, with the hope and prayer that all who are 'called to be Saints' will also add their mites as I have done, for I feel it would be indeed sad and a shame and reproach to the whole Church to close the College doors, and I do not wish to believe that this will happen to our beloved institute of learning. With kindest wishes and hopes for Graceland I remain," etc.

Connecticut.

Thomas Knox, Terryville: "It is with pleasure that I now write you on account of Graceland College. I think it will be a great drawback to the Church if it be closed, in not having young men and women well equipped for the work. To show my sympathy I inclose ten dollars for the College fund."

Carthage, Illinois.

Bro. J. W. Weaver: "I see published in the *Ensign* that they are having some little trouble lifting the debt on Graceland College; so I feel for one to help a little. You will find inclosed one dollar. If every Latter Day Saint would pay one dollar or fifty cents how easy it would be to pay the debt! Of course there are some who have paid well. I am very poor financially and also in health, but I am so thankful that I am able and willing to help some, for I know it is God's work which ought to be attended to and can be done."

*Country Life in America* for June is one of the largest and most beautiful numbers of this superbly illustrated magazine. *Country Life* has about doubled both in size and circulation, we understand, during the last year; which shows the wisdom of a magazine for those who really love the country. Among the leading features for June is an article on Indian woodcraft and making fire by rubbing sticks, Ernest Thompson Seton; also "How to Sail a Small Yacht," by C. G. Davis; "The Transformation of the Bulldog," with remarkable illustrations, by James Watson; "How to Make a Living from the Land," a fifth installment by Professor L. H. Baily, dealing in a definite way with a pure-milk dairy; "Doors and Doorways," artistically and architecturally considered by E. C. Holtzoper, and "How to Make Fruit Trees Bear," by S. W. Fletcher. Many other articles, all superbly illustrated, deal with widely varied practical subjects such as orchids-raising in the domestic greenhouse, by Wilhelm Miller; "Golfing," by Walter J. Travis; home-building, flower, fruit, and vegetable growing, and useful hints for the vacation months; altogether, it stands for all that is pure and best in American country life, and unlike most magazines, it grows even larger and more beautiful in the summer months.

## Miscellaneous Department.

### Pastoral.

To the Saints in Great Britain; Greeting: It having pleased God through the Church to appoint me to labor among you for another conference year, I take this opportunity to express my gratitude to all for the uniform kindness and sympathy which has been manifested towards me. I appreciate very deeply the spirit of harmony which has prevailed in our mutual relations, especially among the official brethren with but one or two exceptions, and trust that this feeling of mutual confidence may be increased as these relations are continued.

In my experience in the mission, there seems to be a deepening of spiritual life, a growing desire for a more practical application of the light and knowledge we profess; may this disposition be nurtured and encouraged, for our religion is nothing if it consists only in theory. To-day, as ever, our gospel must come not in word alone; but in power and in demonstration. To have a perfect method is very necessary, but the theory or method is useless, if we fail to "work it out" into the practical results—the concrete Christ-character which is the ideal of our profession. We have a splendid cause, a glorious field of possibilities ever open before us, but simply to talk and preach of it produces but sparse results and often brings us and the cause into contempt; to demonstrate the fruit of the gospel is an evidence which cannot be gainsayed. Let us not be content with a nominal standing in the Church, nor look upon our baptismal certificate in the light of an insurance policy or a talisman; but let us regard our Church associations as God-ordained means for the development of the divine nature in us as individuals, this, the end of which our standing in the Church is but the means. I urge earnestly a deep and prayerful consideration of this, for in this and this only is the opportunity of the Church to exhibit its strength and adaptability to meet present needs. May we by the grace of God be able and willing to improve the opportunity.

I have found in some places a disposition to criticize and find fault with missionaries, local officers, and with each other; also I have been pained to learn of some who have sought to injure the reputation of leading ministry by exposing faults or failings, real or imaginary. Let us cease from this. Our heavenly Father has said such "contention is unseemly"; it can only provoke pain and distress and cause spiritual paralysis. Let us remember that each is imperfect and is in this state of probation, this school of life experience for the very purpose of acquiring knowledge and perfectness. May we try and remember as God's family on earth that we should be as dear and sacred to each other as though we were brethren and sisters in the flesh, inasmuch as we claim a common parentage and membership in and with the household of faith. Kindly consideration of each other's disposition and individual peculiarities should temper our attitude and conduct one towards another, especially among the ministry. Study to be gentle and thoughtful of each other's good in private deportment and in public meetings, especially in business-meetings and conferences, conducting ourselves respectfully and in the spirit of gospel etiquette; as surely as we do so will that same treatment be meted to us again.

In case of any having occasion to find fault with a missionary go to the one with whom you are offended and state the difficulty, giving opportunity for explanation and rectification if the matter is important, and if you can not obtain satisfaction by this means, report the difficulty to the missionary in charge. If it should be any local officer report to president of branch, any district officer to the president of district. If it should be the missionary in charge report him to the Presidency. Do not under any circumstances make it a subject for gossip or scandal. In all matters of individual grievances seek to have the difficulty adjudicated according to the law of the Church; do not let the difficulty cause pain and distress to many by sulking over it and nursing it, as this develops an undesirable complication and lays such a one open to charges of unchristianlike conduct. Let us educate ourselves along the lines of common deportment as members of the Church and we will avoid much sorrow and pain.

I would like to call attention to the conducting of public services; there is much room for improvement. I have noticed that instead of assembling in quietness and reverence which manifest an intelligent conception of and commensurate preparation for the purpose in view in meeting for worship, viz., communion with God, we often are noisy and irreverent, requiring often that the president of the meeting call the members to order, and during service a spirit of unrest seems to keep the atmosphere in a state of agitation. Sometimes this is caused by members in charge of children, making themselves uncomfortable in unreasonable and futile attempts to keep the little ones quiet and orderly. This is unnecessary. Church services

offer neither time nor opportunity for training children. This can and should be done at home and the example set before children by the adults manifesting a calm and reverent attitude while in church or meeting-hall. When service is ended let conversation and mutual inquires be controlled by the consciousness of solemnity and remembering that we have, as it were, just passed out of God's immediate presence.

I trust you will pardon me for being careful to detail these matters; they are apparently trifling, but they have much to do with our standing as a whole.

I would like to call attention to the great need for the branch officers generally to strive for increased efficiency in the performance of their respective duties. I do not think it is saying too much to say that largely, if not altogether, the spiritual condition of the branch is depending upon the fidelity and efficiency of the branch officers. In order to cultivate an intelligent regard for the different duties of the various officers in the branch, I would suggest the advisability of the branch officers meeting together often in council, to advise, report the conditions of the branch, and counsel together. Let each regard his calling as sacred and as in honor bound faithfully discharge his responsibilities.

Regarding financial conditions, I need scarcely remind you that the outlook is very discouraging. The past year has been a very trying one. The missionaries have suffered much privation and have been worried by grave anxiety. This year our missionary staff has been reduced in order to bring our expenditure more nearly in proportion with our income, but it will still require a strenuous effort to meet our financial responsibilities. In view of the critical condition of the work I would urge each and all to observe the law governing financial conditions, suggesting at the same time that we all endeavor to pay our tithing systematically and regularly. To do so will greatly facilitate the work of the local bishopric.

I regret to know that some have felt it necessary to withhold their hand in this regard because they disagreed with the attitude of the missionaries. May I remind you that none are justified in neglecting duty because others may be guilty of wrong-doing? God holds us individually responsible for the discharge of our own duty. Let us put suspicion and fear away, move out in the line of duty with strong confidence in God's power and willingness to care for his own work.

The following brethren will labor as appointed until such time as it may be deemed expedient to change their field of operation. I plead for the faith and confidence of the Saints in behalf of these brethren, praying God's choicest blessing may attend all his children in these Islands: Elder E. B. Morgan, in charge of Wales; Elder W. H. Greenwood, Sheffield District; Elder Thomas Taylor, Leeds District; Elder F. J. Pierce, Leeds District; Bro. W. Newton will labor in the South of England, including London District.

Will the missionaries report promptly to me July 1, October 1, and January 1.

Inasmuch as financial conditions do not justify any additional expenditure, it is deemed inexpedient that Bro. J. G. Jenkins should leave his employment and fill his appointment as announced per General Conference, but will labor locally as circumstances may permit. Respectfully submitted,

JOHN W. RUSHTON.

HAMILTON, Scotland, 19 Burublea Street.

To the Saints and Friends of Minnesota; Greeting: Having been placed in charge of this mission under Bro. Frederick A. Smith, I write to secure your hearty coöperation in pushing the work. We need your help and will appreciate every effort in that direction and I will ask that every Saint living outside of branch limits write me concerning the prospects for work in his vicinity. If you can secure a place for preaching do not hesitate for fear no good can be done, or because past efforts may have not succeeded as well as you wished. Remember, a sower went forth to sow. That is what we are here for, you as well as the missionary, and because some seed may fall where it will not bring forth fruit, we should not be discouraged. Only one fourth of the seed sown in the parable fell on good ground, but see what a harvest it brought forth!

This field is a very large one and the Saints are scattered and it costs too much for missionaries to go from place to place on uncertainties. So secure a place for preaching first, then notify me, stating the best time for your particular locality and I will do the best I can to send some one at that time.

We are here as your servants. We want to help you and if successful work is done you must help us. Let all come to the reunion so we can get acquainted with you. Write me at Ferguson Falls. I will be there, if nothing prevents, from June 10 to 20. Hoping we can and will labor pleasantly and successfully together this year and bring about an abundant harvest,

H. A. McCoy.

To the Saints of the Gallands Grove and Little Sioux Districts:—Having been placed in charge of the mission work in these districts I wish to say a few words more to you than our missionary in charge has said. Our missionaries are but few and the needs of the work are great, so it is apparent to all that we of the missionaries can not afford to waste any time or occupy our time doing work in branches that the local brethren can attend to. Let me urge upon the local brethren to get out as much as you can and do work for the Master. We should be, and I believe we are, equally interested in the work that is "intrusted to all." "There shall be no sleeping soldiers in the army of the Lord." I would like to keep in as close touch with the work in our field as it is possible and so ask that all who see places where openings can be made or where it is thought good can be done or where there are calls for preaching that the local men can not fill, to notify me and we will do the best we can to supply the need or demand. My permanent address is Dow City, Iowa.

I would like to hear from the missionaries often so I may know where to find you in case there should come an urgent call from your part of the mission. Praying God's blessing upon us in our labor, I remain,

Your brother and coworker,  
May, 13, 1904.

D. M. RUDD.

#### The Bishopric.

##### BISHOP'S AGENT'S APPEAL.

To the Saints of the Northern Wisconsin District: The Church has again sent the elders and missionaries to various fields to preach the gospel in its fullness. These brethren make a great sacrifice in leaving their loved ones and their homes for the cause we all love so well. The tithing or temporal law is the means by which the families are supported when the missionaries give their time and talents to build up the work of the Lord in the world. If we withhold our support from them it will hinder and injure the Lord's work. Shall we not, dear Saints, show our faith by our works? The Lord has said, "If ye love me, keep my commands." In Malachi third chapter, he tells us he will prove to us the truth of his word by opening the windows of heaven and rebuking the devourer for our sakes. Also, that a book of remembrance is kept of those that fear the Lord. So we want our names on the book of remembrance! "And they shall be mine, saith the Lord, when I come to make up my jewels."

Let us prove the Lord's word by keeping all his commands and he will surely bless us. I wish also to call the attention of the Saints to Graceland College. The Lord has said the College debt should be paid. Our share as a district is one hundred and thirty-eight dollars. If all would give a little, as they can, we could easily raise this amount. I will promptly receipt for any amount large or small on College debt, or for the tithing or offering funds. Hoping to hear from all the Saints and friends in the district regarding this matter. In bonds,

LESTER WILDERMUTH.

NECEDAH, Wisconsin, R. F. D. No. 2.

##### APPOINTMENT OF BISHOP'S AGENTS.

Southeastern Illinois District.—Saints and friends in Southeastern Illinois District please take notice that Bro. F. M. Slover, having been appointed missionary to labor in a distant field, has resigned the appointment as Bishop's agent in Southeastern Illinois District, and upon recommendation of officer in charge, Elder I. N. White, and also former agent, Bro. F. M. Slover, and others, Elder F. M. Davis, Thompsonville, Illinois, R. F. D. No. 2, has been duly appointed agent in the place of Bro. Slover.

The Bishopric take pleasure in extending thanks to Bro. Slover for his efficient and faithful labors in the district in the past and trust the Lord may prosper his efforts where they may extend. We also duly commend the new agent, Bro. F. M. Davis, to the Saints of the Southeastern Illinois District, and bespeak for him the ready aid and earnest help of each and every one to assist him in carrying on the work imposed. Trusting the Lord may bless one and all of the helpers, I am, in behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

Northern Texas District.—The Saints of the Northern Texas District are hereby given notice that Bishop's agent, Elder A. J. Moore, of said district, has duly resigned his present work as agent of the Bishopric in said district and appointment is hereby made of Bro. J. H. Amend, of Oklaunion, Texas, as agent of said district.

Bro. A. J. Moore has performed the work of agent of the Northern Texas District faithfully and well for a number of years and the Bishopric of the Reorganized Church greatly

regret the loss of his services at the present time, but we are assured by Bro. A. J. Moore and others that Bro. Amend will make a faithful and energetic agent of financial matters in the district. The Bishopric extends special thanks to Bro. Moore for services as agent and trust that he may be blessed and prospered in the local work in which he now proposes to engage.

Bro. Amend is also commended to the Saints of the Northern Texas District and we ask for him the cooperation and assistance of all those in the district who are interested and love the truth, and we trust all may remember and aid in his work.

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, May 28, 1904.

##### Conference Notices.

The Northern Wisconsin District conference will convene with the Reed Branch, at Twin Lakes, near Chetek, June 18, 1904, at 10 a. m. Send reports to A. V. Closson, Chetek, Barron County, Wisconsin, care James Mair. Bro. F. M. Cooper, and W. A. McDowell expected, good attendance desired. A. V. Closson, district president.

The St. Louis District conference will convene at St. Louis, Missouri, June 11, 12, 1904, at 8 a. m. Reports should be in my hands before June 10. C. J. Remington, secretary.

Conference of Chatham District will meet in Chatham, June 19, at 10 a. m. Arrangements have been made with the Grand Trunk Railroad, Canadian Pacific Railroad, Michigan Central Railroad, the Pere Marquette, and the Wabash Railroad for reduced rates on the certificate plan. A. Leverton, president.

The Far West District conference will convene with the Stewartville Branch, June 18, 19. Reports and delegate credentials should be sent one week prior to convening of conference to the district secretary, Charles P. Faul.

Those coming to the Southern Michigan and Northern Indiana District conference by rail please stop off at Fremont, Indiana. Conveyance will meet the 9 a. m., 1.20 and 1.45 p. m. trains. The 7 p. m. train will be met by Bro. Clark, of Fremont, and places provided for Friday and Saturday nights, June 10 and 11. O. H. Storey, Branch President.

##### Convention Notices.

The Nauvoo District Sunday-school association will convene at Argyle, Iowa, June 10, 1904, at 10.30 a. m. Jessie J. Ward, secretary.

The Minnesota District Sunday-school association will convene at Fergus Falls, Minnesota, June 16-18, in the afternoon of each day. Mrs. G. W. Ochsner, secretary.

Chatham District Sunday-school convention will convene with the Chatham Saints, Friday, June 10, 1904, at 10 a. m. Officers of district and schools report in writing. Jessie A. Hackett, president.

Religio Society of the Chatham District will meet in Chatham, Ontario, June 9, 1904, 10 a. m. Anthony R. Hewitt, secretary.

##### Reunion Notice.

The Southern California Reunion will convene in the same grove occupied last year near Santa Ana, on Friday, July 22, at 10 a. m. We hope to have with us of the general ministry Apostles Joseph Luff and Gomer T. Griffiths, also Columbus Scott, T. W. Chatburn, C. E. Crumley, A. Carmichael, A. E. Jones, William Gibson. The committee propose to make this reunion the banner one. Notice of arrangements will be given. Let the saints make preparations to attend. Information as to tents, board, etc., will be cheerfully furnished on application by Will Mills, Santa Ana, one of the Reunion committee.

T. W. Williams, president.

##### Correction.

In Elder Evan's article, on page 478 of last HERALD, first line of fourth paragraph, second column, should read: "Why was it that these stalwarts (I say stalwarts," instead of present reading.

##### Notices.

SUBSCRIBERS TO THE "RELIGIO QUARTERLY."

A change has been made in the place of publication of the *Religio Quarterly*. Please take notice and hereafter address all orders and remittances, also orders for constitution and by-laws to Ensign Publishing House, Independence, Missouri.

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# The Saints' Herald

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

Flora L. Scott

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Lamoni, Iowa, June 8, 1904

Number 23

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
 Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

PRESS WEEK AT THE LOUISIANA PURCHASE EXPOSITION.\*  
 (Continued from last week.)

The management of the Fair planned Press Week, and invited the newspapers of the world to participate. It is estimated that about five or six thousand editors responded to the invitation. The National Editorial Association held its annual session in the Hall of Congresses, on Monday, Tuesday, Wednesday, and Thursday. Besides the business done, some excellent programs were given, in which men of note and ability appeared. Unfortunately we could not attend all, but the sessions we did attend we thoroughly enjoyed. At these sessions we were privileged to hear Sir Hugh Gilzean-Reid, a noted journalist of London; Edmond Vance Cooke, of Cleveland, Ohio, sometimes styled the impertinent poet; Homer Davenport, cartoonist on the *New York Journal*; and Henry Watterson, of the *Louisville Courier-Journal*. That Mr. Watterson, one of the ablest of United States editors to-day, and Homer Davenport, an original and successful cartoonist, should appear on the same program, is significant. Mr. Watterson is often spoken of as the last of a line of great editors, who made their editorial pages the attractive part of their papers, and who wielded thereby powerful influence. He spoke on the subject, "The editorial page." His treatise of the subject probably is a close synopsis of what he tried to make his life-work as an editor. That he has been a successful editor the people of the United States know full well. No class of men know it better than do the editors of the country; and as the aged veteran of the sanctum stepped before his audience of editors he was greeted with a rousing applause so warm and sincere that it brought tears to his eyes and a quiver into his voice.

While Mr. Watterson stands as the representative of the newspaper of a decade or more ago, Mr. Davenport might well be termed a representative of the present day tendency in newspaper production. The brilliancy of the editorial page is being dimmed by the ascendancy of the cartoon. However, we trust the cartoon will not entirely displace the editorial page, as intimated by Mr. Davenport. Be that as it may, his lecture was thoroughly enjoyed by his

\*In last week's HERALD, under this heading, fifth line of second paragraph, read "May 16-21" instead of "June 16-21."

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BRO. I. N. WHITE was, on the 2d of the month, in Northwestern Kansas District. He says: "I left Independence on May 16, and have been busy this way since leaving St. Joseph debate. Will be in Kansas City early next week and go to Southern Missouri District about June 15. A twenty-mile ride in Democrat wagon before me this morning."

BENJAMIN FRANKLIN improved composition and increased his vocabulary by rewriting from memory articles he had read. Then he would compare and rewrite it until it was as good as the original.

audience, and his rapid but certain work with the crayon, as he in a few brief, bold strokes would depict the well-known features of some celebrity, was a revelation to many of us who know of the work of the cartoonist only from the finished work as it appears in the daily press.

On the evening of May 18 the Exposition management held a reception in the West Pavilion for the visiting editors. It was an affair which was termed by the papers on the day following as a "brilliant" affair, so we presume it was. Wife and I strolled up to the Pavilion about the appointed hour, and found a cordon of "Jefferson Guards" thrown around the place. Our press credentials, however, enabled us to "break through" and we went in. Not seeing any of our Iowa friends, we felt somewhat lost till we fell in with Mr. and Mrs. Oliver D. Shock, of Harrisburg, Pennsylvania. Under his trained guidance the four of us passed through the "brilliant" occasion. In the receiving line were several people of note, as follows: Secretary of State John Hay; President David R. Francis, of the Exposition; Captain Henry King, Secretary Walter B Stevens, of the Exposition; Sir Hugh Gilzean-Reid, permanent president of the World's Press Parliament; Miss Gilzean-Reid, George H. Johns, J. H. Hertel, Joseph A. Graham, and John T. Magner. As each approached the line his name was asked by the first in the receiving line, and then he was passed along to the others, who shook his hand, spoke his name, and gave a neat little inclination of the head which answered for a bow. In response to the question we gave our name as "Smith from Iowa." No doubt that receiving line felt quite a thrill of delight in meeting Smith from Iowa. Anyway, we had opportunity to shake hands with Secretary Hay, one of the greatest of living statesmen. And while Smiths in Iowa may be pretty common, we do not believe they are more common than Hay in Washington, unless, indeed, since the advent of the automobile.

After the receiving line was passed, tea was served by a number of Japanese women, whose dainty little ways and pretty grace quite captivated the editors. Following the tea edibles were served, and then the visitors gradually withdrew. We went away feeling we had quite enjoyed the "brilliant" affair.

#### WORLD'S PRESS PARLIAMENT.

On Thursday evening, May 19, at eight o'clock, occurred the great event of the week, so far as the visiting editors were concerned, viz., the opening session of the great World's Press Parliament, the greatest assemblage of journalists in the history of the world. The exercises were held in Festival Hall, the first to be held in that splendid audience chamber. On the spacious rostrum sat the newspaper representatives of thirty-five nations, and in the audience were press representatives of every State

and great city in the United States. Only press representatives bearing credentials were permitted in the Hall.

Captain Henry King, of the *St. Louis Globe-Democrat*, chairman of the executive committee of the Parliament, acted as temporary chairman and called the assembly to order. In a neat and instructive address, teeming with interesting historical information, he welcomed the visiting newspaper men, after prayer had been offered by Reverend Niccolls of St. Louis.

Following Captain King's address, President D. R. Francis was introduced, who in a neatly worded and earnest talk again cordially welcomed the press. Following him Captain King introduced Secretary John Hay as the chief speaker of the occasion. As the leading statesman of the United States stepped forward in response, the vast assembly arose almost as one man, and greeted him with tremendous applause. His address was appropriate, and so scholarly masterful that we deem it a privilege to here reproduce it in full:

I thank you, Mr. Chairman; I thank you, gentlemen—all of you—for your too generous and amiable welcome. I esteem it a great privilege to meet so many representatives of an estate which, more than any other, at this hour controls the world. It is my daily duty in Washington to confer with the able and distinguished representatives of civilized sovereigns and states. But we are all aware that the days of professional government are gone for ever; that behind us, and behind the rules we represent, there stands the vast, irresistible power of public opinion, which in the last resort must decide all the questions we discuss, and whose judgment is final. In your persons I greet the organs and exponents of that tremendous power with all the respect which is due to you and your constituency, deeply sensible of the honor which has been done me in making me the mouthpiece of the sentiment of appreciation and regard with which the nation welcomes you to this great festival of peace and of progress.

It is possible—if you will pardon a personal word from me—that the circumstances of my life may have commended me to the notice of President Francis, and may have led him to invite me here to-night to take part in this occasion in the dual capacity of host and guest. My years of newspaper work might entitle me to a modest place in your membership, while the valley of the mighty river which rolls by the wharves of St. Louis can never be considered by me otherwise than as my home. The years of my boyhood were passed on the banks of the Mississippi, and the great river was the scene of my early dreams. The boys of my day led an amphibious life in and near its waters in the summer time, and in the winter, its dazzling ice bridge, of incomparable beauty and purity, was our favorite playground; while our imaginations were busy with the glamour and charm of the distant cities of the South, with their alluring French names and their legends of stirring adventure and pictures of perpetual summer. It was a land of faery, alien to us in all but a sense of common ownership and patriotic pride. We built snow forts and called them the Alamo; we sang rude songs of the cane-brake and the corn-field; and the happiest days of the year to us who dwelt on the northern bluffs of the river were those that brought us, in the loud puffing and whistling steamers of the olden time, to the Mecca of our rural fancies, the bright and busy metropolis of St. Louis.

The historical value of the Mississippi is not less than its geographical and natural importance. Its course through the

pages of our country's history is as significant as the tremendous sweep of its waters from the crystal lakes which sleep beneath the northern stars to the placid expanse of the Gulf of Mexico. Its navigation was a prize fiercely contended for by every chancellerie of western Europe. Many suitors have looked upon it since that gallant Prince Charming, Hernando de Soto, parted the curtains of its repose, and all have found it fair. It aroused equally the interest of the Briton, the Iberian, and the Gaul. When by virtue of one of the strangest caprices of the great game of diplomacy ever known it became our cherished possession, it gave rise to the fiercest political contests, the most far-reaching combinations. When the accumulated passions and purposes of a hundred years at last burst forth in a tempest of war, it became the center of the world's breathless interest and was flooded with the fatal and terrible light which plays about the battle-fields of fame and "shines in the sudden making of splendid names." So long as its waters roll to the sea, so long will the world remember the high resolution with which Grant and Sherman hewed their way southward and the chivalrous courage with which Johnston and Pemberton opposed them. So immense is the value of that silver bar that binds together the framework of the wedded States.

We celebrate, this year, with the generous assistance of a friendly world, the most important event in the history of this great valley, an event which in far-reaching and lasting results is surpassed by few in the life of the nation. It is perhaps true that to the philosophic mind all periods are critical—that every hour is the end of an era and the beginning of a new order of ages. But to us ordinary observers there occur from time to time crises in history when the line of cleavage between the old and the new is clear and distinct, where the aloe blooms, where the avalanche leaves the mountain top, where the leisurely march of events is quickened to the dynamic rush of irresistible destiny. The transfer of this imperial domain from European to American control was one of those transactions which render the period of their accomplishment memorable for all time. In no other act did the men who made the revolution,—"men," as Lowell called them, "with empires in their brains"—more clearly show their marvelous prophetic insight. The United States was, in 1803, a feeble folk, with hardly enough population to occupy the long Atlantic seacoast; with the great spaces of the middle west scarcely yet picketed by adventurous pioneers; with imperfect means of defense against a world which still looked askance at the half-grown upstart which might prove dangerous hereafter, with the heavy cares incident to the building of a new nation upon yet untried foundations. But weighty as were their responsibilities, they did not hesitate to assume others weightier still. To an undeveloped empire they seized the occasion to add another still wilder and more remote. To their half-finished task they undoubtedly superimposed another full of exacting and perilous possibilities. In their robust faith in the future—their fearless confidence in the force of the new democracy—difficulties were not considered and the impossible did not exist. To men of that strain, in an enterprise which promised usefulness and glory, toil and danger were only irresistible attractions.

While we should give due credit to the individual instrumentalities by which this great transaction was brought about, we should not forget the overwhelming influence exerted by the unseen director of the drama. Whether we call it the spirit of the age, or historic necessity, or the balance of power, or whether we reverently recognize in the matter the hand of that Providence which watched over our infancy as a people, we can not but admit that the acquisition of this vast territory was, in one way or another, sure to come. A wise diplomacy hastened it; a timid conservatism might have delayed it; but it was written in our horoscope. The surest proof of this lies in the eminent personalities by whom the purchase and sale were

made. Jefferson was the last man in America of whom we could have expected this departure on the field of illimitable expansion, and Napoleon was, of all the sovereigns of Europe, the least likely to give up so vast an extent of empire.

One of the most brilliant and tenacious dreams of Bonaparte was to establish on the right bank of the Mississippi a Latin empire reaching from the gulf to the Pacific Ocean, extending in future ages the glory of France to the sunset seas. The principle dearest to the heart of Jefferson was that of a strict construction of the Constitution, which, in his view, forbade the exercise by the general government of anything but expressly delegated powers. It would have seemed like a contradiction in terms to expect either of these statesmen to agree upon a proposition which radically contravened the inmost convictions of each of them. But the nature of things was more powerful than either a Bonaparte or a Jefferson. No human influence could have controlled either of them, but the stars in their courses were still stronger, and they gladly obeyed the mandate of fate, which was in each case the mandate of an enlightened patriotism. France, divesting herself of this rich incumbance, was the better fitted for the supreme gladiatorial effort that awaited her, and Jefferson gained an immortal fame by preferring an immense benefit to his country to consistency in a narrow construction of the written law.

No man, no party can fight with any chance of final success against a cosmic tendency; no cleverness, no popularity, avails against the spirit of the age. In obeying that invincible tendency, against all his political convictions, Jefferson secured a conspicuous place in history; while the Federalist politicians, who should have welcomed this signal illustration and proof of the truth of their theory of the power of the government they had framed, through the influence of party spirit faltered in their faith and brought upon their party a lasting eclipse through their failure to discern the signs of the times. President Roosevelt, in the memorable address with which he dedicated last year this exhibition, used, in relation to this subject, these striking words: "As is so often the case in nature, the law of development of a living organism showed itself in its actual workings to be wiser than the wisdom of the wisest."

A glance at the map of Europe gives an idea of the vastness of this acquisition. It covers a space greater than that occupied by France, Germany, Great Britain, Italy, Spain, and Portugal; it overlaps the familiar world of history and literature. In its ample field grew up fourteen of our commonwealths; a taxable wealth of seven thousand millions of dollars accumulated there and a population of sixteen million souls have there found their homes, drawn not only from our elder communities, but from the teeming hives of humanity—the *officinæ gentium*—in every land beneath the quickening sun.

But more important than the immense material increase in the extent and resources of the new republic was this establishment of the principle, thus early in its career, that it was to assume no inferior position to other nations in its power to acquire territory, to extend its influence—in short, to do all that any independent, self-respecting power might do which was in accord with public morals, conducive to the general welfare, and not prohibited by the Constitution. Though the Federalists failed to embrace this great opportunity and thereby brought upon their party an Iliad of woes, the precedent had been set for all time for their successors. The nation had outgrown its swaddling clothes. Even the most impassioned advocates of strict construction felt this time that it was the letter that killeth and the spirit that giveth life. The nation moved on its imperial course. The new chart and compass were in their hands. The national principle once established, other things were naturally added to us. Lewis and Clarke, following and illustrating the great law of westerly migration, pushed through the wilderness and planted our banners by the shore of the peaceful sea. In the process of years Texas and the wide expanse of New Mexico

came to us, and California, bringing a dower of countless riches that for unknown ages had veined her hills. Even the shores of the ocean could not long check the eagle in his marvelous flight. The isles of the uttermost seas became his stepping-stones.

This, gentlemen, is the lesson which we are called to contemplate amid the courts and the palaces of this universal exhibition: that when the nation exists, founded in righteousness and justice, whose object and purposes are the welfare of humanity, the things which make for its growth and the increase of its power, so long as it is true to its ideals, are sure to come to pass, no matter what political theories or individual sentiments stand in the way. The common good will ultimately prevail, though it "mock the counsels of the wise and the valor of the brave." I know what snares may lie in this idea—how it may serve as the cry of demagogues and the pretext for despots. Woe be unto the nation which misuses it! but shame and disaster is also the portion of those who fear to follow its luminous beaconing.

From every part of the world you have gathered to share in this secular festival of historic memories. You represent not only the world-wide community of intelligence, but the wonderful growth of these modern days of universal sympathy and good will—what our poet Bayard Taylor, speaking on a similar occasion in Vienna and adding, I believe, a new word to the German language, called *Weltgemuehlichkeit*. Of the phenomena of the last hundred years there is none more wonderful than that increase of mutual knowledge which has led inevitably to a corresponding increase in mutual toleration and esteem. The credit of this great advance in civilization belongs to the press of the world. It is true that it is the modest boast of modern diplomacy that its office is the removal of misunderstandings, that so far as intentions go its ways are pleasantness and its paths are peace; but how slight are the results that the best-intentioned diplomat can attain in this direction, compared with the illuminating blaze of light which the press each morning radiates on the universe. We can not claim that the light is all of one color, nor that there are not many angles of refraction; but, from this endless variety of opinion and assertion, truth at last emerges, and every day adds something to the world's knowledge of itself. There is a wise French proverb, "to understand is to pardon," and every step of progress which the peoples of the earth made in their comprehension of each other's conditions and motives is a step forward in the march to the goal desired by men and angels, of universal peace and brotherhood.

Upon none of the arts or professions has the tremendous acceleration of progress in recent years had more effect than upon that of which you are the representatives. We easily grow used to miracles; it will seem a mere commonplace when I say that all the wonders of the magicians invented by these ingenious oriental poets who wrote the Arabian Nights pale before the stupendous facts which you handle in your daily lives. The air has scarcely ceased to vibrate with the utterances of kings and rulers in the older realms when their words are read in the streets of St. Louis and on the farms of Nebraska. The telegraph is too quick for the calendar; you may read in your evening paper a dispatch from the antipodes with a date of the following day. The details of a battle on the shores of the Hermit Kingdom—a land which a few years ago was hidden in the mists of legend—are printed and commented on before the blood of the wounded has ceased to flow. Almost before the smoke of the conflict has lifted we read the obituaries of the unseparated dead. And not only do you record with the swiftness of thought these incidents of war and violence, but the daily victories of truth over error, of light over darkness; the spread of commerce in distant seas, the inventions of industry, the discoveries of science, are all placed instantly within the knowledge of millions. The seeds of thought perfected in one climate, blossom and fructify under every sky, in every nationality which the sun visits.

With these miraculous facilities, with this unlimited power comes also an enormous responsibility in the face of God and man. I am not here to preach you a gospel whose lessons are known to you far better than to me. I am not calling sinners to repentance, but I am following a good tradition in stirring up the pure minds of the righteous by way of remembrance. It is well for us to reflect on the vast import, the endless chain of results, of that globe-encircling speech you address each day to the world. Your winged words have no fixed flight; like the lightning, they traverse the ether according to laws of their own. They light in every clime; they influence a thousand different varieties of minds and manners. How vastly important is it, then, that the sentiments they convey should be those of good will rather than of malevolence, those of national concord rather than of prejudice, those of peace rather than of hostility. The temptation to the contrary is almost irresistible. I acknowledge with contrition how often I have fallen by the way. It is far more amusing to attack than to defend, to excite than to soothe. But the highest victory of great power is that of self-restraint, and it would be a beneficent result of this memorable meeting, this ecumenical council of the press, if it taught us all—the brethren of this mighty priesthood—that mutual knowledge of each other which should modify prejudices, restrain acerbity of thought and expression and tend to some degree to bring in that blessed time—

"When light shall spread and man be liker man  
Through all the seasons of the Golden Year."

What better school was ever seen in which to learn the lesson of mutual esteem and forbearance than this great Exposition? The nations of the earth are met here in friendly competition. The first thing that strikes the visitor is the infinite diversity of thought and effort which characterizes the several exhibits; but a closer study every day reveals a resemblance of mind and purpose more marvelous still. Integrity, industry, the intelligent adaption of means to ends, are everywhere the indispensable conditions of success. Honest work, honest dealing, these qualities mark the winner in every part of the world. The artist, the poet, the artisan and the statesman, they everywhere stand or fall through the lack or the possession of similar qualities. How shall one people hate or despise another when we have seen how like us they are in most respects, and how superior they are in some! Why should we not revert to the ancient wisdom which regarded nothing human as alien, and to the words of Holy Writ which remind us that the Almighty has made all men brethren?

In the name of the President—writer, soldier, and statesman, eminent in all three professions and in all equally an advocate of justice, peace, and good will—I bid you a cordial welcome, with the prayer that this meeting of the representatives of the world's intelligence may be fruitful in advantage to the press of all nations and may bring us somewhat nearer to the dawn of the day of peace on earth and good will among men. Let us remember that we are met to celebrate the transfer of a vast empire from one nation to another without the firing of a shot, without the shedding of one drop of blood. If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy.

Secretary Hay was followed by M. Monprofit, of *Le Figaro*, Paris, who responded with a speech in which he paid pretty compliment to President Francis, St. Louis, Secretary Hay and others, and to the United States. Speaking of these world's fairs, he said:

The expositions are not merely days of joy and rest in the work of the peoples. They appear at long intervals, as some summits from whence we measure the distance we have traveled. They are the necessary agents of the economical and social progress of the nations.

Captain King next introduced Sir Hugh Gilzean-Reid, permanent president of the Parliament. Sir Hugh is a man with an object. Largely through his instrumentality an association of British journalists has been effected, an association which has legal status and rights. He expressed the hope that this Press Parliament would take steps to make it permanent. One could see he was fired with the ambition to be instrumental in a movement which would unite the editors of the world into a great movement which would, as no other organization can, promote the gospel of peace and the brotherhood of man. A most worthy ambition, and we trust the veteran journalist may see his hopes materialize. In a measure he already has, as before the closing session of the Parliament steps were taken to make it a permanent institution.

The first session of the World's Press Parliament at St. Louis, Missouri, held Thursday, May 19, 1904, will go down to future generations as a most historical event.

We were not privileged to attend any more of the sessions of the parliament, but we were very glad we were afforded the privilege of being present at the first.

#### THE PIKE.

We must not leave this account without saying something of the Pike. What the Midway Plaisance was to the Columbian Exposition, the Pike is to the Louisiana Purchase Exposition. Sort of an enlarged Coney Island, in which are found amusements of an almost endless variety. Through the courtesies extended the press we were permitted to see a number of the attractions. It was on Friday afternoon that we became, in the parlance of the Fair, "Pikers." We found some of the attractions entertaining and instructive. The Tyrolean Alps afforded something fine in the way of scenic effects, and one can easily imagine himself in a tram-car ascending the Alps. Views of pretty valleys and quaint towns, waterfalls and mountain crannies, arranged in pleasing manner, give one a very complete idea of the Alpine scenery. Mysterious Asia, Streets of Seville, Ireland, and what not take one by easy stages to all parts of the world. One attraction which we particularly enjoyed was Hagenbeck's Zoo, Circus, and Animal Paradise. There one can see to what an astonishing degree has the art of animal training been carried. Lions, tigers, leopards, pumas, polar bears, and German boarhounds were on the inclosed stage-cage at once, doing tableaux and tricks together, controlled by the dominating genius and will power of a single man. A climax was reached

when the trainer caused two tigers and two lions, massive ones, too, to lie down side by side, and then made a couch for himself of their furry bodies, the head of a giant tiger for his pillow. At Hagenbeck's one can see trained animals from a patient elephant down to a tiny pig.

Another attraction we enjoyed as being instructive was "Hale's Firefighters," where one can see a skillfully trained corps of firemen go through the actual operations of a fight against the fire fiend.

Jim Key, the educated horse, one which will do sums in arithmetic, and read, and spell, came in for a goodly portion of wondering praise.

But why attempt to describe the Pike? In the words of another: "The brilliancy of far eastern life, the alluring chatter of unfamiliar tongues, and the graceful garbmentry of flowing robes and turbans of innumerable winding, make a narcotic dream wilder than any phantasm of prosaic slumber. A galaxy of stupendous amusements bewilders the imagination for a distance of nearly two miles."

Some of the panoramic and spectacular representations on the Pike are really wonderful; of such a class are the Creation, Galveston Flood, etc. The former portrays, beneath a tremendous dome, the various stages of creation, while the latter by a wonderful combination of paintings, stage lights, stage paraphernalia, etc., gives a fascinating and realistic description of how Galveston was devastated by a tidal wave.

Too many requests for exhibition space were received to be accommodated in the great exhibition palaces, so outdoor exhibitions were planned. Of such are the mining camp, the anthropological exhibit, and the Philippine Exposition. In the latter one gathers a good idea of what the Filipinos have been, are, and what they promise to be. The natives are found there in conditions ranging from one but little removed from crude barbarism to one consequent upon reaching quite a high degree of civilization. The Filipino has proven himself capable of becoming a good soldier. A battalion of native constabulary, with a band of eighty musicians, drilled and trained to a surprising degree of efficiency, told somewhat of what Uncle Sam was doing for the young Filipinos.

We wish space would permit us to write more of the great St. Louis Fair, but we shall desist, trusting at least a majority of the HERALD readers will have opportunity to see it for themselves.

We have heard the criticism circulated that the transportation facilities to and from the Fair grounds were not adequate to handle the crowds. This is not true. The street-car company has made ample provision to run cars to and from the grounds as often as is necessary, over several different routes. There need be no serious congestion of street-car traffic unless the attendance should perchance be

## EDITORIAL ITEMS.

greatly in excess of what is anticipated. What the steam roads are expecting to do is manifest by the abundant provisions made by the Wabash road to handle traffic. The Wabash main line runs directly past Forest Park, and the terminal arrangements at the grounds are such as to accommodate scores of trains daily. The Wabash terminal station, just outside the main entrance, is a spacious, well-designed building, amply adequate to perform the severe task it will be called upon to perform.

In closing we say to all to whom opportunity may come to visit the Louisiana Purchase Exposition, go, by all means. It will be well worth while and expense. It may be the opportunity of a lifetime. While it is true that at present there are very many exhibits not in place, yet there is so very much to be seen that one will not lack for something to see. Indeed, to see it all and see it all thoroughly, one would be compelled to be on the grounds weeks and weeks.

We feel amply repaid for our trip to the World's Fair of 1904, and shall hope that our readers may have the opportunity to go.

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#### A TREASURE LATELY DISCOVERED.

By one of the kindly mutations of Providence the Editor is in receipt of the following, recovered from the relics of the past, and by the kindness of a friend placed in his hands, a copy of patriarchal blessing given by Joseph Smith, Sr., and pronounced upon the head of Joseph Smith, 3d, son of Joseph Smith, Jr. It is headed, "Blessing of Joseph 3d."

I lay my hands upon your head to bless you. Your name is Joseph, and it is the name of your father. You are Joseph the 3d; and you shall live—and after you grow up you shall have wisdom, knowledge, and understanding; and you shall search into the mysteries of the kingdom of God. Your heart shall be tender toward all, and your hand shall be open to relieve the poor. You shall be admired by every one who beholds you; and you shall be an honor to your father and mother; and a comfort to your mother and a help to your brothers.

You shall have power to carry out all that your father left undone when you become of age. And you shall have power given you to wield the sword of Laban.

We are pleased to be able to receive and use this relic. The one who sent it to us is pretty well satisfied of its authenticity, and we also believe it to be authentic, as we have recollection of some parts of it when delivered, although we had no copy at the time. It will be remembered that Joseph Smith, Sr., was the father of Joseph Smith, Jr., and that there were three Joseph Smiths at one and the same time. Grandfather Smith was a grand old man, quiet and unassuming, but gifted in the Spirit. The blessing sounds like it might have been delivered by Jacob over his grandsons, the children of his favorite son Joseph.

In this issue we reproduce from the *Christian Work and Evangelist* of April 9, 1904, and article entitled "The Unfortunate Russian Jews," in which the perilous situation of the Jews in Russia is set forth. Accompanying the article were half-tone reproductions of photographs showing some of the work of the mob at Kishineff. The photographs were furnished Mr. Hallock by B. A. M. Schapiro, and show that men, women, and even innocent babes were killed and wounded by the ruthless mob. A picture of the Schapiro family also accompanied the article. Two of his sisters are now safe in America, but the other members of the family, some six or seven, are still in Russia, and Mr. Schapiro is making great efforts to raise money to bring them to America where they will be safe. From the half-tone of the family, it appears they are a bright, intelligent Hebrew family, who would make very desirable citizens of the United States. Mr. Schapiro is editor of *The People, the Land, and the Book*, a Hebrew Christian magazine published at New York, and it is by means of getting new subscribers to the magazine that he hopes to raise the money to rescue his family from perilous Russia. It is a worthy undertaking, and we certainly hope he will soon succeed.

Bro. Frederick A. Smith, Des Moines, Iowa, June 4: "We enter upon the work of the district conference to-day with a large delegation present with a prospect for more to come. All missionaries appointed to this district are present, and have been in their fields some time at work. The Saints feel quite hopeful and energetic here in the city."

Bro. John C. Foss, Santa Cruz, California, May 31: "I visited San Jose and spoke three times. On Sunday evening they held a Religio entertainment. Sr. Bates knows how to move the Religio work, and all the young as well as some of the old take hold and are doing well. Bro. C. W. Hawkins and J. Carmichael are earnestly setting the light and liberty of the gospel before the people of their city, and like generals in the great warfare, are holding their own. Bro. F. C. Smith is busy during the week with his portable saw and on Sunday tells the people what they ought to do, whether they do it or not."

Bro. J. W. Wight is confined at home, laid up by rheumatism, which will account for his not being in his field in person, though he is active in getting into touch with his laborers in different portions of the field. He desires us to express his regret in being detained in his labors.

Bro. F. M. Smith attended conference at Bevier, Missouri, June 5; would be at Argyle, Iowa, for the 10th and 11th, thence north into Minnesota, Wisconsin, and North Dakota, to attend conferences and reunions.

## Original Articles.

## LET GOD BE MAGNIFIED.

Let such as love thy salvation say continually, Let God be magnified.—Psalm 70: 4; 40: 16.

The above text represents the humble attitude that Saints should always maintain. This latter-day work differs from other religions in the fact that it contains more of God. And from this standpoint, too, it is rejected by the most of people. In these modern times men have become very wise in their own estimation. They consider it an insult to their intelligence for God to send an angel to set them right; and especially for that angel to select an illiterate boy of fifteen as the instrument by which to do that work. Hence their ire and indignation when that boy said, "Your creeds are all wrong." But after all they must admit it still remains a fact that God acted like himself. Was he ever known to be governed by human tastes and preferences in making his selections? Isaiah represents him as follows: "I, even I, am the Lord; and beside me there is no savior. I have declared, and have saved. . . . I will work, and who shall let (hinder) it?"—Isaiah 43: 11-13. Paul says:

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.—1 Corinthians 1: 27-29.

The Lord appears to be sensitive or is, as he himself admits, "a jealous God." He has reason and right to be. He is absolutely sure that his wisdom is more than equal to that of all humanity combined. Why should he not be consulted? Why should he not be honored? He not only knows that he knows and can do but he sees clearly wherein his creatures would profit by crediting and relying upon his wisdom. The same principle applies to trusting in all his other attributes. Hence his "jealousy" is not a selfish one, but is prompted largely by his consideration for us.

In Isaiah 29: 13, 14, we are told why the gospel was restored. The prophet says:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Evidently men can not succeed alone. If they could God would not need to assert himself. "Man's extremity is God's opportunity." Man has tried and failed repeatedly, hence God must come to the rescue or see the race go to wreck and ruin. The prophet truly says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah 59: 19. It was "this [modern]

people" who had relied upon human wisdom and strength. Not only had man ripened in self-confidence, but spiritualism ("the enemy") had lifted its deceptive head. In view of these conditions is it any wonder that God arose to "maintain his own cause and set up his kingdom"?

The reformers realized the apostate condition of the world and saw the necessity for greater divine power. Among these we mention Roger Williams. He it was who organized the first Baptist church in America. This church was established at Providence, Rhode Island. Of its organizer we read: "Mr. Williams remained but four months with Providence church and then retired because he had become a seeker or one who looked and sought for a prophet divinely commissioned to introduce the ordinances anew after the long defection of antichrist."—A Question in Baptist History, Professor W. H. Whittitt, p. 159. The poet in surveying the various epochs of the world's history painted the scene as follows:

"A modern prophet! Yes, a mighty seer!  
From Israel's royal line must next appear;  
Clad in the spirit of Elijah's power,  
To prune the vineyard in the eleventh hour;  
To light the dawn of that effulgent day,  
When King Messiah shall his scepter sway."

God in "his own due time" "commissioned" his "prophet" and brought forth his "church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners."—Doctrine and Covenants 5: 3.

The merits of the men whom God has called are often overestimated. We are not, however, disputing that personal qualities have caused them to be "chosen vessels." But we do deny that men possess divine power independently. No matter how much priesthood or authority they possess it does not make them independent of God. They heal the sick and perform other miracles only because God directly operates through them. They lose their power when they transgress his law. Men who are in transgression work miracles, it is true, but not through God's power. Paul says: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the new testament."—2 Corinthians 3: 5, 6. Again he says: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—Ibid., 4: 7. This also: "It is God which worketh in you both to will and to do of his good pleasure."—Philippians 2: 13. And this too: "I can do all things through Christ which strengtheneth me."—Ibid., 4: 13. To him the Lord said: "My grace is sufficient for thee: for my strength is made perfect in weakness." To this Paul adds: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon

me, . . . for when I am weak, then am I strong." —2 Corinthians 12: 9, 10.

Latter Day Saints are accused of self-exaltation because they believe God is "the same yesterday, to-day, and for ever." They say we are egotistical in claiming that miracles have been wrought through us. They assert that we claim the power to work wonders. This assertion, it is needless to say, is false. Sometimes we are told: "You are not equal to the apostles, are you?" This question involves the assumption that the apostles were superior or extraordinary men. This they never claimed, for Barnabas and Paul said: "We also are men of like passions with you."—Acts 14: 15. In the same chapter we are told that God "gave the same testimony unto the word of his grace, and granted signs and wonders to be done by their [the apostle's] hands."—Verse 3. Please read also Mark 16: 20 and Hebrews 2: 4. Men can be nothing more than humble instruments in God's hands. One of his servants testifies as follows: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Corinthians 2: 4, 5. Inspirational preaching produces faith "in the power of God." If men preach by human wisdom it creates faith "in the wisdom of men." Preaching always produces faith after its kind. The faith produced by the latter kind will believe only what is possible to man. A stream, of course, never rises higher than its source. Neither can men believe in miraculous power when all the preaching they hear is against it. Preachers have made it their business to tell the people what God will not do for them. They have, as a rule, joined in the chorus of "miracles are done away." Hence, the unbelief that exists in the world. Modern Christianity has tried to rule God out of the universe. The churches have neglected, nay, positively refused, to "magnify God."

In James 5: 14, 15 it is written: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." The careful reader will see at once that the credit here is not given to man. Elders of themselves have no power to heal. The sick are saved by effective prayer and the Lord, not man, raises them up. A similar statement is found in Acts, chapter 3. There we are told Peter and John were instrumental in healing a lame man. The people as usual were inclined to look upon the apostles as men of genius because of what they had done. When Peter saw this he exclaimed: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"—Verse 12. Neither human

"power" nor "holiness" performed this miracle. How then was it accomplished? Hear Peter again: "And his [Christ's] name through faith in his name hath made this man strong, whom ye see and know: Yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Verse 16. Through Jesus, then, this remarkable work was done.

But, the question rises, Did Jesus act by virtue of his own power? Our answer is, No. He always claimed to be actuated and helped by strength derived from above. Both before and after his resurrection, God was the fountain of his power. The only difference was this: he had a greater endowment after than before. Of the work done before his death we read: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."—Acts 10: 38. Thus the power to do good as well as to heal was received by Christ from his Father. Everything he did was done in consequence of the divine anointing and presence. After he arose from the dead he claimed: "All power is given [by the Lord] unto me in heaven and in earth."—Matthew 28: 18. The consensus of all this is that divine blessings come primarily by faith in God, secondarily by faith in Christ. The question now is: Can or may the required "faith" be exercised to-day? Our decision is, yes, for the Father and Son are unchangeable. (See James 1: 17; Hebrews 13: 8.) They are therefore, willing for it to be. The latter says: "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass he shall have whatsoever he saith."—Mark 11: 23. The word *whosoever* is a compound relative pronoun and is equivalent to *he who* or *any one who*. Its antecedent may be the name of any person, no matter who he is, nor where or when he lives. The statement and promise made by the Savior are general. The faith mentioned can not be restricted to Bible times. The basic word will not admit of it. For further proof please read Matthew 12: 50; Mark 8: 38; and John 3: 16. All must admit its universality in these cases.

God is well pleased with the spirit of self-sacrifice. Selfish, ambitious people he condemns and overthrows. "Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16: 18. Jesus says: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18: 14. This principle applies to both this life and the next. Kings, rulers, nobles, and plebeians as well as apostles, prophets, other ministers, and members of the church have been "abased" by arrogance and "exalted" by humility.



The king of Babylon illustrates the former and Joseph, who seems to be a type of Christ, the latter. (See Daniel 4:28-37; Genesis 41:39-44; 50:20.) We have an example also in the case of the rich man and Lazarus. Abraham said to the first: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."—Luke 16:25. This instance shows that those who humble themselves in this world shall be exalted in the next and vice versa. On this subject God has spoken positively in latter-day revelation. He says: "Although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him."—Doctrine and Covenants 2:2.

In the great struggle now on, two prominent characters are represented. One is Christ, the other Satan. The former is prompted by the spirit of love and self-sacrifice, the latter by that of hatred and ambition. We are told the second vied with the first for the honor of saving the world. He offered to redeem the whole race, but wanted the glory for himself. Christ was willing to be the Savior and give God the glory. His offer was accepted. On this point the Lord says: "My glory will I not give to another."—Isaiah 42:8. This is why he selects humble, uneducated men to do his work. He is determined that "no flesh shall glory in his presence." Titled, wealthy, or educated men are inclined to give themselves much credit for what they do.

When Satan saw he was defeated in his desire he was "moved with envy." Ever since he has been in opposition to the Christ and has sought to hinder his work. He finally rebelled against God and made one third of the angels his helpers. All of them were finally cast out of heaven. Of him we read: "How art thou fallen from heaven, O Lucifer, son of the morning! . . . Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God."—Isaiah 14:12, 13. Please read also Luke 10:18; Revelation 12:7-9, 13; 2 Peter 2:4; Jude 3. Well was it said: "Cromwell, I charge thee to fling away ambition. By that sin the angels fell." How different was the course of Jesus! His character and conduct are described as follows: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matthew 8:20. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9. "And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52. He selected all this for himself. Death itself came of his own choos-

ing. (See John 10:17, 18.) Some say it was easy for him to do this, for he knew that "he came from God and went to God" and would, therefore, take up his life again. Does not the same apply to us? Those who believe in God have certain assurance of ultimate triumph. Our sacrifices will be rewarded as well as his. No matter how low we begin we are equal to him. He began with the lowest rung of the ladder of progress. His development was twofold: he "increased in wisdom" and "in favor with God" as well as "in stature" and in favor with man. He truly says: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mark 8:35. We also read: "If we suffer, we shall also reign with him."—2 Timothy 2:12. Those who follow in his footsteps must expect to share his fate. He was not the only person who had "no certain dwelling place." (1 Corinthians 4:11; Hebrews 11:37, 38. In Philippians 2:5, it is said: "Let this mind [disposition] be in you, which was also in Christ Jesus." The writer then describes the self-denial of our Savior after which he adds:

Wherefore [for this reason] God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Verses 9-11.

Men in their eagerness to immortalize their names have often sought after what God did not want them to have. Sometimes they have obtained great things and reached high stations and then lost them through ingratitude. Nebuchadnezzar boasted of his own achievements and was brought down. He lost his mind and kingdom and wandered like a wild beast until he learned that the Most High rules in the kingdoms of men. The building of the tower of Babel was another ambitious scheme. The builders admit their object was to "make us a name." Concerning this event the following tradition has been handed down:

And it came to pass about this time the people took counsel together, and they said to one another: "Let us build a city and also in its midst a tall tower for a stronghold, a tower the top of which shall reach even to the heavens. Then shall we truly make for ourselves a great and mighty name, before which all our enemies shall tremble. None will then be able to harm us, and no wars may disperse our ranks." And they spoke these words to the king, and he approved of their design. Therefore they gathered together and selected a suitable spot for their city and its tower on a plain toward the east, in the land of Shinar. And while they were building rebellion budded in their hearts, rebellion against God, and they imagined they could scale the heavens and war with him. They divided into three parties; the first party said: "We will ascend to heaven and place there our gods, and worship them." The second party said: "We will pour into the heavens of the Lord and match our strength with his." And the third party said: "Yea, we will smite him with arrow and with spear." And God watched their evil enterprise, and knew their thoughts, yet they builded on. If one of the stones which they had raised to its height fell, they were sad at heart, and even wept; yet when

any of their brethren fell from the building and were killed, none took account of the life thus lost.—The Talmud.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Corinthians 15: 58.

ALMA C. BARMORE.

BRISBANE, Australia, April 15, 1904.

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FORGIVENESS.

Under the above heading in HERALD, volume 51, number 12, the subject as expressed somewhat conflicts with my ideas. I have waited for others to answer, but seeing none, thus write.

I am far from posing as an instructor to Bro. Sessions or any others and am willing to stand corrected as to my views by others who prove abler expositors of the virgin truth as taught or revealed by the Spirit. Forgive:

To pardon; to remit, as an offense or debt; to overlook an offense, and treat the offender as not guilty. The original and proper phrase is to forgive the offense, to send it away, to reject it, that is, not to impute it (put it to) the offender. But, by an easy transition, we also use the phrase, to forgive the person offending. . . . It is to be noted that pardon, like forgive, may be followed by the name or person, and by the offense; but remit can be followed by the offense only. We forgive or pardon the man, but we do not remit him. To remit, as a debt, fine, or penalty.—Noah Webster, LL. D.

In few words my belief is thus: All forgiveness is dependent on certain conditions and requirements. If we are to imitate the eternal Father, the question arises, Has the Almighty ever been known to forgive the human race unconditionally? I believe not. To me, a well defined law governs every minute and every intricate influence of the universe. The moment any part becomes out of order, disaffected or unbalanced, the effects are at once swung into operation. Try it; put your hand in the fire and see if any known "natural" law will intervene to save your member from burning. This, to me, is the very essence of the elements of justice. I can not see anything but chaos where cause no longer produces effect (it is "in all around I see"), where a man sows one thing and expects to reap the opposite, when men shall not be rewarded for deeds done in the body. If we are to forgive with abandon, fling principle to the winds and let anarchy to law run rampant, what is the use of law or order? Why make a farce of justice by holding ecclesiastical courts to reform and reclaim those who conflict with ethics and the rigid law?

A good deal of stress is put on the statement of Christ recorded in Matthew, chapter 5. I use the Inspired Translation and in verse 42 it appears to mean that if you are sued and lose, resist not, "and if he sue thee again, let him have thy cloak also"; meaning, let him freely have whatever he wins from you either justly or unjustly without resisting, without revenge, without hatred, without malice or any

form of evil; return not evil for evil, eye for eye, etc., but return good for evil after this manner: "If thine enemy [enemy to you, not you to him] hunger feed him." Do him good and use extra exertion in treating him kindly on every turn, for the reason that he may repent and be saved from the effects of his acts that conflicted with the law. (It is to be understood that they are the ones doing wrong; we should never be on the wrong side, or, as sure as we live, justice will work against us and clear those whom we have wronged.) But if he continues in the wrong and is breaking either the law of the land or the law of God, you are partaker of his sins if you warn him not. (Right here I may mention that to me the Utah Church has made a sacrilege of both the law of God and man by the parade of their base lusts and weakness to their everlasting shame, bringing down the punishment of God and contempt of men.)

After warning and he still heeds not the advice, then, if a member, report to the church officers; if not a member to the officers of the land. When a member is cut off from the Church do we forgive him? When a criminal meets the justice of his crime and the law shortens his period of life, does the law forgive him? When we find ourselves among the unwise virgins, with the door shut, and are compelled to accept the glory of the moon or stars, in reference to our position, does even God forgive us? Yes and no; we should be full of pity and love toward them, but hold their ways in repugnance. Yet we have not forgiven them in the absolute sense of the term or law, for they are silenced, reprimanded, cut off, or meet whatever penalty they merit. Can you call a penalty forgiveness? No. It is the demands of justice and is necessary for the preservation of the individual and of the body politic of either the church, the state or the universe which exists by reason of strict conformity to their laws (fixed if perfect) and herein is true liberty while all else is license. To my idea this conforms with the second article of our epitome. We must forgive. This is imperative and final as far as its effects concern ourselves, and forgive from the heart at that, for we can not deceive God by hypocrisy. Many say they forgive, but the way they constantly refer both by word, deed, and mind to the affair, their actions prove the opposite and show that the evil spirit is gnawing into the very soul of their life and blighting them.

Think no evil and you have it all in a nutshell, but seek not to hide an unrepenting fugitive from justice. A good citizen will not only report the deed of a criminal to the officer but will seek to restrain and enforce order himself. Saints should refrain from "man hunts" and the revengeful spirit abroad in the land so beastly and debased. Simply stand by the law. Sometimes we see the same spirit to turn somebody out of the Church. A man would look foolish if

he cut off a limb of his fruit-tree just because of the looks or other simple thing, and after cutting off find it to be healthy and ready to sprout, bud, blossom, and bear fruit. "If thy brother trespass against thee, rebuke him."—Luke 17:3. I am in favor of taking no notice of a personal injury, yet it says rebuke. I believe personal injuries are more or less secret. It is those who trespass against the body whose harm reaches the farthest.

All men are entitled to "life, liberty and the pursuit of happiness," and it is just as necessary for the transgressor's good as for ours that he be brought to time. If men willfully contract debts without any intention to pay, but only to defraud their fellow men, turn them over to the iron law, but be careful no revenge is in your heart. Let charity and forgiveness beam in your eye and shine in your soul; then you will be ready and able to show mercy and compassion to the poor wrong-doer the moment he shows godly sorrow and repentance. A good man will pay what he owes the first opportunity at his command, whether he belong to the Church or not. It is plain to be seen that those of the Church who are in debt, are able to pay but fail to do so, are in error and should be dealt with as the Lord deals with all of us,—let the law work. The Lord does not show the spirit of vengeance or bitterness when we do wrong. He is ever forgiving and at the same time exacting and just. He does not require one man to obey every jot of the law and let another go scott free. We are very apt to misjudge the motives of a transgressor because he seems in no hurry to pay the debt or make other things right. In order not to seem a bigot we should take "the middle of the road" and remember that "charity suffereth long and is kind." But if even God saves or forgives without repentance then we may as well throw up the attempt to be perfect and go back to all the heathenish and unrestrained orgies of the unwashed and thankless horde of fallen angels.

"God is not mocked, whatsoever a man [a society, a nation, or a people] sow that shall he also reap." "And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, . . . that ye may be justified in the eyes of the law, that ye may not offend him who is your law-giver."—Doctrine and Covenants 64:2. The gaining or losing of temporal substance will not save or destroy our faith or chance of eternal life if we are not unduly influenced thereby. That which will save us is true righteousness and law-abiding and law-enforcing strictness coupled with supreme love, charity, and forgiveness for our fellow man. "For with what measure ye meet, it shall be measured unto you again," "As a man thinketh so is he." If he thinks to defraud he is a defrauder: if he thinks any evil, he is evil to that extent. In closing I call attention to Book of Mormon, Mosiah 11:16.

ARTHUR W. GORBUTT.

SEATTLE, Washington.

## Selected Articles.

### THE UNFORTUNATE RUSSIAN JEW.

There is no doubt whatever that this inhuman attack (the Kishineff massacre of the Jews) upon a comparatively peaceable and innocent people was the result of a long premeditated plot on the part of the Cossacks, in which the Government was guilty of connivance if not of actual participation. It was the same in the case of the disturbances in 1881. Last year, several weeks before Easter, it was well known in various quarters that there was trouble in store for the Jews, and that they would soon be attacked even more bitterly than in 1881. Many of those best informed appealed to the Government, but with no avail. Count Von Plehve, the Minister of the Interior, gave utterance to the most hostile denunciations against them, saying, among other things, that in his opinion the economic value of the Jew to Russia was at least doubtful. He goes on to say: "I am convinced, moreover, that the activity of the Jews in all the spheres of our political and social life holds in it principles that are pernicious. I am, therefore, opposed to alleviating the condition of the Jew." He looks upon the entire Jewish race as one to be snubbed and held in subjection, even more so than we of this country are accustomed to think of the negro. In 1882, after a prolonged discussion, the following resolution was finally passed by the commission: "The Jews are absolutely forbidden to acquire landed property outside of the Pale of Settlement, to own or lease real estate outside of the cities, and that the execution of such title deeds is to be stopped."

This was not enough, for the commission went so far as to declare that any Jew whose right to own landed property was supposed to be acquired in an unlawful manner, was liable to banishment, and it was agreed by the committee that the Minister of the Interior may apply to these Jews the law of December 7, 1895, according to which, persons endangering the public safety are liable to banishment to Siberia.

All of these resolutions were passed unanimously, and at the time of the commencement of hostilities with Japan were still awaiting the Czar's sanction. Since that time no further action has been taken upon them.

Among the Cossacks and the lower class of Russian peasants the Jews were represented as being the real cause of Russian sorrows, and an artificially stimulated movement, with its absurd accusations, its appeal to religious fanaticism, its hired cut-throats from among the scum of great Russia, was the result. Yet even in Russia the thinking men can see that the Jews are innocent, and that they are being persecuted most unjustly, and for a score of years or more they have been living in wretched poverty and utter helplessness. And yet the lot of the Russian peas-

ant and the Russian industrial toiler has not grown lighter, his burden is not more easy to bear. The great nonproducing Russian bureaucracy, heartless, unscrupulous, and godless, has been eating the heart out of the country, and when the load has grown too great to bear even for the patient, unseeing masses of Russia, they try to tell the ignorant peasant that it is the Jew who is the cause of his miseries. Theirs is the spirit of the French nobility before the Revolution, *Après nous le deluge*. During the past quarter of a century at least, such have been the men who have been able to control the situation in Russia, and they have made the lives of the Jews a burden which it is hard to bear.

Here are some of the restrictions to which they are subjected by the Russian Government:

First. Jews can not acquire private or governmental estates, even when for sale.

Second. No Jew can be a lessee or agent for property beyond the Jewish pale.

Third. Jews who belong to no guild can not be contractors, and they are not allowed to deliver their productions outside the Jewish pale.

Fourth. All Jews must close their places of business on Sundays, even in strictly Jewish communities (Mohammedan and other non-Christians are not subjected to like ordinances).

Fifth. Jews can not become civil officials, military, officers, even noncommissioned (although they supply more than their proportion of recruits to the center), judges, mayors, aldermen, school-teachers nor policemen.

These are by no means all of the restrictions laid upon them, to say nothing of the frequent massacres, of which there were three in 1882, one in 1883, and three in 1884, and several between that and the great massacre of Kishineff, last year. In all of these, the Jews who escaped with their lives were robbed of all their property. As a result of the last great massacre there are many freshly dug graves in the old Jewish cemetery in Kishineff where many a poor Jew now lies at peace with the world. After a lifelong struggle with poverty in a seemingly unfeeling world, his body returned to mother earth, the bent form carrying on it marks of violence. When they were being hounded to death, detachments of cavalry patrolled the city, and there was undoubtedly pity for them in the heart of many a rough soldier; yet they dared not interfere without the order of the governor. This was not forthcoming, and so the terrible work went on, and the poor Jew was cut down without mercy—the young children and defenseless women, as well as the rest. The dead have found peace at last, the living are homeless and hopeless, and there is not the least probability that they will obtain redress for life and property lost.—Joseph N. Hallock, M. D., in the *Christian Work and Evangelist*, April 9, 1904.

#### MORMON POWER IN POLITICS.

In the effort to turn Reed Smoot out of the Senate, the prosecution is now introducing testimony to prove that in Utah political candidates and elections "are no other than a moving row of magic shadow-shapes that come and go" at the nod and beck of the Mormon hierarchy. Brigham H. Roberts, Judge Powers, Moses Thatcher, and others have been giving testimony that is taken by many newspapers to show that in Utah the candidates are "but helpless pieces of the game," which the Church "hither and thither moves, and checks and slays; and one by one back in the closet lays," while, "the ball no question makes of ayes and noes, but here or there as strikes the player, goes." Roberts testifies that the first time he ran for Congress he did so in defiance of the Mormon rule that he must first obtain the sanction of the Church, and he was defeated. Then, as he puts it, he "was enlightened," submitted to the rule, and was elected—only, however, to be excluded as a polygamist by the House. Moses Thatcher tells how he tried to run for office without ecclesiastical sanction, and was not only defeated, but was stripped of all church honors, and even barred from the temple. "And," he adds, "I am glad to say that I am a free American citizen." Judge Powers, of Salt Lake, says in his testimony: "I do not regard polygamy as the worst feature of the Mormon religion. What I object to most is its un-American domination by the hierarchy of the people of that faith, the belief in the right of the church authorities to prescribe rules, the belief that the head of the Church is inspired, and interference of the Church in political and commercial affairs." The opponents of the Church would like to see Congress "grasp this sorry scheme of things entire," and "shatter it to bits—and then remold it nearer to the heart's desire," but it is far from clear how this is to be done. The immediate matter in hand is the case of Senator Smoot. As the Senator is not a polygamist, he would seem to be safe from that charge; and if it is urged that he was sent to Congress with the aid and consent of the Church, the same testimony might be used against the entire Utah delegation in Congress.

The Democratic papers think that the Church made a secret agreement with the Republican leaders several years ago to keep Utah in the Republican column, in return for immunity from prosecution; and the Republican managers are pictured as being in a sad state of perturbation and fright lest the prosecution that they have been forced into by the deluge of petitions shall enrage the Mormons to the point of voting the Democratic ticket.

The Republican game of "working the churches" is handled as follows by the *Louisville Courier Journal* (Democrat):

"The Mormon Church is not the only one that exerts an influence in politics. There are several

others that make their influence felt when they think it worth while. There is no way to prevent the members of a particular church from voting together when they believe that they have reason to do so. But political parties which form combinations with them may well be held to an accountability for such acts. The Republican party has been notable for its disposition to 'work the churches' in its own interest. It has generally had the support of those preachers who convert their pulpits into political platforms. It has repeatedly appealed for support of its candidates because they were members of certain denominations, and not always without success. In Utah it has succeeded in reversing the politics of the State, and not without suspicion of a bargain with the Mormon Church. The protest against Smoot, a Republican, has put the leaders in an awkward predicament. If they expel him, they may lose Utah and several other Western States in November. If they vindicate him, they will displease the elements elsewhere that are fighting him so bitterly. So it is pretended that further investigation is needed, and it is proposed that the whole matter go over till after the election."

The *Deseret Evening News*, the Mormon daily, resents and denies the accusation that the Church is used as a political machine. It says:

"When the Church is used as a political machine to override the law,' is one of those hackneyed phrases that newspaper writers use who do not know anything of what they write about. When and where has any proof been offered that the 'Mormon' Church has been 'used as a political machine'? There has been much frothy talk about it, but no evidence to support it. That a great many politicians of each party have endeavored to obtain political support from the 'Mormon' Church can be established beyond a doubt, but that they ever secured it is quite another proposition. The anger and bitterness of some of them arise from their failure to get what they sought for in vain.

"And in what way could the political power spoken of be 'used to override the law'? Elections have to be conducted according to the law or the law can be 'used to override' the result, can it not? Why is it that press writers lose their common sense whenever they touch as they suppose on the 'Mormon' question?"—The *Literary Digest*, May 7, 1904.

#### The Mormon Spirit.

In Utah there are Mormons and Mormons, says the *World's Work*. Some are blindly devoted to church interests; some are merely held by business connections; some are Mormon only in name; while certain branches of prominent Mormon families, like the Kimbals, the Rawlinses, the Ellerbecks and the Nebekers have broken away from the Church entirely. Every "good" Mormon is supposed to give a "tithing," or one tenth of his net earnings, to the Church; yet many whose faith is not strong contribute their tenth regularly for the business patronage it brings them. Others who are conscientious followers of Joseph Smith are very slack in meeting the requirements of the tithing law. When, however, the Church is attacked from the outside, or the Mormon people assailed, Mormons of all classes, even apostates, rally to the support of the Church.

## Mothers' Home Column.

EDITED BY FRANCES.

### The Availing Prayer.

If, when I kneel to pray,  
With eager lips I say:

"Lord, give me all the things that I desire—  
Health, wealth, fame, friends, brave heart, religious fire,  
The power to sway my fellow men at will  
And strength for mighty works to banish ill"—

In such a prayer as this  
The blessing I must miss.

Or, if I only dare

To raise this fainting prayer:

"Thou seest, Lord, that I am poor and weak  
And can not tell what things I ought to seek;  
I therefore do not ask at all, but still  
I trust thy bounty all my wants to fill"—

My lips shall thus grow dumb,  
Thy blessing shall not come.

But if I lowly fall

And thus in faith I call:

"Through Christ, O Lord, I pray thee give to me  
Not what I would, but what seems best to thee  
Of life, of health, of service and of strength,  
Until to thy full joy I come at length"—

My prayer shall then avail,  
The blessing shall not fail.

—Charles Francis Richardson.

### Little Things.

A wise man has said, "Despise not the day of small things," and it is indeed wise counsel.

The great aim and conception of the divine mind was happiness for all the creatures to which he gave the breath of life. But there has unfortunately been a departure from the rule appointed, and the result of this departure operates as a drain upon the happiness that might have been meted out to every one of us.

Beginning at the foundation we enter our homes. At home the child grows up under the influences that give a coloring to all the scenes of its life, and that shape his course and mold him for the future. If this be true how important that we do all we can to render the influence of the home pleasant.

In every family there is a diversity of tastes and disposition. Is it reasonable to ask one child to yield his wishes to the gratifications of one of the others? Should one be indulged and made a favorite and the other made a pensioner upon him and his pleasures meted out to him according to the caprices of the favored one? Justice answers, No; yet we often see this fault in parents. It may not be intentional, but the fact that it is so hurts.

It may be true that parents may see traits in the disposition of one child that they admire more than some possessed by the others; but they should not allow this to make a difference in their treatment of the unfortunate child. He is the one who needs your mother love and watchful care more than the favored one. Many a life has been blighted and embittered for all time through the cruel injustice of parents. It is the duty of parents to do all they can to permeate the happiness of their children. If they petition you for a certain favor, grant it to them if you reasonably can. God pity the children who can not look back upon their childhood and count it the happiest period of their lives.

For instance, during the holidays the children count largely upon having a good time. Our boy is fond of coasting. He has asked his father to let him go to Mr. Brown's to spend the

afternoon with the Brown boy. The privilege is denied him, but he tells him he may go some other place and play awhile. He does not wish to go to the other place. His anticipations have all been associated with Mr. B.'s place.

Now who of us can measure the disappointment that child experiences? Who can say how much he had thought of this wish before expressed? No doubt he had planned this pleasure while others slept. All pleasures take their shape from anticipation. If Mr. B.'s had not been a proper place for his boy to go, the father was right to forbid his going there. At the same time he should have told him the reason for it.

Another reason of unhappiness in families is the continual taxing of one of its members for the gratification of others. We often hear it argued: "You are the oldest and should yield to the youngest." There can be no greater mistake. Who is to recompense the older for the sacrifice made to the younger child when he shall reach the years when they may depend upon themselves? These may seem little things to us; but are they small to those who are interested?

The true basis of human happiness is found in the mutual regard existing in families and among friends. It may be argued that words are often used in a spirit of mischief that wound when no slight was intended; but this falls to the ground, if you have a knowledge of the disposition and tastes of your friends. This knowledge comes to us all as the legitimate regard we feel for each other. The lesson taught in those simple words:

"Little deeds of kindness,  
Little words of love,  
Make this world a heaven  
As the heaven above,"

is one of the truths which we have all felt.

PAULINE.

KERR, Missouri, May 7, 1904.

*Dear Sister Frances:* It is evening and while the drip, drip of the spring rain sounds from without I will write a few words to the Column which I have loved ever since as a child I read it to mother. How many times since I have grown older I have found in it just the words I needed and how I have loved our editor who has kept the Column going so many years and written so many encouraging things for the young. I know the ideas I received from her writings helped me to form better standards for myself when I was a young girl than I would otherwise have done; for many of my young associates were for having a good time, which to them consisted in getting a beau who took them to the dance and supplied them with plenty of knickknacks and nonsense; it didn't seem to matter much to them if he drank and smoked and swore just so he was very agreeable when in their company. It always seemed to me we might better be trying in some way to prepare ourselves for whatever life was before us.

My life has been full of difficulties, just little things most of them; although I tried to be prepared beforehand I have found that there are many things one must learn by experience, and much that we can not possibly do for ourselves that we must trust the Lord to do for us. And I often think if we only trusted him for more than we do life would not be such a burden for some as it is. We take so much more on ourselves than it seems to me he intended we should. As soon as a difficulty appears, I say in my heart, "Lord help me with this; thou knowest I need thine aid and that I am trying to serve thee the very best I can, and I know that thou art our loving all-powerful God; help me now, I pray." And he never fails when we ask for help in things of life which we must meet. He knows our strength and is ready and willing to help us when we have done all that our feeble power will admit, if we only ask him. But this is where we fail very often; we say, "Oh it is more than I can bear," and so we get discouraged and cast down in

spirit and feel that perhaps we have worshiped in vain and there is nothing can help us in our afflictions, when if we had only cast our burden on the Lord everything would have been smoothed and made plain and we would have seen that truly our troubles were but the means to show us God's great love for us.

There are other ways in which we deprive ourselves of needed help, I believe; I hear it said sometimes: "Well, I *must* get my work done whether I ever get a chance to read the HERALD or not." Now I believe that we should, that it is our duty before God to *spend* time to feed our spiritual self as well as our physical self.

Of course our bodies must be fed and clothed but it is only the means to an end; that the spirit may have a house to live in while it is taught and trained back to the God-like nature from which it has fallen; and when we say that we can not have time from the cares of the temporal life to read and study and think of the things of God we are nourishing the house and letting the beautiful, imperishable spirit within dwarf, shrink, and shrivel, till by and by it all but dies within us. The talents that God has given us lie dormant till we are powerless to use them, and we stand in the same position as the man who hid his talent in a napkin.

We all call the body the house and the spirit the thing of value to be housed. Would we not think it ridiculous to see a man pay more attention to and take more care of the house in which his children lived than he did of his beautiful children? Would we not say he sinned in doing so? And yet, do we not place ourselves in much the same position when we spend our whole time on the body and neglect the spirit, the intellectual part of us?

I will not take more of your time or space; I had no intention of writing so much when I sat down to write but the thoughts came so I wrote them, but will now close.

MIGNON.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

I live for those who love me,  
For those I know are true,  
For the heaven that smiles above me,  
And awaits my spirit, too,  
For all human ties that bind me,  
For the task that God assigned me,  
For the bright hopes yet to find me,  
And the good which I can do—Selected.

BRO. J. M. BAKER, our alert and earnest Sunday-school worker and missionary, writing from Akron, Iowa, May 16, says: "I have been holding meetings at this place for one week. We have only five members of the Church here. Yesterday I organized them into a Sunday-school with an enrollment of fourteen. And by just going into their pockets and without the hat being passed, they made up enough money to pay for supplies for six months. They start out very promisingly. May the good work go on." We, too, say, "May the good work go on." How we would all rejoice if in every locality where there are even five members of the Church they could and would do as these with whom Bro. Baker has been laboring have done! How the work would grow. How the Saints would improve. And can it not be done? Ye missionaries, can it not be done? Ye isolated Saints, can you not do the same? Adopt the Home Class or organize a regular school as may seem most suitable to the needs of the case. But do something and do it quickly.

SR. E. ETZENHOUSER, our worthy general librarian, writes under date of May 25: "There seems to be an increasing interest in the library work with a corresponding demand for library supplies which I can not furnish at present." We are always glad to be busy and to have our desks covered with work and especially when the increasing amount seems to indicate an increase of interest in the movement on foot. The library work is quite new with the majority of our workers, and as a matter of course is but little understood in many localities. That is, many of the people are not yet familiar with the good results to come from a carefully selected library in connection with the Sunday-school. By many it is thought that if there is a small collection of books in the home and a good public library in the city or town that this is all that could be necessary or desired. But while they are good in their place and do much good, they can not and do not fill the place intended to be filled by the Sunday-school library. The home library can no more take the place of a Sunday-school library than can the family worship take the place of the public service. Both are needed for many and obvious reasons. And we are glad to see the increasing interest and work in this department. Many school libraries are being installed here and there. Also many districts have adopted the circulating library plan and are building a circulating library in the district. Our general librarian, Sr. E. Etzenhouser, 2401 East Twenty-fourth Street, Kansas City, Missouri, will gladly furnish you any desired information concerning the library work in the schools or districts. She will soon have a full supply of report blanks, rules for circulating libraries, local libraries, etc., which she will supply as samples or which may be ordered from the Herald Publishing House, Lamoni, Iowa. All report blanks ten cents per dozen.

OUR worthy editor of the *Gospel Quarterlies*, Sr. Anna Sal-yards, has consented to furnish us some "teachers notes or helps on the lessons" to appear in the Sunday-school department in the HERALD from week to week. The helps will appear sufficiently long ahead to be used in the teachers' meetings the previous weeks in all points in America and Great Britain. Just how soon we may be able to start them we can not now say, but we hope it to be very early in the second quarter if not from the first of it. Let all teachers and Sunday-school officers secure the HERALD and have it for use in the preparation of the lesson. If you do not have ready access thereto now, subscribe for it at once and start in with it from the first. After the lessons now prepared have been used, the lessons as found in the *Quarterlies* will be materially shorter and some of the matter perhaps that is now in the *Quarterly* will be found in some form or other in the teachers' helps in the department. Besides this, there will be many other points of interest to the teachers and scholars that it is now impracticable to include in the *Quarterlies*. This will, in part at least, supply a long-felt want. We have tried at several times to provide a teachers' help in some convenient and practical way, but as often some insurmountable difficulty was found in the way. If this form of putting out the helps is not what we want, we can evolve something else. But we think it will be all that we need now.

BRO. JOSEPH EBELING, of Wheeling, West Virginia, superintendent of the Pittsburg District Sunday-school association, writes: "Since arriving home from the General Sunday-school Convention and General Conference I have looked over the Home Department literature given me and have become much interested in it. I trust you will have a good report from us in that line by next convention." Thus the Home Department work takes hold. It takes hold because it is practicable work. It is a success wherever tried properly. But, like everything in the world, it requires a little thought and interest and effort or will amount to nothing. But wherever tried with that degree of interest that should characterize our every effort in God's work,

it has been a pleasing success. Go on, Bro. Joseph, and let us hear how you succeed.

BRO. H. A. MCCOY, who is now laboring in the Minnesota field, wrote us volunteering to do what he could to secure subscribers for the *Quarterly* and to help the work in every other way he could. We appreciate the kindness and willingness of Bro. McCoy for more reasons than one. It shows a willingness to help in all parts of the good work. It is a favor to all whom he induces to take the *Quarterly* and use it, same as it would be to persuade them to take the church papers. It helps financially. Home classes and schools in time growing into branches are the outcome of getting the *Quarterlies* into the hands of earnest working Saints. We send him samples and thank him for his kind offer in advance for whatever he may be able to accomplish.

#### The Same Question in Another Form.

A brother asks: "Should a person who is a district superintendent be marked 'absent' when he is away visiting another school, as is his duty to do?" This is about the same question we answered a few weeks ago, but we are glad to make it a little plainer if we can. When the roll is called and the party is not there to answer his name, the secretary can do nothing else than mark him "A." But when that party later brings the information that he attended a school that day and had and recited his lesson, an additional mark should be made in the space to indicate the fact. If you grade your officers and teachers as well as scholars, and you should, a simple figure, 5 or 4, or whatever his report may have been, would indicate that he had reported later. And the "A" would still indicate that it was another school he had attended. And in counting up his scholarship at the end of the quarter, or his number of lessons studied, the lesson studied at the other school should be counted the same as if in his own. Classes competing for honors should be permitted to count lessons studied by scholars and recited in other schools, provided that a proper and reliable report be furnished the secretary in a reasonable time. As we stated before, this will enable scholars attending district conventions, reunions, General Conferences, or making extended visits where there are other schools of the association to keep their records straight, as many take considerable pride in doing. And it is a strong impetus to some to study if they can thus keep a nice, clear record. It will make some little extra work for the secretary, but the work is very small as compared with the amount of good that it will do. Let us spare no amount of work to keep up the interest in our schools. Good, straight records are a strong element in the gaining and maintaining an interest in the class work. Yes, that district superintendent was absent and must be counted so in making up the "total attendance," but in making up the "total credits" or the "number lessons studied" he must be counted if he furnishes the report in time.

#### Another Question.

"On the Home Class envelopes and membership cards in the space marked 'Class No. —', should a teacher mark all in the one class the same number or successive numbers?" They should all be "1" if they belong to class No. 1, or all be "2" if they belong to that class. It is the class number and not the individual's number. Thus John, Mary, Frank, Bertha, Ward, and Dollie would all have the same number if in the same class.

#### Advantages of the Convention.

Since the Sunday-school convention is composed of officers, delegates, and Sunday-school workers in general, it is in and through them that the advantages are obtained and the work of the district built up. The advantages are many or few according to the enthusiasm of its members.

## DELEGATES.

Much depends upon the wise selection of the delegates. Only zealous, spiritually-minded Sunday-school workers who are capable of representing the needs of the various schools should be chosen. It should be the aim of those present to improve and help others to improve. While all in attendance are expected to be alive to all phases of the convention work, yet the delegates are to be special eyes and ears for their schools. They should be armed with paper and pencil that they may make note of all proceedings of a beneficial character, and on their return home give to the school the benefit. Repeat, explain, suggest, and exhort.

The most successful conventions are those in which the teachers and local workers take an active part. Here is the place to get light on perplexing questions which are in our schools and in our classes. Ask how others have dealt with such difficulties and try to profit by their experiences.

## WHO MOST NEED.

My observation has been that those who most need the benefits of the convention are those who seldom, if ever, attend. The question then is, How may such a one receive the advantages of the conventions? Through the delegates; by visits or letters from district superintendent, through the Sunday-school column in church publications, and last but not least through the teachers' meetings, which is the primary convention in the great Sunday-school work; and to me it seems the most important link, since it affords the opportunity to develop and to deal personally with the local worker. It is next to dealing directly with the learner.

## THE PROGRAM

is a very important part of the convention, and should be prepared by a committee composed of persons from the various schools of the district with the district superintendent as chairman. In arranging for this feature of the convention work, the most pressing needs of the several schools and of the district should be uppermost. It is a good plan for each school to send to the district superintendent a list of its most pressing needs, etc., as soon after the last convention as possible, that they may be taken into consideration when arranging the program. While certain parts of the program are assigned to different individuals, yet as far as possible the subjects should be open for general discussion that there may be a variety of opinions secured.

## THE GENERAL CONVENTION

is the great school for educating Sunday-school workers. It is an assemblage of the best talent in the Church met to mold ideals for our benefit. Then let this district see to it that we have at least one good delegate to represent us at the General Convention and bring to us such ideals as will inspire us to stand at the front in the Sunday-school movement. Let *this* not be our only source of advancement, but let each one present resolve that between this and next convention we will search every possible avenue for ideas and thus become more efficient. Those who would follow such a resolution would be not only a star in the *local* but also in the conventions. Let us remember that "wisdom and knowledge sought for and gained can be imparted to others." We can kindle a fire in other hearts only when the living coal has touched our own.

## IN CONCLUSION

I will enumerate briefly some of the advantages of the convention: It brings the schools of the district into closer relation; displays practical work; investigates deficiencies; solves perplexities; provides remedies; devises means; studies methods; gains strength of management; gives new ideas; makes more successful teachers and useful workers; unites Sunday-school forces; encourages and builds up.

Trusting that all will leave this convention with renewed determination to do better Sunday-school work,

I am hopefully yours,

Mrs. F. R. SCHAFER.

For the Northeastern Nebraska District convention.

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## Letter Department.

WILBURTON, I. T., May 23, 1904.

*Editors Herald:* The gospel is moving along very well, and in God's own due time will accomplish the work that God designed for it to do; and that is to save a lost and ruined world. But it has its oppositions. One, C. Stutson, a Free Will Baptist preacher, has been assailing the gospel wherever he could. He persecuted the Saints very hard. He came to Wilburton on the 14th of this month and began to lecture on what he was pleased to call Mormonism. Bro. J. D. Erwin went out to hear what he had to say, and informed him that he must prove his lecture, so they arranged for a debate to begin on the evening of the 16th, and to continue for six nights. So they met on that evening. The Baptist Church was put on trial first. C. Stutson did not want to set up any church. He only wanted to tell what the "kingdom" or "church" meant in Greek. Bro. J. D. Erwin got after him about his Greek and he dropped it. The Baptist Church was traced back into the Roman Catholic Church and there it was left. The fourth evening the Reorganized Church of Jesus Christ of Latter Day Saints was put on trial, and Bro. J. D. showed that God used one man, Joseph Smith, in the year 1830, to again set up the church of the living God on the earth, as it was nineteen hundred years ago, with all of its blessings and gifts, such as prophecy and tongues, interpretation of tongues, healing, knowledge, wisdom, and faith, with twelve apostles, prophets, teachers, helps and governments, as they are recorded in the twelfth chapter of 1 Corinthians, and that it set forth the same gospel as was taught by Jesus Christ and his apostles. C. Stutson did not try to answer this argument, but tried to brand Bro. Joseph Smith with polygamy and everything else that was mean. But every argument he put forth was met. J. D. was greatly blessed with the Spirit of God to defend his work. Indeed a grand victory was gained for the truth, and much good done. C. Stutson's moderator said to me this morning that a grand defense had been made for our cause, and Joseph Smith was in line with all God's martyred prophets. The people in town this morning are reading their Bibles, so we anticipate much good from the debate.

District conference convenes here the 28th of this month. We are looking for Bro. Alexander Smith to be with us. We hope and pray a great harvest will be reached in the red man's country this year.

Yours in bonds,

E. A. ERWIN.

SALT LAKE CITY, Utah, May 18, 1904.

*Editors Herald:* We are still in the fight for truth, and hope to be able to continue. We have been helping Bro. Chase in his street work for a few days. The heaven is working and people have said to me, You do not know how much good you men are doing here. There are a number of people who get to hear the gospel message by this method who would never get to hear it otherwise.

Sunday was a busy day for us—we attended six meetings in all. At eleven o'clock the writer was the speaker at the chapel; had a fair attendance. At two o'clock we went to the tabernacle and listened to Professor Talmage, the great grammarian of Utah; and he preached to us a *progressive God*. Immediately after their service we drove to the corner of First South and Main streets, where we met the crowds coming from the tabernacle, and again the writer had the pleasure of addressing about three hundred people, the subject: Presidency. At six o'clock



Bro. Chase was the speaker at the corner of Second South and Main streets, the subject: The Godhead, replying to the discourse delivered by Professor Talmage at the tabernacle.

During the time that was given for questions the subject of polygamy was brought up and Bro. Chase announced that he would take that for his subject the next night, and also said he would prove the revelation on polygamy a fraud; there were a number out to hear and he took two nights in which to handle the matter, and all through the arguments we heard the people respond with, "Amen," and "That is good," and so on. And at the close I heard a man say, "He was going to prove it a fraud, and I think he has"; and another said, "I did not think there was anything in Mormonism; but I have changed my mind. I am going to make a study of it; I am going to read the Book of Mormon." And so the good news is spreading, and the honest among men are beginning to see the truth. May the good work continue to spread until it has reached all.

Our prayer continually is that, God will give us light and strength sufficient to declare his precious truth to mankind, and that the time of gathering home to Zion may be hastened.

As ever on the firing line,

J. E. VANDERWOOD.

INDEPENDENCE, Missouri, May 24, 1904.

*Editor Herald:* On Monday, May 16, Bro. H. O. Smith and myself left Independence for St. Joseph, in order to be on hand at eight o'clock at the Saints' chapel to defend the cause against an attack made by Reverend George Backus. The history of this affair is, that some of the local brethren had had considerable conversation with Mr. Backus in regard to our faith. Mr. Backus had stoutly affirmed that Joseph Smith had been the originator of polygamy, and had taught and practiced it. He became so sanguine of his ability to prove this, that he asked our people to a public issue of the matter. While I was at Conference in Kirtland, I received a letter from Bro. William Lewis containing not only the above proposition, but one on the Book of Mormon, and asking that I make some arrangement to accommodate Mr. Backus. I spoke to Bro. H. O. Smith about the matter and he agreed to meet the man in a public debate, could it come off before he went south to his field of labor. On arriving at my home, I prepared rules, etc., and they were submitted to Mr. Backus and were readily agreed to and signed. The agreement was to the effect that Backus was to affirm for five nights the proposition before named, and H. O. Smith to affirm for eight nights the divinity, etc., of the Book of Mormon.

We met at night on the 16th with a full house. Had some difficulty in securing a chairman; not being able to secure an "outsider," we agreed upon Bro. I. N. Roberts. A Mr. M. C. Mahoffy was Mr. Backus' moderator, and I acted for Bro. H. O. Two-hour sessions, with one half hour, alternate speeches was the order of the debate.

About the first thing Mr. Backus did, after being introduced to the audience, was to ask a show of hands of all who were Mormons or Latter Day Saints in the audience. He seemed to be very suspicious of the crowd. The vote being taken and seemingly quite a large majority of hands went up, it seemed to deter Mr. Backus from asking "hands up" of the minority, and he said: "You see I have no friends in this crowd; this people are seared over, which gives me no show for my affirmative." Then he informed the people that this was what President Joseph F. Smith of Utah, had written him. Backus had been holding correspondence with Smith of Utah, asking for evidence to prove Joseph Smith, Jr., was the originator of polygamy and that he both taught and practiced it. Joseph F. had sent him typewritten copies of the evidence from the so-called polygamist wives of Joseph Smith, and others, but, says he: "The Reorganized Church will repudiate the whole thing, and you will not be able to convince one of them that there is a grain of truth in any of this evidence," etc. "This is just as I expected," says

Mr. Backus. "This people have been raised up from childhood in Mormonism, and taught to disbelieve this evidence, which is from men and women whose characters are unimpeachable."

By the time Mr. Backus had reached this point, he had worked himself up to that point of excitement that he stepped off from the pulpit (probably accidentally) and found himself stumbling in a very awkward manner to keep his equilibrium. Through this excitement he took occasion to say some hard things about his congregation—the members of the Reorganization. Pointing his finger at some one in the congregation he said, "I'll make that old lady chew her tongue worse than that before this discussion is over." Then presently he blurted out: "I would not believe one of these Mormons from stem to gudgeon." I have held many debates myself, but it has never been my lot to hear such a harangue over the heads of any people as I heard on that occasion—even not in all my debates with Reverend Clark Braden. Yet I must speak to the honor of the St. Joseph Saints that they took all of this calmly and without a murmur, with very few exceptions. Mr. Backus is tall and slender and a rapid speaker, with some ability and force in speech. I admired his courage in a bad cause if he really believed it. He did not raise the ire of his hearers, which probably was his intention, and hence on the second night he had calmed down considerably.

A few (especially of the outsiders) who had attended the first night refused to come the second night, wholly on account of Mr. Backus' unseemly deportment. With a very few exceptions Bro. H. O. was favorably commended for his Christian spirit shown during the debate, though some few said, "They both got mad." This was because of being unable to judge between being real earnest and being mad. While the crowd fell off a little the second night, it increased the third, and held its own to the last.

The third night it was easily to be seen that Backus' evidence to prove Joseph Smith originated and taught and practiced polygamy failed at every point to do what Mr. Backus intended it should. He was unable to conceal his discomfiture, and he showed his defeat badly. A number of Utah elders had stood by him; visited him at his home during the day to give him "pointers," and would attend the debate at night, but when Mr. Backus referred to one of them to prove some point Bro. Smith wished the witness put upon the stand where he could cross-examine him. This "broke the camel's back." The Utah elder arose in his seat, and refused to act as witness or have anything further to do with the controversy. It was evident that this "cross-examination" Bro. Smith had referred to was the very thing which would "let the cat out of the bag." This was too much for these Utahans to face, hence the refusal "to have anything further to do with it." I certainly commend them for their wisdom in that decision.

Bro. H. O. contented himself with making a thorough examination of Mr. Backus' witnesses; so much so that Mr. Backus at the last declared that he did not know if his witnesses swore the truth or not; wished he did know, but declared he knew as little about H. O.'s witnesses. At this point H. O. showed the source from which he produced his evidence, and the character of the witnesses introduced. Along this line H. O. is well posted and made an able defense, so much so that some leading men among the outsiders were heard to say, "I always believed that Joseph Smith introduced and taught and practiced polygamy; but, now I am convinced he had nothing to do with it." And they also said they were now convinced that the Reorganized Church does not favor polygamy and are wholly separated from the Utah people.

At the close of the first proposition the chairman asked Mr. Backus what he thought of letting the debate rest over Sunday and commencing the Book of Mormon proposition on Monday night. Mr. Backus arose and said, so far as he was concerned the debate was over. He felt that he was without friends in this

debate, and especially when held in the Saints' chapel. We then offered to change the place of the debate, taking it to some hall, if it could be secured, and the Latter Day Saints would agree to pay two thirds of the expense. This he refused to do, and the Saints were asked if they were willing to furnish their chapel free and pay all the expense of the debate and let it go on. This was put to the house and received an indorsement by the raising of the hands, only two voting against it. But Mr. Backus declared he had enough of the debate and with him it was closed.

The order was good throughout, except at one time some persons hissed at what was said. This was discouraged by the chairman and never was repeated.

"Some one," said Mr. Backus, had thrown a stone at him as he was leaving the house. This was early in the debate. Special inquiry was made regarding this, and we learned some thoughtless boy had thrown a stone into the crowd, which Backus' moderator said had hit him, though receiving no injury. The Saints were not at all responsible for this, and resorted to every reasonable means to prevent all such. The debate was an educator for good, and more fully established the Saints in the contention of the Reorganization that the origin of polygamy and its evils were chargeable not to Joseph Smith, Jr., but came from some other source.

I was well pleased in the way Bro. H. O. handled the debate. He is simply able upon that subject, and I trust no one learned that fact better than did Mr. Backus. Mr. Backus found at the close that he had not fallen into the hands of mobbers or an uncultured and bigoted class of people, as they flocked around him and his wife with open hands and hearts, with "God bless you," "Come to our meetings and hear our people," "You did well considering what you had to do with," etc.

Bro. H. O. remained to lecture on the Book of Mormon for five nights.

Yours hurriedly,

I. N. WHITE.

BROOKLYN, New York, May 24, 1904.

*Editor Herald:* On the 15th of the month I had occasion to visit the few Saints who reside at Broadriver, Connecticut, and found them struggling along to maintain the cause of King Immanuel. It is quite true that "In unity there is strength," for the few that represent this latter-day work at this place have built a neat little church and now have it free from debt, which is a very commendable feature in gospel work. The brethren are striving to get the printed word among those who are anxious to know the truth of those people who are everywhere spoken evil against. Bro. William Hobson is getting the work before the high class of Norwalk and the result so far is that three Books of Mormon have been purchased for investigation, and so the good work is going on.

There was one baptism here in the city on the 15th; two more next Sunday, May 29. Elder J. D. White, of Independence, Missouri, was with us on the 22d and occupied the pulpit. All enjoyed the visit. Still praying for the success of God's work.

Yours in Christ,

227 McDougal Street.

ELDER JOSEPH SQUIRE.

TRINIDAD, Colorado, April 2, 1904.

*Dear Herald:* As I am alone to-day, and lonesome, I thought I would write to the HERALD so that all my sisters could hear from me and know how I am getting along out west, as I had promised to write to so many of the Saints.

I am enjoying good health at present and I feel to thank my heavenly Father for his blessings; although sometimes I get discouraged with myself, there being so many temptations set before the young. I am working in a laundry and as I am the only Latter Day Saint I have all kinds of girls to contend with; but I ask God for strength to keep me always from those things of the world not approved by him; and I know he blesses me

even when I feel unworthy of his blessings. I have no church privileges. There are but five of us in number: Bro. and Sr. Kent, Sr. Severns, Sr. Pople, and myself. I miss the meetings very much and pray and trust that in the near future I shall have the privilege of associating with God's people. I often think of the Kewanee Saints, and always have a kind feeling for all. I was baptized there and almost brought up among them. I like the West real well, one reason being that I have such good health; I have gained twenty pounds since I left Illinois. Working girls also get much higher wages than they do in the Eastern States.

I am at present stopping with Sr. Pople. She takes the HERALD, and it is such a comfort to us both. The first thing I do is to glance over its pages to see if there is a letter from Kewanee, Illinois, but I fail to see one.

Dear Saints, I ask you to pray for Sr. Severns, who is afflicted. She had a paralytic stroke last winter and one of her hands is completely paralyzed. I also ask you to remember me in your prayers, as I am alone among strangers; but I pray and trust that the Lord will watch over me and keep me in the faith.

Ever praying for God's people, I remain

Your sister in Christ,

1601 San Pedro Street.

HATTIE FLETCHER.

MT. VERNON, Washington, May 26, 1904.

*Editors Herald:* It has been some time since I wrote, but have been so interested in the letters from others; besides did not think I could write any very beneficial words that would be interesting.

My faith is still in the work, and I could not get along without my church papers, especially the HERALD, which contains splendid instructions in sermons and letters. In fact, the pages are full of usefulness from title page to finish, which is needed and appreciated by isolated Saints, of whom there are many. I am one of those who are scattered, and I long for the time when I can have the blessed privilege of associating with the Saints. We hardly ever have any preaching here. I never go to the other churches because I never seem satisfied; and go away hungry.

Will Sr. Alice Cobb write an autobiography of her life in the Church? I would very much like to read it. She used to be my school-teacher and taught me my A B C's. She will remember me as Alice Thompson, of Preparation, Iowa.

Pray for us, that the time may soon come when we can mingle with the Saints. I distribute papers and tracts when I can. Ever praying for the welfare of the Saints I remain,

MRS. ALICE SAVAGE.

CLAY CROSS, England, May 10, 1904.

*Editors Herald:* I have just been reading the letters in the HERALD and not seeing many letters from this part of the Lord's vineyard I thought I would write just a few lines. We can often read of different brethren and sisters speaking of how they like to peruse the pages of the HERALD. That is just my position; and it often makes me rejoice when reading of the good done by our missionaries and the ministry. In this land we have a great many persecutions to undergo; but it is something we must expect, or else the statements of our Savior would not be true, because he tells us plainly that in the world we shall have tribulations, but in him we shall have peace. What a grand consolation to know this. I have often heard one brother say in some of our testimony meetings that to live and reign with Christ but for one hour would repay us for all our sufferings here below. But we know this one thing; that it is not for one hour, or for a day, or for years, but it is throughout eternity. That brother has passed over the vale. But I can say like one of old once said, "He being dead, yet speaketh," for his words often cross my mind. And we know that the best way is to live the life of a Saint; that when the summons comes, we may, like the Apostle

Paul, leave a bright testimony behind. If we can do this we shall be like the five wise virgins; we shall be able to go in with him to the marriage supper of the Lamb.

I have a brother, Thomas Holmes who resides in Albion, Edwards County, Illinois, who would, I am sure, make any of the missionaries or elders welcome, if any pass that way. He and his wife are members of the Church, having been baptized in England by Elder J. W. Rushton, about twelve months ago. We can not do better than practice one of our beautiful hymns that we sing: "Let us pray for one another," because we know that the prayer of the righteous availeth much. Trusting that we may all keep hold of the iron rod the remainder of our days,  
Your brother in gospel bonds,

G. H. HOLMES.

TONGANOXIE, Kansas, May 27, 1904.

*Editors Herald:* After laboring in Kansas City for seven months, it is quite a treat to get out in the country again for a little while. I came here on the 21st by invitation of Elder J. H. Tibbels. He made all necessary preparations, rented the Masonic Hall and had announced our coming through the press. On Monday Bro. Alfred White came and assisted also. We are preaching every night to small but very attentive listeners. These are the first meetings of our people ever held here. Two of the Utah elders came here a few days ago, and it aided us very much in bringing ourselves before the people in our true light. They attended our meetings and we presented the restoration of the gospel, and the division that had taken place, as Jesus had foretold in the parable of the ten virgins, and Paul's prophecy to Timothy that in the last days some should depart from the faith, and Peter also speaking of the same event, as he says: "By reason of whom the way of truth should be evil spoken of."—2 Peter 2: 2.

We have made a few friends who show a willingness to care for us. Bro. Tibbels and family are doing all they can for our comfort and success of the meetings. He is the only church member in his family. Mr. O. River and wife made us welcome at their home, also Mr. F. Wells and wife gave us a royal welcome at theirs. True Saints could not have done more for us to make us feel at home with them. Mrs. Wells is a Quaker and is already being made to feel a pressure by her church for attending our meetings and caring for us, but she stands her ground and shows that she would rather know the truth and be saved in the kingdom of God than have the friendship of the whole world and lose her soul.

To-morrow night the Masons will meet in the hall, so to-day I secured the opera hall from Mr. J. Laming. It is the best hall in town and he granted us the use of it till we close next night, free of charge. Now as I believe in reciprocity, and as Mr. Laming is a banker, let our members, when they have any business to transact here in Tonganoxie, remember his kind act to us.

May 30. We baptized one to-day and two more have expressed themselves as wanting to unite with us.

Yours in gospel bonds,

F. C. WARNKY.

BOISE, Idaho, May 24, 1904.

*Dear Herald:* I have been in Idaho three weeks. Before coming I made inquiries as to members of our church living here, and could hear of but one. I have already met three, Sr. Dennis, Bro. and Sr. Kizic, and I think there are a number more but do not know where to find them.

There are a great number of the Utah Church here, and nearly every one I have spoken to think the two churches are the same, or rather they have never heard of but one "Mormon" church.

If there is an elder near here who could stop in Boise for a time and will write to me, we will prepare a way for him; and

if there are any Saints in Boise who see this, I would be pleased to have them call on me. I believe a successful effort might be made to stir up an interest and much good done. I have given away quite a number of tracts and nearly every one I have given them to seems astonished and interested. If any one feels like sending tracts that would give light on the difference in the two churches and will send them to me, we will distribute them. I think if the people could be convinced of the difference they would be much more friendly toward the Reorganized Church.

Your sister in the one faith,

614 South Sixteenth Street.

MARTHA E. BALLINGER.

IMBODEN, Arkansas, May 30, 1904.

*Editors Herald:* In the first part of April last we were living here in the quiet little mining camp of Graceland, Arkansas. We were not Christians, but thought we were enjoying ourselves as best we could in the small place. On the 14th in rode Bro. D. R. Baldwin. He said he had come to preach to us a short time. So he preached to us till the 17th. Then on the morning of the 18th he got ready and was going away. But my wife and I had become interested, so I asked him to stay and continue longer and use our house to preach in and make his home with us. So he consented and the result was that he baptized my wife and daughter and myself on Sunday, May 1.

Then he left us happier than he found us and may God bless him and help him to show others the way as he did us, and we ask all the Saints to pray for us that we may get strong and live faithfully to the covenant.

Respectfully,

L. E. HOLTON.

CENTRALIA, Kansas, May 23, 1904.

*Editors Herald:* I hear the treasury is low in funds, and you can not send more missionaries into the field. How bad I felt when I heard it, and how I wish I had the means to send one or two myself; for I love this work and want to do all I can to help it along. Inclosed you will find a money order for five dollars; two and a half for the College, and the balance for the Church. I have no children to send, but I have a great many grandchildren, some of whom I hope may attend in the future.

Yours in the one faith,

MATILDA McDOUGAL.

OMAHA, Nebraska, May 21, 1904.

*Editors Herald:* I wish a little space to offer a few thoughts on the gifts and the blessings promised in the gospel.

The Master told his disciples that as they went forth to preach certain manifestations of the Spirit's power should be manifested at the birth of a believer, as a seal of their authority and apostleship. And before his departure from earth he told the disciples that he would not leave them comfortless; but would come to them,—not in person, but in spirit, leading them into all truth, showing them things to come.

Paul, in the twelfth chapter of First Corinthians, explains how the various gifts were distributed, and their various manifestations. In Ephesians 4: 7, 8 he says: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

From the foregoing we infer that in the distribution of these gifts there was no favored class, being given to every man to profit withal, or for his profit. The noun *man* must be used here as a generic term meaning both male and female. In 1 Corinthians 11: 5 we read: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." I refer to this because some seem to think that the gifts were designed for men only, or at least seem to think that however much a woman might desire to use the gift God has given her, she must suppress it and be silent.

Women did prophesy in apostolic times and were recognized of men and God. There are men who would deny to women the right to exercise the use of precious gifts in public. There seems to be no doubt but that the open manifestations of the gifts are growing less as time goes by; but why? If we were to forbid the godly and gifted women of the Church the right to speak in tongues and prophecy, it would be the beginning of the end. Her counsels are good; her love of the work of the very highest order.

In 1 Thessalonians 5:19, 20 Paul says: "Quench not the Spirit. Despise not prophesyings." In 1 Corinthians 12 we are told to covet the best gifts. A brother said to me lately, "Bro. Strain, twenty years ago we had the gifts abundantly in our branch, and what joyful times we had; but now one lone sister of all that number represents the glory of past days, and she has been openly rebuked by one in authority for prophesying." Are we drifting away from the true faith? Are we beginning to allow pride, and human opinion, and fear, to place us side by side with the sects? I am sure the gifts have not always been used in wisdom, especially those called the outward gifts; but that fact in no way proves that they are not necessary as a means of grace. If a man should confess that he had never enjoyed any of the gifts would he be in a position to decide whether a gift exercised was of God or not? If one is not in possession of the gift of discernment, can he consistently rebuke one who prophesies. A man's opinion on such matters is certainly of no weight.

I have always thought that the fact that these signs and gifts followed the believer constituted the cardinal points of distinction between us and the sects; and if one by one they cease to be manifested, what difference would there be between us and others? It is seldom now that one hears a prayer for the gifts. Are we as a people losing interest in these precious means of communication between God and the soul? If the Church shall cease to pray for and desire the precious gifts vouchsafed to us, what does it foreshadow? God has promised to pour out his Spirit upon all flesh in the last days, and are we not in the last days? The Master says, "When the Son of man cometh, will he find faith on the earth?" Paul says men shall depart from the faith and give heed to seducing spirits and doctrines of devils. How do we harmonize the forgoing statements?

This is not written to find fault or to express any doubt of the final triumph of the gospel, but to arouse an interest in the matter; and I hope to hear from others as I believe this to be a matter of vital importance to the cause we love so well.

One thought more in conclusion. If the signs and the gifts now vouchsafed unto his people by the Lord should cease, or no longer be manifested, it would be a sure sign of retrogression and decay.

May God keep the Church true to its exalted status, until all nations have heard the gospel, and the end comes, is my prayer.

J. S. STRAIN.

#### Extracts from Letters.

Bro. H. A. McCoy writes from Herman, Minnesota: "I secured a schoolhouse here for last Sunday, but only six attended because, as my brother-in-law said, people were sowing their oats. The season is very backward. We can get a place to preach here and I will return."

Bro. O. J. Hawn, Snover, Michigan, writes: "The work in Snover is moving. I opened the work here last winter and returned two weeks ago. The seed has been growing, and I baptized two on May 15 and four on the 22d, and there are more nearly ready. The heathen rage, but I feel at home when at the front. We organized a Sunday-school here last Sunday, so they begin to think we have come to stay."

Following are more letters concerning Graceland College:

Sr. Ida L. Condit, Logan, Utah, writes an encouraging letter to Bro. F. B. Blair, one of the College Board of Trustees, and shows what a person can do by a little effort to help along Col-

lege work. She started out one morning to canvass so as to give the profits for the benefit of the College from her own work, and by night had cleared two dollars and sends it in with six dollars and fifty cents subscriptions from others. She says: "It was a trial for me to go from house to house, but surely the Lord was pleased with the effort as I cleared two dollars which I inclose for Graceland; also six dollars and fifty cents contributed by others. Trusting that Graceland may not be closed and that others will add their mite and the good work of the College go on, and the land be filled with those that have spent part of their time in Graceland and their influence be felt with those whom they come in contact with, is my desire."

Professor Charles B. Woodstock, superintendent of the public schools of Schofield, Wisconsin, writes: "Please accept the inclosed order to apply on the college indebtedness. The College *must not close*, at least while the divine injunction remains. Pay the debt. There is too much truthfulness in the caption, 'The glory of God is intelligence,' for this fruitful means of enlightenment to fail for the lack of a little financial support. May Graceland live and her power for enriching lives be multiplied."

## Miscellaneous Department.

### Conference Minutes.

Alabama.—Conference met with the Flat Rock Branch at 10 a. m., May, 21, 1904, J. G. Vickrey in the chair. Branches reporting: Pleasant Hill, 160; Flat Rock, 52. Ministry reporting: J. G. Vickrey, W. J. Booker, W. S. McPherson, G. O. Sellers, J. A. Amerson, W. D. Clark, J. R. Harper, G. E. Wiggins, and A. A. Weaver. The situation of Graceland College as presented by Bishopric and Board of Trustees was read by secretary. It was moved and carried that we sustain their action and do all in our power to raise the amount apportioned the district. Bishop's agent report read: On hand at last report \$76.89; received \$148.75; paid \$212.75; on hand \$12.89. Tent committee reported cash on hand \$20.50. It was moved that the report be received and committee released. R. B. Booker, J. P. Deason, and J. R. Harper, were appointed as a new committee. The general authorities of the Church were sustained, as also the officers of the district. Adjourned to meet with the Pleasant Hill Branch on Saturday before the full moon in October, 1904.

### Convention Minutes.

Eastern Maine.—Convention was held May 29, 1904, at 1 p. m., called to order by superintendent, for the election of officers, with result as follows: Superintendent, Joseph Eaton; assistant, Frank Smith; treasurer, Freeman Hackell; librarian, Flora Smith; secretary, Louisa Knowlton. Schools represented: Stonington, Mountainville, Little Deer Isle. Louisa Knowlton, secretary.

Pottawattamie.—District convention convened at Boomer, Iowa, May 27, 1904. Those present manifested great interest in the Sunday-school work. E. K. Carlile, secretary.

### Pastoral.

To the Ministry and Saints of the Ohio District; Greeting: In HERALD of May 18, is the notice of my appointment as your submissionary in charge, and to the end we may all work for the advancement of God's work I herewith make a most earnest appeal for your coöperation. The time is most opportune for all the Saints, both official or otherwise, rich or poor, isolated or associated, to redouble their diligence. It is workers God wants, and the only ones who shall have part in the haven of rest. If we have not labored and worked in this life we will have nothing to follow and bless us in the life to come.

The improvement of the district must find its origin in the individuals, which will make good branches, consequently a good district.

Many urgent calls have come already for the preaching of the word. Do you want to share in the grand work of soul-saving, and thus rejoice in the kingdom of heaven throughout the endless ages of eternity with this soul? If so, remember your tithes and offerings. Not all are called to preach, but all are called to impart of their substance to support those who are.

Bro. S. J. Jeffers, Radcliff, Ohio, is Bishop's agent. Remember the elders traveling among you; assist them in securing places to preach, distributing tracts, etc.

We have found some noble, faithful, and willing workers in this district from whom we expect good work in the ensuing year. Have received many encouraging letters from different parts of the district, in reply for requests for work. The outlook in those places is very hopeful. You will all have a chance to do something.

If the brethren can not get suitable places in which to preach, go on the streets. This is a very effectual way of getting the gospel before many we could not otherwise reach. We have the best thing on earth and why should we be ashamed to let the world know of it, even in the most public places?

We have decided to make special effort in the three large cities: Cincinnati, Columbus, and Dayton. In all those cities we have some good, faithful brethren upon whom we call for the assistance they can consistently render. Go on the streets and prepare the way.

We shall make an effort to reorganize the district Sunday-school association. Will the superintendents of the different schools bring this matter before them and send delegates? Further notice will be given touching this.

Any one having friends in the district whom they think will receive an elder, or any one knowing of an opportunity to preach, will greatly aid in our work by communicating same to the undersigned, giving full particulars. All branches needing assistance in any way will advise with Bro. S. J. Jeffers, your district president, and we shall consider them. An effort is being made to secure a district tent, and the prospects are far more encouraging than we ever anticipated, three Saints in Middletown Branch having contributed forty-five dollars. The remainder of the district can certainly raise the rest. I think one hundred dollars will cover the entire expense of fixing out a nice tent. Have an offer from the Louisville, Kentucky, Branch for a good large tent; has been used one year, with thirty folding benches, forty by twenty-six, for seventy-five dollars. A small tent for sleeping and cooking, cots, etc., will have to be provided for. Can not the district raise the balance? This is a most effectual way of getting the gospel in many places where we are now barred out. Here is an excellent opportunity to do something for the Lord's work. Do not pass this by as a little matter, but get down deep into your pockets and send what you can to F. J. Ebeling, Sinking Springs, Highland County, Ohio. Send by money order. Full account will be made of all receipts and expenditures. Several years in tent work have proven to my utmost satisfaction the unusual benefits of a district tent.

F. J. EBELING.

To the Good Saints of Central California: No doubt you have seen my reappointment in charge of Central California District. I write you in respect and love to all, as we start out on our year's missionary work. I humbly ask your aid and hearty cooperation, in presenting the gospel to the few we may be able to reach. If you know of any place where we can hold a few meetings let me know and I will try and respond to your call. The Saints are very much scattered in this district, but I will visit you as soon as practicable. I see that I am the only one appointed here by General Conference, but I hope that all the local officers will do all they can to hold up our noble cause.

Yours in the marvelous work. J. C. FOSS.

210 Saquel avenue, SANTA CRUZ, California.

#### First Presidency.

ASSISTANT CHURCH RECORDER.

The matter concerning the Assistant Church Recorder submitted to the Presidency by the late April session of Conference (see page 715 of minutes for 1904) has been arranged to the effect that Bro. C. I. Carpenter will continue as such assistant until further notice.

JOSEPH SMITH, for the Presidency.

June 1, 1904.

#### RELEASED.

By direction of Bro. I. N. White, in charge of the mission, Bro. Lee Quick, of Blue Mound, Kansas, missionary to Southern Kansas, has been released from his appointment made last April, at his own request, on account of ill health in his family and other matters which required his attention at home. Bro. White regrets the loss of Bro. Quick to the field, but being a matter of necessity, he acquiesces therein. This release is concurred in by the Presidency for the reasons assigned, and without prejudice to Bro. Quick. He is a good man.

JOSEPH SMITH, for the Presidency.

LAMONI, Iowa, June 1, 1904.

#### APPOINTMENT.

Bro. I. P. Baggerly will, by appointment of Bro. J. W. Wight, missionary in charge, concurred in by Brn. W. H. Kelley,

Heman C. Smith, and Frederick A. Smith, of the Twelve, labor for the remainder of the conference year in Southern Indiana; appointment concurred in by the Presidency.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, June 1, 1904.

#### The Bishopric.

ADDRESS TO SAINTS OF GALLAND'S GROVE DISTRICT.

Dear Saints: We take this means of complying with the expressed wishes of the Board of Trustees of our own Graceland College at Lamoni, Iowa, and of the urgent request of the Presiding Bishopric of the Church by calling upon the Saints who have a membership in the Gallands Grove, Iowa, district to assist in paying off the college debt, so it can continue to do the good work outlined by the Board of Trustees and the faculty.

Now, in order that the debt may speedily be paid, the Presiding Bishopric have requested each district of the Church in America to pay its apportionment according to membership, which was certainly the right thing to do. The amount assessed to our district is \$386.80, which is only 40 cents for each member, but as we will not be able to secure the addresses of all it will be necessary for some to pay more in order to raise the full amount. Remember, "The Lord loveth a cheerful giver." If it is not convenient to pay the money to branch agents, send it to me by post office order, bank draft, express money order, or registered letter and I will receipt you for it. We trust all will respond, thus assisting to free the college from debt, which fact will certainly gladden the hearts of thousands of Zion's earnest workers.

As the prospects and possibilities for the Church to accomplish good were never more favorable than this year, and the calls for preaching never so many and urgent, we sincerely hope that all members of the district will pay their tithes and offerings promptly according as the Lord has prospered them, for he has said "It is a day of sacrifice, and a day for the tithing of my people." Trusting that the blessings of the Master will attend you in every good work, I am,

Your brother in the faith,  
C. J. HUNT, Bishop.

DELOIT, Iowa, May 25, 1904.

#### AGENT'S NOTICE.

To the Saints and friends of the Eastern Maine District: The beginning of another conference year finds us entirely out of funds with which to meet the urgent demands made upon us for financial assistance. We wish to call attention to the necessity of each member of the Church fulfilling the law as relates to tithes and offerings. This is our positive duty. Let us cheerfully and willingly comply. Just now we need special assistance and we hope this appeal will meet with a ready response from the Saints and friends throughout this district. Do not hesitate because you may think your portion is small. Remember that the widow's mite is as acceptable in the sight of the Lord as is the rich man's thousands.

We are also making special effort to raise the amount apportioned to us as a district to liquidate Graceland College debt. The amount we are asked to raise is \$92.40. Let us gladly and cheerfully do it. It can easily be done if we all will only do our humble part. Send all remittances to me by post-office money order at any time to Indian River, Maine.

May 30, 1904.

Your coloborator,  
URIAH M. KELLEY.

#### Conference Notices.

The Eastern Michigan District conference will convene at Flint, June 25, 1904. Send reports to J. W. Davis, 1425 Court Street, West Flint, Michigan. J. W. Wight expected. Those wishing to help the Flint Saints, who are going to serve meals in the hall, will please bring vegetables. William Davis, president.

#### Notices.

LOCAL HISTORIAN.

Having been appointed to look after the historical interests of the Nauvoo District, I feel it my duty to gather as many facts as possible concerning that district, and more especially of its earlier years, that thereby may be found on file in the Historian's office the required data for future historical reference.

So far, I have been able to find out but very little from the time of the death of the Prophet until 1868; when was commenced a record of the district. If there are any living who know of any facts concerning the matter I shall be glad to hear from them regarding it. Also there are several disorganized branches in the district whose records are not to be found. If

any have these records or know anything of their whereabouts, they will be rendering great assistance by either sending them to the Church Historian, or to my address below.

This district being the home of the Smith family from the time of the death of the Seer until 1860, there surely is something of interest for us, to be found. Let us each appoint ourself a committee to investigate the matter.

If you have any old branch records I shall be glad to receive them by express at Adrian, Illinois; or by mail at Ferris, Illinois, R. F. D. No. 1. Do not stop to think of the cost of sending them; I will see to that when they get to me.

In gospel bonds,  
M. H. SEIGFRED.

#### "A CONVERTED JEW."

In HERALD of February 24, 1904, there appears a statement under the caption "A Converted Jew," signed by Bro. C. W. Hawkins, warning the Saints against being fooled by a Jew claiming to have been converted to our faith and suffering persecution on account of his affiliation with us. We were visited last Sunday by a gentleman whom we are satisfied is the same man described by Bro. Hawkins. We discovered his identity before he aroused our sympathies. We wish to warn the Saints that he is still active. J. J. Billinsky, president of St. Louis Branch, St. Louis, Missouri, May 26, 1904.

#### Reunion Notices.

The North Dakota conference and reunion will convene June 25, at Dunsenith, Rolette County, North Dakota. Bottineau is the nearest railroad station. Teams will meet those coming on the train the 24th or earlier, if the committee is notified. All come that can, and bring the Spirit and have a good time. John Spaulding.

Northeastern Kansas District reunion will convene at Fanning, Kansas, August 26 to September 3. Full announcement later. Samuel Twombly, M. F. Gowell, Frank G. Hedrick, committee.

#### Convention Notices.

The Eastern Michigan Sunday-school Convention will meet at Flint, Friday, June 24, 1904, at 1.30 p. m. All reports and credentials should be sent to Berta H. Johnson, 710 Hazelton Street, Flint, Michigan. Reports to be made for quarter ending March 31, 1904. If the secretaries of the different locals will make an effort to get reports to the district secretary by June 20 it will be appreciated. O. J. Hawn, superintendent.

The Eastern Michigan Zion's Religio-Literary Society convention will meet at Flint, Friday, June 24, 1904, at 8 a. m. All reports and credentials should be sent to Berta H. Johnson, 710 Hazelton Street, Flint, Michigan. Reports to be made for quarter ending March 31, 1904. If the secretaries of the different locals will make an effort to get the reports to the district secretary by June 20, it will be appreciated. There will be matters of interest to the Sunday-school and Religio workers discussed in the evening. Lewis B. Shippy, president.

#### Married.

RYUN—EVANS. — At the residence of the bride's parents, Bro. and Sr. David T. Evans, Lucas, Iowa, May 24, at 8 p. m. Mr. Logan Ryun and Sr. Lucy M. Evans were united in holy wedlock, Priest Thomas Hopkins officiating. A goodly number of relatives and friends were gathered to witness the ceremony and to wish them prosperity and happiness. Refreshments were served and a very enjoyable time was had.

#### Died.

JONES.—Morgan D., died May 23, 1904, at the home of his daughter, Mrs. Daniel Thomas, Malad City, Idaho. He was born August 13, 1819, at Gurnetha, Wales; married to Mary Parry, February 11, 1853, on board the ship Jersey. Baptized November 30, 1869, by Alexander H. Smith, at Malad, Idaho. Eleven children were born to him, nine of whom are living. He has forty-one grandchildren, thirty-one living, and six great-grandchildren. The funeral was held in the chapel at Malad City, Idaho, May 26. A large concourse of people were present. Burial by Will S. Pender.

WELLER.—At the home of Henry Southwick, William's Bay, Wisconsin, Sr. Sarah Weller, peacefully passed away May 19, 1904, at the age of 85 years, 4 months, and 24 days. Funeral services were conducted by Elder W. A. McDowell, and the remains were laid to rest in the East Delavan Cemetery.

HATCHER—Near Belaire, Ohio, April 21, 1904, Sr. Hattie A., wife of Bro. Commodore P. Hatcher. She was born March 8, 1877, at Newport, Ohio. Was baptized June 19, 1898, by Elder L. R. Devore. Bro. Hatcher has suffered an irreparable loss as he has five motherless children to care for. This makes the bereavement very sad. Sr. Hatcher was a worthy Saint and died in the full hope of eternal life. Many sympathizing friends who attended the funeral attested the high esteem in which she was held. Funeral services conducted by Elders James Craig and O. J. Tary.

DOBBINS.—Minnie B., wife of H. A. Dobbins, at Jonesport, Maine. Born August 27, 1872; died May 28, 1904. She was not a member of the Church but had taken an active part in the Religio. She met her death by burning. She was alone in the house and when found was lying on the floor near the stove. She died before any assistance could be given. It is supposed that she used kerosene in lighting the fire. She was well and favorably known. Funeral service was held at her late residence, May 31, conducted by Elder W. E. LaRue. She leaves husband, one daughter, and two sons.

AVERY.—George W. Avery, was born near Byrneville, Indiana, August 23, 1849. Was baptized by Charles Harp, May 19, 1903. Departed this life, May 19, 1904. Sermon by Elder M. R. Scott, Sr., from 1 Corinthians, fifteenth chapter, assisted by James Shappenfeld, after which the remains were laid in the Byrneville Cemetery to await the coming of the bridegroom.

POWELL.—Caroline Powell was born June 9, 1831, in Huron County, Ohio, and died April 16, 1904, near Hetland, South Dakota. Funeral services at the house; sermon by Elder Schockley of the Congregational Church of Hetland. She was a member of the Church in her girlhood and was rebaptized in 1863 into the Reorganization at Plano, Illinois, by Elder W. H. Harp, and confirmed by President Joseph Smith.

HUDSON.—Bro. Charles D. Hudson was born May 20, 1844. Died May 14, 1904, at his home in Portland, Oregon. Leaves a wife and five children to mourn the loss of a father and companion. Deceased was baptized in 1865 by Elder D. H. Bays. Services were in charge of Priest J. B. Kinney. Sermon by Elder N. T. Chapman.

WIKE.—Eliza Betz Wike, of asthma and cancer May 1, 1904, at Columbus, Ohio, was born August 8, 1837, in Schuylkill County, Pennsylvania. Was baptized at Akron, Ohio, June 27, 1890, by L. R. Devore. She leaves a husband, two brothers, and four sisters, two stepsons and one stepdaughter. She stated she was ready and willing to go, having a bright hope. Was buried in Rowland Cemetery, Canton, Ohio, May 4. Funeral preached by L. R. Devore from 1 Corinthians 15: 35.

STRADER.—Sr. Maude Strader was born at Ft. Scott, Kansas, November 16, 1882, died May 19, 1904, at Ft. Scott, Kansas. She was baptized December 5, 1897, by Elder C. F. Belkham. Married to Bro. J. W. Strader May 20, 1899, by Elder J. T. Higdon. Maiden name Coberly. Funeral sermon at the United Brethren Church by Elder J. A. Wagoner, assisted by Amos T. Higdon. She died strong in the faith and in the hope of the first resurrection.

BENEDICT.—At her home near Lamoni, Iowa, May 18, 1904, Mary Ellen Benedict, wife of Mr. Melville Benedict. She was born in Jackson County, Missouri, February 9, 1881; baptized April 20, 1893, by V. D. Baggerly. Married October 4, 1899. She leaves a husband, two small children, two brothers, and one sister. Funeral services in Saint's Church, Lamoni, Iowa, and interment in Rose Hill Cemetery, May 19. Sermon by Elder Heman C. Smith, assisted at church by Elder J. R. Lambert, and at cemetery by Elder A. S. Cochran.

FIFER.—Alfred D. Fifer was born July 23, 1851, at Anderson, Henry County, Indiana. Married December 24, 1874, to Sr. Edith Pruden. Died May 22, 1904, at St. Joseph, Missouri. Bro. Fifer was a member of the Church about fifteen years, and died in full faith. He had been for a number of years janitor of the St. Joseph church, and performed his work faithfully. He was the father of eight children. Two preceeded him to the spirit land. Six children and his wife remain to mourn his death. Funeral services May 24, at 3 p. m., from the church in St. Joseph, in charge of Elder H. O. Smith. Interment in Ashland Cemetery.

#### What College Does for the American Boy.

In the enriching of one's life a father sending his son to college may give a special value to the word friendship. For it is a word most significant in the college language. I have known a wise father to say, "I will send my boy to college even for the sake of the friendship he will make!" College friendships! What a world of love, of associations, and of associates they open! They are wrought into literature, as well as into life. The greatest poem of the last century commemorates a college friendship. There are no friends so natural, so genuine, so

warm, so true, so satisfying, as those formed in college. In life's failures, college friends are the ones who still love us. In life's triumphs, their congratulations give the most contentment. The father may, indeed, well think of the friends whom he will give to his son by opening to him the college doors.

But the father will also learn that through the college he is able to fit his son not only for self-knowledge and a knowledge of life, but also for the richest service to the community. His son will become a better citizen by reason of his academic residence. I do not fail to recognize that the impression prevails that the so-called higher education may so lift the man above the uneducated that he is unwilling to try to be of common public service. Neither do I fail to recognize the fact that education refines the taste as well as informs the judgment. I am painfully aware that examples can be found of graduates who seem to glory in their remoteness and aloofness from common interests. But notwithstanding all such conditions and examples, the fact remains that a college education usually not only prepares a man to be of better service to the people, but also inspires him with a wish to be of better service. The education opens his eyes to opportunities to which he would otherwise have been blind. It gives to him breadth and depth of sympathy with the community, as well as increases his power of meeting the demands which it justly makes. It not only gives him a richer manhood, it creates in him a finer citizenship.—From "Sending a son to college," by Charles F. Thwing, in the *American Monthly Review of Reviews* for June.

A. Henry Savage Landor, who a few months ago returned from a long visit to the Philippines, and who has just published, through Messrs. Harper and Brothers, a book entitled "Gems of the East," describing these islands, writes in the June number of the *North American Review*, of "The American soldier as he is." Mr. Landor speaks in the highest terms of the character and conduct of the men who enlist under the Stars and Stripes.

They are simple, full of resource, shrewd, good-natured and the most humane soldier in the world. They have, moreover, a blunt code of honor, devoid of conventionalities, but with sound gentlemanly principles in it, and Mr. Landor declares that most of the charges which have been brought against American soldiers for alleged brutality toward the Filipinos are without foundation in fact. As to the American officer, Mr. Landor says:

"I have had the honor of meeting a great number of American officers, both during the Chinese war and in various parts of the Philippine Archipelago, and I was in most cases struck by the morally magnificent type of men who lead the American army—fair, open-minded, businesslike, hard-working officers, combining patience in tedious plodding through excessive office-work, with pluck and dash and, above all, tact and accurate judgement when in the field. It is not to be regretted that the American officer lacks the overwhelming love for wearing-apparel which characterizes military men of many European armies, and his simplicity of clothing is, indeed, well matched by his easy, manly, sensible manner. There is no superfluity of gold braiding, no idiotic monocle deforming one section of the face and impeding the sight, no exaggerated sword dangling noisily upon the ground, no swagger worth noticing; but when it comes to doing the actual work of a warrior, although it is accomplished with no show and no pomp, it is done well, very well."

**The Housing of Visitors at St. Louis.**

Two years ago, the estimate of the hotel accommodations in the city disquieted the responsible men of St. Louis. Foreign capital seemed reluctant to enter the hotel field. The Business Men's League opened a local subscription for a new hotel, and a million dollars was got and spent in building the Jefferson. That evidence of confidence in the situation was all that was needed. Hotels, permanent and temporary, sprung up as sweet peas in summer do. After that, there was talk of extortion by hotels. The Business Men's League got signed statements as to rates from the principal hotels, and printed a reassuring comparison with the hotel rates of other cities, and the fair built an enormous hotel on the grounds—the Inside Inn—whose rate of two dollars a day European plan, including admission to the ground, regulates the prices at other hotels. Then, to secure a public proclamation of the ability of St. Louis to properly house the people, the Business Men's League went to Washington, and, presenting facts and figures to the Democratic National Committee, induced that body to send the national convention to St. Louis, with its fifty thousand attendants. I have before me now a list of one hundred and thirty hotels, eighty of them so good that I would send my best friend to any one of them if my other best friends had filled my own house. These hotels, excluding ten which are fashionable and expensive, will charge

no more than the Inside Inn, some of them not so much. On this same list, whose accuracy is guaranteed by the World's Fair Company, are many apartment-houses and boarding-houses, with excellent service, the rates of many as low as seventy-five cents a day. In fact, the capacity of the St. Louis hotels alone will not be taxed during the exposition. Counting the temporary ones, they have now an unfilled capacity of more than one hundred thousand people. There will be many people who will come to St. Louis having made no arrangements, many arriving at night, and they will go at once to some of the noted hotels of which they have heard. Of course, they will find these hotels full, and they will not get themselves unpacked in a pleasant room without spending that night and part of the next day uncomfortably. Effort is being made to save even the careless people from discomfort. The Business Men's League and the world's fair have official and free bureaus of information which secure accommodations for inquirers and protect them from imposition. So has the Inter-State Merchants' Association, and the Credit Men's Association; the Young Men's Christian Association, and the King's Daughters; the Knights of Columbus, and the National Educational Association. The leading business men, at much individual expense, are conducting similar bureaus. The Princeton alumni have leased a large, well-fitted, many-roomed mansion, where they will provide for Princeton men, and indeed, any university man, by a plan which will secure economy and good service. Letters addressed even vaguely to any of these organizations will be put into the right hands by the post-office authorities.—From "The Art Exhibition at St. Louis," by Halsey C. Ives, in the *American Monthly Review of Reviews* for May.

The *Cosmopolitan* announces a series of articles on the great industries of the United States. This is a subject that must naturally arouse the widest interest. The June issue contains the first—"Glass-making," by William R. Stewart. The illustrations, which are numerous, give an excellent idea of the various stages of glass manufacture. If the rest of the series is as good as the first article, it will have a decided educational value.

*Country Life in America* points out that the dropping off of young fruit is not due to insect pests, as it is popularly supposed. More often it is because of the fact that many varieties of fruits are not self-fertile and the blossoms require the contact of the pollen of other varieties before they will mature fruit. Not getting this pollen, many fruit trees do not bear at all or very much. The same trees treated by the new methods of grafting and planting will often bear large fruit and plenty of it.

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# The Saints' Herald

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

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Volume 51

Lamoni, Iowa, June 15, 1904

Number 24

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

JOSEPH SMITH . . . . . EDITOR  
I. A. SMITH . . . . . ASSISTANT EDITOR  
FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### MUST I FORGIVE?

One of the brothers has written about forgiveness. Just one more question in regard to it: If one wrongs another most grievously, and the one wronged would gladly forgive if it was asked, is the one wronged supposed to forgive if the guilty party makes no sign of repentance, does not ask forgiveness, and keeps silent and allows others to throw the blame on the innocent, allowing them to think the trouble is over some trifling thing which has little or nothing to do with the matter?

One more question: Suppose a brother or sister does things that continually hurt the church and character of the rest of a small body of Saints, what are the other members to do?

We are commanded to "forgive all men," the Lord reserving to himself the right to forgive whom he will. This reservation is based upon his positive knowledge of the environments of every individual, the secret motives that move a man to act, as well as the peculiar organization and qualifications of the wrong-doer. We are commanded to forgive because we can not know the conditions governing the situation in which the wrong is done nor the inner motive of the wrong-doer. We can only judge from the act, and the sense of wrong or bitterness of feeling caused by the injury done us tends to make it almost impossible to judge leniently, and sometimes causes us to judge unjustly. It is difficult to answer the question propounded in the opening of this article because it is asked that a rule be set binding the wronged person to forgive. We can not do this, but believe it to be part of wisdom where the wrong is personal and the results are not extraordinarily injurious for the person wronged to permit himself to forgive the injury already done, and not hold the wrong-doer to too close an account.

Of course it is an aggravation for the wrong-doer to add additional weight to the sense of injury by allowing the inference to be taken that the wrong was small and that the person injured was in the fault. It may be, however, that the wrong-doer is of such organization that he does not realize that he has done wrong or that the party is necessarily injured by what he has done. We think we have known some such persons. They seemed to be impervious to the consideration that others should take offense or be injured by their acts. Even in such cases as this if the person injured can forgive it seems to us that it would bring greater satisfaction of mind to let it pass. The sublimest trait in the Savior's character is found in the expression, "He

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THE bright colors assumed by maples, sumacs, and amelops during the autumn months are the result of the oxidizing of the color compounds, or color generators, of the leaf cells. Long-protracted cool weather is most favorable to the production of autumn tints, and slight frosts that are not severe enough to kill the cells hasten the display of beauty by producing an enzyme that brings forth the bright purples, oranges, and reds. Leaves containing much tannic acid never give bright autumn tints, while those containing sugar give the very prettiest.—*Scientific American*, January 9, 1904.

endured the contradiction of sinners against himself."

There are wrongs which not only involve injury to persons, but injury to the body social or religious, which it would seem persons would be justified in insisting on the wrong-doers answering to the law. Some question the right of individuals to allow wrongs of this character to pass unnoticed. We have never taken this view. We have been and are now of the opinion that personal wrongs, though they be more or less grievous, may be forgiven by the persons injured.

It is hard to think that persons will wrong others, and when they become conscious that they have so wronged them, will not feel the spirit of repentance, neither seek pardon from the persons whom they have injured. There are such persons, however, and how to deal with them is a serious question.

The latter portion of the question is much easier to answer, because the wrong written of is an injury to the whole body of the church, and should be taken notice of by the officers of the branch, as all of the membership are amenable to the rules of good conduct within the church and are liable to be dealt with for a breach of these rules.

According to the Book of Covenants there are transgressions which the church may not forgive, but for the commission of which they must turn them over to the law of the land. And we are impressed with the thought that if the church would thus proceed in many instances where grievous wrong has been done or crime committed, it would greatly simplify church discipline. There are several cases of wrong-doing mentioned in section forty-two which require to be turned over to the law of the land. If this were done in many instances at the outset it would throw the burden of prosecution upon the officers of the civil law; and if parties were duly convicted and punished, then the church could either condone the wrong without any further action, or taking cognizance of the legal action of the court, disbar the member from further fellowship with the body. Of course this would be an extreme measure and probably would not commend itself to the average church congregation. We incline to the opinion that the book is correct where it says that mercy should not rob justice, neither should justice rob mercy. This seems to suggest the golden mean, after all, and leaves it upon the base: "Whatsoever things ye would that men should do unto you, do ye even so unto them."

If by close analyzation of one's own feeling a person should conclude that if he were the wrong-doer he would like to be forgiven, we should then say that the person injured so thinking should forgive the one who may have injured him. And perhaps this answers the question as well as it may be needful for the purposes of the questioner. We should like to have it understood, however, that answers to ques-

tions of this character given in the HERALD are not to be taken as law, but as the Editor's opinions, based upon the impressions made upon the mind when questions are received, and that without reference to any combination of circumstances occurring which give rise to the questions.

To be able to forgive is one of the noblest characteristics of the human mind, and he who possesses it in a large degree will find himself in very pleasant associations with his fellow men, for the reason that he will not be apt to construe small or ordinary things to be offensive to him, or to be intended to be as injuries or insults. It would seem to be a high attribute of the human mind to take the spoiling of one's goods joyfully; and yet it seems that this is one of the injunctions given by the apostle in regard to the exercise of charity. He is in an unfortunate and unhappy frame of mind who allows himself to think that those with whom he is in association are constantly seeking to injure, irritate, or annoy him. It makes him suspicious of even the kindest-intended action; prevents him from greeting his neighbor with cordiality, makes him forgetful of his daily obligations to be cheerful and contented and to make others contented and happy as well. He is an unhappy man who can not forgive injury and wrong, neglect or abuse, one whose mind takes on the somber dark side of every cloud, forgetful of the fact that the hand of Him who is over all still causes his sun to shine and gives the silver lining, beyond which hope should see, were the mind in proper condition to discover it.

We do not remember the detail of the article to which the writer refers, but take it for granted that it was in favor of the widest possible exercise of the faculty to forgive. We must never forget that if we use the Lord's prayer we must say, "Forgive us our trespasses as we forgive those who trespass against us."

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#### INSTRUCTIONS—LEAVING THE CHURCH, ETC.

By an action of General Conference no person can be dropped from the church rolls or records, notwithstanding he may make request to withdraw, except after labor has been performed with him in regard to his desire to withdraw and charges have been preferred for apostasy and either an individual tried and adjudged guilty of apostasy, he being present, or judgment is rendered by reason of default for non-appearance. We have tried twice to secure the passage of a resolution less rigid in its operation, a rule which would allow persons reasonably intelligent to withdraw from the church by vote of the branch wherein they may hold their membership. Both efforts failed, and the rule first stated remains the rule of the church.

We are sometimes asked whether a member can be released from the church at his request. We have

cited the rule, but have stated our objection to its operation and the necessity for keeping the rules of the church as adopted by the conference as being the safer course of procedure. We really see no necessity for persons to be tried on formal charges for apostasy when a change of opinion has taken place and they desire to withdraw from the church. Every man being the arbiter of his own faith to a large degree, he should be at liberty to follow the dictates of his judgment and take the consequences if he errs. We do not question those who come to us from other churches as to whether they have been formally dropped from their connection upon charges of having apostatized from the faith, and we really see no reason why persons may not be allowed to change their opinions and withdraw from the church if they see proper, and suffer whatever loss which may accrue from such action; always made and provided, that they are not otherwise subject to censure for immoral conduct. However, we have stated the rule, and like it is in other cases, we are not at liberty to disregard our own accepted and adopted rules of procedure, however much we may think the rule should not have been adopted.

The officers of the different branches of the church should make every reasonable effort to answer the objections of those who may have objections and to retain in good standing and fellowship every member of the branch; and where persons become dissatisfied or desire to withdraw because of change of opinion, all reasonable labor should be performed with them by which they may become satisfied to remain with the church, and the charge of apostasy should be the last course of procedure to pursue.

The Book of Doctrine and Covenants, section 17, paragraph 18, provides that the officers of the church should have sufficient time allowed them to explain to members uniting with the church by baptism those things connected with the church which they should be entitled to know in order to qualify them for the ceremony of the laying on of hands and partaking of the sacrament as members in full fellowship. We understand this paragraph to cover this ground, that where it is not already known to the officers of the church that the persons baptized have been attendant upon the preaching of the word and other meetings of the church to become sufficiently acquainted with the general beliefs of the church and its practices to have a fair understanding of what membership in the church means, then they should be instructed before confirmation and partaking of the sacrament. It does not usually happen that in regularly organized branches persons are baptized hastily, but most frequently those baptized in such branches are baptized after long attendance at the meetings of the Saints and where they become pretty thoroughly acquainted with the teaching and

practices of the church, hence this teaching could not apply in such cases. But where persons are baptized after hearing only one or two sermons at some conference or reunion, if they have not already been in attendance upon meetings in branches, then this teaching should apply.

To take the lead of meetings, as provided for in section 17, means to have charge of the assembly at the time of holding services; and the officer who may do this may be any officer in the church, clear down to the deacon, the highest officer having priority of prerogative to preside or take the lead in every assembly held where there is not already an organization effected with officers properly chosen or appointed to preside. Where organization is existing, then the officers chosen preside in the order of their priesthood, presiding elder first, after or in his absence the presiding priest, then teacher or deacon, the other officers being absent. Any officer of the branch may be asked to take charge by the presiding elder, and it would be his privilege to open and close the meeting, no matter who may have done the preaching. The man having charge is the one referred to as the one to take the lead of the meeting. It seems to us that the meaning of the section in regard to the duties of officers is quite plain, if one will only take pains to read it carefully. We sometimes fancy that persons write to us touching these matters in the hope that our opinion may have undergone a change which would favor extreme views that some hold in reference to the right to take the lead of meetings; but we have seen no reason to change our view as yet. This may answer some questions that have been received of late, and will be sufficient.

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#### MISQUOTATIONS.

The following list of misquotations and the original sayings for which the errors are made to do duty is going the rounds in the literary portion of some papers as good reading. We give it that others may be profited by it as we have been:

Just as the popular so-called quotations from the Bible and Shakespeare are commonly misquoted, so it will be found the wise sayings of statesmen have not always been preserved in their original integrity.

For example, there is Washington's apothegm that "To be prepared for war is one of the most effectual means of preserving peace." This has been condensed into the familiar "In time of peace prepare for war." Then Jefferson's axiom, "Vacancies by death are few, by resignation none," is almost invariably applied to the office-holding contingent in the shape of the assertion "Few die, and none resign."

Two western newspapers have as their motto "Error ceases to be dangerous when truth is left free to combat it." This is a mutilation of President Jefferson's celebrated saying in his inaugural address that "Error of opinion may be tolerated where reason is left free to combat it." The commonly used phrase "A delusion and a snare" is a compression of Lord Denman's expression "A delusion, a mockery and a snare." Tom

Paine's "One step above the sublime makes the ridiculous" has been modernized into "From the sublime to the ridiculous." Fouche's "It is more than a crime—it is a political fault," has become "It is worse than a crime—it is a blunder."

Josiah Quincy's threat of the secession of some of the States, "Amicably if they can, violently if they must," was so effectually misquoted by Henry Clay that his rendering—"Peacefully if they can, forcibly if they must"—has been commonly received. Jackson's famous toast, "Our Federal Union; It Must Be Preserved," has been amplified into "Must and shall be." Then there is Chief Justice Chase's eloquent characterization of "An indestructible Union composed of indestructible States." This, in the mouth of the average Fourth of July orator, has become "An indissoluble Union of indestructible States."—From the *New York Press*.

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#### EDITORIAL ITEMS.

Graceland College commencement began on Sunday (5th) when Bishop E. L. Kelley delivered the baccalaureate sermon at the morning hour in the Saints' church. On Monday night the Athenian Literary Society awarded diplomas to members who had finished the required amount of work in the society and who were to graduate from regular departments of the college. An appropriate program was rendered. The department of music gave a program on Tuesday night, and on Wednesday morning the regular commencement exercises for all departments of the college were held. All exercises were well attended, showing a deep and lively interest in the work of Graceland.

Governor Cummins, of Iowa, has issued a proclamation to the people of the State in which attention is called to the day set aside for the Hawkeye State at the St. Louis Fair. On June 17, Iowa will "take possession of the Exposition," "and will signalize two mighty events,"—it being the anniversary of the date on which civilized man first saw the shores of Iowa. People of Iowa are requested to be present and all railroad companies are offering greatly reduced rates on round trip tickets. (See other columns.)

The business manager, Bro. F. B. Blair, attended the Des Moines District conference at Des Moines, Saturday and Sunday, 4th and 5th inst. He reports a good time and large crowds. Prayer-meeting on Sunday was especially encouraging. Bishop's agent gave notice that the district was responding to the call for Graceland College and that the branches already visited had more than made up their quota.

Very encouraging letters are coming every day in regard to Graceland College. Members from far and near, isolated and in the branches, show a determination to do their part in keeping this worthy institution an active and important factor in the preparation of our young people for life and life work. Watch the letter department for some of these letters.

## Original Articles.

### GRACELAND COLLEGE COMMENCEMENT.

BACCALAUREATE SERMON BY BISHOP E. L. KELLEY AT LAMONI,  
IOWA, JUNE 5, 1904.

Freely ye have received, freely give.—Matthew 10: 8.

The text at once sets forth such a life of usefulness and true greatness as to commend itself to our consideration and lead us to the highest and noblest standard of action. It seems to me that if there was ever a time when the Master placed before the people the particular position or station that they should occupy in this world, it was when he had gathered a few of his pupils, or learners, together, and instructed them as to the work that they should engage in through life.

At the time of the instruction referred to here the circumstances were not so greatly unlike those that meet us to-day. Jesus had been instructing in a school for more than two years, at this time, and had gathered together a number of learners. Upon the occasion when the words of the text were used, he had called all of these together, and from them selected twelve whom he had chosen for the purpose of moving out into the world as proper representatives of the little society. They were but learners; they were called disciples, the true meaning of which is "learner" or "pupil."

Sometimes when we look upon the work that the Master did, and consider that he was a teacher that had been sent from God, we are apt to have in mind the idea of theology, in the sense that he was instructing people with reference to what was contained in the word of God that related more to the next world than to this. Schools of theology in this world are not, or should not be, so far removed from the work and life of the people as to sever duty as it relates to the disciple in this world from true faith as made applicable for their helpfulness in the world to come. So with reference to the instruction that the Master gave when he began as a teacher in the coasts of Galilee. He taught the people with reference to particular duties that devolved upon them in this life, and gave them an understanding of the royal way in which men and women should walk in this world in order that they might attain to the highest worthy honors here, and the fullest reward hereafter. He instructed with reference to our duty to God; but just as particularly as to our duty to our fellows here in this life, impressing as a part of the religious life those things that belong to us as members of one family, a brotherhood, a sisterhood, a unity in the work of creation. And we ought to be a unit to a degree in every good work in life. Christ instructed not only touching especial duties to God and man, but to the state in which they lived. He told them that it was proper and right to recognize Cæsar in his place, and gave instruction that was beneficial to

the soldiery, and those occupying positions in the government. He gave proper advice to the scribes; and all classes of society, sects, and parties could come to him and learn wisdom; for the instruction that he had to impart was that which would benefit the world, build up mankind, not only in the sense of a higher religious life as that life is sometimes understood to be separated from duty and care in this world; but in all the affairs of life, everything with which men and women have to do.

He was a lawyer of the strictest school. He taught that man should "live by every word that proceedeth from the mouth of God." When upon a certain occasion it was said that the customs of the people should be followed, he stated to them that, "By your traditions you have set aside the law of God." In his work he taught the people: "Whosoever heareth these sayings of mine, and doeth them not, he shall not be saved in the kingdom of God." "Not one jot or tittle shall pass from the law till all be fulfilled." Christ was an instructor in the law, a teacher of the law, of which the world has never seen an equal; one who stood for the majesty and dignity of it, and for the particular following out of every demand connected therewith. Yet sometimes in our estimate of this great character that came into the world, we forget his warfare for principle and truth and look upon him simply as one who desired to save the race by his beneficent work in this world by reason of the great example of charity manifested in his life, unsurpassed before or since in the history of the race. Merciful to all with whom he had to do; so much so that in these later times men have contended that his mercy was such as to overreach the work of duty enjoined upon the race; and that all men have to do in this world is to fall upon the mercies that are manifest in this great Savior and it will be as well as though they had improved their time and opportunities. Let us not, however, fall into this grievous error. He not only came to the world to represent the divine attribute of mercy but to enforce justice and equity among men and to impress all of the necessity of obedience to the law of his Father.

It is written that he is "the true light that lighteneth every man that cometh into the world." He testified himself: "I am the light of life." Whatever the Master did, then, whatever he came to the world in order to teach men and women to do, is essential that we study and understand. If we should pass through the most celebrated schools of learning of the present, or any other time, and fail to attain to the prime instruction that this greatest teacher of the world has given for our guidance and help, we would fall short of attaining to the highest standard that is possible for men and women to occupy in this world. What is President Elliot's advice and instruction in comparison to the meek and lowly One that traversed the

banks of Galilee? Whom could we place alongside of him who has occupied a chair in Oxford, or any of the universities of the East? And yet sometimes men and women fail to see the light and grace and favor, and the means of help, that this lowly One has given to the world in order that the people may enrich themselves.

But it was not only that Jesus came into the world as a light, and such a light that the world might receive instruction from him: but in his estimate of those who were with him and whom he had prepared to go out and engage in the battle of life, he gave them also to be lights. He says to his disciples upon a certain occasion before the time recorded in the text wherein twelve were chosen and authorized to go into the world, "I give unto you to be the light of the world." And in connection with this, as if to impress upon them the importance of the statement, he says, "Is a candle brought to be put under a bushel, or a bed, and not to be set on a candlestick?" (see Mark 4:21), showing that these who had received instruction from him were to move out in the world and each represent in his individual work the light that he had received, imparting to others such instruction as had been imparted to him.

There is no selfishness manifested in the life and teaching of our blessed Lord and Savior. There is no idleness possible on the part of those who shall move out under his instruction. All are placed at once upon a platform of duty and obligation, individually and collectively, and every hour is fraught with a work of duty, and every moment ought to spur us on by a proper suggestion of duty; and thus standing as lights in the world fulfill a proper and useful purpose.

The instruction in the text, "Freely ye have received, freely give," does not leave an opening for the baser thoughts to come into the heart, leading us to conclude that this life is made especially for what we can get out of it and for our own personal enjoyment, but rather an opportunity wherein we may gather certain things of worth, and in this stand as lights imparting to others, and by which all may together reach a better and higher life and position than is possible to do without such instruction and effort.

Thirty-five years after the time Jesus gave this instruction to the disciples, to stand as lights in the world, we have an instance in the record of their work made by one who was not a believer in Jesus at the time that the sentiment was uttered. The apostle states in his letter to the saints at Philippi, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." This shows that the sentiment that was uttered on the banks of Galilee was not in vain. Men and women did go out and let their lights shine.

They were of courage and faith. They had something to give to the world that was better than the world knew; and they were willing, through that courage and faith which had been given them, to impart it. And, in the provinces, as the people gathered at the seashore, and in every village and hamlet in which they entered, they stood as lights to the people, and were able as the apostle declares, to shine as lights to the world. They had made a success and had simply performed their duty. It is a fact that they had not gathered the riches of the Cæsars, or of what was possible in Judea at that time; but what is that in comparison to standing as lights for a little time in this world, and then appearing on the other side as lights and instructors to continue for evermore?

Those who would measure dollars and cents, position in official life, or the accumulation of earthly gains of whatever nature, with one who has moved as a shining light in the performance of duty reflecting the higher and better sentiments of life, which lead men upward and onward in all that is good, fail greatly in their estimate of a successful life. We are to prove ourselves benefactors and helpers to the race. And should we live in this world and pass the full time in the multitude of years, full of pleasures, but without having done anything to the betterment of our fellows in the neighborhood where we live, our family, or our country, what would we have to commend us when the time arrives that we must be trundled off to the silent city over the hill?

And it is apparent that since it is the well-performance of duty that must commend us in the highest sense here and hereafter, that when young men and young women start out in life to fulfill its duties after they shall have attained to a proper preparatory work, that it is activity in life that should be the first and uppermost thought and in no sense should they shirk the performance of duty as they meet with it in the world. Each should fill his place, and he should seek to feel in his heart that he does not wish somebody else to fill the place that he can fill himself in doing good in the many ways possible; it may in the dissemination of knowledge, wise counsel, helping the needy, lifting up those that are not upon the same plane upon which we through favor have gained a place, and in divers other ways in which men and women may ever do good.

Just a few days ago I received a letter from a friend over in the state of Kansas, with reference to the work of the institution that is represented here this morning, containing a contribution to be used for the continuation of the College amounting to fifteen dollars. He said, "I am a poor man and have a family and am not so certain that I shall ever be able to send any of them to Graceland College. I would like to do so in order that they might receive directly of its benefits but I trust that should they not receive

directly they may receive indirectly of its benefits from those who shall be sent out from its walls."

This is the character that Jesus represented when he told his disciples to go out and live a life of unselfishness in the world. "Freely ye have received, freely give." If you can not help in one way you can in another. If it is not your boy or girl that is going to be directly benefited, if you can assist in giving an opportunity to somebody else's boy or girl, they will help to give a chance to your boy or girl by and by.

The work that we are engaged in is in a measure an educational one. It is sometimes said that the work of Graceland College is not so far advanced in its general instruction as some other institutions of the world. But did you never think that the institutions of learning in this country that are doing the most good, are not those that are standing simply at the head; but those rather that are gathering in from every side the boys and girls who can make a step ahead, and who find it impossible to reach those institutions where it requires thousands of dollars, and years of opportunity in order to reach them?

I remember an article that was sent out by an ex-president of the United States only last year in which he commended what was termed "the smaller colleges," the lesser institutions of education in this country and presented these to the people as being the institutions that were doing the greater good. And if you will look over the ground for a moment you will see that this is true. Suppose that it is true as has been claimed by some, that in the work of Graceland the past year the greater part has been of a preparatory character. What is that? Why, it is fitting young men and women for the duties of life. Can you engage in a more important work than this? There is no collegiate work known from the university to the academic but what is preparatory in some sense. Men and women are prepared to some degree in the beginning of their work and when they attain the head of the highest institutions in the world, the work is still being a preparatory one. Preparation for work is had in all these institutions. The actual work is accomplished elsewhere. The whole educational field is preparatory, so that as we move out among the activities of life we shall be able by reason of this preparation to successfully meet the issues of life. If our own institution shall but well perform this preparatory work until its pupils shall reach the freshman or sophomore years only, it will be worthy of the confidence and respect of the entire country. And it is doing this work and doing it well. A gentleman only a few days ago told me of a conversation he had with the dean of our State University, in which the work of Graceland College was referred to, and he said the professor commended it very highly. The students who had gone from this institution to the State University were well fitted in the work they

had taken. We ought not to conclude then all at once that because the work is a preparatory one that it is less essential or beneficial than if more advanced. And if it is a fact that in this institution of learning one hundred individuals have taken preparatory work, while only ten have reached the special collegiate or higher courses, has its work not been greatly more advantageous to ourselves and the world than had it had double the number of advanced students to have trained? Is it not performing a far greater work to prepare the one hundred for the general duties of life than it is the ten in the higher branches of science?

Sometimes it is thought that all the preparatory work that is done in an institution of learning of this kind might be carried on in the graded and high schools. Take the young men and women who come to Graceland as a rule. Where would you place them in the high school? Classes in these schools have been graded step by step, and when you take the young people from the city or country districts who have not had the privileges of these grades they are unable to find proper place of instruction in the high school. The high school can in no sense meet the emergency of the instruction of the greater part of the young men and women who need educational advantages, and who have received the benefits of such at our college in the past. It is not possible for them to go to the high school and find a place. The instructors in the high schools have not the time to give to them what they need. These young people have not the time themselves in life to begin at the bottom and go through the grades that the little pupil has had. Their opportunities have been so limited in early life that they are compelled to stand as a separate class and they now need something that will meet the demands and help them regain what has been lost and prepare for usefulness in life and thus stand along with those who have had proper opportunity in the graded and high schools of the country. Where will you place them? Why, you must place them in Graceland, or some institution over which you have no oversight and where they may drink into the evils of life as they strive to enrich themselves in treasures of knowledge. Graceland College has been founded and carried on thus far in the interest of poor yet industrious young men and women, who without its advantages must ever remain at a great disadvantage with their fellows in life, and fail of the good and noble work which they may now do.

What we receive in educational institutions in the way of instruction, to some extent follows us in life until we are able by reason of subsequent thought and courage, after we go out into the world, to discard the erroneous. And there are but few who go out with the mistraining who are able even after years of opportunity after they have left an institution, to

review the many lines of instruction in which they were taught and discover the underlying errors. It often occurs that what has been accepted by the world as a scientific fact for a half century is found to be an error. You remember that only a few days ago a scientist in Europe, before a company of leading scientists, made announcement of the discovery, as he thought, of the principle by which the earth was furnished its heat from radium. And he stated before that scientific body that he placed this as the means by which the heat of the earth was continued. That body has been teaching for years and years the theory that the heat of the earth was due to the fact that originally it was a molten mass, and that it had been cooling for innumerable ages and hence the supply of its heat. And these men were unable to answer the position, but had to conclude that possibly they had been harboring an error all this time, and that after all the earth had never been a molten mass, but that there was some other proper cause for the heat of the same. Both theories are possibly only such. I only refer to the incident to show you how men and women are led at times along what is termed the line of scientific research when it is only theory. In the institution where you have studied there is not the probability of being misled that there is in many of the institutions of the world which are not surrounded by the fixed belief and fact that the word of God is first and foremost in all that is true in this world. It is the foundation that will never be shaken. The apostle says, "The foundation of God standeth sure."

Whatever may be evolved by reason of the acquirements of individuals in science and thought that is in harmony with revelation as the great Teacher of Nazareth presented it, will be found in the end to have been true, and fixed upon such a solid basis that it will not be shaken. But whatever is announced as a fact, that is proven to be in contradiction to the revealed word of God, must eventually be overturned, and those, of whatever school, who cling to such, be revealed as sitting in darkness instead of the light. In our work, however, we are not always ready to see and view these things as they are presented in the divine word.

I know that there is a theory among the people that true faith in God is better exercised by men and women in this world who are uneducated and their minds unfettered with any consideration of general knowledge, to a more perfect degree than those who have been so instructed. But the history of the world does not sustain such theory. The teaching of the Bible will not bear this out either. Abraham, termed the "father of the faithful," was learned and schooled above the average of his time, not only in the history of the past, but in the sciences, geography, and war. Moses was educated in all the learning of the Egyptians. Daniel, Michael, Hananiah, and

Azariah were especially trained and instructed in the greatest schools of Babylon, and there are no examples in all the annals of divine writ who exhibited a higher or more perfect faith. Indeed the question is, Who of the illiterate of the world ever equaled these men in the exhibition of a sublime faith under similar conditions? Did the development of mind and education that was given to them in any way diminish their faith? No, just the reverse of this is true. The first examples of faith given to the world are examples of men who comprehended what they were doing and who were wise beyond their fellows. It is said with reference to Israel that some time in the economy of God, he will bring them out from the nations where they are scattered and bring them into the wilderness, and there "plead with them face to face," and he will lead them with a strong arm. This is not to the credit of the descendants of the fathers, however. The prophet speaking with reference to such an event refers to the manner of their being led, "as a horse in the wilderness." It is hoped that we shall not be led in that way. It will not be to our commendation to be led not knowing where we go, and without trying to inform ourselves. If this is to be our position we will not be the ones who are to be the builders of Zion in any sense. Israel so led in the last time is to be led to some place; and it is not to their credit that they are in ignorance when they are so led. It is, however, to the credit of the fathers, Abraham, Isaac, and Jacob, who were so faithful in their work that God promised them that he would feel after their posterity until the latest generation. In our work, then, let us not accept the error put forth that individuals in this world who are uneducated and untrained can exercise greater faith than those who have had the privilege of enlightenment in all proper ways possible in our time. If we have a faith that wisdom and intelligent pursuit of knowledge destroys, the sooner it is destroyed the better for the people.

Jesus had the trouble when he came to the world to take these people who had not received proper instruction in their time, and educate them as best he could for their work, and a year after the time referred to in my text, he said to them, "I have yet many things to say unto you, but ye can not bear them now." They had not yet attained in their educational life to the state and standing that the man of God could reveal to them what he wanted to teach them. This ought to be a lesson to us that the true position to occupy in life is that of searchers after knowledge, striving for that continuous and gradual development which shall elevate and perfect us in acquiring knowledge.

The claim sometimes made that a person has greater faith when he first comes within the lines of association with the people of God than afterwards is absurd, if the person has performed his duty and lived uprightly. If he has lost faith it is not on

account of the fact that he knows more, but that through his ignorance he has let some one deceive him and the mind has been corrupted through his lack of wisdom. His faith has been tried and he has been mistaught instead of having been instructed.

One preparation for young men and women is to prepare them against being so easily mistaught either by professed friends or the world. Those who are well taught and instructed in the proper way and kept within proper surroundings during the period of their education in the sciences, and all departments of educational work, will become strengthened in true faith rather than weakened. And with this teach them honesty, uprightness, truthfulness, godliness, and they will be able to resist the evils of the adversary on the outside and greater evils which often arise within.

It is a common thought that we should gather in the stakes for security from the greater evils which are to follow in the world, as the sheep are placed in the fold for protection; but are we to send the children, the lambs of the fold, out among the evils which the older ones can not withstand, to acquire their education? There is no wisdom or common sense in such a course.

Why, the thought of stakes presupposes, to begin with, the planting of an educational institution that can compete with any in the world in furnishing instruction to the young and the middle-aged, of all that is proper and good; and if you want to tear down your stakes at once, tear down your educational institution, and a sure corner-stone in the foundation of the stakes will have disappeared. It is not possible for us to carry on the work outlined in prophetic teaching to be accomplished by the children of God, prior to the advent of the Messiah, without we shall keep chief supervision of the education of our own people whom we expect will assist in carrying out this work.

Sometimes it is said that there is no encouragement for persons to attend Graceland College, for the people think that it is not upon such a sure basis that it is likely to continue; that it may fail this year or next year, and who would want to hold a scholarship or diploma from an institution that is already dead? Why do you think that it is not upon a firm basis? It is incorporated under the laws of the state of Iowa. And there is not a State in the entire nation that is more to the front in educational interests than is this. It is under the laws of such an advanced and enlightened part of the commonwealth that the incorporation is planted. The institution so far as being fixed, should be considered by each and every one as substantial as the State itself, under the laws of which it is incorporated; for the State is bound by every power that it possesses to defend the institution and see that it has the rights and privileges of all other institutions of its kind,



if we shall ourselves not violate our Articles of Incorporation. And there is no earthly power, if we shall perform our duty, that can ever shake a single one of the stones that is placed in the building. If it fails, it is because we fail of duty. Then why should any friend of education and enlightenment of the youth among us be found predicting or working for the discontinuance or overthrow of our own college of learning?

While I was over in a distant State from this, upon a certain evening, I was carried all at once to what I thought was a distant country and set down there. And as my feet touched the earth there was a young girl, seemingly between twelve and fourteen years of age, who came and took hold of my arm and begged for protection,—wanted me to give her help. I looked around but did not see any immediate danger. The first thought was that I was in some distant place in South America; but as I looked around I exclaimed, Why, this is just like the praires of Iowa.

As I was considering and pondering over the experience next day, notice came to me for the first time that there was an effort to close Graceland College. I knew then what the young girl represented, and did not stop to confer with flesh and blood as to what I should do. My duty was made clear. And as Paul said, when he saw a man over in Macedonia beckoning to him saying, "Come over and help us," so I was sure it was my duty, whatever others might do, to stand for the institution that God had in his wisdom and mercy permitted to be planted for the good of the youth of his church, and the people in this day and generation.

These young men and young women who go out from these walls are in a position to come to the rescue, be a help, and to defend the beautiful young girl that clung to me for protection. And it ought to be the proper duty of every one of them in life to see that their Alma Mater which sends them out shall be aided and protected. The way that they may do this is to manifest in their work, as they move out in life's battles, that they have not only learned well while here, but that they are willing to impart what they have learned to those to whom they are sent. And as you have received, freely too, from your instructors, let it be said as you go out into the world, wherever your lots are cast, that, "Freely you have received, and freely you have given."

Be men and women with a purpose in life, and in your work do not permit a thought of selfishness to lead you on, neither a feeling of idleness to overcome you on the way. Be of such usefulness in life to your fellows that when the years shall have ended, and your work is accomplished, it shall be said of each and every one here, and in the greater and grander life that is on the other side, You have performed well your respective duties.

## Selected Articles.

### LIBERTY OF BIBLE READING.

The resisting power of tradition is curiously illustrated by the difficulty which the Revised Version of the Bible encounters in getting into general use. That in some respects the revisers were too conscientious and made their translations too literal a rendition of the original may be granted. It may be true also that the New Testament would have been more acceptable if some passages which long use has made sacred by association had been left unchanged, and if relatively more attention had been paid in certain other passages to classic forms of English and less to a literal reproduction of the Greek. But that, on the whole, the Revised Version more truly represents the original than does the King James Version, and that in the Old Testament it is in every respect superior, can hardly be questioned by any one who has given the two versions a careful comparison, or has compared either with the original Hebrew and Greek texts. This is especially true of the poetical books. The poetic form of Job, the Psalms, Proverbs, and the Song of Songs appears in this version as it does not in the older version; and much that was scarcely intelligible in Job and the Song of Songs and in some parts of the prophets is interpreted by a translation at once more lucid and more consonant with the spirit of the original. In brief, what Doctor Edward Abbott has recently said in a letter to the *Churchman* may be repeated here in abbreviated form: The work of revision was carried on by the foremost biblical scholars of the nineteenth century, both English and American; the immense historical, archæological, textual, and spiritual material accumulated during three centuries and a half was at their disposal; their competency for their task was immeasurably greater than that of the Revision Committee of 1611; and the product of their labors has been subjected to the test of the severest criticism and to the severer test of actual use for nearly twenty years and has stood the test.

And yet the Bible Society will not print the Revised Version and the Episcopal Church will not allow it to be used in its church services.

This refusal rests, so far as it has any foundation at all, on the curious superstition that the King James Version in an authorized version. "The historical fact is," says a well-considered report on this subject to the Massachusetts Diocesan Convention, "that the King James Version was introduced on its own merits, and had to make its own way in the world. Its only authorization was its intrinsic superiority to other versions, and its long-continued use." Is there any reason why we should not exercise in the twentieth century the same liberty that our fathers exercised in the seventeenth, and introduce another and better version into use, and, if it can prove its supe-

riority, allow it to win authorization by the same process?

This question will come before the General Convention of the Episcopal Church to be held in Boston next October. The Massachusetts Diocesan Convention in 1890 adopted by a large majority a resolution to memorialize the General Convention for authority making lawful the discretionary use of the Revised Version in the reading of the Lessons. The result of the debate was a compromise, by which a special committee was appointed to prepare an edition of marginal readings which might be so used, and such an edition has been published. It is needless to say that no such compromise is satisfactory to the large and increasing number of clergymen who desire *liberty* to use for the benefit of their congregations in public worship the latest, and it can hardly be doubted the superior, version of the Scriptures, and the demand for such liberty will probably be pressed at the next General Convention, and will continue to be pressed until it is granted. The demand for reasonable liberty always has public opinion on its side in America. Such will be the case now.

As to the Bible Society, our hope is that its managers will discover by and by that they can not expect contributions from all in the churches so long as they refuse to give so considerable a proportion of church members that version of the Bible for personal use and for distribution which they reasonably desire and the advantages of which are so apparent. Even if it is not the best version—though of that we think there is little doubt—it is certainly a good one, and the Bible Society, which should represent neither sect nor party in the church, should be ready to give to the public any good version of the Scriptures which the public wants.—*Outlook*, March 26, 1904.



#### SCIENCE AND INVENTION.

##### HOW TO POSTPONE OLD AGE.

That it is possible, by adopting a daily regimen in line with modern scientific knowledge, to defer the approach of old age is the opinion of Doctor J. Madison Taylor, who has published a series of three articles upon "The conservation of energy in those of advancing years," in the February, March, and April numbers of the *Popular Science Monthly*. In the last of these articles the writer formulates his hygienic prescriptions for those who have passed the age of three score years and ten. Says Doctor Taylor:

"It will be found that the evidence of those who have studied this subject most carefully shows that normal bodily exercises are not to be forbidden, but rather encouraged. *Per contra*, if bodily activities are not pursued, there must inevitably follow much more rapid retrograde changes in all the tissues. In respect to the diet it is universally

admitted that after middle life the amount of food taken should be less than before that time, and the changes in diet should be rather to use less of the structure-forming materials, though not always to exclude them. Again, there should be used relatively little—indeed, as little as possible, of stimulating articles of food, which make more for acceptability than necessity. In short, the simple rule should be observed of eating no more than perfectly normal appetite craves, and as little as possible of those things taken because they are agreeable. As the period of old age is reached, by which is meant about seventy years, the regimen should be markedly simplified and always taken with the greatest deliberation. A general rule is recognized to obtain in most cases, that the more nearly the diet is reduced to bread and milk and fruits the longer will the person live and enjoy good health. . . .

"Some persons can get along best with long intervals between feeding; others, the majority, do better by taking small amounts of food at short intervals. The evacuations appear lacking in activity, and must be encouraged by rational measures, but not forced by purgative or strongly diuretic drugs. This is best met by suitable articles of diet, bulky and yet not calculated to produce fermentative changes. Such qualities are found in fruits, nuts, cereal compounds, and salads. Probably the best drink is buttermilk, which seems to have a salutary effect on the action of both the bowels and the kidneys. . . . Overmuch yeast bread is objectionable, disturbing digestion and encouraging rigidities.

"The care of the skin is of paramount importance, and the first desideratum is to employ systematic and thorough rubbing and brushing of the surface from head to heel. The flesh brush or mitten made of coarse toweling, used by the patient for half an hour at a time night and morning, serves many admirable ends, and is better than too much bathing. . . . The skin of old age tends to become harsh, rigid, and dry, and after this effleurage it is well to rub into the body a certain amount of some oil, and it will be found that the skin will take up thus sometimes an enormous quantity. . . . Old people are sensitive to cold because their surface-resistance is lowered and their heat-producing powers are waning. The tendency shown by many to stay indoors and keep themselves overprotected and overclothed is a grave error. This habit should be overcome gradually, but firmly, and the patient should be in the open air as much as possible, the clothing used being sufficient, but never too much. . . .

"The most important specific recommendations I wish to offer for the postponement of the degenerative effects of age and for the recovery of so much of the normal vigor as is possible in each have to do with the forms and qualities of the exercise. As has been shown, the tendency of the tissues in advancing

age is toward a steady and irretrievable hardening or stiffening or loss of elasticity, due to normal or abnormal increase in the connective tissue."

The writer here illustrates the effect of this loss of cellular activity, especially in the impairment of the special senses, and asserts that much of the dimness of vision, loss of hearing, and general slowness of brain action, common to the aged, can be delayed almost indefinitely by the employment of regulated movements of the neck and upper truncal muscles. He continues:

"What is true of these structures is equally true of the abdominal viscera. A large proportion of the digestive disturbances, even of those in earlier middle life, are due to a relaxation in the supporting tissues of the great organs in the abdomen. It is estimated that dilatation and letting down of the stomach will be found in sixty per cent of all adult persons. . . . This produces a series of alterations in the relationships of the organs, and particularly of the blood-vessels and structures concerned in their function. . . . The first thing to be required in getting rid of these defects is to teach the person to stand correctly and continue to maintain proper attitudes under all circumstances. . . . If the neck-bones are held vertically, the ribs well lifted, and a moderate degree of tension exerted upon the abdominal walls, the viscera will rest upon and within the confines of the pelvis, and this position should be learned and practiced; nor is it at all difficult if the attention is directed that way and some familiarity acquired in maintaining the correct position. The body can not be held in normal attitudes unless the skeletal muscles are in fairly good tone. Most of these effects can be secured by a skillful use of breathing exercise. . . . In short . . . attention to proper attitudes, involving economies in interorganic relationships, is the one fundamental factor in postponing senile changes.

"The exhaustion after fatigue is not well recovered from in the aged, and hence it is not permissible to maintain protracted activities; these should be supplemented by definite periods of rest, and if the heart be not strong, this should be taken lying down; but this is no reason to encourage complete inaction."

The use of inorganic drugs, Doctor Taylor tells us in concluding, has little place in relieving the disorders of the old, although the use of natural mineral waters may be effective, owing to the fact that they contain salts that exert a solvent action on lime salts or other adventitious substances. Drugs, however, serve only a temporary purpose, and the real defensive measure against old age is to aid oxidation of the tissues by all rational means, including special movements and stimulation of the vasomotor mechanism of the great eliminating organs.—*The Literary Digest*, May 7, 1904.

#### FRESH AIR A PREVENTIVE OF DISEASE.

Cold, fresh air has special value because it stimulates the organs and all the functions of the body; it quickens the heart to the greatest activity, and increases the number of red corpuscles in the blood. Cold air also contains more oxygen to the cubic inch than does warm air. The volume of air is reduced one five-hundredth part for each degree of reduction in temperature. Consider the difference between a hot summer day with a temperature of 100 degrees and a winter day at 30 degrees. Even a moderately cold winter day marks a difference of 70 degrees. So the air has been reduced one seventh of its volume, and in six breaths of cold air one gets as much oxygen as he would in seven breaths of warm air. Hence the body takes in one seventh more oxygen in cold weather than in warm weather. This increased amount of oxygen taken into the body is a matter of great consequence. This is why one feels better in cold than in warm air. A brisk walk on a cold, crisp winter morning creates a splendid appetite for breakfast, for the same reason that the fire burns brighter on a cold winter night. When the fire burns with a particularly bright glow, people are wont to say: "Winter is coming. See how brightly the fire burns!" This is due to the increased amount of oxygen in the air. The fire burns brighter and faster because it has one seventh more fuel supplied.

So it is with the body—the vital fires burn brighter in cold weather. The whole tide of life moves with greater activity. . . . Cold air aids in the elimination of the poisonous matters which are all the time forming within the body. When oxygen is not plentiful enough to make the vital fires burn sufficiently to consume the fuel and waste of the body, then much of the waste material is left behind in the form of imperfectly burned substances, which may be called cinders of the body. Uric acid is cinders.

As a result of sedentary habits, there is not sufficient oxygen taken into the lungs. The lungs do not expand as they ought to, so enough air is not taken in. Then the overheated air is diluted, and one must breathe seven times to get as much oxygen as he would get in breathing six times out of doors, and so, breathing only imperfectly and slowly, because he is not active, the amount of oxygen taken into the body is insufficient. One exercising vigorously in the cold air out of doors breathes more rapidly, obtains a larger supply of oxygen, and the rubbish of the body—the uric acid cinders—is burned up, and the whole system is kept clear.

This is why cold air is so beneficial to nervous people. The oxygen in the air burns up the poisons which irritate the nerves, and the person is relieved.

When one is tired, he gets rest quicker by breathing fresh, cold air; because weariness and exhaustion are due simply to an accumulation of poisons and other waste matters generated by work and

retained in the body, and these are burned up by the oxygen taken in through cold air.

The cold-air cure is coming to be recognized as the most effective for invalids. At Davos, up among the Alps Mountains, there is an establishment for cold-air treatment. Each patient is expected to take a treatment three times daily consisting in lying outdoors from half an hour to an hour, according to his strength. Every one is compelled to take the treatment during the night also, for the windows are never allowed to be closed in that establishment, and yet the winters are severe. But with plenty of warm coverings, and a hood over the head and ears, the patients can bid defiance to Jack Frost while they inhale the life-giving oxygen of the cold, fresh air. This institution is becoming world-famous for the cure of consumption. Twenty years ago this disease was incurable, but it is now regarded as one of the most curable of chronic diseases when taken in the early stage. Fully one half of the patients suffering with tuberculosis, when placed in out-of-door hospitals, make a satisfactory recovery. It is reasonable, therefore, to suppose that if fresh air will cure the disease, it is likewise a preventive of it.

Many people delude themselves into the belief that an accumulation of garments will prevent their taking cold. . . . Artificial clothing is necessary, but any more than is needed is objectionable.

Out-of-door exercise and fresh air are most effectual means, not only of creating an appetite, but of encouraging assimilation. Food may be taken into the stomach without being taken into the blood; and after it gets into the blood, it may be circulated and yet not be utilized by assimilation. Many people say, 'I have a good appetite. I eat heartily, but I don't gain in flesh.' This is because the food is not well assimilated. Assimilation is the process by which food materials are transformed into living, active, thinking, moving substance. Cold air, sunshine, and exercise are among the most effective means of stimulating this process of assimilation. Appetite is simply a demand for new material. It says, "The body has suffered loss, and that loss must be replaced."

It is important, too that one have plenty of fresh, cool air at night when sleeping. If one sleeps in a warm room, he will wake in the morning unrefreshed and feeling miserable. If afraid of taking cold, raise the window and lie so that the air will blow on the face, protecting the back of the head and the ears, if necessary.—Doctor J. H. Kellogg in *Good Health*.

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It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—Simeon N. Calhoun.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 4.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS AND HOME CLASSES.

Edited by the Daughters of Zion.

GOSPEL TEACHING IN THE HOME.

"But I have commanded you to bring up your children in light and truth."—Doctrine and Covenants 90: 6.

Unless we have light to make plain our way, we must grope in darkness and may stumble and fall. Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." He prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Through the truth (the word of God) Jesus the Savior is presented to us, and in him is found the light which makes it possible to walk in safety, and to grow toward "the stature of the perfect man," for light is necessary to life and growth.

In the mercy of God, his laws are not such that only those who have arrived at years of maturity can understand and receive benefit from them; they are plain and simple and much of their truth and beauty can be comprehended even in childhood. At least, with the help that can be given, enough may be understood to answer for the needs of childhood and to lay a foundation for future growth in righteousness. And, remember, it is a command from the Lord: "Bring up your children in light and truth."

Latter-day parents are not left in darkness as to the time when the Lord requires them to begin to instruct their children in the things of his kingdom. In Doctrine and Covenants, section 68, paragraph 4, we read: "And again, inasmuch as parents have children in Zion, or in any of her stakes, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying-on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord."

If this word of the Lord be heeded, children are to understand enough to make them proper subjects for baptism and the gift of the Holy Spirit at the age of eight years. Then, from the time their children begin to understand, how diligent should parents be in impressing these lessons upon them. Is there any time to waste, if you would have them thus ready for membership in the church of Christ at this age?

For further light which may help to guide us in the way, we find in the Doctrine and Covenants, section 28, paragraph 13, the following: "But, behold I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their fathers."

Here is the golden opportunity for starting them in the heavenly way. This sinless condition of little children is, in the good pleasure of the Lord, as he himself says, in order that great things may be required at the hand of the parents. (We notice that the word "fathers" is used, but in the light of words before quoted we may safely accept this as referring to both parents.) Parents are left free to work for a time without the opposing power of Satan, and the Lord calls those things great which they may be able to accomplish. Shall we then call them small, or think of them lightly?

Is it not a great work? Think of it, parents! Here are those immortal souls, whom by the laws of God you have brought into the world. They must exist eternally in one condition or another. Upon you rests the responsibility of starting them aright; of putting them in the way of conquest over self and of rendering willing obedience to the Father of all. And how much toward this end may be done in the days of their innocency, while Satan has not power to tempt them! But while Satan can not tempt them, and wrong is not accounted unto them as sin until they begin to understand right from wrong, yet there are evils to guard against which may make it hard for them to overcome, and may result in that which will give them more to answer for when they become accountable. They may learn from others, children or older people, habits that may be an injury to them, and they can not be too watchfully guarded, having each wrong influence offset by teaching in the right, each evidence of wrong within themselves observed and checked, and they be given light as to what is right, and why it is best to choose it. The struggle of life awaits them, when they, being tempted, may be overcome with evil instead of overcoming evil with good. God has given you a time to forearm them against the day of battle. Shall you avail yourself of it, or rest under the condemnation, "The sin be upon the head of the parents."

What is it to be obedient to the gospel? Simply to turn from past sin and to become members of the church by baptism and the laying on of hands? Is it not much more than this, and does not full obedience to gospel law bring one to make the fullest and best use of life in every way? Men are to be judged according to deeds done in the body, for the way in which their time is spent; for the use they make of their powers and of all things placed in their charge. Our record is made in every-day life, and we can not separate an act of our lives from our obligation to God.

Parents need to do much for their children in the way of causing them to become competent for the temporal work of life; but inasmuch as they teach them that the right use of their powers in this direction is service to God, even that becomes a part of gospel teaching. And failing to teach thus they fail in an important part of their mission. It is a solemn trust that is laid upon parents, and they who realize this, recognizing life as the time of preparation for another condition, the probation given of the Lord, will seek to bring their whole dealing with their children into the line of helping them to become faithful followers of the Lord Jesus.

First of all, there is need for parents to bring their own lives in harmony with gospel law, and to exemplify to their children the love of God, his justice, mercy, and patience, that in their dealing with them they may give no wrong impression of the fatherhood of God.

If a parent tells a child, "I don't love you when you are not good," unconsciously the child reasons that it is the same with his heavenly Father. But if he understands that his father and mother love him all the time and because they love him are grieved when he does wrong, he is drawn nearer to them and gains a right conception of the love of God.

Neither should they be dealt with after the manner of the fathers of whom Paul speaks, who "chastened after their own pleasure," contrary to God's way, which is "for our profit." Let all be for their profit, prayerfully, solemnly kept in view. It is natural for children to imitate. Then how is it, fathers, mothers? If your children follow you, is your example such that they will still be following Christ? How careful should they be who thus stand as teachers by example! How diligently watchful of themselves that they shall be found walking as children of the light, moved by pure motives and showing forth the graces of true Christian character.

Dufresny said that "marriage is a lamb of the living and a prison of desire;" Addison said that it "enlarges the scene of

our happiness and miseries;" whereas old Montaigne, who remained a bachelor, says of the wedded state: "'Tis a sweet society of life, full of constancy, trust, and an infinite number of useful and solid offices of mutual obligations," and Doctor Johnson says: "A married man has many cares, but a bachelor no pleasures."

#### Program for July Meetings of Daughters of Zion.

Theme, "The home."

Hymn, No. 401, Saints' Hymnal; roll-call of members; response, a quotation referring to the home; five-minute papers, "Work for boys"; Work for girls"; "Recreation and amusements in the home"; each paper to be followed by brief discussion; discussion of papers from Home Column with the aid of questions given below; preparation for answering these questions to be made at home; business; hymn No. 408; dismissal prayer. Questions on papers, "Half hours with parents," (to follow in Home Column): When does the Lord require parents to begin to teach their children the principles of right and truth? How can this be done? At what age should children be ready for membership in the church? What preparation is necessary? Are parents responsible for starting their children in the right? Is the opportunity given them to do this? How can it be improved? What are some of the things that need attention?

Do the habits of a child grow from his daily acts? Can parents afford to overlook the question of right or wrong involved in these small acts? Will not those who learn early in life the great lesson of self-control be happier and more useful than those who are allowed in childhood to follow their own wills? If so, is it not real kindness for parents so to deal with their children as to cause them to exercise self-control? How can this be done?

Is there any work more important than the bringing up of a family? To teach is to cause to know; to train is to cause to do. Can gospel teaching be made effectual without right training? Why should children be taught to work? How should they be taught to regard the right use of their powers? What impressions concerning God may children receive from the example of their parents? In what spirit should children be corrected by their parents? What more is required of parents than to set a good example before their children? How can children be taught to believe in God's power and care?

Should the teaching of parents be given in formal talks or as it is called out by the incidents of daily life? What is the only kind of faith that should satisfy us in either ourselves or our children? What idea of repentance should we impress upon children? When should children be taught to pray? Is it best to teach them a form of prayer? Can a child become strong to do the right without effort on his part? Will spasmodic correction of faults strengthen a child in right doing? What evils result from frightening children into obedience and from telling falsehoods in jest? When does a child become accountable for himself? Until then, what is needed upon the part of the parents?

In each local society will the writers of papers upon the topics given, i. e. "Work for boys," "Work for girls," and "Recreation and amusements in the home," kindly leave their papers with the president or secretary, as may be decided upon, to be sent for use in the Home Column or other Daughters of Zion department, as may be deemed advisable.

It will not be possible to use all that are sent in, but for the good of all let all be sent, that the best may be chosen and the greatest good result from their publication. Then with this understanding none will feel hurt whose articles do not appear. Please observe this request not for this one month only but each month send the five minute papers to Mrs. M. Walker, Lamoni, Iowa.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Needs of the District.

"The needs of the district." What is a need? Webster says it is a state requiring supply or relief; a state in which something is urgently needed. That we may determine our needs we must know the state we are in and the state we hope to be in. The rule is, subtract what we have from what it takes to make the thing and the difference is the need. In our district work if we take what we are from what we hope to be, you will have our needs. I shall not, however, try to solve the problem for you. I shall give you a few facts in the case and leave you to determine your own statement and formula.

Our needs like those of every organization are measured by our aims and stage of development. If we are aiming at perfection, our needs are many and varied. If we have no set mark to which to attain, our needs are few. As a representative of the district, we determine our needs are many and our wants are more. If we can realize our needs, however, we will be satisfied to wait patiently for our wants to become our needs. For just so sure as we reach the place where we consider our needs are supplied, like the meeting of to-day and to-morrow our wants become our needs.

At the present time the most pressing need, the one that is disturbing my slumbers is the progressive, energetic, enthusiastic, available person who can take the place of the superintendent and push the work to a finish. One who can visit the schools of the district and arouse the local officers to special effort along lines of progressive teaching and discipline. With such a superintendent our Bible study could be more interestingly prepared, a normal training-class for teachers could be formed. The Home Class Department could be developed as it should be. Appropriate programs for special days could be prepared and a day set apart to be observed by the schools of the district all at the same time, thus having a uniformity of work that would be beneficial in its results. If there is a single school in the district that comes up to the standard to which it could be brought by such a superintendent as I have in mind I do not know of it. There is not a phase of the work that could not be bettered by proper method and application of work.

Now I have sketched the work of the superintendent we should have, but I do not for one minute think we can not do good work in every line mentioned without him. There is in every school in this district material to do good work which is not being done because,—because—they do not, not because they can not. If there is a school in the district in which every member of the branch is a member of the Sunday-school I do not know where it is. There are in nearly every locality outsiders who could be interested in the Sunday-school work and thus become interested in the church through the Home Class Department if some one would take it upon himself to visit them and carry on the Sunday-school supplies to them once in a quarter.

There was brought before the General Convention an organization for the children known as the Sunshine Band. Now I am not prepared to say anything about the merits or demerits of the organization only as it tends to the spiritual and moral development of the child. With children religion is the result of rightly formed habits and a cultivated taste for good. We can develop in a child a taste for religious work in the Sunday-school, Religio, and church just as a taste for anything else is developed. I can not for one moment think that a child is born morally bad, but the badness comes from the influence in the development of the character of the child. It is just as easy to teach a child to love a good book as it is to like a bad

book, to love good company as to love bad company. Our intellectual and moral tastes are formed much as we cultivate a taste for something good to eat. When we find a boy who would rather go fishing than to Sunday-school on Sunday or a girl who better enjoys a buggy ride in the evening than to attend Religio there is surely something wrong somewhere in the development of their taste for Sabbath employment. You know in our eating or drinking there are things we can relish and other things we can not eat or drink at all. Sometimes it is because we have never had the opportunity to develop a taste for the dish and again circumstances have entirely turned us against it so we can never bear the smell of it. Now it is just so with our spiritual development. When we see a boy or a girl who does not enjoy and take an interest in the Sunday-school, the Religio, and the regular church services it is because there has been somewhere in the development of the tastes of the individual something wrong. Either the opportunity for development has been lacking, or the environment and influence brought to bear upon them has not been what it should, or circumstances have in some way turned them from the right course. Now who is responsible for the young people of this district who do not take the proper interest in church work? Can we conscientiously lay it at the feet of the Sunday-school teacher?

In the General Convention last April there was a resolution passed that recommended the observance of a Parents' Day in the Sunday-school, the programs to be provided by the officers of the General Association. Now, to our minds, this is surely laying the ax at the root of the tree. We have been working with the children trying to bring them up higher and we have succeeded to the extent that we must now turn our attention to the parents or we will have the children taking the lead. It is true the Sunday-school and Religio are especially for the young, but the church being for the older ones does not say it is not for the children, notwithstanding some schools march the children out and home after Sunday-school is over, which to our minds is one of the saddest mistakes a parent can make. Children generally follow where they are led, and if the parents do not lead them they will follow some one else and generally to the wrong place, too. In the programs for Parents' Day it is contemplated the educating of the parents along lines of duty toward the church and its auxiliaries. It is necessary that we have the coöperation of the parents to accomplish the best results. Our children are advancing more rapidly than are the parents and are compelled to fill places of responsibility in the spiritual work that could be better filled by older and experienced minds if they could be found. But they are not to be found. It is necessary to develop some of the older minds. In this day of preparation and hastening time it is necessary that all should work for the redemption of Zion, and if the parents sit down and wait for the young to carry on the work, like Israel of old, they will perish in the wilderness and the rising generation will go in and occupy.

Now in recounting what I think can be done I may have overstepped our present needs and anticipated some of our wants. I do not wish to discourage a single worker or school in the district, for I feel we are steadily moving onward and we are not far behind in the race of advancement and progression. I sometimes feel discouraged when I see so much room for improvement but for lack of an available worker it must remain undone. We have much to encourage us in the hearty response of the young especially. Our local workers are all striving to do the best they can; but, as we have said, could we find some one who could visit the schools and work with them the work could be improved. In closing I would like to emphasize the work of the Home Department; and I do entreat every school that has not yet taken up this department of the work to make a special effort to do something in that line before the next report must be made out. Make a start if it is only one member. Observe if at all possible a Children's Day. And when the Parent's Day programs come from the general officers let us as

a district be the first to respond. Let us make special effort to develop in our young people a taste for the things of God. The International Sunday-school Association have taken their world's convention to Jerusalem thinking they can better thus equip their workers to evangelize the world through the young. Can we afford to aspire to less? May we ever be found in the foremost ranks of the Lord, striving to fight evil and establish good.

MRS. T. A. HOUGAS.

For the Fremont, Iowa, district convention.

#### Questions and Answers.

Q.—Where a committee is appointed to solicit money for a Sunday-school entertainment, should the money be turned into the treasury or be disbursed by the committee?

A.—All money collected by committees or in any other way for Sunday-school entertainments or other Sunday-school purposes should be received and accounted for by the treasurer. The school may order it returned to the committee or placed in the hands of any one appointed to make purchases or preparations for the entertainment to expend at their discretion. But the amounts received should appear on the treasurer's book; also the items of expenditure.

Q.—If a committee is appointed at a meeting of the teachers and officers, has the school a right to release that committee?

A.—No, unless the meeting has directed the committee to report to the school or has in some other legal way waived its right to pass upon the findings of the committee. A correct rule is that a committee shall report and receive its discharge from the body that provides for it, unless by special arrangement it is instructed otherwise.

Q.—When should the minutes of the meeting of the teachers and officers be read? At what time of the session of the school?

A.—The proper place to read the minutes of any meeting is before the same body at same or succeeding session. Thus the minutes of the meeting of officers and teachers need not be read before the school at all. But if there are any items that they wish the school enlightened upon, they may make report of such items to the school at a following session. There may be some items of business transacted in a business meeting of officers and teachers that should not be made public. For example, there might be some unruly child to deal with and the decisions of officers or teachers should not be made public. Other matters of a more or less private nature often come up and should not be made public. This is one of the reasons for having such meeting. But all matters involving the work or expense of the whole school should be reported to the school.

Q.—What use is made of the money received in the Home Class envelopes?

A.—All moneys received from Home Class members under the supervision of the school or one appointed by the school superintendent should be turned into the school treasury, and all Home Class supplies should be paid for out of the school treasury, just the same as if for any other department of the school. The Home Department is a department of the school the same as is the primary department or the intermediate department, and should receive the same treatment as to supplies and collections. If outside of a branch and under the district jurisdiction, the money belongs in the district treasury, and out of the district funds should be paid the costs of the Home Class supplies.

Q.—To whom should the district Home Class superintendent report besides the district convention?

A.—All work done in the care of a school must be reported to the school secretary and record made of it. The school secretary embodies it in his report to the district secretary. The district secretary will embody the matter in his report to the general secretary. All Home Classes or Home Class members not under the care of a school will be reported by the Home Class visitor to the district Home Class superintendent who

should report the statistics to the district secretary, and this too, will be embodied in his report to the general secretary. There is now a General Home Department Superintendent, Mrs. T. A. Hougas, Henderson, Iowa, to whom the general condition and outlook of this department of work should be reported. Just what form of report she may desire I do not know, but any items of interest will be welcomed by her. She will call for some reports as fast as she finds out who is appointed.

Q.—Who should provide for the supplies, the Home Class visitor or the Home Department Superintendent?

A.—While it is not absolutely necessary that it be one way or another, it would be better in most cases to have the whole matter attended to by the district Home Department superintendent. He should place in the hands of the Visitors such supplies as they will need to properly carry on their work.

Q.—Will not a Home Class near a school tend to decrease the attendance at the school?

A.—We think not. Experience in our work and also the experience of the international Sunday-school people is to the effect that the attendance of the main school is almost always increased by the Home Department work being pushed resolutely. To our certain knowledge there have been many drawn into the school from becoming interested in the Home Class work. More than this, about nine out of ten home classes are more than self-sustaining financially and are, therefore, a help and not a burden to the main school.

#### An Essential.

One can get along without a great many things while teaching in the Sunday-school, but there are some things without which one can not hope to succeed. It is possible to accomplish great things without a superior education and without being the "born teacher" some men and some women are. It is possible to succeed with but limited resources at hand in the way of helps in carrying forward one's work. One can do good work under trying conditions, but one can never hope to attain the highest degree of success under any conditions unless one loves the work, loves the boys and girls, and loves to serve the Master in every way possible. No teacher can get along without this, or these essentials. Much is gained when the scholars in a class come to realize that the teacher really and truly loves them and is ready to do anything to be helpful to them. A teacher told me at one time that one of her boys, the son of very poor parents, fell ill, so ill that it was thought he could not live. The teacher went every day to see the boy, and always carried him some little dainty or something to lessen the dreariness of the sick-room. Twice she stayed all night in the home and took the place of the worn-out parents at the boy's bedside. That boy had been a very troublesome lad in Sunday-school before his illness, but he was never troublesome when he came back from the very edge of the border-land to life and health and strength. The teacher's love, as manifested in her untiring devotion to him in his sickness, won a victory that might never have been won in any other way.—Selected.

#### Punctuality.

I have knowledge of a teacher who not only keeps ahead of her class in information regarding the lesson, but she makes it a point to always be ahead of the class in reaching the Sunday-school room. You will, I feel sure, agree with what she one Sunday said to me in regard to this unbroken rule:

"I feel that it is a distinct advantage to be in my place to meet and to greet the very first boy who comes. The few minutes' conversation I may have with him before any one else comes often counts for a good deal in my influence over him. Then, as the other boys come, we have a chance for a little pleasant sociability, and this sociability might degenerate into a good deal of boisterousness if I were not there to keep the boys in check. If the boys become boisterous and too merry before

the lesson begins, it is very hard to make them give their attention to the lesson. And of course, as I set forth the beauty and duty of punctuality in all things in my teaching, it is clearly my own duty to 'live up' to what I teach, and I would not be doing so if I came trailing in late Sunday after Sunday. There is much that the teacher may gain by always being on time or ahead of time."

The teacher who comes in late is always hurried and flurried in the very beginning of the lesson, and loses the positive advantage that comes to the teacher who has ample time to attend to all the little details one must attend to before beginning the lesson. "Ahead of the class" is a pretty good motto for any teacher to adopt. Do you not think so?—Selected.

## Letter Department.

RICHMOND, Virginia, May 24, 1904.

*Dear Saints:* I did not think so long a time would lapse after my return from conference, ere writing to you all, but there were so many things to do, and many letters waiting replies, and the days have sped by so fast, that I am surprised to think how long it has been since the last good-bye was spoken, and the last hand-shake was given to the dear children of the household of faith, gathered at our dearly-loved Kirtland. But how thankful I am that one who was with me there has not said, Good-bye, but is with me still; to cheer, comfort, counsel, and lead. Praise his name. How true his words: "Lo! I am with you alway, even unto the end of the world."

"But how do you know," say some objectors to me lately, "that he is with your church any more than with any other?" And I reply, "Because he manifests himself to us as he does to no other." Christ promised to manifest himself to his disciples as he did not to the world, and he does manifest himself to *his* church as he does not to the churches of the world, or of men.

Did I enjoy myself at conference? Can one help enjoying one's self when in the element that is the most congenial to him? Does the fish enjoy itself in the water? Does the butterfly enjoy itself in the air and the sunshine, flitting from flower to flower, living the life for which it was created? Take the fish out of the water, and he suffers; put the butterfly in the dark and the damp, and it, too, suffers. And death will result to both, unless restored to their natural elements, where there is perfect correspondence between the nature of each and its environments.

But what has this to do with my enjoying myself at conference? Much; because I found there a more perfect correspondence between my environments and the needs of my higher nature. Were the environments perfect in all respects? No, "That which is perfect" has not yet come. Was there anything to criticize? Certainly there was, and possibly as much in myself as in any other one there. But nothing to discourage nor dampen my love for, nor faith in, this latter-day work. It was so far above all other associations, conventions, etc., in true spirituality, which is Spirit-taught intelligence, as to cast them all into the dark shadows of rayless night. Yet there are higher heights above, where the light is even clearer, and where there are no clouds at all. But, dear ones, it will require effort to attain to those heights; effort, and sacrifice, and self-denial, such perhaps, as were not required of us to reach our present condition. Are we ready to make the sacrifices, to practice the self-denial, to put forth the needed efforts? If we were ready, and were doing it, would the doors of Graceland have to be closed, even for a year? Would our missionary forces have to be cut down when there is an increasing demand for laborers? Who is to do this sacrificing? Must it all fall on the ministry and their families?

I am not one to cry out against everything in the way of ornamentation that the sisters may wear. I think the matter of dress is one of personal liberty, and the question lies between one's self and the Master, whether or not it is right to wear thus and

so. But as for myself, I could not buy a fine, costly hat, while a plainer one would answer the purpose, and thus a dollar or two be saved for the church. I am not criticising, but I am just going to drop a few thoughts that I hope may take root in the hearts of our dear sisters, and bring forth fruit to the honor, and glory, and praise of God. I wish I could know that every one who reads this would resolve in their own minds, with an unchangeable firmness, never to spend one cent for the useless ornamentation of our bodies, which will soon be dust anyway, so long as the church needs our help. I verily believe such a blessing would flow to us as a reward for such sacrifice, as would make the vain, transitory pleasure we receive from the possessing and wearing of these things, as less than the shadow cast by a floating thistle-down. Is there one that will respond, and say "As for me, I will first remember Zion and her needs"? And may "the peace of God that passeth all understanding," and which comes from doing those things which are in harmony with his will, be yours.

Was there anything else to be improved on? Yes, without being at all personal, I must say I found in two or three a tendency to lightly and flippantly criticise those holding offices in the church. This was done thoughtlessly, and evidently with only a desire to be entertaining; and was done by those who were young in years, and younger in wisdom, along that line, at least. Just among us sisters it did no other harm than what resulted to the speakers themselves, a leakage, if I may so speak, of spiritual power. Only a little rift in a lute suffices to make the music mute, and only a little worm in the bud may destroy not only the perfect bloom, but the ripe, sweet fruitage that should follow. And should such things be said before outsiders, the tendency would be to belittle the officials of the church and drag them down in the estimation of all who should chance to hear. Besides, it was not following the golden rule. I must not speak behind my friend's back, as I would not want him to speak of me were the tables reversed. But this lesson of always seasoning our speech with salt, who has learned it perfectly? I have not, for one. Therefore I must beware lest my criticisms come home sometime, when I am not expecting them, and prove unwelcome company; but if they shall be merited and spoken in love, as I trust I have written this, I would try to profit by them.

But the saddest thing I saw or heard of while there, or even since I have been in the church, is the suspicioning of each others' motives. I am glad I saw *so little* of it, but the little filled me with keenest pain. Yet I felt in every instance that love for Zion, and a fervent desire to preserve her purity and integrity, were the movers, even in this expression of suspicion.

The "accuser of the brethren" ever stands ready to suggest to the zealous lover of Zion's weal, an evil motive for any and everything our brothers or sisters may do that we may not quite understand. I believe he sees that will be the surest and swiftest way to destroy the church, or at least the harmony and unity that is, or should be, in the church; and when this harmony or unity, this bond that holds them together, is broken, what is to hinder their falling apart?

Not always can we detect his voice. Like an angel of light will he appear, and calling our attention to something we may not understand, will whisper thoughts of distrust, and suspicions of the motives of our brothers; and unless we discern the spirit, and refuse to listen, the first thing we know, we are believing evil of our brother or sister; and believing evil, we soon let a word drop, which like seeds of weeds, takes root in unexpected places and brings forth an unpleasant, if not a poisonous crop. If we have a suspicion of evil, concerning any one, let us for the Christ's sake, keep it to ourselves, and we will soon see that it was unfounded; or, if just, it will speak for itself, and we shall be clear of "taking up a reproach against our neighbor"; which we must be, if we would dwell on the "holy hill" of Zion. (See Psalms 15.)



Now a word of thanks to each one who so kindly assisted me to get to conference, and while there contributed toward my return. I had sufficient to get home all O. K. and to pay my expenses there, and also to buy some books I wanted. I believe I can use more tracts in this place than I have ever been able to use, and all who wish to help may send me from their treasures, things new and old. I just had a talk with a man who keeps a little fish-market across the street. Picking up a volume of *Millennial Dawn* he said, "This is the best book I have ever read," and began to expiate on its merits. And presently I spoke and told him wherein I agreed with the book and wherein I differed, told him of the church to which I belong, told him of its *raison de atre* and left him anxious to see some of our papers, and I have a bundle ready now with a few marked articles. So I will close this long letter and carry him his papers.

May he find therein what his soul needs: The truth as it is in Jesus.

With thanks to all for their kindness to me, their weak and unworthy sister, I remain,

In gospel bonds,

604 State Street.

ALICE R. CORSON.

MAYSVILLE, Missouri, June 2, 1904.

*Editors Herald:* I am still in the faith and hope to continue, as the work grows brighter and brighter every day. There are two or three families of Saints here; but the nearest branch I believe is Stewartsville. There is a fine church east of here known as Gospel Hill Church, but no services are held there. Bro. Chatburn raised up the work there and the few Saints that are living in this neighborhood are anxious for him to be sent back here. This is the place where Bro. Leonard Scott held a discussion some years ago with Reverend Padgett of the Christian Church which has been a great drawback to the Christian people of this place. I am here temporarily till I get located and would be pleased to see any of the Saints who may be in the city or nearby. Called on two families of Saints and learn there are one or two more families in town. Hope the work will be built up at this place, as well as elsewhere. Will help in any way that I can to assist.

Our district conference in the Nodaway District was well attended considering the inclemency of the weather. Good will result from the efforts put forth at this conference. May the Lord help us all to be humble and prayerful, and hold fast to the "rod of iron", is the prayer of your brother,

JAMES D. SCHOFIELD.

LOGAN, Utah, June 1, 1904.

*Editors Herald:* If allowed space in your paper to appeal to the Idaho Saints, we would suggest that as the conference year is opening each should determine to do what he can for the cause we are all divinely called to labor in. How to accomplish the most is the great question. It is evident that we should labor as a unit, and hence keep in close touch with each other, recognizing each in his place.

Missionaries who are forced to travel many miles and consume days to make and advertise an appointment, could, of course, do much more preaching and with greater effect if this burden were shared by the Saints. I recall traveling fifty miles one day by wheel to meet an appointment we had expected others to make for us, but which was not made, and we returned without a meeting. Such experiences have caused us to feel keenly the lack of coöperation on the part of the Saints. A refreshing contrast is afforded in the Teton Branch where every Saint's door swings open for a public meeting and the missionary is expected to preach every night while there. I remember spending one night there without holding a meeting and a sister regretting that valuable time was being lost. Such zeal on the part of Saints is sure to bring good results.

I should like to hear from the Saints in each locality, how and

when they can coöperate with a missionary to the best advantage, and we will try to provide for their needs. In the meantime let them assist as they can in making openings and appointments, if it is only inviting their neighbors into their own houses to hear the message that we are sent to carry.

As you notice from Bro. Kelley's pastoral, five missionaries are assigned us for the present. We have not been able to plan fully our labors as yet, but hope to have the help of the Saints in this matter by hearing of their needs. Bro. John Condit expects to visit the Weiser Valley and perhaps could visit points further north by team if desired. His address is Bliss, Idaho. Saints north of that point should plan to secure his services as he passes through their parts. Bro. W. S. Pender is at Malad City, Idaho, and Bro. A. J. Layland's address is Raymond, Idaho. Bro. J. E. Vanderwood is now at Blackfoot, Idaho. We could try and accommodate the calls nearest our respective homes, making the burden of expense as light as possible by avoiding unnecessary traveling.

We seem especially forced to consider the question of economy this year, as at least two families of the missionaries in this district, while they are drawing much less than the full allowance for the wife and children, are several months in arrears on this stinted amount. If the Saints would come forward with their tithes this might be averted, and the elders not be forced to leave the field to provide the absolute necessities for their families. In addition to this call just now comes a special appeal for Graceland. I suppose the Bishop's agents have made an appeal to you, but we will risk suggesting that each community of Saints ought to be visited by one of their number who should receive from every member. The amount per capita would not exceed fifty cents, and thus as a district our obligation would be discharged.

One of those poorly aided missionaries' wives recently assumed the (to her) trying ordeal of selling polish from house to house, from which she realized two dollars for Graceland, and her mother and another widowed sister who weaves carpets for a scant living came forward with their mites—five dollars and one dollar and fifty cents respectively—to be applied on the debt. Now can we as a district of two hundred or more members, authorize our agents to say at once that the eighty or one hundred dollars due from the Idaho District will be ready within a month or two? I will speak for one that my proportion will be ready when I hear from the agent.

I hope to visit the Saints between here and the Teton Basin soon, perhaps accompanied upon a part or possibly all of this mission by Bro. W. S. Pender. My address, however, will be Logan, and we hope to hear from all the scattered Saints and branches in the district. Especially let us hear from the official members the first of July, October, January, and March, in the way of a report.

In bonds,

S. D. CONDIT.

PACIFIC JUNCTION, Iowa, June 4, 1904.

*Editors Herald:* I saw a statement in the HERALD not long ago where Rufus Gunsolley testified that Elder Dow Cook of the Campbellite Church received John Davenport and wife into their church without baptism. It is true. I was at the meeting the night they joined. When they (Davenport and wife) came forward for membership, Elder Cook asked them if they had ever been baptized. They replied, "Yes, we were baptized in Utah by a Brighamite." Elder Cook said, "Brothers and sisters, you have heard what these candidates say. Therefore we take it for granted that their baptism was a Christian baptism. Now all we have to do is to extend to them the right hand of fellowship and receive them as members of the Christian Church."

Not a great while after that Cook was holding another big meeting here and during this meeting Nelson J. Burton came to my house, stayed two or three days, and attended the meeting

every night. One day he said to me, "How much money do you give Cook for holding a meeting like this?"

I told him from forty to sixty dollars.

"My goodness," said he, "why, if I had a horse and buggy and they would pay be that amount per week I could soon be a rich man and wear diamonds yet before I die."

Well the next night when Cook gave an invitation for joiners, who should go forward but Nelson J. Burton. Elder Cook asked him if he had ever been baptized. He said "Yes," but did not say when, where, or by whom. So in like manner as Davenport and wife they gave him the right hand of fellowship, and that was all it took to make a full fledged Campbellite out of a Mormon, ready for his forty to sixty dollars per week and prospective diamonds in the near future.

The next day I told Cook to invite him to the pulpit next night and have him preach. This he did. After song service Cook rose up and said, "Bro. Burton will be your preacher for to-night." Burton stepped forward, opened his Bible, and read: "For if the righteous are scarcely saved where will the sinner and ungodly appear?" So he started out very mild and pleasant for ten or fifteen minutes, but I could see that he was away from home, and all at once his old Latter Day Saintism got the better of him and he said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and," but here he saw his mistake and stopped short, turned around and said, "Bro. Cook, forgive me this time. I was so used to preaching it that way that I forgot." I remember that it caused quite a laugh at the time. Poor man, he wanted to preach the gospel as he understood it and as the Bible teaches it, but could not and be a Cambellite. He left us the next day, and I have seen him but once since. He was then living in a dug-out in the cottonwoods opposite Nebraska City chopping cordwood for a living. Whether he ever wore diamonds or not I have yet to learn.

Ever praying for the welfare of all the Saints, I remain,

Your brother,

C. L. EPPERSON.

DUNNEGAN, Missouri, May 24, 1904.

*Dear Herald:* I feel it my duty to write a few lines to your columns. We would be glad if some of the elders who are laboring in this district would come and preach a while for us. I am young in this faith and have heard but a few sermons since obeying this glorious gospel. I was baptized when nine years of age by Bro. W. H. Mannering. Brn. J. N. Stephenson and Jesse W. Paxton held a few meetings at a Christian church about four or five miles from Dunnegan. I hope and pray that some of the elders will come this way this summer.

Your sister in the faith,

SARAH M. BELLVILLE.

LANCASHIRE HILL, Stockport, England, May 27, 1904.

*Dear Herald:* Having been restrained from more vigorous enjoyment this Whitfriday through stress of weather, I sought companionship with my HERALD No. 19 and read with more than usual interest the articles by A. M. Fyrando and A. C. Barmore, and the fellowship letters from our brothers and sisters who are with us in this strenuous effort of keeping in line and furthering on the gospel of our dear Lord and Savior. The HERALD does indeed bring the brotherhood of man and the fatherhood of God very near; and outsiders who examine its pages without prejudice, will admit, I feel sure, that as branches of the vine, we do, as a body, strive to bring forth fruit; that we

try to put into practice the teachings given us by our Savior Jesus Christ.

I am indeed thankful that the light has come to me, which has enabled me to comprehend God so clearly; his gospel so simply; his love so fully; and given me such a fullness of joy in this life, and such a glorious hope in the life to come. We are indeed a favored people, blessed beyond any other community on this earth, and need to be grateful to our loving Father that he has permitted us to have the opportunity of accepting his gospel and obeying his will. The truth has been exceedingly clear to me ever since I joined the work; opening up beautiful avenues of thought and inspiring conceptions of the things which God hath prepared for those that love him; and it is my desire to always continue in meekness and service for the Savior who has done so much for me.

Church work in Stockport is also very bright; very good interest among a few; our efforts have not been in vain, and people respect us for our sincerity and quiet strength. We are as yet only few in number, only seventeen in membership which I trust will be increased by either three or five ere this appears in print; and when we think of the population of ninety-two thousand eight hundred and thirty-two, amongst whom we work, it seems an impossible task. God is with us in power, however; enjoying perfect unity, and having a very mine of knowledge in the person of our dear branch president, Bro. George Baty, who does indeed try to feed the sheep over whom he is appointed overseer. The enjoyable position we hold in God's favor is due to our endeavors to further his work, visiting homes wherever we have the opportunity; spending one night each week, perhaps for months in those homes, till they are firmly grounded on the rock of life, and are able themselves to give a reason for the hope that is within them. It may seem slow, but it is sure, and will bring about that which Bro. J. W. Rushton is so earnestly writing for, an educated ministry, for I think we all hold ourselves ready to answer the call of God whenever he sees fit to call us. Ever praying for the furtherance of God's kingdom, and striving for this "assurance of things hoped for" to be shared with others, I remain,

Your brother in the faith.

WILLIAM WORTH.

77 Benair Street, SOMERVILLE, Mass., June 3, 1904.

*Editor Herald:* Two days ago I returned from a four-month sojourn in Maine, most of the time spent at Stonington, where there is a branch of the church numbering about one hundred. The secretary reported at the late conference that about one third of that number were absent from the place, however. Among those that at present are living in the town, quite a large number are aged and unable to attend to church matters. A number of young married people who are good people and Saints are inclined to let the cares of the world and family encroach a little upon their spiritual duties. Some, alas! are indifferent when it comes to making an effort for the onward progress. Nevertheless there is a band of real working, energetic Saints who are ready to respond to and stand by anybody who is sent there to labor, in any reasonable demand. It is really a pleasure to move ahead for the accomplishment of some worthy object. Not being blessed with a superabundance of wealth they are not able to "remove mountains" in a financial way, simply by saying the word, still by continual, persistent effort they have removed many a financial obstacle, and many of them are still laying up treasure in heaven that way. Upon the whole I enjoyed my labor among them and was sorry to part with them. May the Lord bless them in their future efforts.

Saturday and Sunday last were the days appointed for our Western Maine district conference, and the weather was all that heart could desire. In fact it was remarked by F. M. Sheehy that he could not suggest an improvement upon the climatic conditions all the way through. A goodly number

of visiting Saints and friends were present and all the business passed off pleasantly. One feature of the conference was the dedication of the church, which looked beautiful in its decorations of green cedar and flowers. This church, which is a credit to the town, stands as a monument to self-sacrifice and religious devotion. The dedication sermon was preached by F. M. Sheehy to a full house. Besides the local ministry there were in attendance Elders F. M. Sheehy, J. N. Ames, J. J. Billings, S. O. Foss, E. D. Braun, Ralph Farrel, and the writer. Elder J. D. White, of Independence was present a few hours on Saturday and gave us a good talk upon Zion's matters. Ralph Farrel and Henry Eaton were ordained to the office of elder; Freeman Haskill, priest; A. O. Candage, teacher; and Daniel Haskill, deacon. Honorable mention was made of the names of Fathers Saunders and Gurley of early memory, also U. W. Greene and many others who labored later in the cause at this place.

I am to go to Prince Edward Island in a few days. My field address will be Summerside, Prince Edward Island, Canada.

In gospel bonds,  
H. J. DAVISON.

ZENITH, Illinois, May 22, 1904.

*Dear Herald:* It makes me rejoice to read the letters from the brothers and sisters. The more I read and study the gospel the brighter my pathway grows.

Oh! how many there are who reject the true gospel. Jesus says: "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

How necessary, then, that we should obey the gospel of Christ, and become new creatures, that we shall be like him when he appears, and reign with him, where there will be no more death, pain, or sorrow,—nothing to harm or molest in all that holy city. How I long to meet my loving mother, who has gone on before. I have often thought and wondered why God should take her from us, for we loved her so dearly. But God knows best. We should always be reconciled to God though it may sometimes seem hard. I desire to live a faithful and pure life before God. Christ says that none but the pure in heart can see God, or enter into the holy city. May this grand and glorious work roll on and on until all the honest in heart be gathered in.

We have a nice Sunday-school. I am also glad that we have the Religio work established at this place. May we ever move onward and upward in the work in which we are engaged, as the poet says, "Ever keep moving on the way." My heart was made to rejoice when I read in the late HERALD about the house of the Lord as seen in a vision. I am glad that I ever have started in the straight and narrow way.

I ask an interest in the prayers of all God's people, that I may be able to pass in at the door and be counted and numbered with the blest of all ages, where parting will be no more.

Your sister in Christ,

SARAH BING.

CRISP, Illinois, May 10, 1904.

*Dear Herald:* My heart has been made to rejoice this morning that I am a Latter Day Saint, and to know that God has accepted me as one of his dear children. Without this thought of comfort and consolation my soul would not be at rest. Christ says if any man will do his will he shall know of the doctrine whether it be of God or whether "I speak of myself." This have I proven to my satisfaction. God's promises are binding; if we only will do our part, live humble, meek, and lowly, ever keeping the commandments of God, then we are entitled to the great blessings which God has in store for the true and the faithful.

I will relate a vision that I had a few years ago, whether asleep or awake I can not tell, but seemingly I was awake, when suddenly before me appeared a ladder which ascended from

earth to heaven which looked so long and lone. There were several around the ladder, but only a few climbing it. I felt unable to climb such a ladder; but among the few who were climbing it was my sister, and she being a cripple I felt that if she could climb it I certainly could too. So I made the effort and was about half way up the ladder when I began to be afraid of falling. It seemed that I could not climb any further up, and I knew if I looked back I would be sure to fall. While I was pondering these thoughts in my mind I heard a voice speak to me and say, "Do not turn back." These words were repeated three times. After hearing these words spoken all doubt and fear was banished from my mind and I finished climbing the ladder. When I was at the top round of the ladder I recognized a personage as being Christ, who reached forth his hand and welcomed me in a grand and spacious building. Its grandeur and beauty no mortal tongue can tell,—that beautiful city where God is its light. There I met with dear ones in glory who are now waiting for us. Oh, the joy and satisfaction there will be when we all meet with friends and dear ones in glory, there to live together for ever where parting is no more. When the vision was gone, I regretted that I was back here in this world of sin and strife and not where I had been in vision.

Dear Saints, I want you to pray for me that I may be able to abide the coming of Christ.

Your sister in the faith,  
MARTHA E. BING.

FAIRBURY, Nebraska, May 30, 1904.

*Dear Herald:* We note in the *Fairbury News*, with great sorrow, the accidental death of Bro. Ralph F. Mayers; and as we do not know the address of the Mayers family, we desire to extend our sympathy to them through the HERALD, praying the Lord to give them strength in this great sorrow.

Yours in hope,  
WILLIAM AND CARRIE ARMBRUSTER.

MURRAY, Kentucky, May 31, 1904.

*Saints' Herald:* It has been some time since I have seen anything in your good pages from C. L., and I am often asked, "Why don't you write more letters to the church papers? We love to read your letters as well as others." So I think the old proverb is true that all people have some that admire them.

Well, our conference is a thing of the past. It was indeed a success, a large turnout of Saints present, and all seemed to enjoy themselves. Bro. T. C. Kelley, J. R. McLain, S. H. Fields, J. H. Adair, E. P. Cook, John A. Cotwell, A. S. Snow, and the writer was the priesthood force. I was glad to meet with the Saints, and to find them so strong in the faith. It did my very soul good to see Sr. Lizzie Cook standing so firm in the work, and manifesting such a willingness to feed and care for the Saints. She and her children were the only Saints who live near the place. Sr. Cook is one who believes in making sacrifice for the work. Some of us went eight miles after the night service, to sleep; but we enjoyed it exceedingly, for we could have the presence of the good Spirit with us, while we listened to the voices of the Saints as they rang out through the night air, relating to each other the pleasures of this grand latter-day work.

While we could see so much at the conference to make us happy, we could also see the power of the evil one trying to make discord and sow the seeds of strife. One teacher says that in trying to settle some hardness between some of the Saints every one concerned would tell him he was all right, he had nothing against any one, it was the other fellow that was off. And of course they themselves felt strong and had great power of late. Let me say, right here, that is no sign that Satan does not work with us. To my mind one thing that he has learned is to make the impression on the minds of the Saints that they are especially blessed with the Spirit of the Master. This is one

way in which the Saints can learn what power is working with them: the Spirit of God will not cause us to contradict ourselves in trying to justify ourselves. Remember Satan is cunning, and will get in his work if we are not on our watchguard.

In evidence of what I have said I call attention to what the Lord said to me at the conference of 1903, at Independence, Missouri. It came through the patriarch. "The adversary will seek to throw in thy way stumbling blocks and hindrances, and he will seek, when thou art least expecting, to lead thee away, to cause thee to do things that shall displease the Father. But if thou art on thy watchguard thou canst foil him; and when thou shalt feel strong, take heed lest the influences should be at work to cause thee to fall. Remember, those who suffer their passions to control, and become angry, lose the Spirit of God, and they are subject to the spirit of the adversary." My own experience has taught me the truth of the statement, and if Satan would try one in that way he would likely try another in the same way.

I remember once hearing some of the Saints say they were glad that Satan opposed this latter-day work, and that they had him to fight; and I wondered if they had learned to fight him in self. Some seemed only willing to fight when Satan was in the other fellow. To all such let me say, Turn your gun on yourself and conquer Satan there first, then you will be able to make war against him in the other fellow. Some seem to have an x-ray eye, and can see right through a person, and after looking at him awhile they conclude there is no good in him, and so they start the rounds and let us all know the result of their great discerning power. They say they are willing to look over such fellows, for they are blind; but they do not know that Satan is leading them. I sometimes think these x-ray people are the ones the scripture refers to as having a beam in their eyes. Perhaps it is the beam that has such magnifying power. If so I hope you will remove the beam before taking a peep at me.

I am glad to be able to report that the work in Kentucky and Tennessee is gaining ground, not because C. L. has been laboring in these two States; for I am sure others have labored faithfully here, and are still so laboring. I am glad to know that the work is the Lord's, and I can work the more to overcome the hindrances, and move forward in my duties as a minister for Christ. I am striving to push the work in new fields, and to labor in harmony with my collaborators; am making arrangements to bring the tent to Murray to begin a week's effort. Bro. T. C. Kelley will be with me. I am pleased to say that I have made many friends at this place. I was told a few days ago by one of the ministers who live here that the people in Murray had decided to treat me as a man kindly, but to treat my doctrine with contempt. So I can not say whether we will get as large a hearing as we did last year. This same preacher came to where we were raising the tent then and said he would smash that thing before we got away with it; but the tent was not smashed. So it may be our doctrine will not be treated with contempt this time. Saints, remember that our reunion will begin on the 23d of July at Croston, Kentucky. This town is located three miles west of Hazel, Kentucky, on the Kentucky and Tennessee State line, and ten miles south of Murray. Hazel is the nearest railroad station. Come one and all, and help to build up the work of the Master at that place. Saints will be expected to bring tents and wagons and camp on the ground, as no members live there. Those that can not so arrange come right along; they will be provided for. May the Lord help all the Saints to come up higher.

C. L. SNOW.

LOS ANGELES, California, May 22, 1904.

*Editors Herald:* After a silence of nearly a year permit a line from my pen. Brn. Scott and Carmichael reached this city yesterday; the latter much improved in health, and the former looking his best. It revived old memories to have Bro. Scott

with us to-day. A long experience in quorum and general church work has created quite a "bond of sympathy" between us, and it will be a pleasurable experience to be again associated with Columbus. After all, men of congenial minds can the more effectually cooperate even in church work. Considering the number of missionaries appointed to this coast, we should be able to report an advance into the enemy's country, and several strongholds captured. We must admit the old beaten paths are pretty well worn, and it is rather difficult to strike out into the open; but considering the late pastoral of Bro. Fred A. Smith as good as scripture I do not see how we can do other than push the work "into the new field now opening before us."

The California of to-day is an immense field. Much of it is as yet unexplored in a gospel sense. There are some difficulties here not noted elsewhere, but on the whole the people are about the same. That the people love to be out-of-doors, in the mountains, and at the sea, we admit; but who can blame them in this land of sunshine and flowers? People love pleasure and amusement everywhere. The proscriptions of Mt. Sinai were only provisional and preparatory in their character. It is much better to direct human energy than to coerce it. We can not drive people to church. It is a sin for one to go to church from a sense of duty, having their desires elsewhere. We must so train our people, educate the masses, that it will be a pleasure to them to give attention to spiritual things. It is largely a matter of training. It is difficult to interest people in week-night meetings here. So it is elsewhere. Political agitation will, during the summer, in a measure displace spiritual reflection.

Personally I incline to the opinion, speaking from experience, as well as from observation, that if one wants to he can find ample to engage his attention. For tract work and street preaching there is not a more inviting field anywhere. The climate admits of open air meetings all the year round. Any elder can put in twelve hours per day to an advantage, distributing tracts if he so desire. It seems folly for a man to refuse or fail to do any preaching simply because the people will not come to a church building or hall. One can do very effectual work in the private house. People in California as a rule are well informed. There are several openings which have been waiting for months for some one to fill. San Diego is a promising field, so also is Santa Barbara, with all of the country north, contiguous thereto. We are planning for a good reunion. Can we have Brn. Luff, Griffiths, and Chatburn with us in conjunction with those already on the ground? We sincerely hope so.

The Methodist conference is in full blast. Men considered adepts in politics could get pointers here. In the common walks of life some things might be passed by as a matter of fact; but for men, supposedly religious, and legislating for God and the truth, to adopt tactics hardly allowable among men of no religious pretensions whatever is not complimentary to religion, to say the least. Learning that the bishops were very anxious to have all the local pulpits filled with Methodist ministers I sent the following communication to them:

LOS ANGELES, California, May 9, 1904.

"To the Officers and Members of the General Conference of the Methodist Episcopal Church:

"Dear Brethren: I would be very much pleased to have you supply our pulpit during the remainder of your sojourn in this city. We are ever ready to extend this courtesy to all of our coreligionists at all times and in all places, and our people will be glad to welcome any of your speakers. Church building southeast corner Eleventh and Wall Street. Please notify me of your action at your convenience at No. 301 Copp Building, 218 South Broadway, city. Very truly yours,

"T. W. WILLIAMS."

I received the following reply:

"HAZARDS PAVILLION, May 14, 1904.

"MR. T. W. WILLIAMS.

"My Dear Sir: Your letter dated the 9th inst. did not reach me. I have just been shown this copy. We are unable to supply a preacher for the church you represent.

"Yours respectfully,

"E. A. HEALY, for Committee."

I submitted the following reply thereto, but up to date no answer has come to me:

"LOS ANGELES, CALIFORNIA, May 16, 1904.

"To the Presiding Bishops of the Methodist Episcopal Church, Los Angeles, California:

"Dear Brethren: I herewith present some little correspondence between Reverend Healy and myself relative to the furnishing of speakers for our pulpit during the continuance of the conference. Reverend Healy tacitly admitted to Mr. Cooper, a member of our congregation, that the reason why a speaker was not supplied was because of the name we bear, and the fact that people generally classed us with Smoot, Roberts, and the Mormon church. Surely in the face of the disclosed facts of the past few years no intelligent man or minister could be so poorly informed as to make this mistake, which Reverend Healy must well know. While emphatically disavowing any connection with the Mormon church, yet, though it were true it should have no weight in determining the action of your committee. Are we to understand that the church which claims to stand for the bravery, courage, and heroic missionary spirit of John and Charles Wesley refused to send a representative anywhere, and particularly when urgently invited to do so? If the Mormons should extend a similar invitation could you consistently refuse even their request? You send missionaries to convert the heathen with no invitation or glad hand of welcome. Are we worse than they? Surely you can not have it go out that during the conference of 1904, with hundreds of representative men in attendance, all able and willing to represent the cause of Methodism, you refused to send a minister to our church after a courteous and earnest invitation had been extended to you to do so. We claim to be followers of Christ. We are doing our utmost to promulgate his teachings. We may be in error. You may be right. We afford you an opportunity to show us a better way. You refuse. Will this have a favorable impression on our people? Christ went among publicans and sinners. We do not confess to be either, but if by reputation in the minds of your committee we are, then here is an inviting field for missionary work. As men claiming to represent Christ you surely are not consistent in refusing to supply speakers for us whatever our character or philosophy may be. As to changing our name, you know that the name Christian was given to the early saints by way of derision, the name of Christ being despised everywhere, save among his own disciples. If Christ had changed his name the bitter opposition of the Jews would have relented. That name stood for something. The name Methodist was a nickname given Wesley and his followers by their enemies. It was a synonym of fanatics, fools, and general disturbers of the peace in the minds of all conservative churchmen of the established order. Why not change the name? You are aware of the fact that reputation is what others say of us; character is what we are. Others may try to discredit our name; we by our lives indicate what it stands for. We claim to be Saints. This is the name which God has given his people in all ages of the world. We claim to be the church of Jesus Christ, so what is wrong with the name anyway? It stands for something with us, and though the followers of Brigham Young have appropriated it without moral or legal warrant, yet we propose to hold thereto until the name Reorganized Church of Jesus Christ of Latter Day Saints becomes a synonym for virtue, honesty, and Christian character the world over.

"We sincerely hope that you will consider the matter of suf-

ficient importance to have your committee reconsider their action and accept our invitation.

"Very truly yours,

"T. W. WILLIAMS.

"Pastor of the Los Angeles Branch of the Reorganized Church of Jesus Christ of Latter Day Saints."

I have had very little time for thought and research the past year. Hope to have a little more time for church work in the immediate future. Have been acting as traveling salesman for a Los Angeles wholesale house. If I so desired could retain the position at financial advantage to myself; but consider the work of God of more consequence than dollars and cents. Mental diversion and physical employment during the past year have been of great benefit to me. I feel ten years younger.

The Methodist conference has refused through its representatives to accept an invitation to speak in our church, tacitly admitting that they could not condescend to such a thing. The conference has been stirred over a consideration of the Higher Criticism of the Bible; heresy charges and other charges have been rife; but what do you think of this as coming from their official church organ, the *Christian Advocate*? Will this inspire confidence in the Bible?

"Q.—For what company was Eve made? A.—Adam's express company.

"Q.—How did Adam get out of Paradise? A.—He was snaked out.

"Q.—What did he do then? A.—Raised Cain," etc.

If the Bible is the infallible word of God equally and wholly inspired as they claim, then the above is nothing short of blasphemy. The general spirit of laxity on the marriage question, on amusements, and on church discipline has been clearly apparent in the conference.

Yours for the ultimate triumph of truth,

T. W. WILLIAMS.

#### Extracts from Letters.

Sr. Elizabeth Pickles writes from San Diego, California: "I do not know how I could get along without the church papers. They are instructive as well as comforting to me in my isolated condition. They help me to come up higher than I may, if possible, attain to the glory of the sun in the resurrection. I have not seen an elder here for years. Do not know why San Diego is so neglected. It is a large field to work in, but is left to the Brighamites alone. I would like to go from house to house distributing tracts; but as this is a hilly country, and I am not strong, I can not do it, especially as I have been very sick last winter, but through the help of the Lord I think I have been raised up from a dying bed, for which I am very thankful to my heavenly Father. And my prayers are that I may be made strong again, and a useful instrument in the Master's service. I ask the prayers of the Saints to this end."

Bro. J. L. Goodrich writes from Wellston, Ohio: "This is a new opening. I will go from here to Ironton, Ohio, to meet Bro. S. O. Foss on the 10th of next month, on our way to fields of labor. We expect to canvass both the West Virginia and Kentucky sides of the Big Sandy."

Bro. P. Muceus wrote to Bro. H. A. Stebbins from Christiana, Norway, May 25: "The work here in the capital is moving rather slowly, owing to the long-entertained prejudice against the name Latter Day Saint. It is very difficult to arouse the people to an investigation. Only few attend our services, hence it will take time to convert any great number. But those who attend regularly become interested in the work and find in it something to satisfy the soul. Three grown persons have been baptized, two from the Utah church, and one from the Christian Church, who will all make good members, I think. The Utah people are doing their best in keeping their members away from our meetings, and those poor duped souls are willing to obey. One of the first things the missionaries teach them to do is to be

obedient to the priesthood; it matters less whether they are obedient to the word of God or not. And it is peculiarly strange how well they succeed in that. When the missionaries have told them something, even if this proves to be contrary to the written law, they believe their word in preference to the law. Such a course is of course damaging and soul-destroying, and degenerates all who are influenced thereby, which is easily seen in their members. Those who are really honest in heart will not always submit and obey, so I am hopeful sometime of bringing some to a realization of their mistake. There are three or four churches in the city calling themselves Christian Churches, or Church of Christ, independent of each other. But they have very small membership, and make but very little progress. They are much imbued, with the Campbellite spirit. There are some good members among them, and a few of them we may gain, if they can be influenced to investigate.

"I have an application in to the chief of police for permission to preach on the streets of the city, and I am inclined to think I shall receive a favorable answer, though the Brighamites are not permitted; if so I hope to reach more people, and may perhaps accomplish some good. I am anxious to get the work before the people so they may know what we are and what we believe. In a city like this with two hundred and twenty-five thousand people there ought to be some to gain for the truth; and I am interested in doing what I can for the cause.

"At present I am laboring alone, Bro. Anderson being in Denmark, and thus I will have to continue during the entire year, I suppose. Bro. Anderson intends to leave for America in July, and as no one was sent to Norway this year I see no way of getting any aid. . . . We need as good, if not better workers in Europe as in the States, for here we must face the enemy alone, we have no leading men to send for as in English-speaking countries, hence the workers here must be qualified for emergencies.

"The people in these countries demand as good preaching as any other, and when men are sent to open up fields in Scandinavia, and other European countries, they should be able to speak and hold the interest of an audience. I see daily the need of becoming more efficient in presenting the truth in a proper and becoming manner that people may be drawn toward it."

Under date of June 5, Bro. E. F. Shupe wrote as follows: "The Religio gave an excellent entertainment last Thursday night. At the close ice-cream and cake were served, and all enjoyed themselves. The proceeds are to make payment on their piano. At the fast and prayer-meeting Sunday for Bro. Roush, the church was well filled with the Saints. Several earnest prayers were offered for his recovery. We sincerely hope and pray that the Lord will restore him."

## Miscellaneous Department.

### Pastoral.

To the Saints of the Southern Nebraska District; Greeting: Again your minister in charge has placed me in charge of this field, and I humbly solicit your coöperation. I feel truly grateful to the Saints for the manner of treatment accorded the missionaries the past year, in both a financial and a social sense; but I wish to remind the Saints that the Lord has said that "the work now lying before the missionary quorums of the church is of such increased magnitude and importance, the field so white unto the harvest, and the need for laborers so great, that the Twelve and Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers." From the foregoing and in the consideration of the remainder of that paragraph, it may be easily discerned that the Lord desired his missionaries to leave the old beaten paths, and push the work into new fields, and we know of no way that this work can be successfully carried on without the coöperation of the Saints.

We desire to know not only where to go to effect a new opening, but how much you will do to help make the missionary's effort in your locality a success. The local ministers have promised to do all they can to help keep the work alive where openings have been made, and the Saints are willing to help pay the minister's carfare where such is necessitated.

Bro. J. B. Goldsmith, of Nebraska City, has promised to fill appointments wherever possible, as also H. A. Higgins and Joseph Meyers of same place. These men are worthy and able. Help them and they will help you and do good to the work in your locality.

Farther west, at Glenville, is Bro. James Teeter, an earnest worker who will look after the work in that part.

Another thing, Saints, do all you can to help pay off Grace-land College debt, as also to put means in the hands of the Bishop in tithes and offerings that men may be sent to reap in the fields now white unto the harvest. Remember that Christ has said that those who have made a covenant with him by sacrifice will be gathered with him in that glorious day. Try to be exemplars of your professed love for Christ and his law.

My address is Holden, Missouri.

In hope of eternal life,

FAIRFIELD, Nebraska, June 3, 1904.

J. R. SUTTON.

To the Saints of the Fremont and Pottawattamie Districts: As the season for using the gospel tents is here, will all the Saints who want labor done in their vicinities and who live away from the branches, write me at Underwood, Iowa, of the conditions in their localities. If branch presidents know of places where we can labor with tent please inform us. We hope the branch officers will care for the work in their branches, thus freeing the traveling ministry from the care of local work, so they can push out into new fields. Will the local brethren who hold the priesthood and are not branch officers come to our aid and seek places where they can tell the gospel story, or inform us if they can help in tent work.

There are many places in our field where we have not been to warn the people; so let us move out, asking God's blessing on our labors, and we will have the Holy Spirit to aid us.

In gospel bonds,

M. M. TURPEN.

UNDERWOOD, Iowa, June 4, 1904.

To the Saints of the Southern California District; Greeting: You have noted, no doubt, by the HERALD and *Ensign* that I have been appointed to assist the minister in charge, Apostle Joseph Luff, in the missionary department of the work in your district. To build up the cause of Christ and his truth is the purpose of our mutual labors. Our colaborers for the conference year are Brn. J. C. Clapp, Thomas W. Williams, both of Los Angeles, and A. Carmichael and C. E. Crumley, of Anaheim and Santa Anna, respectively.

To myself, the field is new, locally so at least. I need to learn the needs of the field for ministerial labor by your help. Your coöperation and prayers are essential. We hope you will feel this and aid in the great work. Aid us in getting new openings for the preaching of the word. To win souls to Christ, to save them from the darkness, bondage, and death of sin, is our most earnest desire.

Time and events urge us to be wide awake to the interest of the work committed of God in trust to us all, and that we slacken not our diligence, nor grow weary in well-doing. The prize of eternal life is to those only who persevere faithful "to the end." Note possible openings for the preaching of the word; write us of prospects. Address me at 964 South Court Circle, care William Crumley, Los Angeles, California, and your communications will receive our careful and prompt attention. We are all in the field.

Your brother and fellow servant,

C. SCOTT.

ANAHEIM, California, June 2, 1904.

### The Bishopric.

#### AGENT'S NOTICE.

Eastern Michigan District. Beloved Saints, I have received a circular from the Bishop, with a statement of the Bishopric, showing they were instructed by resolution of conference to carry out the divine injunction to pay the College debt. And they have arranged for the payment of the debt in a systematic manner: by apportioning the amount of indebtedness to the districts of the church in America, in proportion to membership, and asking that each district raise its proportionate share at the earliest time practicable. The amount for the Eastern Michigan District is \$580, and we have about 1400 members in our district to discharge the debt. Let each one say, I will pay my share of the amount, and do it cheerfully, in the Spirit of

the work, that the blessings of our Heavenly Father may be and abide with us all.

A word to parents and guardians. It would be well for us to assist our young folks with a little means, that they may be able to respond with us. It would encourage them and comfort us. I trust each officer and member in each branch of the district will respond to this call as you are prospered. Hoping to hear from you all at an early date,

With best wishes,  
ANDREW BARR.

Box 76, APPLGATE, Michigan.

Clinton, Missouri, District.—Will the Saints of the district please remember the call for help for Graceland. High water and bad roads have prevented me from making a call in person. As I have sent an apportionment to each branch, shall be pleased to have the same returned by June 24, at Eldorado Conference, as the honor of the church is at stake, and to us, being members of the church, our duty seems clear. Hope to hear from scattered members with what they can contribute.

Do not wait to be last, but try to be on record first. Give name of branch you belong to so as to be credited to your own branch, as that is proper.

Your brother and colaborer,  
LEBECK, Missouri, June 8, 1904. G. W. BEEBE, Sr.

Fifth Quorum of Elders.

Dear Brethren: I feel truly glad of the interest shown by the reports of last year's work. It evidences the growing interest had by all, and I feel that my work of corresponding with the members has not been lost, but has resulted in much good. And inasmuch as my counselors desire that I shall again renew the work, I will do so. I feel very much encouraged along this line of duty, and as your servant, desire to labor in unison to accomplish what I can for the Master. In my corresponding with you I want all to be free, if any information is wanted or you have any suggestion to offer. I feel to highly commend you to God, for his blessing that shall make each one efficient for the work.

I am this far on my way to my field and until I get through I can not give any field address. It will not be very long until our secretary will issue our new circular letter which no doubt will be of much interest to all. So may we each work and labor faithfully to bring honor to God and benefit to humanity, is my earnest prayer.

T. J. BELL, President.  
PORTLAND, Oregon, June 2, 1904.

Notices.

EASTERN MICHIGAN CONFERENCE.

In last week's issue of the HERALD notice was given to send reports to a certain number on Thayer Street, Flint, Michigan. Instead please send them to J. W. Davis, 710 Hazelton Street, Flint, Michigan. J. W. Davis, secretary.

High Council.

CORRECTION.

In the published record of the proceedings of the High Council appearing in the HERALD for May 18, 1904, page 470, case of Maggie Thompson vs. Rachel Portius, there is an error, made in publication. The name should be Rachel Pontious. This correction is made to agree with the record on High Council proceedings. All parties interested take notice.

JOSEPH SMITH, President of Council.  
LAMONI, Iowa, June 8, 1904.

Reunion Notices.

The Northern Missouri reunion will convene and hold a ten-day meeting in the beautiful grove of Bro. B. J. Dice, at Stewartsville, Missouri, it being the twelfth annual gathering, commencing on Friday, August 19. Brn. T. T. Hinderks, A. W. Head, B. J. Dice, Andrew Lewis, Charles P. Paul, are the reunion committee. Charles P. Paul, secretary.

The Fremont reunion will convene at Greene's Grove, three miles south of Tabor, Iowa, Friday, August, 19, 1904. For further particulars regarding tents etc., apply to J. F. Greene, secretary reunion committee, Tabor, Iowa.

The Massachusetts District reunion will convene August 6-15, 1904, at Silver Lake, Plympton, Massachusetts. The price of tents will be, 10x12, \$2.75; 12x15, \$3.25; cots 25 cents each. An extra charge of twenty-five cents is made this year, in accord-

ance with resolution at last reunion, for putting up and taking down tents. Those wishing to attend will please send in their orders early; those who order early will be first served. The store will be open in full force the first Saturday, likewise the commissary tent. We can not state at present the price of board but do not think it will be different from last year. We will state the price later, also the names of those of the ministry expected to be there. When sending in your order, state if you desire your tent located in the same place it was last year. W. A. Sinclair, secretary committee, 1439 Pleasant Street.

Conference Notices.

The Southern Missouri quarterly conference will convene in the King Hill Schoolhouse, near Thayer, Oregon County, Missouri, on Saturday, June 18, 1904, at 10 a. m. All reports, petitions, and communications pertaining to the conference should be in my hands by June 15, at 1928 Vernon Avenue, Springfield, Missouri. J. C. Chrestensen, secretary.

Died.

EVANS.—Hannah Evans, at London, Ontario, May 31, 1904, aged 85 years, 11 months, and 20 days. Deceased was born June 11, 1819, at St. Andrews, Quebec; married to William Evans June 9, 1843; baptized November 5, 1876, by J. J. Cornish. She leaves five sons, (one of whom is President R. C. Evans), one daughter, sixteen grandchildren, and eight great-grandchildren. Funeral services conducted in the Latter Day Saints' church by Elders W. Fligg and F. Gregory. Remains were laid to rest in Mt. Pleasant Cemetery by the side of her husband who preceded her fifteen years.

WARING.—Margaret May Richardson Waring, daughter of Bro. and Sr. James Richardson, departed this life June 3, 1904, at Weir City, Iowa. She was born December 5, 1880, at Lucas, Iowa. United with the church at Lamoni, April 13, 1899. Was married September 7, 1902, at County Line, Iowa, to Joseph Waring. Interment at Bussy, Iowa. She leaves a husband, father, mother, brother, and other relatives to mourn their loss. Funeral sermon preached by Elder W. E. Williams, assisted by Thomas D. Williams.

COHRT.—Erald Vernon Cohrt, son of Bro. and Sr. Frank Cohrt. Born August 21, 1897, at Smithland, Iowa. Blessed August 29, 1897, by H. O. Smith, J. C. Crabb, and F. E. Cohrt. He fell asleep in Jesus, June 3, 1904, aged 6 years, 9 months, 13 days. His little body was laid in Mother Earth, but his spirit rests in paradise, awaiting the resurrection morn. Great respect was shown to Bro. and Sr. Cohrt. The post-office, bank, and most of the business houses were draped in mourning. Funeral sermon by W. A. Smith.

Addresses.

Amos Berve, 629 Water Street, Kewanee, Illinois.  
J. F. Mintun, 514 East Garfield Street, Des Moines, Iowa.

Fourth of July.

One fare for the round-trip, plus twenty-five cents, July 2, 3, 4, within two hundred miles from starting point on Nickel Plate Road. Return limit July 5. Chicago depot: La Salle and Van Buren Streets. City ticket offices, 111 Adams Street, and Auditorium Annex. Telephones Central 2057 and Harrison 2208. (No. 9) 24-3t.

In another column may be found an ad. of the E-B Realty & Brokerage Company. This firm is composed of Bro. E. Etzenhouser, formerly of the *Ensign*, and Bro. W. S. Brown, secretary of the Independence Stake. 24-2t.

July 8th.

The Nickel Plate Road will run an excursion to Chautauqua Lake and return at one fare for the round trip, from Chicago with return limit of August 9, by depositing ticket. Transportation good on any of our three daily trains. Cheap rates to other eastern points. No excess fare charged on any train on Nickel Plate Road. Individual Club Meals, ranging in price from 35c. to \$1.00; also service a la carte, in Nickel Plate dining-cars. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street and Auditorium Annex, 'phones Central 2057 and Harrison 2208. (No. 11) 24-3t.

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Lamoni, Iowa

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Chicago depot, corner La Salle and Van Buren Streets, the only depot in Chicago on the elevated loop. City ticket offices, 111 Adams Street, and Auditorium Annex. Telephones, Central 2057 and Harrison 2208. (No. 10) 24-36.

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Tickets are good on all trains, in coaches and chair cars. Good returning from St. Louis within seven days from date of sale.

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Division Passenger Agent,  
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All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.



# The Saints' Herald

RSSalvards m

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

Volume 51

Lamoni, Iowa, June 22, 1904

Number 25

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### ITEMS FROM A WANDERER.

By invitation of the president of Northeastern Missouri District, J. A. Tanner, we were present at the conference held at Bevier, Missouri, June 4 and 5. We reached Bevier on the afternoon of June 3 by leaving Lamoni at half past four in the morning. By inquiry we found the way to the place where the Sunday-school was in convention. There we learned that one of the brethren had been to the station at train time to meet us, but had failed to see us. Possibly the reason was that we were not attired in the conventional ministerial garb.

Bevier being a place we had never visited, and yet one about which we had heard and read much, we were interested in seeing what kind of a place it was, what kind of a branch we have there, etc.

Inquiry on first reaching there elicited the information that the convention was being held in the Episcopal church building, On the way there the question recurred, Can it be possible that a branch so large as the Bevier Branch, and so long established, has not a place of its own in which to meet? We asked no questions, but the information was soon forthcoming that the Episcopal church building was only temporary quarters. Before long we learned the complete story. Over thirty years ago Bevier Branch built a church building, and used it continually. It has to a large extent outgrown its usefulness and recently it was sold by the branch to a cement company which proposes to make artificial stone for building purposes, a new site has been purchased, and the contract let for building a commodious and well equipped church building. The artificial stone will be used in the erection of the new edifice. We certainly wish the Bevier Saints success in their undertaking, and trust they may soon be in their new home.

Conference began sessions on Saturday morning, at ten o'clock. The writer was chosen to preside; J. A. Tanner was associate. The usual routine of business was gone through with. A letter was read from Bishop Kelley in which the Graceland situation was mentioned. We were glad to see that as a result of the letter the conference took action looking to raising the portion assigned the district promptly. We look for the Northeastern Missouri District to do

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June.

BY SARA ANDREW SHAFER.

Full-leaved in pride of deepest green,  
 The Earth in the sunshine basks serene.  
 Where linden blossoms crowded cling,  
 A thousand bees are murmuring.  
 As showers drift from the freshened land  
 With a seven-barred bow is the rain-cloud spanned  
 The wild rose yields her subtlest scents  
 Where haycocks pitch their fragrant tents.  
 The longest day's too brief for June,  
 The night too short for such a moon!

—From the *Outlook*.

its share and more towards liquidating the college debt.

At the election of officers at the afternoon session, Saturday afternoon, the officers for the past year were reelected with one exception. Bro. J. A. Tanner, who for nine years has acted as president, was relieved from that responsibility by the election of Bro. John Kaler.

At the evening hour the writer was the speaker. We tried to talk along lines which would give the Saints a better idea of their duties as members who desired to progress in the work. We occupied again on Sunday morning, to an audience which filled the building and gave splendid attention to the speaker.

On Sunday afternoon a social service was held, which was enjoyed by the Saints. At the close of the service Bro. Fred Mussel, who was in charge of the meeting, announced that the authorities of the First Congregational Church extended invitation to the conference to hold the evening session in their building, which is more commodious. The kind invitation was accepted, and at the evening hour the Saints and friends assembled in the new assembly room, quite filling it. Just one week before the building had been dedicated, and our people had given up one of their regular meetings to attend. That the use of the building should be extended to our people was pleasing to us, as being an evidence that our Bevier Saints had succeeded, by right living on the whole, in living down to a large extent the prejudice which may have existed against them. Bro. J. R. Lambert was the speaker of the evening, and he set forth in a clear and logical way his reasons for believing in the unchangeability of God. Before he closed he told in an unequivocal manner of some of the differences between us and the people of Utah, especially on some of the vital differences. His audience gave him good attention and we trust good was done. When he had closed, the writer, in response to request, spoke for a few minutes. We expressed appreciation of the courtesy which had been shown our people, and thought it a good omen.

Bevier is one of the largest and oldest mining camps in Missouri. Sr. Margaret Davis, now lying on a bed of affliction caused by a stroke of paralysis received three years ago, on being asked how old a place Bevier was, remarked that she came there in the early sixties and "there were two or three 'shacks' here then." It has been a mining camp so long that the coal immediately under the town was long ago all worked out in the only vein which has so far been worked. As a result, the shaft houses and works all lie outside of town from one half mile to several miles. The town is one of about three thousand inhabitants, and is rather more substantially built than the average mining camp. The social conditions of the town are considered exceptionally good, so that despite the fact that other coal camps offer

better inducements in the way of wages, yet there are always plenty of applicants for work in Bevier mines. It is the most productive camp in the leading county in Missouri, so far as output of coal is concerned. The vein which is being worked lies but a short distance down, and is reached in most instances by shaft, though in some instances the slope method of working is used. Whether or not there are other workable veins below the one being worked, is a question which I could not get answered definitely. The opinion seems to be prevalent that there are other veins. If there is definite information those who possess it keep it closely to themselves. It may be to their interest to do so.

Bevier has been closely connected with the history of the Reorganization in Northeastern Missouri. Just when the branch there was first organized, I could not learn. It must have been early, however, for the Saints have until recently occupied a church building erected by them over thirty years ago.

We enjoyed our visit among the Saints of the Northeastern Missouri District, and were glad of the chance to visit Bevier. We found there an earnest band of Saints, though there is a spirit of indifference on the part of some. We were pleased to see some very earnest and energetic young people taking hold of the work, both in the church and the auxiliaries. From some of the young people we expect to hear good reports. Keep at work, young folks.

From Bevier we went to Lamoni to attend to some work demanding our attention before going to the conference of the Nauvoo District.

On Friday, June 10, 1904, I left Lamoni, bound for Argyle, Iowa, where the conference of the Nauvoo District was to be held on the 11th and 12th. Going by way of Humeston the train reached Keokuk in the evening about nine o'clock. As no train would go near Argyle till next morning, we went to the home of Bro. and Sr. H. R. Jacobs for the night. On Saturday morning we reached Argyle by way of train to Sand Prairie and team to Argyle. We were taken to the home of Charles W. Newberry, where we were very pleasantly domiciled during our stay in Argyle. Conference began sessions at half past ten in the morning, under the charge of Bro. J. W. Peterson, district president. The morning session was devoted largely to routine business. In the afternoon session the business was finished. The officers of the past year were all reelected. On the whole the business was transacted in a harmonious way, though on some questions the discussion became somewhat animated.

At the close of the afternoon session (which was a long one) there occurred an incident which ought to be of considerable interest to the Saints of the Nauvoo District. Some time ago Bro. George P. Lambert had been recommended to General Conference for ordination as bishop. The conference approved, but

Bro. Lambert asked for time for consideration. At the last General Conference Bro. Lambert's willingness to accept was made known, his selection was reapproved, and as a representative of the First Presidency the writer was present at the Argyle conference to perform the ordination. This was attended to at the close of the Saturday afternoon session of conference. The ceremony was characterized by due solemnity, and the Spirit's presence bore evidence of God's approval. Bro. George has, we believe, the entire confidence of the Saints of the Nauvoo District, and we feel his occupancy of office as bishop will result in great good to the Nauvoo District. Following the ordination several spoke of the evidence they had of the divinity of the call, and then by vote of the conference Bishop Lambert was sustained as financial agent of the district.

The session Saturday evening and those Sunday were devoted to preaching,—Sunday-school in the morning. J. B. Wildermuth was the speaker Saturday evening, the writer Sunday morning, Elbert A. Smith in the afternoon, and J. W. Peterson in the evening. The attendance at the preaching services was good.

Argyle is now the name for what was once called String Prairie, where there has until late years been a branch of the church almost from the very first of the Reorganization. Just when the branch was first organized it is hard to say. What is now the Nauvoo District used to be called the Nauvoo and String Prairie District, the latter part of the name coming from the String Prairie Branch, at one time a very important branch in the church. The conference this year was held in the union church building in Argyle, and Bro. F. M. McDonald, one of the most earnest Saints in the Nauvoo District, on Sunday morning walked from Montrose, nine miles away, in time to be at the morning session of Sunday-school. We were told, though, that Bro. McDonald is not without precedent for his action, for when the Nauvoo and String Prairie District used to hold conferences in the schoolhouse a mile west of where the union church now stands in Argyle, large numbers would walk out from Nauvoo to be in attendance. Are we less zealous now than in years past? Is Bro. McDonald the exception?

Only a few members of the church are left at Argyle. Many have moved away, and others have responded to the call, "Come home." However, the visiting Saints were cordially cared for by the citizens. We were made to feel welcome. We hope the work may be revived and another branch built up at Argyle.

On Sunday afternoon, in company with eight or ten of the Burlington Saints, we left Argyle. A wait of several hours in Ft. Madison gave some who desired it an opportunity to visit the penitentiary. Sr. Manifold, who was in the party, is a cousin of

Deputy Warden Hallowell, and under the latter's guidance we went through the buildings. It being Sunday the prisoners were in their cells and not at work; and as we did not go into the cell-house we saw no prisoners, and saw the workshops only when not in operation. However, we were glad of the chance to see what is being done in the Ft. Madison prison; and, incidentally, we were glad when we were again without the walls. When we heard the lock click as the doors were locked behind us on going in, we felt that for a time at least we were prisoners. We tried to imagine to ourselves how we would feel if we knew that for another twenty-five years those grim walls would constitute the confines of our world; and we succeeded in our efforts at imagination so well that when those barred doors again clicked for our egress, we found ourselves without the walls with a genuine sense of relief. We had selected the number of years as twenty-five for the purposes of our attempt at imagination because we knew a prisoner then within the walls who was there under a sentence of that length. Well, we are really glad our life so far has been such as to justify the State in leaving us without those grim buildings; and we really believe that if we had no other incentive for right living, the fear of the monotonous life within prison walls would go far towards keeping us straight.

We got out at last, and reached the depot again. Later in the evening we took the train for St. Paul. At Burlington we bade good-bye to the Saints and continued our journey alone. Our train was due in St. Paul at eight o'clock in the morning, but an accident to the locomotive delayed us nearly two hours. At half past ten we boarded a train on the Great Northern Railway, Mr. Hill's pet road. It was a fine train, pulled by a powerful and fleet locomotive over a pretty good road, and we reached Fergus Falls, Minnesota, on schedule time. We were met at the train by Brn. Fred A. Smith and H. A. McCoy, and at once felt we were not among strangers. Going to the western part of the town we found the Minnesota Saints in reunion assembled.

The reunion is in full blast, under the presidency of Bro. F. A. Smith. The weather is all that could be desired, and the Saints are enjoying the opportunity of communing with each other and the blessed Spirit. The attendance from the outside is very light; but after all the greatest good from reunions is probably derived by the Saints. Of the reunion and the country we will write more later.

FRED'K M. SMITH.

FERGUS FALLS, Minnesota, June 15, 1904.

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#### EDITORIAL ITEMS.

There has been no order of the church that we are aware of that defines the manner in which a bishop

or bishop's agent should approach persons who are not members of the church, but whose companions are, with reference to the payment of tithing. This is a matter left to the discretion of the bishop or agent who has local knowledge of the situation. Husbands and wives who are members of the church have the right to object to companions paying tithing, if they see fit to do so; and a husband who should have objection would naturally object to a bishop or an agent laboring with his wife upon the subject of her payment of tithing when he was not present. It would seem to be the better way for the bishop or agent to approach the husband in a gentlemanly way and ask him if he had objection, and if he had to drop the matter, as he would have no right to interfere and make trouble in the household. It is presumed further that a wife who belongs to the church and who desires to pay tithing will in her own way secure the consent of her husband without involving the husband in a controversy with the bishop or agent. It has been said that a woman will have her way, either with a smile or a tear, if she sets her heart upon the accomplishment of a desirable object. It is not the business of the officers of the church to sow dissension between husbands and wives, whether such husbands and wives are members of the church or only one of them may be.

Advices from Bro. F. M. Smith, dated June 12, from Argyle, Iowa, in the Nauvoo District, inform us that Bro. George P. Lambert was ordained a bishop according to the direction of the April conference. Bro. Smith says of this: "Bro. Lambert assumes the office keenly feeling the responsibility. He seems to have the complete confidence of the district, and is thus in condition to do much good." He says further: "Some argument occurred on the college question, but a resolution was passed indorsing the action of the General Conference, yet at the same time approving of the efforts of the Bishopric to pay the debt. Active work has been begun towards raising the amount apportioned this district."

By note from Bro. Eli M. Wildermuth we learn that Bro. Richard M. Marks, of Marengo, Illinois, departed this life April 23, aged eighty years and thirteen days. Bro. Marks was one of the early defenders of the faith in Illinois many years ago, but for some reason ceased to be active as a church member, though he remained an honorable, upright citizen to the end of his life. The *Marengo News* for April 28, gave an excellent obituary notice of Bro. Marks' death, publishing his portrait with it. Three sons and two daughters survive him. His wife and the mother of his children died some six years ago. We had great respect for Bro. Marks, though he was no relation to Elder William Marks, that we are aware of.

Bro. C. C. Joehnk left Boston June 7 for his mission field to Germany. He reports to Bro. Heman C. Smith labor done in Iowa before leaving for the east, having made a new opening at Keystone, Iowa, which he reported to Bro. James McKiernan, missionary in charge. We hope Bro. Joehnk will meet with a good reception among his countrymen on the other side of the water in the Old World.

Bro. David R. Jones, Bishop's agent at Sheridan, Nevada, reports on May 28, that the Nevada District will be ready with its apportionment of the college debt by July 1. Thanks to the Nevada Saints! We are glad to see them stand along towards the head of the list in good works.

Bro. Henry Ellis, secretary of the Western Wales District, writing to the Presidency June 6, states that there are a good many of the Saints who have removed from Wales to the United States, some without taking their letters of removal. Their whereabouts is unknown. He suggests that it would be well for all who have thus removed to the United States who have not letters to write at once to the branches from which they have removed and secure letters, that they may join with and affiliate with the Saints in the branches where or near which they reside, that the records may be kept in correct condition. We suggest that the Saints knowing themselves to be without letters should accept this idea and attend to the matter.

The Durango, New Mexico, *Democrat* of late date has the following in reference to the death of a Mormon bishop at Fruitland, New Mexico: "Attendance at the funeral of Bishop J. L. Ashcroft of the Mormon church at Fruitland, New Mexico, Sunday, was the largest in point of attendance ever held in San Juan County, New Mexico, there being over one hundred and twenty vehicles in line. The bishop was killed by a blast while working in a coöperative ditch last week and he was well fixed as to family, having left three wives and nineteen children. The bishop was active in church and coöperative work, and his loss is very keenly deplored by those of his faith in the land of the ripening grape and purple of the apricot's bloom. There is no particular danger of race suicide in the New Mexico country where one good Mormon bishop leaves three wives, nineteen living children, and a bill of lading, or expected visit from the stork with two more. The San Juan valley is the one spot where that divine injunction to multiply and replenish is observed in a coöperative and strenuous way."

In another column may be found an ad. of the E-B Realty & Brokerage Company. This firm is composed of Bro. E. Etzenhouser, formerly of the *Ensign*, and Bro. W. S. Brown, secretary of the Independence Stake. 24-2t.

## Original Articles.

### THE CREED OF SCIENCE.

By a close examination of the three standard text-books of our faith, viz., the Bible (correctly translated), Book of Mormon, and Doctrine and Covenants, there will be found therein enjoined every moral and ethical principle known to human experience.

It is absolutely impossible for a man to be a Christian unless he is a moral man in the common conception of that term. The very first object of our faith is to develop man in the highest attainment of moral excellence. Our spiritual proficiency depends upon our moral quality. A man surely can not be good in the sight of God who is not morally good in the sight of reasonable and consistent men. In every human being is found a moral sense which is largely if not entirely the result of environment or heredity. The conscience of man is the imitation or reflection of the current opinion of his progenitors modified more or less by his associations.

True Christianity is not designed in its teaching, to disregard any principle of fact, nor to exclude any moral which man regards as a safe guide to his conduct, the result of his acquired judgment enlightened by his experience. The object of true Christianity is to advance mankind morally and mentally; to take man just as he is, duly recognizing every good he has acquired, and advance him to the attainment of all the morals revealed in human experience and divine wisdom.

R. G. Ingersoll, the great agnostic, has interpreted the "creed of science" and "Religion of reason" to be:

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night, to do the best that can be done and then to be resigned—this is the religion of reason, the creed of science. This satisfies the brain and heart.—Foundations of Faith.

No genuine follower of Christ would reject any principle mentioned in this statement and his belief in Him would be his highest incentive to enable him to carry it out. On every hand is recognized the need of these practical virtues; but while man has recognized their need he has widely differed as to the means of their accomplishment. The divine idea is that man by giving heed to the voice of a superior intelligence gradually grows into the perfection of character. This surely can not be done promiscu-

ously; it must be the result of a definite process—by the operation of law in our life. Every example of genius, every manifestation of individual worth, represents effort, and without effort would not have been accomplished. If man does not labor to overcome the sins that so easily beset him, he will in some unseemly way be overcome by them.

In other words, if he does not use his vigilance, if he does not exercise himself, if he does not hold himself in virtue, he is sure to slide to the abyss of degradation and woe. The gospel is an unquestioned factor in the restraint of evil; its holy precepts teach man the sinfulness of sin. Jesus Christ is the model after which all the world may pattern. He is the shepherd of the soul, the author of the faith, the captain of our salvation, the high priest of our profession. He who follows him will ultimately be led to the comprehension of all truth, whether it be through the ingenuity of men as represented in science or the wisdom of God as revealed by the spirit of truth.

W. E. LARUE.



### THE GENEALOGY OF JESUS CHRIST.

There appeared some time since an article in the columns of the HERALD bearing upon the above subject, attempting to account for the differences between the two genealogical tables presented by Matthew and Luke. After carefully reading the two tables, one in Matthew, first chapter, the other in Luke, third chapter, together with genealogical tables given in the Old Testament and carefully comparing what has been offered by some of the best Bible students, I have arrived at the following conclusion: That they are two wholly different tables, prepared by these two authors independent of each other, and to prove two different points, namely, that Jesus was a literal descendant of Abraham and David, and that he was the legal royal heir of the throne of David.

This we find clearly set forth, in both the manner and object of their respective works. Matthew was beyond question a Jew and seems to have written his record of the life of Christ principally for his fellow countrymen, and from that standpoint, as he is most voluminous in his quotations from the Old Testament. He represents the Savior as the fulfillment of the hopes of Israel, the promised Messiah. Matthew seems to have gained his information as to the childhood of Jesus from Joseph, Mary's husband, as he refers more particularly to the things that happen as having been made especially to Joseph. The first mention of Mary is as the espoused bride of Joseph, then the angel informs Joseph of the son who shall be born to her, and again in a vision Joseph is informed of Herod's anger, and when Herod was dead it was Joseph, according to Matthew, who was

warned to return to Palestine; in all this but a passing mention of Mary, his mother.

Now concerning the history of Jesus by Luke, we see an entirely different man and hence a different work. Luke was most likely of Gentile origin, and wrote his book much later than did Matthew, as the former is said to have written his work about A. D. 42, while it is quite certain that Luke did not write till A. D. 60. He wrote his book for use among the Gentiles, and being a fine scholar gave more of the particulars, going into detail often. He scarcely ever used Hebrew terms or names. His appeals to the scripture of the Old Testament are very few, and his knowledge of the Savior's family and childhood seem to have been received either directly or indirectly from his mother, Mary. The first mention of Joseph by Luke is as the promised husband of Mary, and it is to Mary that the angel makes the announcement of the approaching birth of Jesus. When the shepherds returned from their watch in the fields on the night of his birth, according to Luke they came and found Mary and Joseph. He records the prophecy of Simeon and he "said unto Mary." And he records only what was said by his mother to him in the temple when his parents found him reasoning with the doctors.

That the two genealogies are different is apparent upon a casual reading; but when it appears that both give a direct male line of descent from David to Joseph, the foster-father of Jesus, the difficulty begins. Many attempts have been made to reconcile these two statements, which seem to be so much at variance. Some of these attempts have been quite successful in part, but the controversy is still waged by critics. One thing is sure: the matter was understood by the early Christians and the Jews of the first three centuries, as no attack was made upon the evangelists till the middle of the third century upon this point, and that too when the documents were at hand to verify or disprove them.

We may therefore conclude that the difference arises by not clearly understanding the object, nature, and construction of the two documents. The following is to the point:

Whatever view may be taken of the genealogies in the gospels according to Saint Matthew and Saint Luke—whether they be regarded as those of Joseph and Mary (as supported by Weisner and Weis), or which seems more likely, as those of Joseph only, marking his natural and legal descent from David, or vice versa—there can be no question, that both Joseph and Mary were of the royal lineage of David. Most probably the two were nearly related.—*Life and Times of Jesus the Messiah*, Eidersheim, vol. 1, pp 148, 149.

Matthew's genealogical line is an attempt to show the Jews of his day that Jesus was the legal royal heir to the throne of David. He gives three series of fourteen generations each: from Abraham to David, from David to the captivity, and from the captivity to Jesus Christ. In order to arrange it thus he had

to omit several generations, as Ahaziah, Joash, and Amaziah, omitted between Joram and Uzziah, and makes Salathiel the son of Jechonias, when Jeremiah says Jechonias was childless. (See Jeremiah 22: 18, 30.) By reference to genealogies otherwheres we find Salathiel was a son of Neri or Neriah, and was only an heir, or inherited legally the rights of the childless Jechonias. And further he gives the name of Eleazar as the father of Matthan, who evidently is the same as Matthat of Luke, chapter 3, verse 24, which is seventeen generations, leaving out the name of Resa (see Rhesa), according to Luke from Zorobabel, and Matthew gives only eight. Matthew is giving only the royal line of inheritance, the possessors of the regal titles, and as Matthan was the next one to possess the royal estates and be counted an heir after the death of Eleazar he puts him in line, not of lineal descent, but line of inheritance. Hence Joseph, the grandson of Matthan, son of his oldest son Jacob, was the heir; and Jesus as the foster-son of Joseph was heir to the throne of his father David, through this series of successors of David.

Now let us look at the genealogy given by Luke. He, not content with making him son of David or Abraham, shows that he is the descendant of the common father of the race, Adam, the father of the Gentile as well as the Jew. This is in accord with the scope of his work to the Gentiles. And, dealing with a people who could comprehend the descent through a woman, gives the Lord's natural lineal descent through his mother, Mary, the cousin of Joseph. Doctor Schaff defends this position in his *Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*; article "Genealogy of Jesus Christ": "Matthew writing for Jews gives the succession by male line. Luke writing for Gentiles gives the literal descent of Jesus through Mary, a daughter of Heli, a descendant literal of David."

John Henry Blunt says in his *Dictionary of Doctrinal and Historical Theology*, article "Mary": "The association between the names, Jehoiachim, Jachim, Eliachim, and Heli, has led many to infer that Saint Luke gives the genealogy of the Blessed Virgin and not of her husband, Joseph. She is also spoken of as the daughter of Heli in the Jewish Talmud."

McClintoc and Strong, in volume 5 of their exhaustive work, say in article "Mary": "Mary, the wife of Joseph and lineal descendant of David. (Matthew 1.) Her genealogy is given by Luke in order to prove the truth of the prediction which had foretold the descent of the Messiah from Adam, through Abraham and David."

The early Christian fathers gave as the name of Mary's parents Joachim (Heli) and Anna. Thus we have Mary as the daughter of Heli the son of Matthan or Matthat, which would make Joseph the son of Jacob as her cousin, and son-in-law of Heli, and

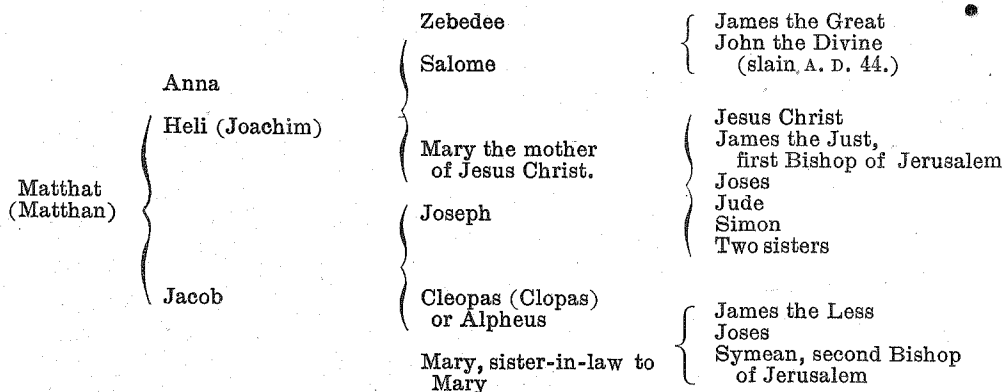
reconcile the question of his two fathers, and give us the following as the genealogy of Jesus Christ: (See Luke 3: 23-38.)

1. Adam.
2. Seth.
3. Enos (Enosh).
4. Cainan.
5. Mahalaleel.
6. Jared.
7. Enoch.
8. Methuselah.
9. Lamech.
10. Noah (Noe).
11. Shem.
12. Arphaxed (Cainan of Luke 3 omit).
13. Salah.
14. Eber (Heber).
15. Peleg (Phalac).
16. Reu (Ragau).
17. Serug (Saruch).
18. Nahor (Nachor).
19. Terah (Thara).
20. Abraham.
21. Isaac.
22. Jacob.
23. Judah (Juda).
24. Pharez (Phares).
25. Hezron (Esrom).
26. Ram (Aram).
27. Aminadab.
28. Nashon (Naason).
29. Salma (Salmon).
30. Boaz (Booz).
31. Obed.
32. Jesse.
33. David about B. C. 1083.
34. Nathan about B. C. 1032.
35. Mattatha about B. C. 1008 (omit Menan and Melea, as they are the same as Mattatha, only optional spellings).
36. Eliakim about B. C. 984.
37. Jonan about B. C. 959.
38. Joseph about B. C. 935.
39. Juda (Adaiah) about B. C. 901.
40. Simeon (Maaseiah) about B. C. 886.
41. Levi about B. C. 862.
42. Matthat about B. C. 838.
43. Joram (Jorin) about B. C. 813.
44. Eliezer about B. C. 789.

45. Jose about B. C. 741.
46. Er about B. C. 720.
47. Elmodam about B. C. 700.
48. Cosam about A. C. 682.
49. Addi about B. C. 663.
50. Melchi (Maaseih) about B. C. 644.
51. Neri or Neriah about B. C. 620.
52. Salathiel about B. C. 590 (heir of Jechonias of Matthew 1: 11, 12).
53. Zerubbabel (the Resah or Prince) about B. C. 560.
54. Joanna (Hannah of 1 Chronicles) about B. C. 520.
55. Judah (Obadiah) about B. C. 492.
56. Joseph (Schechaniah) about B. C. 450.
57. Semei (Schemiah) about B. C. 410.
58. Mattathias about B. C. 375 (omit Maath as it is same as Mattathias, only optional spelling).
59. Naggai (Neriah) about B. C. 350.
60. Esli (Eloenai) about B. C. 320.
61. Naum (Johanum or Nahum) about A. C. 285.
62. Amos about B. C. 255.
63. Mattathias about B. C. 225.
64. Joseph about B. C. 195.
65. Janna (Jannah) about B. C. 165.
66. Melchi about B. C. 135.
67. Levi about B. C. 105.
68. Matthat (Matthan of Matthew 1) about B. C. 75 (heir of Eleazar of Matthew 1: 15).
69. Jacob about B. C. 54, or Heli about B. C. 42.
70. Joseph about B. C. 33, or Mary about B. C. 21.
71. Jesus Christ born B. C. 4.

I present here a chart showing the family relations of the apostles and Jesus Christ, arranged from the New Testament Scriptures: Matthew 1:1-25; 4:12, 13, 21; 10:2-4; 12:46, 47; 17:1; 20:20-23; 27:56; Mark 1:19, 20; 3:14-19, 30-32; 5:37; 15:40, 41; 16:1; Luke 2:4-7; 3:22-38; 4:22; 6:13-16; 8:19, 20; 24:10; John 2:11-13; 7:2-4; 19:25-27; Acts 1:13, 14; 12:2; 15:4-29; 1 Corinthians 9:5; 15:7; Galatians 1:18,19; together with data collected from the writings of Hegesippus A. D. 160, found in Eusebius' Historia Ecclesiastica, volume 3, chapters 20 and 22; volume 4, chapter 22; Tertullian in the De Monogamia 8, of A. D. 220, and a dictionary of the Bible edited by James Hastings, New York, 1903; also S. Baring Gould's Lives of Saints.

THE HOLY FAMILY.



## A RIVER MISSION.

Often as I have stood on the banks of the great waterway which divides the United States, from Minnesota to the Gulf of Mexico, has the thought suggested by the above heading occurred to me; and in converse with others I find that I am not the only one who has thought along this line.

Several years ago when the writer first entered the missionary field, I labored in Grant County, Wisconsin, said county lying on the river, and a little later I labored in Pepin County, it also being one which is bounded on the west by the Mississippi River, and while so laboring in missionary work have at times met with the following experience: After having preached a few sermons, some one, sometimes a man, sometimes a woman, will come to the preacher and say, "Well, Elder, that's all right, that sounds familiar, that has the old ring." And then of course we begin to inquire, "What do you mean, why do you say it has the old ring?" and we are answered, "Why, my people once lived at Nauvoo and belonged to the church. I was taught that when I was a child."

"Now," says some one, "why should this experience be met with here in these counties along the river more frequently than elsewhere? And we believe the question easy to answer. Be it remembered that when the breakup of the church occurred at the time of the assassination of Joseph Smith, and the scattering of the Saints occurred, the Mississippi River was not then, as now, traversed on either bank by railroads with their fast flying express trains, but about the only available means of travel in these regions was by water, and the most natural thing occurred: Those Saints who did not become the dupes of Brigham Young and follow his lead in the Utah exodus, naturally drifted up and down the river and settled along its shores in the adjacent country and engaged in the common pursuits of humanity. And hence it is that we find their posterity, and even once in a while an old-timer who has followed the drift and lived in seclusion; and while he may have lost all his bearings so far as the church is concerned, and having little or no knowledge of the Reorganization, yet his first love for gospel truth has not died and the memory of his past experience when that truth came to him and he was permitted to enjoy the Spirit which confirmed that truth, has never left him. Hence when they hear the old story told again it brings the old-time memories back and they are ready to say, "That is the gospel, that has the old-time ring."

The foregoing, together with other reasons which might be presented, appears to the writer sufficient to at least awaken thought as to the possibility of taking some steps toward establishing what might be called a "River Mission." Many people who have means are nowadays providing themselves with what are called "house-boats" and spending a portion of the

summer months on the river. In these house-boats whole families, and perhaps one or more invited guests, live and enjoy the comforts of life as much as if in their homes. Of course with the above-named class all this is done for pleasure, but why could not some such means be used for the spread of the gospel?

The writer is of the opinion that if some one interested in this matter and who lives in some of the larger towns or cities along the river were to keep a little lookout for chances some small river-boat might be found which could be bought for considerably less than first cost, which could be fitted up with no great expense so that it would accommodate two elders and their wives, making a party of four, who could comfortably live on the boat, which, in addition to being a home, would also be a means of traveling from place to place. A gospel tent could be carried on said boat to be used for holding the services in, and thus a means would be provided by which every hamlet, town, and city along this great waterway could be reached and the gospel story told, and we have no doubt, many of the posterity of the old-time saints who have drifted up and down the river, as well as others, could have the opportunity to have the gospel preached to them.

There are some points in favor of such a mission it might not be out of place to mention, as follows: Missionaries who are so situated that they could engage in a mission of this kind, would be at home all the time, for the boat would be the home, and they and their families could live on the boat as cheaply as elsewhere, and the cost of power to propel the boat from place to place is not very extravagant in these days of low-priced gasoline engine-power.

The writer has recently visited one of the large launch and boat-building concerns in this city, and a Mr. King very kindly took us through the shops, showing us many of the different styles of naphtha launches. He told us that they had practically demonstrated that it required one pint of common stove gasoline per horse-power per hour. Estimating from this basis it will be seen that an eight horse-power engine would only cost about thirteen cents per hour for propelling power, which is not very expensive.

Another point worthy of consideration is the length of time which it would be possible to occupy in this kind of a mission. During the summer months it would be possible anywhere along the river, but to work to the best advantage for the greater part of the year no doubt it would be best to labor in the Northern States until the cool weather gives warning of the approach of winter, then start down-stream keeping ahead of the cold weather, and thus the greater part of the year would be available for missionary work, and that, too, in a comparatively new



and untried field without incurring any great amount of expense.

We do not forget that the church has once tried the experiment of a mission-boat which cost considerable money and which unfortunately proved a failure so far as missionary work was concerned; but the above suggested proposition is along altogether a different line. It would not cost anywhere near the amount the island mission-boat did, nor is it for one to sail the high seas, neither is it one which it would require skilled sailors to navigate, but two men with an ordinary degree of mechanical intelligence,—and many of our elders are practical engineers, as well as good preachers, who would be amply qualified to furnish the mechanical skill necessary to the undertaking of such a mission.

Brethren, this is only a suggestion. If some of the rest of you have thought along these lines let us hear from you.

CHAS. H. BURR.

CLINTON, Iowa.

## Mothers' Home Column.

EDITED BY FRANCES.

A Song in the Night.

Be still, my heart, and rest!  
Upon the streamlet's breast  
The moon is shining in a silver flood,  
And o'er the flower-strewn sod,  
Gleaming with myriad diamond dew-drops dressed—  
Be still, my heart, and rest!  
Rest, sweetly rest, and sleep,  
Nor let care longer keep  
Thee fettered in its weary binding thrall.  
Trust thou the Lord of all  
To rule thy planning in his love most deep.  
Rest, sweetly rest, and sleep!  
Sleep on, nor dream of fear,  
Thy Father standeth here  
Who watcheth o'er these fragile lives of ours,  
As o'er the birds and flowers;  
In day or darkness He abideth near—  
Sleep on, nor dream of fear!—A. Mabel Young.

Half Hours With Parents and Teachers.—No. 5.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

GOSPEL TEACHING IN THE HOME.

(Concluded from last week.)

But teaching by example is not enough. Children must understand for themselves the truths which produce a godly life and by which salvation is secured to old and young. The Lord tells us to teach them "the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and of the gift of the Holy Ghost by the laying on of hands." We may be accustomed to think of these things simply as first principles, thinking, too, that there is very little which a child can understand. But consider how much is included in them.

"Faith in Christ, the Son of the living God." The fact that there is a God who lives furnishes a theme for much thought and many lessons. Faith in God leads to faith in Christ, his

Son, as the Savior, the one sent to carry out his purpose of giving happiness and eternal life to all who will receive them. Jesus lived and died that we might be saved, but he can not save us except as we strive to become free from sin and follow in the way which he has shown. The angel said of him, "He shall save his people from their sins," but this does not mean that they may continue in their sins and yet escape from the consequences because they believe that he will save them. The only living, saving faith, is that which believes all that he taught and causes one to put in practice the rules of conduct which he gave. He is "the Lamb of God which taketh away the sin of the world." He bears the sin of Adam, so that we have not to answer for that, but evil is in the world and every soul has its tendencies to sin. These must be overcome before the soul can be fitted to dwell with God and Christ where sin can not enter.

In order to drive out the evil and cultivate the good which are within all, the doctrine of repentance needs to be understood, not simply as preparing one for baptism, but as a principle to be applied as often as one is wrong in thought, in word, or in act. True repentance is a turning from evil to that which is good. "A godly sorrow worketh repentance," but sorrow alone is not enough. It must cause one to turn from the wrong, seek to avoid it in the future, and where it has affected others, to atone, so far as it is possible, for the wrong done to them.

The Lord requires parents to teach their children to pray and to walk uprightly before him. They should be taught to love the Lord; not simply told to love him, but led to see reasons why they should do so; to be thankful to him and to know that it is right to speak their thanks to him; to trust in him, to be in the habit of going to him with their troubles as to a sympathizing friend who really is near them and does hear their prayers.

The definite purpose of teaching children to walk uprightly before the Lord, lifts the training of them far above such treatment as many parents give, in spasmodic ordering and threatening, allowing them to have their own way or forcing them to give it up in order that the parent may have his way, without the real purpose in view, of developing right character in them which shall be to the honor of God and their own salvation. "Before the Lord" implies a consciousness that the eye of the Lord is upon us and we walk uprightly when not bending to the wrong, but keeping erect in the choice of right. To see that children choose the right is the duty of the parents, for only as one's powers are exercised do they become strong, and this requires patient, never relaxing vigilance, with wisdom which can not be sufficient except by the blessing of the Lord.

In order to know what is right they must be given light. Read to them, reason with them, explain matters to them as fast as they are able to understand, and as soon as they can, encourage them to read the word of God for themselves. Do not force them to read, for this may give them a dislike for it. It is a great mistake to think the Bible teaching which children get in Sunday-school to be enough. It should be regarded only as a help, and parents should realize that the best that faithful teachers would do for their children can not be accomplished unless their home training has prepared them to receive it. Older brothers and sisters can be a help to the younger ones, and any who are inmates of the home can find a way to help if they but will. "I like to sleep with you, Auntie," said one little girl, "you tell me so many good things after we go to bed."

Many mothers are so busy that they think they can not take time to read with their children, but is it not a duty and would it not be better sometimes to let other things get crowded out rather than this? There is not this same excuse for neglecting to talk to them of these things which they need to know, for right along in the daily round, there are constantly recurring times for a few words of helpful counsel, with now and then a time for longer talks. How many times a little gentle advice,

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Reporting System.

with loving interest in the affairs of a child will turn him to the right, when stern command or railing complaint will fail to this end. Pathetic are the words of a neglected child who said, "Grandma, you are the only one who talks to us about God and being good."

There is so much to teach that it can not be given all at once. It must be given here a little and there a little as is suited to the understanding and needs of the child. And where, we ask, can gospel teaching be made more effective than in the home, where so much of life is spent, where they who learn may turn direct from the teaching to its application? In the simple things of their early life children may learn lessons in being patient, cheerful, sympathetic, self-sacrificing, and forgiving; may learn to be moved by kindly, helpful love, and to be obedient and truthful.

Absolute truthfulness should be required of them and they be dealt with in truth. The habit of frightening children to make them be good, or of telling them untruths even in jest can not be too strongly denounced. Every care ought to be taken to foster in them the love of truth. And withal, whatsoever things are pure and lovely are the ones to which they should be led to give place in thought, in speech, and in action.

As children become acquainted with the life of Christ and his teachings, it is easy to show them that they ought to be baptized, that the Lord has promised the gift of the Holy Ghost to those who thus obey him, and that his way of giving this gift is by the laying on of the hands of the men whom he has called to be his ministers.

In all these matters how many fathers seem to feel but little concern. Their responsibility is equal with that of mothers, though the fact of most fathers being so much away from home may somewhat modify it. But when the necessity of this gospel teaching is realized by parents how many ways and opportunities will present themselves in which to accomplish the desire of making their children familiar with the word of God, as well as to impress upon them the importance of doing his commandments.

These childhood years, how quickly they pass by! How soon are gone for ever! Can they be considered too precious? They are the seedtime. For what kind of harvest? Should not every parent be consecrated to this work of bringing up their children in light and truth? O what need to pray for guidance, for help to speak aright, for power, indeed, to do their whole duty by their children!

None can suppose that this duty is ended when the child, having reached the age of eight years, is ready to make open choice of serving the Lord. He "begins to become accountable." It is a gradual growth, and the two periods, that of the parents' responsibility and that of the child's, overlap each other. At first the parent is wholly accountable for the child. In later years, when his judgment is sufficiently developed, there comes a time when the child is entirely accountable for himself, but until that time, the guiding and restraining power of the parent is needed to be exercised.

And so long as there are any who need to learn, so long should gospel teaching be continued in the home.

### Prayer Union.

Sr. Lucy Tyson asks the prayers of the Prayer Union in behalf of her son, that the Lord will restore him to health, the boy having been operated upon for disease in his limbs.

Sr. M. A. Hughes, Clarinda, Iowa, asks prayers of the Prayer Union that God will heal her of the eczema that is praying on her body.

Remember, in speaking to any one you want to help, the more earnest and unconscious of self you are the better you will help them.—T. T. Carter.

It is pretty generally understood that it is expected that each school will report to the district secretary at the close of each quarter in the year irrespective of when the district convention may convene; and that the district secretary is expected to report at the close of the calendar year to the general secretary. This system has met with almost universal favor and is considered by most of the workers as the simplest and best system of reporting that could be instituted. However, from the superintendent of one of our largest districts comes the question, "What is the use of so much reporting?" And upon investigation it was found that they made their quarterly reports and also additional reports to their conventions. And we, too, thought "What is the use of so much reporting?" The mistake was in making the reports to convention. The school secretary should report quarterly to the district secretary who will consolidate all reports from a school on hand whether it be one, two, or more and present such consolidated report to the district convention. Any report from the school direct to the convention would, therefore, be superfluous.

From the secretary of another of our largest districts comes the following: "I am delighted with the new system of reporting. Think it the best yet, and wish the Religio would adopt the same plan. It makes nicer work for the general and district secretaries." I think she voices the sentiments of a very large majority of the workers on the question. It simply needs to be tried to be appreciated. As it was, there was no system to the reporting further than to use a blank which secured a uniformity as to what items to report, but one was for one time and the next one for another time, and so it went. It was impossible to make out a correct annual report of the association from reports received. The last convention of some districts was in the preceding September and from that till as late as the twentieth of March. The periods covered were from three months to one year and often for thirteen or fourteen months. So with all these things in view it is not difficult to see how the system was the outgrowth of an absolute necessity. We are very much pleased with the success with which the reporting system has met. And we are hopeful that but little time will be required to get it properly before the workers, and once understood will be quite generally complied with.

The general librarian has adopted a corresponding plan of reporting to get items for her department of the work. The plan is identical with that of the secretary, differing only in items. Librarian report blanks are now ready to mail, one for the local librarian to district librarian, and one from the district librarian to the general librarian. The local librarian will report quarterly at the close of the quarter, and the district librarian will report annually at the close of the calendar year. It will be noticed that some of the items will be found in both the report of the librarian and of the secretary, but from the fact that the two departments of work are and probably always will be under the care of two persons or departments, it is a matter of necessity as well as convenience for each to have the information they contain. It may be necessary for the local librarian to get some items from the school secretary, but it is but a small task and will be cheerfully done by all earnest workers. You will, doubtless, hear from our general librarian, Sr. (Mrs.) E. Etzenhouser, 2401 East Twenty-fourth Street, Kansas City, Missouri, on this matter ere long. We trust you will kindly cooperate with her in whatever way she may suggest to make the work a complete success.

## Home Department Work.

With the permission of Sr. Floralice Miller, Dunville, Ontario, we give a portion of a letter from her under date of March 16, 1903. It is more than a year old, but it contains some splendid hints or suggestions on the Home Department work so businesslike and practical that we are glad to give them to others hoping it may assist them to make the start. The portion referred to is as follows: "You may be interested to know what I have done, so I will endeavor to report to you, although results are small as yet, the work being new to us and my time being limited for this and other church work.

"First of all, supplies, leaflets, envelopes, etc., were obtained. Each school in the district was sent a letter explaining the work with a leaflet of instruction inclosed and was asked to take up the work as far as practicable; also to send me a list of the names of all the isolated Saints they knew of with their addresses. There are thirty-five schools in our district. Some of the missionaries were written to and sent leaflets of instruction and were requested to encourage the schools, where they visited to take up the Home Class work, and to furnish me with names of isolated Saints.

"This effort resulted in three schools starting the work and secretaries and missionaries sending in the names of sixty-eight isolated Saints. The majority of these have children, so when all are written to we will doubtless have a nice large district Home Class. I also watch the letters in the HERALD and *Ensign* for the names of isolated Saints.

"But now comes the discouraging part of it. Because of other district work I have as yet been unable to write all the names of prospective members on my list. It will require about forty letters yet, but these will be written this month if possible. As the quarterly reports are not in yet, membership in connection with these schools can not be given. There are seven scattered members who will report to me. I have written fifty letters in Home Department interests and distributed forty-eight leaflets of instruction.

"Yesterday I visited a school and explained the Home Class work and induced them to take it up."

Some have written me to know what would be a good plan to take the work up on. Here is a good one. Write or visit your schools and induce them to take it up, and work it. Ask your missionaries to assist you to reach the isolated members with it. Maybe they can get some members for you. Maybe they can give you the names and addresses of many you never heard of, or did not know of. Keep the work going after being started.

The work of this department of the General Sunday-school Association has been placed in the care of Mrs. T. A. Hougas, Henderson, Iowa, to whom may be directed all correspondence on Home Department matters. You will probably soon hear from her on the matter. But do not wait for that. Go ahead and get the work introduced. Your school needs it and the people you visit need it. It is a good work when done.

## A Note on Teaching.

True teaching is not merely telling facts; is far from making an exhibition of knowledge. It lies in helping the pupil to tell in his own words some definite idea such as he is able to comprehend; in putting into his mind something which will for ever remain there as part of his brain structure. The teacher must be content with the child's getting what he can assimilate, not all that she is able to give him. The best of teaching finds a large part of its inspiration in the suggestions of the moment, in the needs unconsciously betrayed by the class. One's knowledge of her pupils must be woven into preparation, yet she must have a reserve store to meet the unexpected which is very sure to rise with a live class. Though the teacher guides the work and influences those before her, yet the class guides her as well. To paraphrase from "Hiawatha":

"Though she bends them, she obeys them;  
Though she draws them, yet she follows."

From another standpoint one may be an excellent teacher and yet not be able to answer readily every question as to facts that might be unearthed by wandering off on all possible side-excursions. If she has the purport of that particular lesson well fixed in mind, its relation to other lessons learned or to be learned, the relative importance of its points, and can then guide her class to the right destination, she is doing better by far than she could by trying to entertain those before her with interesting items.—Selected.

## Tell-Tale Affiliations.

Surface indications are sometimes a better guide in morals than the deeps of ethical philosophy. One man will tell you why the theater, for instance, is indispensable; another will tell you, no less logically, why it ought to be dispensed with. The deeper the argument goes into foundation principles, the surer each becomes of his position. But here is a program of a pure play, from one of the best classes of theaters. At the end of the bill are several heavy-type advertisements, one of an "ale-house," one of a "saloon," one of a "bar," etc.—all in the neighborhood. These advertisements are not so likely to be found on the program of a symphony concert, an oratorio, or an illustrated lecture. Why not? Never mind the reason. Two things, the stage and the bar, are associated, and openly proclaimed to the audience. The fact ought to count, if arguments do not. Tendencies tell their own tale.—*Sunday School Times*.

## The Boy Problem.

The Sunday-school must play an important part in the solving of the boy problem, which is claiming the attention of so many thinking men and women of to-day. The boy is recognized as a very important factor in the civilization of our day. We are understanding now as never before how true it is that the boy is father of the man, and we are realizing how true it is that during the season of youth more than at any other time the character assumes its permanent shape and color, and the young are wont to take their courses for time and eternity. We know that a great many boys—perhaps the average boy—do not take very kindly to the Sunday-school, and they must be dealt with wisely and tactfully if they are induced to become Sunday-school scholars. We realize with regret how small a percentage of the boys of to-day are regular attendants at church and Sunday-school. And we realize that boys who grow into manhood unchurched and entirely indifferent to the Bible and its teachings, are not likely to make good American citizens.

How to induce the boys to come to the Sunday-school, and to hold them after they are there, is one of the problems that have to do with the great boy question of to-day. It is a question that calls for much thought and prayer on the part of Sunday-school workers.—Selected.

## July 8th.

The Nickel Plate Road will run an excursion to Chautauqua Lake and return at one fare for the round trip, from Chicago with return limit of August 9, by depositing ticket. Transportation good on any of our three daily trains. Cheap rates to other eastern points. No excess fare charged on any train on Nickel Plate Road. Individual Club Meals, ranging in price from 35c. to \$1.00; also service a la carte, in Nickel Plate dining-cars. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street and Auditorium Annex, 'phones Central 2057 and Harrison 2208. (No. 11) 24-3t.

## Letter Department.

MOORHEAD, Iowa, June 12, 1904.

*Saints Herald:* Through your columns information comes and goes. While some may wonder as to our whereabouts, we will give a few lines. After reëntering our appointed field of labor, purposed to put in a year surpassing our former efforts, just getting under good headway, we were called home by telegram, announcing the sickness of our only son. Patiently we watched night and day for three weeks, until the eve of June 3, when he fell asleep to wake no more, until the trump shall sound and the dead in Christ shall arise. Our son was sick one month from the time he took down, till he went to his rest. Loving hearts and hands did all within their power to restore, but his mission is ended. A vacancy—how we feel it! But the balm of the gospel of Christ will heal. Oft have we given comfort to those who mourn, but never have felt the loss, as in this our bereavement. Still, yet, affliction is in our family circle, three of our daughters are more or less afflicted; we pray and hope for the better.

To-day is Children's Day in our branch of the church, and Elder W. A. Smith, led seventeen precious ones into the waters of baptism. A goodly little army; all members of Sunday-school, or Religio. May they ever abide the covenant made this day.

As soon as possible we shall return to our field.

As ever we remain,

F. E. COHRT.

DES MOINES, Iowa, June 7.

*Dear Herald:* Once again we come to your columns to tell of the progress of this marvelous work, of the blessing of God upon his children, and the higher life to which the Saints in this part are coming.

The district conference convened in Des Moines June 4, 5, with Sunday-school and Religio conventions on the 3d. The Saints here were especially pleased to have our new church for the services, and a much larger building than we formerly had proved a necessity. The conference was the largest ever held in the district, as also one of the best in every way. The work of the different sessions began on Friday morning with Sunday-school and Religio prayer-meeting, and the conference opened Saturday morning with social service. Elders F. B. Blair, N. V. Sheldon, and F. A. Smith did the preaching. On Sunday three were baptized, two children blessed, and several sick administered to.

The Sunday-school on Sunday morning was pleasing to all. Old and young were present and all took active interest in the work. The sacrament was administered at the prayer service in the afternoon. At this session our new church building was just comfortably filled and the congregation was almost entirely Saints. It was indeed a pleasing and encouraging sight to see the church filled with Saints of this district, assembled together to worship the true God and feast at his table. At this service S. K. Sorrensen, our newly chosen district president, was ordained a seventy by direction of General Conference, under the hands of F. A. Smith and J. F. Mintun. The Comforter was present to a marked degree. F. B. Blair in speaking during the service said he had known the church when the General Conference was no larger as a body than the one before him, and at one time he personally knew every elder in the church.

At the conference held here in February, 1903, the voice of the Spirit was that of encouragement to the Saints, a promise of greater blessings, and an exhortation to greater faithfulness. The work in the district has made remarkable progress since that time. The Saints manifest greater faith, and a more earnest desire to say "I'll go where you want me to go, dear Lord," and do what the hands find to do. A specially increased interest is manifested on the part of a goodly number of those hold-

ing the priesthood. Of the elders most of them have been active. Several of them have grown old and their strength will not permit of vigorous work. Apostle F. A. Smith strongly urged the local ministry to do more, saying that never before had there been so many openings for preaching. More active work is demanded on the part of all.

There are many things pressed upon the mind from the observations made at this time. Progress must still be our watchword. We are growing into full manhood as a people, and have passed much of the childish years of the past. Things in the way of improvement that once were unnoticed now demand attention. The higher principles of the gospel that lead to the celestial law are being comprehended by us as a people. The unity which we expect to reach is now a realization of the near future. Wisdom is used by all. At the social service on Sunday two hours and a half were occupied and not a minute lost by waiting, nor long, wearisome testimonies given. At one time three were on their feet waiting to speak. One brother mentioned that this work was the grandest college ever established among men, and we all said, So it is.

This conference demonstrates more fully the fact that the Saints of the district will attend when the sessions are held convenient to all. The principle of making the conference a migratory body to different parts of the district and often the most remote parts to accommodate a few in that particular locality, is something of the past here, we believe; at least we hope so. The convenience of all should be the thought uppermost.

The coming reunion will be held in Des Moines, August 5-14. So centrally located as this will tend to make it a very large gathering, and we look for it to extend out to other parts of the State. Why not the Saints of the eastern and southern parts of the State come and join with us when they are not near any reunion meeting?

The Saints were able to entertain the large assembly present with no inconvenience. They were especially glad to have such a large number of visitors present, that they might worship with us in our new church building, that we might associate with them and they with us, that they might be able to see and more fully understand the conditions of the church here, the efforts that have been made, the obstacles we have to overcome in our work, and the very broad field that is before us to be cultivated.

The press of the city is very liberal in allowing us the use of their columns, and great good comes from this. Mention of the notices of the conference as they appeared in the city papers has been frequently made to the Saints by friends whom they would meet, thus showing that the people of the city know that we have a church organization and a house of worship here.

In gospel bonds,

A. A. REAMS.

FULTON, Kentucky, June 6, 1904.

*Dear Herald:* As I sat here just now reading in the Book of Mormon, I turned to page 535, and I feel impressed since reading the seventh and eighth chapters to write a few words to our valuable paper. I felt rejoiced while reading these chapters in one way, and in another I felt sad. I experienced the influence of God's Holy Spirit while reading, and I felt sad for this reason: Moroni says, "Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise; wherefore, if a man have faith, he must needs have hope; for without faith there can not be any hope."

And again he says that we can not have faith and hope save we shall be meek and lowly of heart. After reading this, I began to fear that a great many of us did not have faith and hope as we ought to have, and even as we felt that we did have. When I look around among our people and see the extreme

fashions they follow, appearing so stiff-necked and high headed, with so little that would indicate meekness and lowliness of heart, how sad it makes me feel. It is sometimes hard to tell from outward appearance, that they are of the church of Christ. We all know that the Scriptures teach us to dress modest as becometh women professing godliness. We also know that the Book of Mormon teaches us that we must be stripped of pride before we are prepared to meet God.

I was in company with one neighbor friend of mine some time past and she was just speaking of some of our people with whom she was well acquainted. She said, "It looks to me that if they wanted to exemplify their religion they would not use so much fine, unnecessary dress." I could not uphold our people in it, and I replied, "They ought not to do so. They know we are taught to forsake it." Dear Saints, do you not know it would cause the world to think better of us to dress in plainness? It causes us to seem hateful to them, to carry such high heads, yet claiming to be saints of God, and we can not blame them. Our influence would be much better were we to serve the laws and walk in humbleness. I have not had the great pleasure of meeting with many of you for some time; but I am anxiously waiting for our reunion time to roll round at Crossland, July 23. I hope and pray that I may be permitted to meet you all there. I hope for a large assembly of Saints to meet there, and feel assured that the good spirit will prevail in great degree. I hope that Bro. Heman C. Smith and Bro. Alexander Hale Smith will be with us. I feel this afternoon more than I have for some time that this is such a grand work. How I do thank God that I was led to receive light of the true gospel; it is a source of happiness and peace to me now. I feel so thankful that Bro. Snow and our dearly beloved T. C. Kelley were with us a few hours last week.

They spoke words that were so strengthening to me. I feel so glad that Bro. Kelley was sent here.

Dear Saints, I have felt heavily burdened for the past three months or more; I could not see the least ray of light. There seemed to be a power of darkness overshadowing me; but, thank God, I feel to-day, and of late, the renewal of his Holy Spirit which this eve makes me feel happy and free. I ask you all to pray for me and my family.

BOBBIE WILLIAMS.

CANTON, Illinois, June 14, 1904.

*Editors Herald:* The Kewanee District conference which just closed its session at Canton, was a most profitable gathering. A number of visiting elders were present; the spirit of peace and unity seemed to prevail throughout the entire session. Peace seemingly was the motto stamped on each one's countenance. On Friday, institute work was the order of the day, in charge of Elder J. A. Gunsolley. This being the first attempt at such work in the Kewanee District, it was met with hearty approval. The speakers throughout the session were Elders M. H. Cook, G. H. Hilliard, J. A. Gunsolley, and F. A. Russell, all being able expounders of the truth. On Sabbath morn a prayer service took place, where a number of beautiful prayers and testimonies were offered. In one testimony, that of Elder J. A. Gunsolley's, he related to the assembly the affliction that was preying upon his little one, although it had been administered to a number of times without much benefit being derived from the administration; still with tear-stained eyes, he said it did not shake his faith in the Lord Jesus Christ. He still desired the Saints to remember the little one in their prayers, that the Lord might in his own due time see fit to restore it to its normal health. Oh, dear Saints, how beautiful it is to see such faith exercised; though afflictions may confront us, we know that there is that strength from on high given, so that we may be able to exercise within ourselves that unwavering faith. We are but weak creatures, if left to stand by our own strength. Lifting our hearts to the allwise Creator, may we say:

Thy saints are weak, but thou art strong;  
There's all we want in thee,

And thou hast promised us thine aid,  
When we united be.

At such gatherings as it has just been our privilege to attend, how sweet it is to see those of all ages to attend, young, middle-aged, and last of all but not least, those whose silvery locks denote to us, that not at many more such gatherings will they be privileged to attend, and mingle their voices in song and praise; may the remaining days of their lives be spent peacefully, their tottering footsteps be made secure on the gospel path-way that leads to life eternal, and when the great summons, "Child, come home" to them is given, may they enter into that sweet and peaceful rest, and then just a few short days, and we that are now just in the prime of life, if faithful, will be looking forward to the day when we shall once again meet to part no more.

IDA L. JONES.

From the Land of the Southern Cross.

*Editors Herald:* The people of Australia seem to be rather remiss in writing to these columns. Personally, I have neglected to write often, believing that my silence would be taken as a sign that I was busy. However, since Bro. Alexander Smith has reported upon our desolate (?) country in the "Autumn Leaves" the latter thought is robbed of any virtue it might have possessed. Now I shall deem it my duty to periodically inform the HERALD of my safety while I remain in this poverty-stricken (?) country. There is little doubt but that the readers of *Autumn Leaves* will be most solicitous regarding the welfare of their brethren in Australia, and of the poor missionaries who are struggling in this "never-never" land. We must be considered a meek, humble, long-suffering, and enduring people in view of the fact that we remain here without complaining. Still to us our lot does not seem particularly hard. Perhaps we are used to "hoeing a hard row." We call our land "Sunny Australia," and the American Saints no doubt sometimes sing of the glorious things they will enjoy "In that Sunny land."

American Saints, take notice, that "Sunny land" is not Australia!

But joking aside, our land, though possessing many disadvantages, is a beautiful land. Still we do not think that it is the *only* beautiful land. Like all lands it has its ugly, barren spots. It can not, however, like some lands, maintain its beauty and fertility throughout a sustained drought. We depend wholly and solely upon the rain for our water supply, for we have no high mountain ranges capped with perpetual snow from which to irrigate, so during a long drought our land is "a land of sin, sweat, and sorrow," especially in the districts that are ugly and barren under normal conditions. These were the only districts visited by Bro. Smith and Gould. Then it must be remembered that Bro. Smith has already admitted a severe attack of homesickness. Under such conditions environments are irksome, and the place for which we long takes on additional beauty—distance lends enchantment to the view. Woe betide the environments of a homesick man, when he escapes them. No doubt that is why our beautiful land, two million, nine hundred and ninety-nine thousand square miles at least, of which he never saw, has fared so badly at the hands of our respected Patriarch. I shall take a lesson from our brother's reminiscences, and when I visit America, and sustain a severe attack of homesickness, will endeavor to keep away from the bad-lands of Arizona[?] and other ugly places in America, so that I may be able to write nicely of a country not my own. Our brother's view of Australia is in striking contrast to the experience of a certain "Yankee" who it is said settled down in Australia under rather favorable conditions. One day he met a friend, and in the course of conversation intimated that he had had an awful dream the previous night.

"Did you dream you were dead?" asked his friend.  
"A barr'l-full of trouble, mor'n that," replied he.

"Did you dream you were in hell and that the Devil had you?" again queried his friend.

"Ah, that doesn't begin to describe the awful thing!" said he. "Well, what did you dream!" asked his friend.

"Wa-a-a-1, guess I dreamed I was back in 'Murakey' again!" was the unexpected reply.

Mr. Editor, please keep a watchful eye upon the writing of Bro. Smith, for he picked up some dreadful sayings while in Australia, and if you print many more of them you may have your papers all stopped in the mails. Towards the end of his article in March *Autumn Leaves*, he wrote something about a "blooming b— liar." Now the word denoted by the dash is one of Australia's worst swear words, and it is vetoed in literature. Say "blanky" instead next time, brother, and we will know what you mean. The work is making steady, but sure progress in this land, notwithstanding its many disadvantages.

Yours in bonds,

WALTER J. HAWORTH.

GEELONG, Victoria, Australia, May 12, 1904.

For Graceland.

Bishop E. L. Kelley received a letter from Mr. Charles Zerr, of New York City, about March 10, inclosing ten dollars for the Kirtland Temple Fund, and on June 7, was in receipt of the following:

*Dear Brother Kelley:* I now have the privilege of addressing you as such; when I sent you my Kirtland Temple Fund offering I did not have the right to. Inclosed you will find ten dollars for Graceland College, hoping and praying that this may prove an incentive for others to give and that speedily."

Bro. A. T. Davis, Rosedale, Kansas, sends one dollar for the College from himself and mother and writes: "We do not want to see the College closed."

Bro. A. A. Richardson, Oregon, Missouri, in sending in his offering to the College, writes: "My prayer is for Graceland's success, and will add, Long live the institute of learning."

Elder Levi Gamet, Bishop's agent of Central Nebraska District, sends in a remittance from Bonesteel, South Dakota, of twenty-three dollars, and writes: "I baptized eight here, yesterday, children of Saints."

Bro. G. O. Sellers, Bishop's agent of Alabama District, writes: "Inclosed find money order for sixteen dollars and eighty-five cents that I have raised for Graceland College. I send this on that you may use it. I shall keep trying to raise and will send it on as fast as I get it."

HONOLULU, Hawaii, June 1, 1904.

ELDER E. L. KELLEY, Lamoni, Iowa.

*Dear Brother:* Your favor of May 16 came to hand a few days ago, and in reply thereto I am pleased to inform you that this mission will provide its proportionate amount of the fund required to pay off the Graceland College debt. I sincerely hope that the plan you have adopted will be the means of clearing off the debt and that hereafter you will meet with no financial difficulty in the running of the College.

Yours in the gospel hope,

G. J. WALLER.

BISHOP E. L. KELLEY, Lamoni, Iowa.

*Dear Brother:* We received word from Bishop C. A. Parkin, of San Francisco, that the amount to be raised for Graceland by the Berkeley Branch was eight dollars and ninety-five cents. We immediately went to work, with the result that you will find inclosed a postal money order for ten dollars. We are not blessed with riches here, but a certain consolation comes over us in the thought that we have done our little part.

Sincerely,

SAMUEL WYATT.

FAIRLAND, I. T., June 8, 1904.

BISHOP E. L. KELLEY, Lamoni, Iowa.

*Dear Sir and Brother:* Inclosed you will please find order for five dollars for Graceland College. I have always been opposed to Graceland until a short time ago when the good Lord saw fit to show me Graceland in a dream. I saw Graceland encircled with a bright light and a great crowd of people on the inside of the circle and I saw that those that were in the circle were those that had paid in their mite to assist the College, but on the outside of the circle was a great crowd and I knew some of them, and they were those that had not assisted in the College debt. My husband was standing with his feet on the inside of the circle; he has always wanted to assist but I was not willing. But since I saw I was on the outside of the circle I have been satisfied that it is my duty to assist as when I saw the College in the circle of light and myself on the outside I looked down at my feet and saw a figure 5 and I realized unless I paid my part I would still remain on the outside. And not desiring to be left out I thought it best to do my duty, so I take pleasure in sending this as I am sure it is my duty to send it for myself and family.

Your sister in Christ,

MRS. J. T. RILEY.

Sister Uncafer writes to Bro. R. M. Elvin from Apollo, State not given, as follows: "I feel I ought to tell the sisters how I earned a dollar for Graceland, last summer, and perhaps others can act on the suggestion. I made a little garden last spring and put out ten or a dozen tomato plants. They produced wonderfully. I sold one dollar's worth for Graceland, and we had an abundance for a family of five, besides one bushel in the fall for pickles. The lady who bought the most of my tomatoes, last summer, came in the other day to see how my garden was prospering, and told me her mother said my garden was blessed of the Lord, because it was for the gospel. My little garden is coming on nicely. I feel I shall make one dollar and perhaps more for Graceland, this summer. Inclosed is one dollar in advance for Graceland."

HARROW, Ontario, June 9, 1904.

*Dear Herald:* As it is June it is high time for all Saints to cast in their mites for the relief of Graceland. May the Lord put it into our hearts not to allow such a grand enterprise to fall through. Please find inclosed one dollar to help liquidate the debt.

ORLANDO O. HALSTEAD.

OAKLAND, California, June 8, 1904.

*Editors Herald:* On last Sunday, according to previous appointment, we made an appeal to our branch in behalf of Graceland, at the closing of the sacrament service. Despite our sentiment against introducing business at Sunday services, yet in this we felt entirely justified. Our portion of the assessment was sixty-nine dollars and forty cents. We started the subscription at five dollar amounts, asking the raising of the hand to indicate. One brother raised his hand twice. A sister working at fifteen dollars a month raised her hand, and said afterward she felt well in giving. A peaceful and joyful spirit prevailed and not a dissenting note was heard. In just fifteen minutes, including the appeal from the elder, the list figured up eighty-five dollars and twenty-five cents, and soon after dismissal Bro. J. M. Cockerton had in hand about half the amount in cash. Can we boast of being the first branch in the church to raise the amount assessed? We hope others will do as well or better, for surely we want Graceland to live. The Lord accepted the offering and the Saints rejoiced.

In bonds,

J. M. TERRY.

Extracts from Letters.

Bro. J. W. Waldsmith, Clay Center, Nebraska: "Elder J. R. Sutton and myself were at Lone Tree schoolhouse, Clay County, last Sunday (5th) and continued over Tuesday, where there is a lively interest, and have announced meetings there for next

Sunday. I think a branch will be organized there soon. Bro. Sutton goes to Franklin and I to Bertrand, and then to Eustice. I am still soliciting for Graceland with fair success."

Bro. F. G. Pitt writes: "I secured rooms yesterday (9th) at 12 Saint Francis Place, Brooklyn, New York, and hope to be located in a few days. We are both feeling well."

Bro F. M. Smith, Fergus Falls, Minnesota, June 13, 1904: "I reached here safely to-day at twelve minutes past four in the afternoon, on schedule time. The attendance at the reunion is not large, but the weather is fine. Quite a number of the ministry is present: Fred A. Smith, E. A. Stedman, Eli Hayer, C. E. Willey, J. A. McCoy, F. D. Omans, and there may be others I have not met; undoubtedly some local men. The visiting Saints at Argyle were well treated by the Argyle citizens, both members and nonmembers. The weather was most excellent throughout, and on the whole the conference seemed to be much enjoyed by all present. Will be here till Monday next, then at Clitherall for a day or so, then at Dunseith, North Dakota, reunion for another ten days."

Bro. F. A. Smith writes from Fergus Falls, Minnesota, June 11, 1904: "I attended the conference of the Des Moines District at Des Moines, a fine representation present. Business was done quickly and with a good feeling. Bro. S. K. Sorensen having expressed his willingness to accept the office of Seventy, I ordained him at the prayer service Sunday afternoon, assisted by Bro. J. F. Mintun, in accordance with the action of the late General Conference. There was a fine spirit manifest in the ordination, and the meeting following was an excellent one. In company with Bro. C. E. Willey I started for the Minnesota reunion; stopped one day at Minneapolis, preached at night to a nice little audience in the private house of Bro. Lundeen. Continuing our journey in the morning we reached Fergus Falls at four o'clock in the afternoon; found the brethren had the tent up and were perfecting the arrangements for a good reunion. Friday at two o'clock in the afternoon the organization was perfected. Bro. F. A. Smith, F. M. Smith, E. A. Stedman, and H. A. McCoy were chosen to preside, and T. J. Martin, clerk; Eli Hayer, chorister; and Bro. Griffin, janitor. Some good short talks were had, announcements made, and the Minnesota reunion was in full blast with a fair attendance of Saints. A number of outsiders were present at night."

## Miscellaneous Department.

### First Presidency.

#### TRANSFER OF MISSION.

By agreement of the missionaries in charge, concurred in by the Presidency, Bro. H. E. Moler is transferred from the Kewanee District to the Southern Mission. Certificate was issued Bro. Moler some time since, and we understand he is in his field at work.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, June 1, 1904.

### The Bishopric.

#### AGENT'S NOTICE.

To the Saints in South Dakota and Central Nebraska Districts; Greeting: We the undersigned take this method of calling attention to the effort now being made to clear Graceland College from debt, and request that each member of the church contribute to this worthy purpose. Those in South Dakota, except such as reside in Gregory County, may send their contributions to W. W. Whiting, Bonesteel, South Dakota. Those in Central Nebraska District, including Gregory County, South Dakota, send to Levi Gamet, Inman, Nebraska.

Dear brothers and sisters, please give this matter immediate attention and send your mite, small or great, and thus relieve the Bishopric of a great burden, and comply with the counsel to pay this great debt.

W. W. WHITING.  
LEVI GAMET.

BONESTEEL, South Dakota, June 11, 1904.

### High Priests.

#### CIRCULAR NO. 6.

I have this week mailed to each member of the quorum a copy of Circular No. 6. Should you fail to receive the same please inform me; and, brethren, once more permit me to call your attention to the importance of reporting to me any change in your address.

Faithfully your servant,

ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, June 20, 1904.

### Church Historian.

#### APPOINTMENT OF LOCAL HISTORIANS.

Notice is hereby given that since my last published notice I have made the following appointments of local church historians, subject to the action of their several conferences: William Sparling, Clifford, North Dakota; the Dakotas. M. S. Frick, 2226 Empire Street, Joplin, Missouri; Spring River District (since deceased, no successor appointed). James D. Stuart, Magnolia, Iowa, in place of Charles Derry, resigned; Little Sioux District. Mrs. J. H. Royce, Baroda, Michigan, in place of George A. Smith, resigned; Southern Michigan and Northern Indiana District. J. E. Talley, Alden Bridge, Louisiana; Louisiana. Mark H. Siegfried, Adrian, Illinois, in place of H. S. Salisbury, resigned; Nauvoo District. A. A. Reams, Box 761, Des Moines, Iowa, in place of H. A. McCoy, resigned; Des Moines District. Mary Rogers, 176 Pine Street, Attleboro, Massachusetts, in place of M. C. Fisher, resigned; Massachusetts District. Mrs. J. C. Nunn, 1603 West Short Street, Independence, Missouri, in place of A. H. Parsons resigned; Independence Stake. Mrs. Pauline Higgins, 649 North First West Street, Salt Lake City, Utah; Utah District.

We invite the attention of local historians, and also of the ministry and others, to some work recently performed by Elder F. A. Russell, which we believe is a move in the right direction; and where opportunity offers we heartily recommend others to make the effort.

He recently wrote a sketch of the rise and progress of the church in Grinnell, Iowa, and vicinity, introducing it by a historical sketch of the rise of the church in this dispensation; had it neatly type written with record ribbon; a neat and substantial binding placed upon it; and deposited it in the Grinnell public library. Before depositing it he sent it to this office, asking that we approve over our signature as historian, which we cheerfully did. If such a movement as this could be practically universal, or wherever opportunity offers, it would do an incalculable amount of good towards correcting public opinion in regard to us as a body. If it is desired by others that we indorse, as it was by Bro. Russell, we would be glad to do so wherever we can conscientiously; and if we can not, would frankly point out our reasons why.

Respectfully submitted,

HEMAN C. SMITH, Church Historian.

#### Appointment of Home Department Superintendent.

In harmony with the action of the last General Convention of the Sunday-school Association held at Kirtland, Ohio, April 4 and 5, 1904, and according to the provision in the Constitution and By-laws for appointment of superintendent of Home Department, Mrs T. A. Hougas, of Henderson, Iowa, has been duly appointed to said office.

D. J. KRAHL, General Secretary.

LAMONI, Iowa, June 10, 1904.

### Notices.

#### TWO-DAY MEETING.

There will be a two-day meeting at McGregor, Sanilac County, Michigan, July 3, 4, 1904. Wm. Davis, president.

#### Convention Notices.

Convention of the Nodaway District will convene June 25, 26, with the Bedison school. Let all come early. W. B. Torrance, superintendent.

#### Addresses.

J. F. Mintun, 514 E. Garfield Street, Des Moines, Iowa.

#### Fourth of July.

One fare for the round-trip, plus twenty-five cents, July 2, 3, 4, within two hundred miles from starting point on Nickel Plate Road. Return limit July 5. Chicago depot: La Salle and Van Buren Streets. City ticket offices, 111 Adams Street, and Auditorium Annex. Telephones Central 2057 and Harrison 2208. (No. 9) 24-3t.

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Lamoni, Iowa

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Division Passenger Agent,  
Burlington, Iowa.

## Herald Office Publications.

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County Iowa.



# The Saints' Herald

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

Volume 51

Lamoni, Iowa, June 29, 1904

Number 26

RSSalwards m

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### SILENT OFFICERS.

Elders or other officers who may be silenced, either for cause or pending inquiry, would be justified in refraining from performing any of the duties of their respective offices until the matters causing the silence had been adjusted and restriction removed. While it might be legal for an elder while under silence to administer to the sick by prayer, anointing, and laying on of hands, his license having been surrendered pending the adjustment of the silence, in case of extreme necessity of the party administered to, it would be better for such officer to secure the service of such officer not under disability if it could be done. Necessity knows no law, and in the presence of death many conventionalities become obsolete, and things may be done under such circumstances that under other conditions would not be proper. Paul was of the opinion that all things were lawful, but all things were not expedient unto him. It has been and will continue to be impracticable to formulate a set of rules and directions covering every phase of situation and condition that may occur in the life of the Saints. A similar statement might be made of a president of a branch who when called upon to administer to the sick should ask one who had been silenced either to assist him or be assisted in such administration. The matter of propriety and exigency should govern in the premises. The fact of silence does not necessarily make the party silenced guilty, for after inquiry it may be ascertained that he has been unjustly charged. Propriety would say if an officer silenced were guilty, he should be modest enough not to wish to administer until such time as the disability was removed or his guilt established. If such silenced officer is innocent of what he may be charged with, his sense of confidence in his innocence would suggest to him that it would be better for him not to officiate until the inquiry had established his innocence. It is rather against the prejudices of the Saints for an elder silenced and holding no license to officiate in administering to the sick. The sense of propriety of many devout members revolts at the use of oil and the administering in the name of the Master by those who may be resting under disability of charges of conduct not compatible with their profession of Christianity. Propriety then would say it is better for such officer to refrain.

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NO ONE can disgrace us but ourselves.—Holland.



The student of the Book of Mormon is sometimes confused by the mention he finds of various sets of plates. There are the "plates of Laban," the "twenty-four gold plates," the "plates of Nephi," two sets, the record of the Jaredites, etc. These plates are the subject of an illustrated article by Charles Fry, in the Religio's Arena, July *Autumn Leaves*. The article with the diagrams accompanying it gives a clear idea of the whole matter and should be read by every Religio student.

## ADMINISTERING AND ANOINTING.

Some little inquiry is made in reference to the manner of administering to the sick. Some time ago we gave a series of instructions which it seemed to us were practical and timely in reference to this topic, but like some other things upon which instruction has been given, it seems to have passed out of mind of some or is disregarded. We recommended then that following the scriptural injunction, where any were sick to send for the elders, *two* or more, and let them anoint with oil and pray over the sick.

We are of the opinion now as then that in many severe cases where life is threatened by fevers and some other maladies we lose the benefit of anointing with oil by not following the instructions literally, *anointing the body with oil*. It is not proper for elders in every case thus to anoint the bodies of the sick with oil, but where the patient is a boy or man, the elders can do this with propriety. Where the patient is a girl or woman, the elders can have this done by the hand of a sister or competent nurse before the anointing of the head by the elders takes place.

In the case of anointing, pouring the oil upon the head, we recommend this: that the elder who does this pour the oil upon the person's head with a simple statement like this: I pour this oil upon you in the name of the Lord Jesus Christ; or, I anoint you with this oil in the name of the Lord Jesus Christ, praying that as this is an unction of anointing of the body, so may the Lord grant the unction of anointing of the Spirit; and let this or a similar prayer be sufficient. Sometimes the elder who anoints with the oil immediately lays his hands upon the patient's head and engages in a long prayer, while his companion stands waiting for him to end, and then they both do the same thing. It would be better to end with a short prayer and then let both or all others—elders who may be present—lay their hands on while the prayer is uttered which asks the blessing upon the anointing. It is unnecessary repetition, and this we understand is to be avoided, and think others ought to understand it also.

## CHURCH UNION.

A brother sends us the following clipping from some one of the local journals of the time, which speaks for itself. However, the Saints have for a long time foreseen and taught that until there was a return to primitive Christianity in the fullest and most complete sense of the term there could not be desirable church unity which so many have been so anxiously looking for, the lack of which has been so earnestly deplored. Such return only will be adequate to bring to pass a unity, the breaking down of the bars of division will have to come from a better spirit than arises from denominational strife and contention for

supremacy and numbers. It will be a long time before the different branches of the Presbyterian Church will ever quit their dogmatic assertion of supremacy; and until they do this there can be no unity between them, and their church creed and polity are not attractive to their neighbors in sufficient degree to overcome the separation that exists. We commend the article, however:

## SPEED CHURCH UNION.

Now that the Presbyterians have so strongly denounced divorce as an unholy thing, it is high time for them to wipe out the divorce which separated them at the time of the Civil War and has kept them apart ever since.

If churches themselves can not exhibit a spirit of loyalty, humility, and forgiveness, how can they expect to develop this spirit in others? Nothing else acts so powerfully to raise doubts in the mind of the nonchurch member as the fact that there is so much prejudice and dissension inside the churches.

Missionaries will tell you that this is the chief obstacle to spreading the gospel in heathen lands. The heathen can not get it through their heads how there can be so many Christian churches, all rivals and yet each asserting itself to be the only way. In Japan and China especially this question is constantly being asked by would-be converts, and the missionaries are unable to give a satisfactory answer to it.

Until the churches can get together in counsel, arbitrate their differences and federate under the common standard of the cross, church growth at home and abroad will be slow, and clergy and laity will seek in vain for the reasons why church attendance languishes. Example is a thousand times more convincing than logic, and when the churches show that they are strong enough to govern their own soul they will not suffer for converts.

## CURE FOR CANCER.

We have been requested to republish the following cure for cancer:

I have noticed in your columns deaths from cancers, and I have often thought to send you a remedy that has proven successful in many hands in every case that I have applied it to cancers.

The remedy is this: Spread a plaster of common sticking plaster, cut a hole a trifle larger than the cancer, so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer, leaving the cancer and this small margin exposed: then apply over the plaster and resting on the plaster the cancer plaster, composed of one part of wheat flour, one part blood root (*sanguinaria*), ground fine, one part chloride of zinc.

Mix the *sanguinaria* and flour with water, then the chloride of zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours, according to the time the cancer has been standing. Then take off the cancer plaster, and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Do not try to press it out.)

Then heal with any good salve. Probably the best healing salve is the All Healing or Black Salve. It is the best for a cancer, which I will furnish the recipe to any one writing for it, inclosing a two-cent stamp to pay postage.

KENT, Illinois.

LEVI CHENEY.

The business manager informs us that the new edition of the Book of Rules is now ready for mailing, No. 161, price forty cents.

## Original Articles.

### PERSONAL PURITY.

A SERMON BY HEMAN C. SMITH, AT LAMONI, IOWA,  
JUNE, 19, 1904.

I will read from Isaiah, chapter 52:

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you: and the God of Israel will be your rearward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they consider.

I have read the entire chapter. And you discover, though perhaps you have read and thought of it many times before, prophetic declarations here of glorious events that are yet to transpire, and we might dwell upon those things with profit, or at least with pleasure; but there is a consideration of practical value in connection with them that I want to invite your attention to. In the eleventh verse we find this language: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." I invite your attention more especially to this language because it requires no argument or evidence to convince you of the correctness of the admonition, and the desirability of being in a condition of cleanliness before the Lord. All that, we are well persuaded of; all men agree in regard to that, no matter what our attainments may have been in that direction, whether we are woefully at fault, or whether we have succeeded in a measure. We all agree that the admonition to be clean is a good

admonition, and to attain to that condition would be desirable. We are agreed further, that if we could be absolutely clean in every sense of the word, there would be no doubt in regard to what the future would be; or we would have no doubt in regard to our acceptance before God here, and we would have no doubt in regard to our acceptance in the hereafter, nor as to our peace and our happiness and our future reward. Cleanliness, thorough and absolute cleanliness, would insure all that we could enjoy here, and all that is promised unto the pure hereafter. We are all agreed as to that; but in regard to the manner in which we shall perform our part in order to attain to that, there may be differences of opinion to some extent, and perhaps not largely in that regard, but there may be some difference of opinion as to what cleanliness is. It is not only cleanliness of the body, for this though a very desirable thing is least of all, but cleanliness of soul, purity of purpose, righteousness and virtue, that which cleanses and frees from all immortality and evil and from desires that lead us astray, and fills us with motives that are pure, desires that are elevating, and thoughts that are exalting. That is the kind of cleanliness that I refer to. But in regard to that I am persuaded that men have different standards, and perhaps all are striving to live up to the standard that they have of cleanliness and purity. And what appears to be pure to one does not appear to be pure to another. Some have raised the standard higher than others. I am persuaded that the most of mankind are honest from their standpoint of honesty; but there are some things that some would not scruple to call entirely honest that others would reject. In our conduct I presume the most of us are honest; but in my opinion the standard can not be raised too high, and we ought to be studying all the time to discover wherein our standard is at fault. Our conduct is not so likely to be at fault as compared with our standard, as our standard is likely to be at fault as compared with the higher position that men are called upon to occupy. I hear it said sometimes that it is impossible for men to attain to this condition of life set forth in the word of God; that they are not able to do so. In a sense that is true. No man is able to rise to the standard that is set for him within himself; he needs help to do so, and the help is guaranteed. I do not believe that God would require of us that which we can not do. And the very fact that he has asked us to be pure, and instructed us if we would take part in these glorious consummating events that are spoken of in this chapter, that we are to be pure and clean, especially those who bear the vessels of the Lord, — the very fact that we are admonished to be so, is evidence to my mind that we can be so. For to say that he would ask us to do something that we could not do, would be to accuse him of injustice. I believe he knew what we

could do, and has simply directed us to do what is in our power to do if we go about it in a right way.

There is one peculiar thing that I have noticed in my own association with the world; that is, notwithstanding men are ready to believe that we are impure, and that the people that represent the Latter Day Saints, those who began this latter-day work at least, were impure morally, that they were men of corrupt minds, and their purpose was to deceive; notwithstanding they are willing to believe that, (and I grant that some of them do believe it, and perhaps they are honest in that belief,) yet it is curious to me that they expect more of us than of any other people in the world; that when our characters are questioned, or under consideration, they seem to think that the Latter Day Saints, or persons making profession to be Latter Day Saints, ought to be better than other people, and if overtaken in conduct that is simply like other people we are condemned more severely for it. I can not see the consistency upon the part of our friends in this regard, and yet I am ready to concede that this conclusion might be based upon proper ground. If our profession has been correct, then our conduct should conform with that profession, and we ought to be the best people in the world. If we have the most truth, and we claim to have the most truth, there is no excuse if we are not. And I sometimes think it has been a good thing for us as a people that we have been ostracized from society, and that those who call themselves the best society of the world do not care to associate with us. And it may be the care of God has in this regard been around us. If we were to associate with the world we might be partakers of the pleasures of the world more than we are. But when we are driven by force of circumstances to form a society of our own, and to mingle with those of like faith more freely than anybody else, and the lines of demarkation are thus drawn, we are not likely to partake of the pleasures, and especially of the vices of the world, not so likely as we would be if our conditions were different. Then it may be a good thing that we are compelled because of the decision made in the world against us, to be exclusive in our society. I have noticed this: the more we have broken down these barriers, the more careless we have become; the more the world has relaxed in regard to us and admitted us into their society, the more we have partaken of that which is vain, calculated to destroy our integrity, or at least to destroy our faithfulness in keeping the commandments of God. When we are humbled by the evil reports that are circulated in regard to us; and when the people turn the cold shoulder to us, and do not receive us, we feel a little hurt. We sometimes call it sacrifice that we have been called upon to make; the sacrifice of our standing in the world and of our social privileges; and we feel that we have done all that for the work's sake. Yet, it may not be any

sacrifice. It may be a blessing to us; it may be wisely arranged so that we can get more good than we would if we had that privilege. We are giving something and getting more, when we give away such things as these. And for my part, (I may be more independent than some,) I do not care so much for these things, especially if I have to pay such a price for them. I do not care to compromise anything that I think to be right and tending to purity for the sake of applause. It seems to me that it is not right; and I am not willing to pay the price. I feel as though if I were required to pay it, I would be making a sacrifice; as it is I have no particular sacrifice to make.

I invite especial attention this morning to the admonition given to those who bear the vessels of the Lord. I understand that this statement, "Ye . . . that bear the vessels of the Lord," refers to those whom the Lord has specially appointed to officiate in his name. It applies to the ministry, and when we are told, "Be ye clean, that bear the vessels of the Lord," we understand it to apply especially to the ministry, but not entirely. In a general sense it applies to everybody who has accepted the truth. They in a sense bear the vessels of the Lord; but I think I can see, and I want to present it to you for your consideration this morning, that there is more demand upon the part of the ministry of this latter-day dispensation to be clean than there is for anybody else in this world. So great consequences do not attend the cleanliness or uncleanness of anybody else as attend the minister of this dispensation, in this work of God. I will tell you why, in my opinion, it is more necessary for them to be clean. In the days since the church wandered away, as we believe, into the wilderness, some of the plain and precious principles of the gospel were excluded. It is observable to those who will think and examine, that the things they drifted away from most were those that brought them most nearly in contact with the people; and those things that are restored to us bring us more particularly in contact with the people than the other ordinances that have been retained by the Christian world. Let me cite you to some of them. For instance, in this latter day there has been restored to us by command of God the ordinance of the laying on of hands for confirmation, which brings the administrator more closely in contact with the one administered to, than do the other ordinances by which people are admitted into the Christian church. We have also restored to us that beautiful ordinance of blessing of children which requires the hands of the administrator to be laid upon the innocent head, bringing them more closely in contact than in the old way of receiving children under sectarian rule, where a little water was sprinkled upon the head. There is not the personal contact that there is in laying the hands on the head and blessing the

children. We have also the ordinance of the laying on of hands restored to us in the administration to the sick, which brings us in close contact with them, a closer association and personal contact. And in this personal contact of man with man there is something which perhaps I can not explain to you. You all recognize that it has its influence. The touch or the grasp of the hand has its influence upon us, and so it is natural for us in our association with mankind to avoid those who are not pleasant. We recoil from the touch of those whom we believe to be impure. And why? It is natural that we should do so. It is not because we have been taught to do so particularly, nor because it is a studied effort upon our part; but there is something within us that revolts, and we do not care to come in personal contact with the impure and corrupt. And if we yield obedience to their embrace, and allow them even to touch us we partake largely of their spirit and of their disposition, so that the touch of the hand, and the personal contact between individuals will impart the condition of one to the other. It imparts a feeling of love or lust; it imparts virtue or vice. The caress of the loving hand often brings blessing. Personal contact, personal touch has brought about and brings about results that can not be brought about in any other way. It is not altogether an imagination when the child with its aches and bruises brings the afflicted part and asks the mother to kiss it. It is natural for it to do so, and who shall say there is no virtue in that kiss, that there does not come to that child blessing? And thus it is with us, in the presence of those that we love, and especially when we are needy, and when we are weak; how much blessing there comes from the hand of love upon the fevered brow, whether they be authorized to administer or not, when kindly hand of sympathy or love is pressed upon those who are afflicted. And thus we need no special argument to show that this personal contact that we are required to enter into by virtue of being ministers of this gospel brings us into a condition where there is more demand for purity, more demand for the minister to be pure and clean than there is in any other avocation in life. Where these sacred ordinances are not administered, where they stand aloof, there is not so much danger from the personal contact if you be impure, and there is not the blessing in personal contact if you be pure, that there is in these sacred ordinances of God's house. When you turn to the record of Jesus Christ and examine that upon this point, you see that this thought is fully held out in many of the sayings that are recorded. Perhaps you have not considered them as closely as you might, and it will do you no harm, at least, to study some of these things. We want to call your attention to a portion of the history of the Son of God, the One who is spoken of in the chapter we have read as the One who is to establish

the reign of peace upon the earth, and all the beautiful things spoken of in that chapter are to be fulfilled under his administration.

I read here in the record given by Luke of a peculiar circumstance right in line with our thought this morning. "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd." She came in personal contact with the Savior. It seemed that his attention was not directed to it either; but the touch that she gave even the hem of his garment as he passed by brought to her relief, and the record says: "And Jesus said, who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me." He felt the effects of that touch, as well as did the woman. He immediately knew that somebody had touched him for he felt that virtue had gone out from him, had gone from him to the one who had touched him, and the party was benefited thereby. "And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, daughter, be of good comfort: thy faith hath made thee whole; go in peace." Here is an instance where the woman touched Jesus, without his attention being directed to it at the time, and the very touch was felt by both, and good came to the weak, through the virtue which went from the strong. I call your attention to this for your consideration upon this point of personal contact. Those who are called, those who bear the vessels of the Lord in the solemn name of Jesus Christ, the men called upon to touch individuals in the ordinances of the gospel, ought to be pure. They ought, I say, in a measure to possess such cleanliness, that virtue will go out in personal contact; that in the touch of these ordinances blessing may come.

I am persuaded that none of us have arisen to the heights of our privileges; we have none of us enjoyed what it is our privilege to enjoy in this regard; and I call attention to this that it may be thought of more seriously than in the past.

I read again that when the Master had been in communion with God all night, in prayer, at the time that he selected his twelve apostles to be his chief ambassadors, after he had chosen them, it is recorded, that

He came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him: for there went

virtue out of him and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Now here the whole multitude as they thronged about him sought to touch him: those that were weak; those who were palsied; those who were lame; those who were blind; those who were deaf; all those who were afflicted sought, as they thronged around him, that they might touch him; for virtue went out of him and healed them all, showing the great power there is in personal contact. Not only is there virtue in prayer, not only is there power in our supplications, not only is there power in faith; but there is something in the personal contact between the strong and the weak. And where purity exists greater blessing will come than where impurity is permitted. And so those who bear the vessels of the Lord in this dispensation of the consummation of all good that the Lord has in store for his people should be clean. "Be ye clean, that bear the vessels of the Lord."

It is written somewhere, I believe, and the very words thrill our souls when we think of them, when the poor afflicted woman came to Christ, "he touched her and the fever left her." Ah, how those words thrill our souls with joy when we think that the touch of the Master would cause the fever to depart, and cause the afflicted one to be healed; the lame to leap for joy; the eyes of the blind to be opened; the ears of the deaf to be unstopped. And when we think that men in this latter-day dispensation, as in former times, have been called upon to act for Christ, not only in administering the word, and teaching men the truth, but in the ordinances of the gospel, that those who are just starting upon their new life, those that have obeyed the gospel, and come out of the waters of baptism, shall be touched by these men, authorized to act, to lay their hands upon them, and put themselves in personal contact with them, in personal touch with them, how clean, how pure, how holy ought to be the hand that is laid upon the head of those who in their weakness are struggling to walk, to start in the right way. And when the afflicted and sick are upon their beds of pain, and these men called of God to act in the name of Jesus Christ are told to go to them, not simply to bow by their bedside and pray, though that is good, but to touch them as the Master touched them, lay their hands upon them; it shows the great good of personal contact. And as there is virtue in man, to an extent, as there is virtue in the Christ, to the extent of that virtue, good will come. But if the man should be impure; if in his person, in his morals, in his character, he is impure, what harm he may do, what injury he may do never can be told, no more than the good he may do can be told if he is pure and clean.

I believe that there is virtue attaching to the office of one commissioned of God to act; but it is not al-

there. There is more perhaps in purity than we have been in the habit of thinking. If we have simply been acting by virtue of authority, because we have been ordained, because we hold a certain position, and a certain priesthood, and we think that we have a right to administer because of our holy position, and recognize authority alone, without regard to personal purity, what a mistake we have been making, and a mistake that has perhaps cost us and those to whom we have administered much because of this lack of purity and holiness and virtue that ought to exist in the minds and characters of those whom God hath called to officiate in the sacred ordinances of his house. And oh how sacred, how pure ought to be considered that ordinance to which we have referred, by which the man of God lays his hands upon the innocent babe, the treasure of the household, brought by trusting parents to God's servants; how pure that ordinance, and how pure ought to be the hands and souls of those that lay hands upon children in blessing.

In this connection, and with this thought before us, I can understand some of the figurative language I find recorded here in the prophets. I will invite your attention to one statement given by Habakkuk. He says,

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow: his ways are everlasting.

Especial attention I desire to call to what the prophet said of the Lord when he should come with brightness and light: "He had horns coming out of his hands: and there was the hiding of his power." Horns, in scripture, represent power, they represent strength. There was strength, there was power, there was virtue in his hands, in the personal administration of the Son of God, as recorded in those beautiful words, "He touched her and the fever left her." They thronged him desiring to touch him, "for there went virtue out of him and healed them all." Oh brethren, are we called to represent the Holy One? Then let us hear the admonition that is spoken here in this chapter we have read: "Be ye clean, that bear the vessels of the Lord." Ah, yes, with holy hands administer in the sacred ordinance of the gospel of Jesus Christ. If there is within you that which is unclean; if there is behind your outward conduct that which is degrading and debasing, you are unfit to represent the Christ. You misrepresent him. You are guilty of misrepresentation when you take his name in your lips. Oh, it is a high

standard, but it is worthy of attainment, and it is our duty, our privilege to make the effort to attain to it.

And there is one consideration in this connection that I wish to mention in regard to others of the household of faith and that is, although virtue may exist in the minister, though cleanliness and purity and virtue may be there, it should also find growth in the minds of those to whom they minister, that they may be receptive in order to get the benefit of it; hence the necessity for all to be pure, for all to be clean, for all to practice cleanliness in a moral way, in righteousness, and holiness, and peace, as the word of God says somewhere, "With holy hands lifted to God," everywhere worship him, and then we shall be able to accomplish more than we have ever before accomplished. We have been living as it were in the suburbs of God's perfection; we have not received the power, the light, and the blessing that it is our privilege to enjoy. Let cleanliness come to us; be clean; be holy; be pure in our lives, and greater blessings than ever before enjoyed by God's people will be ours. And he who administers in Christ's name will be as though it were Christ himself ministering. It is written that "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." And Jesus said to the Father, "As thou hast sent me into the world, even so have I sent them into the world." And if they are sent with the same commission to represent the Christ, the power of God will be with them. And as I said before, I want to impress upon you the thought that there is more necessity, more at stake, for the minister in this church to be pure than in any other; because the ordinances that have been reestablished in the church to-day bring us more nearly in contact, personal contact with the people, than men were brought before; and being more nearly in contact the very touch ought to impart virtue, blessing, and power. You remember, some of you, the statement made in this record where ordaining is spoken of. This is another of the ordinances that brings us in close contact. It says, "He shall be ordained by the power of the Holy Ghost that is in the one that ordains him." This shows to us that there is something in personal contact, in the touch of individuals. Some there are that tell us that this is science, a principle that we find existing in the world by which one mind has power over another, or mind having power over matter, a principle that scientists call psychology; that this is all there is in this power which we claim among the people of God. I do not care what you call it. If psychology is true science, God knows as much about it as we do, and a little more; and if it is true science he can work with it with more power than man can. If the minds of men have power over matter psychologically, it may be on the same principle that we have power over each other, that God has power over us. I do not dispute

it. But I believe that that power is imparted by the direct inspiration of God's Holy Spirit. It may be the increase of natural power; I do not care whether it is the increase of natural power, or whether it is something aside from that, so far as I am concerned. I see the necessity for us who come in personal contact with the people to be clean. I know that from a natural standpoint we have more strength because of that purity; and I know from a spiritual standpoint, too, that it is true.

We are not what we ought to be. We may boast of the wonderful light we have received, if we choose, we may boast of the truth that has come to us by revelation, but our boasting may be vain unless we put ourselves in a condition to get the great benefit that is to be derived from this, and we can not do it without personal purity, without social and moral purity, inspired by a pure motive and clean desire within ourselves to overcome the things that stand in our way, and to refuse the influences of lust, and accept the influences of love, and when we have done this, coming in contact with the world, we will be the saviors of mankind in a sense. And in this way, being clean, and putting on purity of life, we shall fulfill the admonition read this morning: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." This is the way these things will be brought about, by purity and by cleanliness. "Be ye clean that bear the vessels of the Lord." "For thus saith the Lord God. . . . Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" All these conditions will be brought about by purity, not by boasting that we have truth. The better you will be, and the purer you will be, the more truth you may claim, and the better it will be for you.

I want, in conclusion, to invite your attention to another office that comes in personal contact with the people. I refer to that which was once with the Saints in the latter times, and has been restored to us recently. I refer to the privileges that are given to the people of God in the patriarchal office. That is in the same line as the other. And if he who is called to be a father to the fatherless, he who is called to be a father to the church shall be pure and holy, the personal contact with which he comes to the people may impart virtue and blessing. I can see good in that, as I see it in the other ordinances, if it is done with purity and with holiness of purpose, and the

men who are called to officiate sanctify themselves, and make themselves fit to be vessels of the Lord, to bear this virtue and power unto the people. I think there is danger there, as there is danger in other places. If it should be made a mercenary thing for the purpose of getting gain, or of getting fees out of the performance of duty, or anything of that kind, oh, cursed be the practice; for if there is virtue to be imparted by personal touch, then the opposite may be true and the good turned into evil. But if it is done with purity of purpose, and not made the principal thing, but be made incidental to the office-work of the patriarch who is made a father, a counselor, a director, a revivalist, to preach and teach, and instruct and revive the spiritual condition of the Saints, as he goes along, we believe that he may impart virtue as it is imparted to the child in his blessing, as it is imparted to the confirmed believer, as it is imparted to the sick who are needing physical strength. But a wise safeguard should be placed around it. It must not be done for mercenary purposes; it must not be done for self-aggrandizement.

In all these ordinances the man who is pure, and will represent Christ in his acts, in his personal relations with the people, and in every other way, will be a "living epistle known and read of all men."

May God help us to bring ourselves into a condition that we shall be clean who bear the vessels of the Lord, and those who receive the administration, those who come in touch with them, through that sympathetic spirit may be touched, and blessing may come to them because of their own condition to receive, and all be blessed together, and be led to a higher life, a better spiritual condition, such as must obtain before Zion puts on her beautiful garments, and Jerusalem arises and shakes herself from the dust of the earth. May God help us to the accomplishment of this is my prayer.



#### PRESENT TRUTH.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.—2 Peter 1:12.

Jesus saith unto him, I am the way, the truth, and the life.—John 14:6.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100:5.

The fountain of all truth is God. Truth has been discovered by man in all ages, but with God it is primary. In the essential character it is as unchangeable as its author. What was once revealed or discovered truth always remains such, and the unrestricted procession of time is unable to alter it. Having originated with Deity it partakes of the attribute of its author, and once revealed and known it is never transformed. It retains its distinctive merits and characteristics through all time. Truth anciently revealed does not clash with modern truth, and when

understood it always harmonizes. On the part of man it may be brought to light by the forces of thought, or by discovery; but with God it always was known. The inventive genius of man has wrought wonders in this period of time, but this only has been the thinking out and applying of forces, principles, and law already existent with God. Truth is inseparable and singular; emanating from God it contains his attributes, as love, hate, etc.

Present truth we designate as a particular phase of truth given or known to certain periods existing when its proclamation is first made. Successive ages bring additional truth or fact to light unknown to man previously; thus gaining knowledge necessitates the advocacy of present truth as generations pass through time. This age surpasses former ages in the diffusion of knowledge and truth in all but a gospel sense, because man has retained most of the truth filtering through the centuries and also found much in addition, to which their forefathers were strangers. Religiously the masses of humanity are no nearer in truth, the worship of the true and living God, than formerly; but on almost every other line truth has sprung up far more grand and sublime than the majority of our predecessors ever dreamed. The unfolding of the economy of God to man in the different stages of prophetic utterance when man received knowledge of the intention, purpose, and final outcome of God's will necessitated the preaching of present truth.

The redemptive plan when given in promise and also in fact was present truth to the world at such periods. The judgment message and the righteousness proclaimed by the Prophet Noah to excessive sinners, was the present truth of that day. When the Jewish nation had dwindled in apostasy, and had largely forsaken God, they were brought to their senses by being captured and held in servitude for seventy years by the nation of Babylon. This event was truthfully announced by the prophets, Isaiah, Jeremiah, and others, but the present truth they heeded not, and they suffered in consequence.

The Messiah's advent to the world in fulfillment of prophecy was a wonderful event, and the law and government he instituted through his Father's direction was truth indeed.

John the Baptist announced the present truth of that age, and he was followed by many others who labored diligently and manfully. When the Jewish national policy was brought to dissolution by the iron heel of the Roman soldiery under Titus, amid heartrending scenes of distressing calamity; when mothers, voracious with hunger, devoured their darling babes, and one million one hundred thousand Jews perished by the sword and starvation, and the streets of the magnificent city was strewn with the dead, and human blood flowed in rivulets; and later the proud walls of the city broken down, the splendid



temple, the pride of the Jewish heart, robbed and burned, then the city razed to the earth and the residue of the people carried forth captive to be "sifted among the nations" of the earth to be "a hiss and a by-word," a "taunt and a curse." The truth of this terrifying destruction of life and property was faithfully announced by Jesus Christ; but only a very few, and they his disciples, profited by this present truth he revealed and escaped in safety.

The Dark Ages was a pall over true Christianity and much of the grand truth known to the saints formerly was covered by the debris of Romanism. The church life became dead. Man directed and ruled and not God. Apostasy was marked on the doors of all churches, and formal ritualism replaced the spiritual power it once possessed. Many noble souls groped blindly for light through this period, but their conscience was held spellbound by the austere spiritual directors who held ignorance to be the best safeguard of their authority. Luxury and pride predominated in upper society while the lower orders, including the majority, were involved in misery and vice; perfidy and treachery manifested itself in all ranks. Those leaders in the Roman priesthood, to whom the masses looked for authority and direction, maintained ignorance to be the mother of devotion, and in their teaching seemed only to harden them in immorality and ignorance; thus the bonds of society relaxed because of this. The conditions of the common schools retarded all advances toward education in branches of useful knowledge.

Faint glimmerings of light and truth began to disperse the midnight of darkness, held aloft by a small number of persons who had been preserved from the corruptions of the papacy. Such men as Grosseteste, Bradwardine, and Wickleff had borne testimony against the usurpations and crimes of the papacy before the dawn of the Reformation; but it was reserved for a later date in history for the launch of the Protestant movement, and not until then did truth during those centuries to any extent obtain. Each reformer, from Luther on, brought to light some truth his predecessor failed to find, thus paving the way for the "restitution of all things" in latter days.

Each rediscovered fact in a gospel sense was the present truth to the people of these dark, benighted ages. All truth of historical moment thus brought out through the different ages are facts just as truly as they were formerly, only by the changeful conditions of the world they have ceased to be present truth because of the cessation of the conditions that called them into existence. From the nature of the case the repetition of that which was new or present truth in a gospel sense to them, does not necessarily prove it is not as grand and noble a truth to us at the present; hence all truth once known and revealed is truth still, but not always new because formerly known.

In latter days, what particular truth is due the world, if any? Is this age barren of anything new scientifically or religiously? We answer, no epoch in history of human or divine achievement is so marked for the calling forth of new facts of widespread interest to all mankind as now. Scientifically, with few exceptions, the world has followed a beaten path, each century using the implements with but little improvement over their predecessors; but to-day of the greatest civilized powers, those of three score years and ten have witnessed a revolution in mechanical appliances of every description, unsurpassed by any age. The crude machinery of their earlier years has been supplanted by that of elegance and beauty, contributing to comfort, and enabling one man now to do the work of many formerly. Steam, electricity, and air are now harnessed, utilizing their powerful energy, affording locomotion to man with rapidity, ease, and comfort. Rapid transit on land and sea gives man the privilege of visiting all continents, seas, and oceans on the globe in a few months, while formerly a lifetime of toil and hardship in travel would not do as much. Continents and nations across the vast expanse of waters are brought to nearer relationship commercially, and by thus commingling knowledge has increased and man benefited. The equipments of war to-day are of a most deadly and destructive kind when applied, showing great skill and knowledge in preparation. The mammoth iron-clads of the navies of the world seem invincible compared to those of former years.

Looking at the world and seeing all that has been achieved in this sense and from this basis we are led to exclaim: Present truth indeed has shown out and dispersed the gloom of ignorance of other years. In this respect it is present truth to us. The characteristics of the age from a scientific standpoint are indeed surprising; and reasons for the probable declaration of present truth in a gospel sense also. The prophets of other periods are not silent on this matter, but clearly have they given a correct portrayal of the present truth to be shown forth in our time. Daniel says in the time of the end "many shall run to and fro, and knowledge shall be increased." (See Daniel 12: 4.) The running "to and fro" here spoken of seems to have a special application to this age—"the time of the end," as the rapid transit feature is referred to. "Knowledge shall be increased" at this time also, and that is a demonstrated fact to all those conversant with the present situation. A careful examination of all the prophetic testimony in the Bible relative to latter days and the work to be inaugurated, ought to suffice to the candid thinker and prove present truth was due; for these prophetic pictures of conditions to come to a casual observer of the landscape of to-day's history can be found in striking fulfillment.

The coming forth of the divine record of the Book of Mormon is in the direct line of the consideration of our present theme. The Rosetta Stone when read furnished a key for the deciphering of the ancient writing of the remote Egyptian cities of Thebes, Memphis, and Heracleopolis; thus a small thread has put the world in connection with the lost history of those periods, proving the Bible history true. The discovery of the Moabite Stone also has done as much towards the substantiating of Bible narrative. The Book of Mormon furnishes a stronger bulwark of evidence than either, because the evidence it furnishes to prove what it claims to be is more complete and elaborate and at the same time has an equal amount, if not more evidence back of it from the standpoint of archæology.

We admit the tide of public opinion is against the work, but this is not the criterion by which to judge any matter; if so many of the fondest hopes of the Christian would be blasted. In this respect history has only repeated itself in latter days. When we call up the scenes undergone by the early Christian disciples, when the precious truth they advocated was hotly contested by railing slander, abuse and even vile persecution, it ought to satisfy the candid mind that these methods are unrighteous. Indeed "truth has sprung out of the earth" as will be found if proper investigation is made of its sacred pages together with all other evidence in existence. By thus making a cursory examination of all evidence with a careful comparison with all truth given previous, we are prepared to announce and prove this present truth due the world to-day.

The rapid evangelization by the God-sent missionaries of the kingdom to-day, bearing as they do the message of a Savior's love; and in the path the multi-millions of earth have trod, in peace and in war, in prosperity and adversity, in justice and in tyranny, and in righteousness, and in apostasy, amid the busy, moving, restless world, the messengers of the covenant have preached, and are still preaching, the news of salvation as a witness—the truth from God restored in latter days. The world-wide proclamation of the gospel is being made, and this bespeaks the near approach of the Son of the Highest.

The present truth of the gospel has now been heralded upwards of about three fourths of a century and still will be until the purposes of God will be wrought to his satisfaction. Seemingly the Devil is administering an opiate into the hearts and minds of the masses, for they are largely unconcerned, and are passing onward heedless of God and truth. Oh, how this should arouse us to put on the whole armor and labor in the strength of the Lord to the accomplishment of the work. This is the grandest and noblest message of truth ever given in latter-day history, for it has a fullness, a completeness, more sublime than

any other present truth. May we heed and live in harmony with the gospel—the present truth.

S. S. SMITH.

REDMOON, Oklahoma Territory, May 10, 1904.



#### SIGHTS AND SOUNDS OF A GREAT CITY.—No. 4.

It would be unfair to accuse any one of egotism who had obtained even a superficial view or acquaintance with Chicago and who tells you that it is a great city. The qualifying term has application in many directions. If you refer to the cosmopolitan character of its citizenship or resident population, the greatness of its variety appears when we learn that forty languages are spoken within the radius of one block. You need not travel to Germany, Spain, Italy, Russia, Poland, Scandinavia, the English Isles or possessions, China, Japan, or India, to get acquainted with the human product of those countries. You have only to come to Chicago.

Here extremes meet, and are often found in close proximity. It is but a few moments from squalid and abject penury and misery to the places of superabundance of wealth and extravagant waste of material, of earth's bounty, that might nourish with life and hope thousands of the despairing or those engaged in the unequal struggle for securing comfortable conditions of life.

Indeed, the "sights and sounds of a great city" that either exalt or shock the sensitive mind and spirit are varied and multitudinous. From the sights of misery and squalor and filth, and the sounds that betray the presence of crime,—the streets and alleys and gutters, where even the smell is loud enough to be heard,—to the gilded palaces of the millionaires of Chicago, is a small journey and an exposition of the word *life* as applied to the varied conditions of beings created in the image of God, forms at once a study and a problem the solution of which transcends the power of human knowledge or forecast.

Some of these things relate to the superficial view; but there is the more actual and real analysis of things to be found sometimes in an acquaintance with, and an understanding of, the interior forces of the lives of men and women, especially in a great city like this; and as relates to the ethical or spiritual interest in the history of man's development, from a gospel point of view there may be less difference between the proletariat and the aristocrat than is ordinarily accepted or accredited to be the case.

Among the sights and sounds of a great city, you may, if the senses have been developed by a gospel training, see and hear and discern amid the rush and roar, many, very many reasons for the preaching and practice of the law that is to govern men, when the prayer of our Lord shall have been answered, and "the desire of all nations" shall be permitted to introduce the contrast between the human and the

divine order of government,—and present a citizenship where the interests of the whole becomes the intelligent and paramount interest of the individual.

We have listened to the trial, and have known of the execution of the famous and notorious car-barn bandits and men-slayers, and have seen the interest that the public has taken in the legal steps to prevent these notorious crimes by the summary disposal of this class of criminals.

The danger to society and its welfare from the lawlessness of these ignorant, vulgar, and vicious classes is not to be minimized nor ignored. But the sorrows untold, the lives blighted, the hopes that are blasted, and the story of the multitudes that go to the death, or worse, through the refinement of cruelty and of a barbarism, has become so entwined and interlaced with the ordinary and every-day events of life as to lose sight of their importance with the masses, and their relationship as “feeders” to notorious or outbreaking infractions of law.

The acquisition of goods or wealth by barbarous or savage tribes, is obtained by successful and predatory warfare upon the weaker tribes of their fellows; and forcible seizure of wealth belonging to others is not prevented by disturbance of their conscience through study or personal desire for personal application of the golden rule. We are “civilized,” but selfishness and greed and willingness to unduly profit by the toil of others are not banished. “Perilous times” in the “last days” said Saint Paul; “lovers of self,” “covetous”; wanting and seeking by all the permissible and cruel arts of civilized barbarism to possess ourselves of the fruit of other’s toil or enforced sacrifice.

The desire to “rule in righteousness,” and in the interest of the masses, is not believed by anybody to be the dominant motive in political strife to-day. We have witnessed a practical sample of influences that tend toward the loss of patriotism, the love of country, or humanity, at Springfield, in the fight of “patriots” of their own party, and among themselves and their personal friends, for a position and place where first themselves and their immediate and unwavering supporters are to be rewarded with the honors and spoils of office, if they succeed in their persistent and painful endeavors in this direction. Not only patriotism, but even politics has been largely eliminated, and self made the object sought through control of legislation affecting interests that are to be fostered and “protected” thereby.

Go where you will in this city—where wealth and its attendants flourish, vulgar or vain, refined or respectable, at the race-track where the “bookmakers” trade and the pool-room traffickers are a living advertisement of the power of wealth to purchase legislation in their own interest—where not half of the people go to see the running of horses, but where men spend their time between drinks at the bar, bet-

ting, or ogling women who are there with money never earned, flushed with the excitement of betting, forgetting their dignity, if they ever had any; and women! and men! of whom we can not write, that throng these places—or on the other hand, find the fashionable church throng so interested and absorbed so much of their time in the acquirement of great wealth too often made possible only by the “protective” influences of a legislation purchased by the wealth wrested from the toil that created, and only made its accumulation by the few one of the selfish possibilities of human government.

To the partisan this may have a sound of “cheap politics,” but “respectable politics,” as we have observed, come high to the masses of voters anyhow. Our object in noting these matters is not to depreciate laudable effort at acquirement of that portion of God’s bounty that insures comfort, convenience, or leisure for cultivation of the tastes that belong to a true refinement; but to say that others, whose toil only renders them a possibility to us, should not be deprived of these same comforts by our selfishness, greed, or lack of human sympathy and Christian obligation toward our fellow men.

There were no poor in Enoch’s community. We are not disposed we think, to attribute the lack of better conditions for the masses altogether to the rich; and we believe that it is possible for a “rich man to enter the kingdom of heaven.” But both Paul and Peter, as well as the Savior, have declared it to be a risky undertaking that will seemingly demand more courage and sacrifice on his part than from the man who has not the trial of having to part with his money—hence the danger.

We prefer, however, for safety, so far as relates to our permanent and eternal interests, to take the explanations and prophecies of the plainly-written statements of Malachi, and of the Apostle James (Malachi 3:5; James 2:1-5; 5:1-6), and the unequivocal warnings of the Scriptures upon these matters, to the explanations of young Mr. Rockefeller to his Sunday-school class.

A man whose father’s income is accounted at over one hundred thousand dollars per day, and who feels and indulges in a desire to further augment this income in raising, by his edict, the price of a gallon of coal-oil to the man that has to depend upon its use, and whose income or accumulation in a life of daily toil for fifty years would not amount to a considerable fraction of the tribute of the American people to Mr. Rockefeller for a single day, has his spiritual, if not his moral sense, so obscured or atrophied as to render him a poor judge of scripture ethics, or real meaning, and who could only possibly deceive those of his kind, or those who never read, or if they do at all are not accustomed to the moral processes of thinking that a safe and truthful analysis ought to furnish.

The moral that we undertake to draw is that "This gospel of the kingdom" and government of God, as I hope we ourselves will more clearly understand it soon, must "be witnessed in all the world" as a warning against the final perils that overtake national injustice; and a persistent refusal to "render to God, the things that belong to God"; and that we, by our life and preaching, may be able so far as we can to illustrate the doctrine of "Peace and good will to all," and especially, like the Master, to those who need helpful words and deeds the most that they may receive, through its divine touch, a foretaste of the time when injustice will not be, because selfishness has been banished.

We are under reasonable obligation to God and our fellow men to publish and proclaim in our great cities, and everywhere, after a clear and understanding fashion, that "the kingdom of God has come nigh" unto the people of this generation, and that the rational evidences of this great truth are at hand for presentation upon opportunity; so that we, as proselyters, though we appear to a great extent unsuccessful from the world's view-point, may occupy with faithful Noah in our true light, in the awful and solemn day of disaster for the enemies of truth and right and righteousness, and of glory and final triumph for its friends.

M. H. BOND.

798 West Adams Street, CHICAGO, Illinois.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 6.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

THE MISSION OF THE HOME.

"Every home should be a center from which God's benefits are dispensed."

Home—the place where two souls begin life together as one. What a sacred place! The dearest spot on earth to them, and, after, to their children.

When two young people enter into married life, in the supreme happiness of being together, their interest is likely to be all absorbed by each other and the home they have established. But if they have taken for their motto, "Each for the other, and both for God," accepting the truth that they who serve God must serve their fellow men, they will remember that they have other obligations and will find in their home increased responsibility with added opportunity to do good. They have formed one of those centers from which good should go out to the world.

A bride of a few months said to a friend who was visiting her in her cozy home, "Sometimes my happiness seems so great that I can hardly contain it. I feel that I must share it with others." A blessed thought—that of wanting to share; and sooner or later each home-keeper will find opportunity to give of the comfort and happiness of her home to those who come within it or to whom its influence may extend. How will such opportunities be used?

In wisdom and in love God so arranged that the people of the earth should be grouped in families, and has made it natural that those who are bound together by the family ties should be very dear to one another. And the home associations afford a means of development in character not found elsewhere. And indeed, the question arises, Can a well rounded character be so perfectly developed in any other surroundings? It is true there are circumstances which will, or may, develop some of the attributes necessary to this perfecting, but in the home—the family—God has so ordered it that a demand is made upon every attribute necessary for this work.

The mother who has kept the home and has watched over her children in sickness and in health, from babyhood until they are grown, or until with heart-strings torn she is parted from them by death, and the father who has provided for his family and has shared the joys and sorrows, the hopes and fears and cares of the mother, have gained a depth of experience under which if moved by the right spirit, the manhood and womanhood within them have been strengthened and enlarged beyond human power to measure.

It has been to them a training in patience, in suffering, in tenders and thoughtful forbearance. In this relation they have known the depths of human sorrow, the heights of human love—have, as it were, entered into the sanctuary not made by human hands and have parted the curtain before the holy of holies, where God has spoken to their souls of his own long suffering, tender forbearance, and undying love, and they have learned here as they could learn nowhere else the meaning of God's fatherhood to sinful, erring man.

There is great opportunity for doing good within the family itself, between brothers and sisters, children and parents. And parents have done great work of good in the world who have brought up a family properly. But children have not had the best bringing up who have not been trained to consider the good of others, both those who may come within the family circle and those without who may be reached by the ministrations of its members.

Home is not intended to be a place where the interests alone of those residing there are to be served, but the superior advantages, the blessings of the home are to work for the good of the community and so of the world.

We are only stewards over all that the Lord has given us, and as such should hold ourselves ready to dispense whatever benefits he has placed in our power to bestow. All narrow selfishness is far removed from the generous helpfulness encouraged by the teaching of the gospel, which those who occupy in their own homes are especially in position to exercise.

From the Bible we gain instruction to the effect that we should be "given to hospitality"; "lovers of hospitality"; that we should "use hospitality one to another without grudging." It is likely that this instruction would have a closer application to the hospitality of Martha and Mary and their brother Lazarus, when they gladly received the Savior and made him comfortable in their well-appointed home than to the hospitality of those who throw wide their doors for an array of beautifully dressed persons who will do them credit to be acknowledged as friends and who will fully appreciate and reciprocate the social favors bestowed.

The welcome that warms the heart; the readiness to share a meal even without previous knowledge to enable one to prepare it according to cherished ideals for company; the setting aside of self and selfish affairs to show an interest in one's guest; these are essentials of hospitality.

Wealth and roomy homes are not requisite to the exercise of such hospitality. We know a home in a little, brown, unpainted house in the suburbs of a city the home of poor, hardworking people, that might serve as an example in hospitality. Having always a meager income, the wife doing sewing for others, in addition to the work in the house and more or less in the gar-

den, an aged father and invalid mother forming part of household, these people are never too busy to give welcome to the stranger, neighbor, or friend who might come, though their own work must go on as soon as possible, never too crowded or too tired to make one more bed on a cot or lounge, never too troubled over their own misfortunes to listen and sympathize with some other soul in trouble. Finding a poor country girl, late one evening, who had failed to find work and would be on the streets for the night, the husband brought her home, though a stranger to him, and she slept in the room with his daughter, safe from the dangers of a city at night. Surely it would be of such as this that the Savior would say, "I was a stranger and ye took me in."

It is a matter of wonder to many how this family can take care of so many, as poor as they are, but their store seems like the widow's flour and oil, and the blessing of the Lord is with them.

Is not this home filling the mission which prepares noble sons and daughters to take their places in the world, seeking to live in accordance with gospel teaching, founding in their turn homes from which they shall reach out to help the sick and the needy and in which the good of each other and all who come to them is unselfishly sought after? Is it not "a center from which God's benefits are dispersed"?

In the absence of these hampered conditions, with plenty of room, and comfortable means, how much more could be done! Not much more certainly, in the way of making people feel at home, but the greater ease with which this can be done adds greater obligation. "To whom much is given, of him will much be required." But the obligation rightly assumed becomes a pleasure.

Have you ever noticed how often false pride interferes with this pleasure? We do far better to give of ourselves regardless of embarrassing circumstances. And they lose greatly in pleasure given and received who do not treat the most humble guest with as much deference as the most distinguished one. Paul's advice to "condescend to men of low estate" is needed here. And no doubt Paul meant by this to place one's self on a level with them in a spirit of true humility, understanding their feelings from their own standpoint, not in any condescension of manner. When parents set the example of uniform kindness of manner and of speech, in and out of the presence of visitors, how easily the children fall into the same habit, and how pleasant it is to see them eager to do their part, willing to give up their own wishes for the comfort of a guest. Those who are in the habit of doing this will never be so distressed as was one little girl who could scarcely eat at all because her place at the table was changed.

This kindness, too, will be likely to extend beyond the home, as indeed it should do, and the ordinary family with thoughtful interest in those around them can find numerous ways of being neighborly and kind. In such work, also, the children can be enlisted, helping to keep them occupied and happy, and bringing them a little nearer to obeying the commandment, "Thou shalt love thy neighbor as thyself."

#### American Teaching the Czar.

An American is teaching the Czar how to develop the resources of Siberia, says the June *World's Work*. John Rosene has obtained mining concessions in Siberia capitalized to-day at \$5,000,000. Three years ago he was engaged in a small way in the Pacific Coast trade. "When a man takes \$80 into Siberia and comes back after three months' work with \$1,000, you get interested," he says. This experience of a Nome goldmine aroused him to Asiatic possibilities.

He learned that a concession for mining in Siberia, financed by Russian and English capital, had lapsed through the displeasure of the Czar at speculation with the concern's stocks.

"I will get half that stock and the renewal of the concession," said John Rosene.

He got them. The London holders were anxious to unload

worthless stocks and they were cheap. Then he went back to Seattle and organized the Northwestern Commercial Company. In a few weeks, word came from St. Petersburg that the concession had been revived by the Czar. John Rosene hastened to the Russian capital, had personal interviews with the Czar, was given a free hand in several kinds of commercial operations. These included taking American miners into Siberia, to mine, to use timber, to fish, to take furs, and to operate between Seattle and Siberia with trading vessels.

Within a month, the Northwestern Siberian Company was organized, capitalized at \$5,000,000 and purchased the three Pacific liners recently operated from Puget Sound to the Orient by the Northern Pacific Railroad. Their ships will probably sail under the flag of the Northwestern Siberia Company as Russian transports. Who can tell? The ramifications of American enterprise run to unexpected places.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Sunday-School, What is It?

Doubtless there are few if any here who do not understand the meaning of those dear familiar words, "Sunday-school"; a school or kindergarden of the work of Christ; a school where not merely the children may attend, but one where those who even can lisp between the innocent lips the name of Jesus, down to men and woman whose locks have silvered with age and whose eyesight and hearing have become dimmed.

It is a school where we are to teach and be taught.

It is a school where the rich may come and where the poor should be equally as welcome. In fact it is a school where the old, the young, the rich, the poor may all meet together for an hour to learn more of the blessed record left here for us to study.

### ITS AIM AND OBJECT.

The aim of the Sunday-school is a high one, and if all will but clothe themselves with the whole armor and unite with us in the association we are quite sure it will be reached.

Our aim is to better mankind, to educate in the gospel, to prepare the minds of the younger ones to be more capable of grasping the more advanced truths when presented in the pulpit. To do good is, or should be, the lifework of all God's creatures, and if such is the case, surely we can not learn the lessons too young, for we must first learn the lessons ourselves and place our own toes to the line before we can help others. Therefore let us not hesitate in the preparation; then gather in the young as also the aged ones.

Some have said, "We are too old to attend Sunday-school." Dear Saints, are you ever too old to learn of God, or are you ever too old to help teach others? We need you, you who have had the experience of years, to help us in our work. You who have never known the pleasures to be derived in working for the Master in this line of God's work, come,

"Take the warning sent from heaven,  
Present hours glide fast away;  
Wouldst thou know a happy moment,  
Work while it is called to-day."

Do not wait for a more opportune time to work, but come now with earnest thought and purpose, seeking ever to do the will of Him who loves us and gave his life for us, and you will then not only be helping to mold the characters of the little buds of promise, but you will be helping to unfold in older ones the calyxes of gold.

Then, fellow laborers, let us not become discouraged should the fruits of our labors never be seen here below; but remember that our good deeds, though small they may be, are being recorded in the courts above and will in time increase our reward.

"Then right onward let our watchword be,  
Nor look with care behind us;  
Then when our captain scans his ranks  
On duty he will find us."

ELSIE RUSSELL.

For the Des Moines, Iowa, district convention.

#### Using What We Have.

Not what we have, but how we use it, is the measure of our power, and that marks the highest degree of our real service. This measure, and this degree, are possible to us each and all in God's service, whatever are our limitations. The little Hebrew slave-maid, who simply told the truth she knew about the prophet Elisha, did a work in the royal court of Syria that no money or royal influence could secure. Thus always in God's service. Doing what we can is doing our best. Each of us can thus say:

"I ask not wealth, but power to take  
And use the things I have aright.  
Not years, but wisdom that shall make  
My life a profit and delight."

—*Sunday School Times.*

#### The Secret of It.

I once heard a pastor say of one of the most useful members of his church: "He isn't nearly so intelligent as many of the other members of the church, but he is so—so—well, so enthusiastic—that's it! I declare if he isn't the most enthusiastic member in the whole church. He fairly radiates enthusiasm. You feel the contagion of it if you go near him. I tell you enthusiasm like his counts for a good deal in the church."

Enthusiasm counts for a great deal in every good work, and it is of the highest value in the Sunday-school. Every superintendent knows the value of it. Every superintendent knows that the intensely enthusiastic teacher, even though he lack education, will sometimes make greater progress than the most highly educated teacher who lacks the element of enthusiasm. Emerson never voiced a greater truth than when he said: "Every great and commanding movement in the annals of the world is the triumph of enthusiasm." The Sunday-school itself was the outgrowth of a devoted and intensely enthusiastic soul seeking to be more useful for Christ.—*New Century Teachers' Monthly.*

#### It Pays.

It pays to give the very best that one has to give to the work of teaching in the Sunday-school, for it is His work, and his blessing will come upon it if it is well and faithfully done.

It pays to give a great deal of time and thought and prayer to the preparation of the Sunday-school lesson, for one can not search too long nor too deeply into God's word, nor can all of its wonderful truths be discovered without faithful study and earnest prayer.

It pays to do all that you can do to win the confidence and the affection of the boys and of the girls in your class. You can teach with greater force and power if you have the confidence and the love of your scholars. The sincere affection of a child is something worth striving for, and fortunate and happy is the teacher whose scholars really love her.

It pays to organize and sustain a teachers' meeting in the Sunday-school. But it must be a real live teachers' meeting if it is to secure the best results. It should have your warm and constant support, and you should go to it prepared to give as well as to receive information. The teachers' meeting should be as informal as possible, and as many as can should "take part" in it. It should really be a class in which all should ask and answer questions. It is not difficult to have a very interesting

teachers' meeting when the teachers are interested, heart and soul in their work.

It pays to have a reward for unfailing punctuality in your attendance at Sunday-school. You will find that the teacher who is "always there" will have a far higher percentage of attendance on the part of the scholars than the teacher who is irregular in attendance.

It pays to teach a manly religion to your boys. The splendid and inspiring manliness of Christ and of his religion can not be made too prominent in one's teaching. Treat your boys as if they were men, and forbear the "coddling" ways that a boy of a manly spirit will be likely to resent.

It pays to make sacrifices for the good of the scholars individually and for the class as a whole. It may be a good deal of "bother" to have the class at your home, and it may be something of a "bother" to write letters to the boys or to the girls when you are away from home. It is sometimes a good deal of "bother" to look up all the references and "side-lights" one must sometimes look up in the study of the lesson, but it is a kind of "bother" that pays.—J. L. Harbour, in *New Century Teachers' Monthly.*

#### The Round Table.

One very interesting and profitable part of the late convention of the Fremont, Iowa, district was the round table. And for the benefit of all we give in brief the plan and the subjects and the outlines developed.

#### THE PLAN.

Select the subjects suitable for your workers and for your needs. Assign a certain one or part to a person who shall lead in the discussion. After they have given their views on the subject it is then thrown open for a general discussion. And while this general discussion is going on, let the superintendent or one in charge make an outline on the blackboard of the main points developed and at the close of the discussion briefly review the several topics.

The persons called upon to lead in these discussions should have three or four weeks notice of what is expected of them. And request should be made for them to prepare in writing their part in case they can not attend the convention, and send to the convention officers in time for use that the convention may not be disappointed.

#### SUBJECTS AND OUTLINES.

Name five things the superintendent should have in mind before the school opens. This was assigned to Bro. ——. He made his reply and from this and the discussion that followed, the following was developed:

1. See that officers and teachers are in their places ready for work.
2. Provide substitute teachers before class time if necessary.
3. See that the place of recitation for each class is in order.
4. See that the books have been properly distributed.
5. To notify the one to be called upon for the opening prayer should you call on another.
6. See that the fire will not need fixing during opening exercises.
7. That the classbooks and envelopes are in the hands of the teachers ere they start to their place of recitation.

Give four ways of increasing attendance and interest. Sr. —.

1. Make the work bright, cheerful, and attractive.
2. Have a visiting committee, one that works.
3. Start and maintain a live Home Department in your school.
4. Observe the special days with appropriate programs.

Name six points to make in teaching a lesson. Sr. —, gave as answer the following:

1. The place. 2. Time. 3. Persons. 4. The event. 5. Bearing upon the previous. 6. Lesson illustrations. 7. Lesson application. 8. Review.

## Letter Department.

RIVERSIDE, California, June 14, 1904.

*Editors Herald:* Inadvertently we omitted the name of Bro. J. C. Clapp as one of the general ministry who will be in attendance at our reunion convening July 22, near Santa Ana, California. Bro. N. W. Best, of Redlands, California, is chairman of the reunion committee, of which we were not aware when we wrote last. Communications should be addressed to him therefore, instead of Bro. Will Mills. We learn that a cooperative table will be in evidence, and that Bro. Kaufman will have charge thereof. The committee will give due notice as to arrangements, etc. Everything moving nicely here.

Respectfully,  
T. W. WILLIAMS.

CONDON, Oregon, June 7, 1904.

*Editors Herald:* The conference of the Portland District, convened here on Saturday last.

There were but few from abroad, but the branch membership here seemed to turn out *en masse*, which made a good attendance.

A good, friendly feeling prevailed throughout the entire sessions.

Yesterday was general election day, so the Saints took advantage of the occasion and held an all-day social, and until ten o'clock at night, with ice-cream, cake, strawberries, and other nice things. They took in over eighty dollars, netting something over fifty dollars.

The conference voted to purchase a tent, part of necessary funds having already been donated to the district. So three energetic sisters were appointed a committee, to raise the funds. The result was that the money was raised, and seventy cents over, before the conference closed. So you see Oregon Saints are alive to the work, both spiritually and financially.

We expect to use the tent a little later on, when the evenings get warmer, in the city of Portland. We have a big force in this district this year, and of course expect to accomplish wonders. Of the General Conference appointments there are two of us. This branch is well provided with local help—elders, priests, teachers, and deacons.

The Portland Branch has not so many officials in it, but the material that they do have is good, from which I expect to get help enough to run the tent in the city.

The Utah people, I understand, have a larger membership in Portland, than we have, but we will try and help them tell the difference betwixt them and us in faith and doctrine.

A great portion of this State is mountainous, with but two railroads in it; one at the extreme north, the other well to the west; which makes it difficult and expensive to travel, the old-fashioned stage-coaches being in use.

I kept as still as possible as to my abilities or capabilities, and the brethren were unwise enough to elect me district president; so, if any want help in the district, notify me, addressing me at 631 North Union Avenue, Portland, Oregon.

This leaves me well, and hopeful.  
J. C. CRABB.

LAMONI, Iowa, June 23, 1904.

*Editors Herald:* On the 18th and 19th the writer had the pleasure of meeting with the Saints at Centerville in our regular stake conference. There were but few present from the outside branches, but those who were there can testify to the warm hospitality of the Centerville Saints. They have a small branch, but we believe that their members will be materially added to if

they are faithful. They have a nice church building to meet in, and the branch seems ready for a good continued effort.

The sessions of conference were all quite peaceful and satisfactory. The preaching by Elders John Smith, D. C. White, and J. S. Snively was good. The only important item of business was the report of the reunion committee. It was decided to hold the reunion at Davis City, September 2 to 11 inclusive. We will have splendid grounds and good water. Tents can be rented for two dollars each for the ten days. We are trying to arrange for an eating-house where meals will be furnished very close to cost. A further notice will be published soon. Several of our leading ministers have been invited, and with our local and missionary force for the stake, who will be expected to attend without personal invitation, will make a strong force of speakers. We trust that all will commence now to get ready by praying for God's Holy Spirit to attend them as they go, that we may have a season of peace and happiness.

In bonds,  
F. B. BLAIR.

BRIDGE, Oregon, June 13, 1904.

*Editor Herald:* Over a month ago I had the pleasure of meeting in Bandon, where I was holding a course of meetings, Elder Keeler who is to be my traveling companion in this field. He continued meeting at Bandon, while I went to Dora and held a series of meetings, after which we met at Myrtle Point, where we were met by Bro. Lawn Cribbins and taken to his home near Bridge. Here we held eleven meetings resulting in the baptizing of one. The meetings were well attended, more coming than could get seats at the last meeting. We then returned to Myrtle Point, spent one day in getting the tent ready, shipped it here and commenced meeting four days ago.

It is one of the worst places I have yet found for tent work. The wind blows so hard it is difficult to keep the tent up, and the dust is something dreadful, covering bedding, books, clothing, and everything. With dust, dirt, and wind by day, and hoodlums at night, it is rather an uphill business.

I find Bro. Keeler a good missionary and a wise counselor. We are both as well as we could expect under such conditions. Tent work is hard, too hard, for a man of Bro. Keeler's age.

More by and by.  
HIRAM L. HOLT.

ALBION, Idaho, June 6, 1904.

*Dear Herald:* It is written that there is a time for every purpose under the sun. The better the cause, the more timely that all Saints should be heard, even the weakest of all who may or can be called Saints. Advice was given in past time to the Saints not to "joggle the boat," but there seems to have been a time to do this. I even felt the joggle far away in the West, even in Idaho.

A justifiable cause sets aside rules, as in this case, and I dare say it was deemed for the best—if not a necessity. When I have read from time to time the appeals for Graceland College it seemed to me some more potent measure should be adopted to secure the payment of the debt which has accumulated.

The building of the college was a church measure and was very much needed either at Lamoni or Independence, if not a similar institution at each place. As an individual I am willing to pay several times my proportion for that purpose at both places. When the church at conference adopts measures for what is deemed the good of the church and the cause, then it should be considered as a legitimate call for the united support of all Saints. How else can we ever hope to take our place on earth as the church and kingdom of God—"a light to the world"?

Institutions of learning are a necessity. Some people, and wealthy ones, too, argue that it is wrong to tax those who have no children for the education of others. I have heard elders who

held credentials from the church as ministers of "the gospel of the kingdom" urge that the college could only benefit some in Lamoni and its regions, and far away Saints were paying money for the support of him or his family. A proper education in height, width, and depth of the scope of the gospel is sorely needed by all of us.

I very much wish all our members, and the ministry in particular, had a good education, such as the college is designed to give. It is intended as a means of grace to the lips, as well as manner.

I have been waiting patiently for the apportionment of the Graceland debt, that the ship may sail smoothly along as serenely as if she had not so recently been joggled by her friends. It is a shame that the necessity existed for repeated appeals for Graceland. Let us set her free, and keep her free to bless the children of the kingdom. There are many ways of letting our light shine,—the salt of the earth, an example to believers and to the world.

Yours for the freedom of Graceland,  
CHARLES ALBERTSON.

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Zion's Praises.

BROTHER F. B. BLAIR, Mgr., Lamoni, Iowa.

*Dear Brother Blair:* I have had it in mind to write you for some time in answer to yours of January 19, 1904, addressed to Bro. William Crumley, in reference to the new Sunday-school song-books, Zion's Praises.

We commenced their use as soon as received and I am delighted with them from the start. I have used a good many different Sunday-school song-books in Methodist, Baptist, Presbyterian, Christian, and other Sunday-schools where I have been, but I think this book has a great many good songs out of several of them as well as our own hymnal, and I also like the new ones we have tried very much. I am especially pleased to see several there out of Voice of Melody, published by Lorenz & Co. The No. 1 by Sr. Vida Smith is a fine song with appropriate music that appeals to me very strongly indeed. We are using No. 167 for little singers and Nos. 200 and 125 for our Children's Day exercises on the 12th inst.

There is a wealth of good music in the book and I like it because it gives us something new to work on for a long time, and they possess a degree of difficulty and have some real music in them that will not be worn out in a few months. Children will learn a good song and of a fair degree of difficulty as well as a poor washy song, and then their taste is raised for something still better as they grow older; and while some seem to think the songs are too hard, I am heartily in favor of them. All it needs is a few leaders and all the rest will soon learn them, and there is music worth the time it takes to master them. I am more than pleased with the book, and desire to extend my unqualified congratulations to the committee. We also use it for our Religio with fine success.

Our Sunday-school made a net gain of thirty-seven last month. Bro. John H. Haxton, superintendent, is a tireless worker, full of zeal for the work in all its branches.

Your brother in the faith,  
R. T. COOPER.

LOS ANGELES, California, June 7, 1904.

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OSAGE, Assiniboia, Canada, June 10, 1904.

*Dear Herald:* We look forward to your visits with pleasure. You have been our silent teacher for over two years. When we moved here from Lamoni, I felt lost for the association of Saints, not knowing of a member anywhere around. Since then several have moved in, and how glad we were when Bro. Alvin Knisley came in March, the first elder to this part. He has been laboring near Weyburn as best he could. Owing to the busy time of season and thinly settled country, it is hard to get the people out only on Sabbaths.

We had the pleasure of seeing Bro. Knisley baptize and confirm four promising people last Sunday, fruits of his labors south of Weyburn, where he baptized four in April, making eight baptized there and more to follow soon. Bro. Knisley assisted them in organizing a Sunday-school, which will be a great help to all. I do hope the truth will reach the honest hearts of this locality, and that the good seed which has been sown the last few weeks, will bring forth fruit to the honor of God, and that soon there may be a branch raised up here.

I count it a blessed privilege to meet those of the one faith from time to time to labor in the Master's cause, not simply because we feel it our duty to do so, but because of the love in our heart and the desire to do all I can for the spread of the most glorious gospel. I want to appreciate the love of God. His care each day brings new proof that he is protecting me from danger and evil. He gives ability and a free agency which is further proof of his love.

As I witness the regularity with which the wheel of time moves and the divine dealings to humanity, taking God for my guide, I desire to love him, love his laws, and delight to do his will. The longer I am engaged in this grand and glorious latter-day work, the more confident I am that it is the faith once delivered to the Saints. May God bless and direct us all, is the desire of your sister,  
MARY V. BRANTWAIT.

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REDMOON, Oklahoma, June 8, 1904.

*Editors Herald:* I derive much pleasure, satisfaction, and comfort from reading the dear old HERALD each week when it comes laden with its precious message of love. How we would miss its visit each week should we be deprived of it. We long to see the conditions reached by the people, which this paper is striving to bring about in the world. If all people would appreciate it as well as we do, it certainly would be held in high estimation, for we consider it one of the very best of papers in the whole world that we have ever read for the spread of gospel truth.

We are considerably interested in the welfare of Graceland. We can not see the advisability of letting such a worthy institution be suppressed for the lack of support, especially in a financial way, and that by a people who otherwise are noted for generosity. Can we afford it and expect to retain a reputation as we have heretofore done for progressiveness? In fact, can we let this matter pass by unsupported and expect to be wholly acceptable to God, who has said "the college debt should be paid"? Our church of fifty thousand communicants certainly is financially able to maintain a school having such a high and noble purpose in view—the development and training of minds for the benefit of God and man. I think our moral and spiritual obligations should prompt us to respond in a substantial way.

My husband is one of the missionary force of Oklahoma. He is absent from home much of his time, laboring for the good of the people. Thus I am left lonely, often, in his absence, although I feel comforted by the gospel hope in making the sacrifice. The sacrifice would not be so hard to endure were it not for present location, on a homestead in Western Oklahoma. We are convinced more than ever of the unadvisability (occupied as my husband is in the ministry) of being located on a homestead which requires some additional hardships incident to frontier life. That we may be freed in this respect and that we may be better enabled to carry on the work of the Lord, we hope to dispose of it even at some sacrifice and move nearer the center of Zion's land. Holding a claim down according to homestead law requires almost constant residence by the family (wife and children at least) for five years, and of course this hinders some in our gospel work, but we are hopeful of being relieved in this respect by any one desiring such a location. We have a little band of Saints numbering about fifty, located on homestead land as we are. Bro. J. W. Hancock is our branch president. Through considerable sacrifice the Saints have partially



completed a little church which we worship in. The Saints here are located in Day and Roger Mills Counties, in Western Oklahoma, on and near the Washita River. We are at considerable disadvantage for the want of a railroad, but good prospects to get one nearer than the Choctaw, thirty-five miles distant. The rainfall here compares very favorably with that in other parts of Oklahoma. This part of the Territory is not as well developed to agriculture as some parts, owing to the fact that there has been no settlement scarcely until two or three years ago, but now, by the enterprise and thrift of the people, it is coming rapidly to the front. The soil is good and water fine. Crops at the present are looking well.

The labors of my husband will be confined to Southern Oklahoma the remainder of the year, having been appointed to labor with Bro. B. F. Renfroe. Those who desire their services for gospel work in those parts will do well to write them of their wants. Bro. B. F. Renfroe's permanent address is Davidson, Oklahoma; and S. S. Smith's permanent address is Redmoon, Oklahoma.

Ever hoping and praying for the welfare of the great work, I remain,  
Your sister in gospel hope,

MRS. EMMA M. SMITH.

FINLEYVILLE, Pennsylvania, June 7, 1904.

*Editors Herald:* The letter of Bro. E. D. Brownlee containing a dream came to my notice. This is the dream as I read it in the May 25 number of SAINTS' HERALD:

"I dreamed I saw Brigham Young. (I never saw him in my life, but I understood for sure that this was Brigham Young.) His head was severed from his body, yet his head was alive. I did not hear him speak, but could see his lips and eyes move. His face was shaved smooth and I looked with astonishment at his head to know that it still had life sufficient to make the eyes and lips move."

The interpretation: The body is the Brighamite church, and the head represented Brigham Young being the head and founder of that body, and severed from the body, meaning that he is cut off temporarily in death. And the head being alive shows plainly that the principles that he set forth, such as polygamy, Adam-god, sealing of wives, and other teachings of his, are still believed in strongly enough to cause the spiritual guides at the head of that body or church to still believe in him as a true prophet, and teach the principles he set forth; eyes represent the light of the body, and the prophet at the head of that church now would be still teaching the same things that Brigham Young taught; seeing that the eyes in the severed head still moved would indicate as much.

EUNICE BEAM.

BERKELEY, California, June 9, 1904.

*Dear Herald:* We, Sr. H. R. Tupper and myself, arrived home safely after two months' absence. What a grand time we had in attending the General Conference in that temple erected by divine revelation. How we did appreciate all the sermons, every one as ordered by God. In the business meetings we can not say wisdom was used at all times. We can see great mistakes, always, afterwards; but I believe all did the best we knew how. I did not feel good over the college business; but I feel assured that the college debt will all be paid. The Saints are sure to come forward and will see it all paid, and the Lord will bless twofold all that give to it. A dear sister came to see me to-day. She can not read or write, but has faith in God, and gave two dollars two days ago, towards the debt, not knowing what she would live on, as she is poor and her husband gone. But she showed me a check for ten dollars, sent her to-day, which she said was miraculous. I said, So it shall continue with you, and all who trust God for all. I feel to plead for the college. Other churches have them. I have visited many hospitals and sanitariums of different faiths, and I feel that we need

them very much, too, in our faith; and we shall have them all in time. We have only to work, pray, and trust; as we seek, we shall find. We read in Psalm 37: "The steps of a good man are ordered by the Lord; and he delighteth in his way." Also, "Commit thy way unto the Lord; trust also in him; and he will bring it to pass." This I know is true. If every Saint would give fifty cents apiece, money would be in the treasury and the debt paid. Who will withhold so small an amount? Surely no one, when the Lord says the debt should be paid.

And oh, to have a prophet to lead us in these latter days! Let us not turn aside from the Lord. We had a lovely day with the prophet and his noble wife, and those dear little boys. How we did appreciate that visit; also with his son Fred, and his lovely wife. Bro. F. B. Blair and his dear wife were so kind to take us over the college building and Saints' Home. Dear Sr. Frances! may God bless her in her noble work. And there was Oscar Anderson, a young man, such a noble and grand worker in the Sunday-school, numbering four hundred and seventy-one scholars we were told, which was a grand sight as the dear brother took us around to the different rooms.

As we went out to visit the stakes of Zion, we went to Kerr, formerly Far West; then to Independence. We can not say enough in praise of that stake. Like Lamoni, it is lovely, and the Saints are just lovely, and the country is grand, the soil rich.

On our return we stopped at Salt Lake City, Farmington, and Ogden, visiting only a part of our relatives,—over one hundred now out there in the valley of the mountains. Found all anxious to inquire about Zion. They contemplate building a temple on the twenty-five acres of land they have bought in Independence. I told them that was right, they would get converted there; for no adultery would be allowed there. They do not get angry with me; we love to the last. Blood is thicker than water. Except we love one another so we can tell each other our faults, we are none of His.

I hope all the dear friends who wished to hear from me through the HERALD, take it, as we could not write to all separately. I distributed all the tracts Bro. Blair gave me, in Utah, and trust that they will do much good to them, and that the seed will take root, as many are seeing how they have been led by blind leaders. Bro. and Sr. Chase are doing good work in Salt Lake City. We visited Sr. Alice Wilson, and Sr. Walker; but visited more of the Mormons, as we had so many invitations, having been there before, and having so many friends. Sisters can get in better there than elders, as they are very much afraid of our elders; but they will listen to relatives, and ask questions. May God bless all.

Your sister,

M. L. DOUGLAS.

#### The Mountains.

The issue of the *Outlook* dated June 4 is its Fifteenth Annual illustrated Recreation Number. As is the custom of the *Outlook*, this issue in addition to the usual editorial and interpretative treatment of news events, important public questions and current literature, contains a group of out-of-door articles, the majority of them carefully and fully illustrated. Most notable among these articles in this year's Recreation Number is the first instalment of Mr. Stewart Edward White's serial "The Mountains." This may be called a companion series to Mr. White's "The Forest," which was published in the *Outlook* last summer. "The Mountains" describes and pictures the author's experiences in exploration and camping out in a section of a California Sierras very little known. Like "The Forest," it not only abounds in practical suggestions for camping and woods life but is infused with the spirit and love of nature.

#### Fourth of July.

One fare for the round-trip, plus twenty-five cents, July 2, 3, 4, within two hundred miles from starting point on Nickel Plate Road. Return limit July 5. Chicago depot: La Salle and Van Buren Streets. City ticket offices, 111 Adams Street, and Auditorium Annex. Telephones Central 2057 and Harrison 2208. (No. 9) 24-3t.

## Miscellaneous Department.

### Conference Minutes.

**Mobile.**—Conference met at Seminole, Alabama, May 28, 1904, President F. P. Scarcliff in chair. Reports were received: Elders F. P. Scarcliff, W. L. Booker, G. W. Sherman baptized one, Jesse Reeder baptized three. Bishop's agent reported: Receipts, \$77.95; expenditures, \$58.00; balance on hand, \$19.95. Report from Three Rivers approved. Report from Perseverance laid on table. The conference voted that the money contributed to purchase a horse and buggy be turned over to W. L. Booker, Bishop's agent, as a free-will offering. Afternoon session. Report of Perseverance Branch was referred back to branch for correction. Two-day meetings were continued, to be appointed by the president. Following officers were elected: F. P. Scarcliff, president; G. W. Sherman, vice-president; Hulda Porter, secretary; and Frank Huver, treasurer. The following were sustained: F. P. Scarcliff, historian of district; W. L. Booker, Bishop's agent; also the missionaries in charge, and their associates. The conference was a grand one, and meetings well attended. Adjourned to meet Saturday before the full moon in August, with the Bluff Creek Branch.

**Northeastern Illinois.**—Conference convened at Mission, May 28, 1904, at 10 a. m. President F. G. Pitt was chosen to preside; W. E. Williamson and J. E. Wildermuth secretaries; Belle Anderson chorister; and Mary Anderson organist. Report of president read. Treasurer reported balance on hand last report in general fund, \$1.68; tent fund, \$2.05; paid for postage, 34 cents; balance general fund, \$1.34; tent fund, \$2.05. Branches reporting: Unity 23, Plano 163, Mission 115, West Pullman 42, First Chicago 132, Central Chicago 116, and Dekalb 57. Reports of West Pullman and Central Chicago were referred to branches for correction. Branch presidents reporting: M. H. Bond, J. Midgorden, C. J. Clark, and J. L. Cooper. Elders reporting: F. M. Cooper, M. H. Bond, E. M. Wildermuth, Philemon Pement, and J. E. Wildermuth. Bishop's agent, J. Midgorden, reported due church last report, \$87.77; receipts, \$273.39; expenditures, \$306.05; balance, \$55.11. Reunion committee reported that the reunion would be held at Plano on or about the middle of September, 1904. The Kewanee and Southern Wisconsin Districts were invited to participate in reunion. Bro. F. M. Cooper was elected president, M. H. Bond vice-president, and W. E. Williamson secretary and treasurer. Bro. M. H. Bond was chosen to act as a member of the reunion committee in the place of Bro. F. G. Pitt. A resolution was adopted favoring the closing of Graceland College until both the church and college debts are paid, and that said resolution with the reasons offered be sent to the HERALD and *Ensign* with the request that it be published as the unanimous vote of this district. Six were baptized on Sunday, May 29, by F. G. Pitt. Adjourned to meet at Plano on the last Saturday and Sunday of the time and place of the reunion.

**Western Wales.**—Conference convened with the Penygraig Branch at Gilfach Goch, May 21-23, 1904. J. W. Rushton chosen to preside. The action of district officers in changing time from June 4, 5, was approved. Branch reports: Pontycaetes 8, Llanelly 24, Penygraig 27; Morrison report referred back for correction. President E. B. Morgan reported Aberaman Branch suspended by district officers. Ministers reporting: Elders, J. W. Rushton, E. B. Morgan, William Newton, J. G. Jenkins, D. Lewis; Priests, W. P. Cox, and D. Edmunds. The brethren of Pontycaete sent a united report. Bishop's agent reported: Receipts, £5, 2s, 1d; paid to Bishop £5, 0s, 7d; agent's expenses £1, 6s. Brn. E. B. Morgan, H. Ellis, and Arthur Edwards were appointed to have the numerous copies of the Welsh hymn book bound which we have on hand. A communication was read from the Bishopric concerning their action in not allowing agents to pay out money, etc. It was unanimously agreed that we accept their explanation. A recommendation from the Penygraig Branch was considered for the ordination of Bro. Evan Miles to the office of a priest, but was not approved. A bill of £1, 0s, 7d, was presented by the Penygraig brethren, and ordered paid out of the district fund, also £1, 7s to the secretary for postage, etc. It was also agreed that all district officers be allowed half railway fare out of district funds. A vote of thanks was tendered to the Saints at Gilfach Goch for their hospitality, and the authorities of the church were sustained in order. Officers chosen: E. B. Morgan president, J. G. Jenkins vice-president, Arthur Edwards treasurer, H. Ellis secretary and Bishop's agent. A resolution of sympathy was read concerning the death of Sr. Margaret Bishop, wife of Lot Bishop, and the conference adjourned to meet at Llanelly, first Saturday and Sunday in October.

**Pottawattamie.**—Conference met with the Boomer Branch, May 28, 29. Chairman F. A. Smith, assistant M. M. Turpen. D. P. Cooper, secretary pro. tem., and G. F. Hough, assistant. Reports were read from Elders F. A. Smith, M. M. Turpen, James Caffall, C. G. McIntosh, J. P. Carlile, H. N. Hansen baptized 15, S. Butler, Joshua Carlile baptized 1, R. McKenzie, D. K. Dodson, D. Parish, William J. Cook; Priests, G. F. Hough, J. C. Lapworth, J. O. Booth baptized 2, S. C. Foote; Teachers Peter Olsen, Jr., John A. Hansen, P. W. Frederickson. Total sermons, 81; baptisms, 18; marriages, 3; ordinations, 2; blessed 4 children; administered to 43 sick; made 39 official visits. All branches reported. Boomer, 53; Carson, 24; Council Bluffs, 266; Crescent, 165; Fontanelle, 38; Hazel Dell, 58; North Star, 113; Wheeler, 51; total branch enrollment 768. A collection of \$2.50 was handed to the secretary for expense. Secretary reported having received for expense of delegates to General Conference of 1904, from different branches, a total of \$34.12, which was equally divided between C. Scott, M. M. Turpen, D. R. Chambers, and J. B. Lentz. J. P. Carlile, the Bishop's agent reported: Receipts, \$881.70; disbursements, \$887.75; on hand, \$61.91. On request from Carson for a two-day meeting, it was ordered and the presidency authorized to set date; by motion the district tent was placed in charge of the district presidency. On Sunday Charles B. Bardsley was ordained an elder. A motion prevailed to sustain the Bishop's agent, and conference adjourned to meet at Crescent, at call of the district presidency. J. Charles Jensen, secretary.

**Little Sioux.**—Conference met with the Saints at Little Sioux June 4, J. M. Baker selected to preside and D. M. Rudd to assist. Annie Stuart as clerk and W. R. Adams to assist. Statistical reports were received from the eleven branches in the district, showing a present membership of 1,636, a net gain of 8. Ten baptisms were reported, two marriages solemnized, and four ordinations performed. The spiritual condition of branches as reported, gave much encouragement, as they indicated substantial spiritual growth. The next session of conference is to be held at Morehead, October 22, beginning at 10 a. m. Sidney Pitt was elected district president, and his selection of Joseph Seddon and S. B. Kibler as associates, was ratified by the conference. District tents were placed in charge of the district presidency and missionary in charge, and the bishop's agent authorized to call on the branches for funds to support it, if occasion demands. The time and place for holding two-day meetings was also left to the district presidency and missionary in charge. Ministerial reports were received from twenty-four of the priesthood members, showing an aggregate of two hundred and seventeen sermons preached, ten baptized, one Sunday-school organized, and much other labor performed, not specifically mentioned. A duplicate license as priest was granted to Joshua Lane, the record of his ordination having been destroyed by fire. On recommendation of the Morehead Branch, Robert A. Ballantyne was ordained an elder, and James C. Ballantyne a priest. At the Sunday morning prayer service Elders Joseph Luff, Charles Derry, and D. M. Rudd were the speakers. James D. Stuart, clerk.

**Des Moines.**—Conference convened at Des Moines, Iowa, June 4, with Vice-president S. K. Sorensen in charge, assisted by F. A. Smith and N. V. Sheldon, A. A. Reams secretary, assisted by E. O. Clark. Branch reports: Boonesboro 68, Clear Creek 34, Concord 47, Packard 19, Richland 80, Rhodes 43, St. Charles 20, Des Moines 238, Grinnell 21, Oskaloosa 71, and Valley 113. Elders reporting: E. Benedict, C. B. Brown, W. F. Clark, E. O. Clark, W. Christy, F. B. Farr, John Hall, J. F. Mintun, J. E. Laughlin, N. Miller, S. McBernie, W. C. Nirk, J. S. Roth, S. K. Sorensen, N. V. Sheldon, James Troughear, W. C. Earhart, C. J. Peters, with a total of four baptisms; Priests V. Boatwright, John Clark, J. R. Epperson, William Park, J. M. Park, and J. Roberts; Teachers F. A. Brown, A. Freel, J. C. Hidy, W. C. Fetter, F. B. Miller, O. L. Sherman, and A. Walls; Deacons F. Chandler, William H. Farr, and H. V. McKinney. Bishop's Agent, W. Christy, reported from February 27, to June 2, as follows: Receipts, \$346.78; expenditures, \$325.26; balance, \$78.05. For college fund, cash receipts, \$29.70; subscriptions, \$13.25; total, \$42.95. S. K. Sorensen was chosen president, J. F. Mintun vice-president, A. A. Reams sustained as clerk, W. Christy as Bishop's agent. The reunion committee recommended holding the reunion in Des Moines, August 5-14; report accepted unanimously. On Sunday S. K. Sorensen was ordained a seventy as directed by General Conference under the hands of F. A. Smith and J. F. Mintun, and three were baptized. Brethren F. B. Blair, N. V. Sheldon, and F. A. Smith were the speakers of the conference. Time and place for holding next conference left to the call of district officers.

London.—Conference convened at 10:30 a. m., June 4, 1904, at Humber Bay, Ontario. Elder R. C. Evans chosen to preside, assisted by the presidency of the district. Bishop's agent's report: On hand last report, \$1,184.29; received, \$3,667.89; expended, \$4,059.87. Report of *Canadian Messenger* read, received, and referred to the auditors. Elder Evans preferred a charge against the paper for publishing a letter misrepresenting some of the church authorities. Elder Evans was sustained as business manager of *Canadian Messenger*; Elder Gregory was sustained as editor; and Sr. MacGregor as assistant editor. A resolution was passed that Bro. Newberry of Grand Valley be paid the expense of publishing letters in the *Dufferin Post*. A collection amounting to \$20.93 in aid of the Graceland College fund was taken. Bro. Leech was ordained a priest, and three who had been baptized Sunday afternoon by Elder S. W. Tomlinson were confirmed. Collections amounting to \$54.01 were taken during the conference. Monday, Zion's Religio-Literary Society report read and adopted. Credential committees report read and adopted. Resignation of assistant editor, Sr. Maggie MacGregor received and accepted, and the secretary empowered to draft a vote of thanks to the retiring assistant editor. Sr. F. Miller was chosen assistant editor with a yearly salary of \$25. A motion that Sr. MacGregor receive \$25 was amended, striking out figures "25" and inserting 7½. A delegate vote being called, the motion carried. Resolutions allowing Elder Gregory as editor \$10, and Elder R. C. Evans as business manager \$25 for past services on *Canadian Messenger*, prevailed. Sr. Miller tendered resignation as corresponding editor, which was accepted. Resolved that Elder Gregory receive \$10 as editor, and Elder Evans \$25 as business manager of *Canadian Messenger* for the coming year. Resolved that secretary of district receive \$10 a year for services. Resolved that it be left to the discretion of the presidency to whom they shall donate copies of *Canadian Messenger*. Resolved that the two members of the board of publication other than the business manager be discharged. Zion's Religio-Literary Society was granted five minutes of conference time. A hearty vote of thanks was accorded the Humber Bay Saints for their hospitality. Resolved that balance on hand be paid secretary for district expenses. Resolved that district place a tax on each branch on the per capita basis for the payment of our share of Graceland debt, secretary to make out the list. Appointment of elders then read. Conference adjourned to meet with the Arthur Branch, October 8, 9. Hannah Leeder, secretary.

Fremont.—Conference met with the Rivertown Branch, May 29 and 30, 1904, with Brn. D. R. Chambers and A. Badham in charge. Joseph Luff and J. M. Stubbart were the speakers on Sunday. Monday, 9 a. m. conference convened for business. Reports from the branches composing the district were read, showing them as being in fair condition. The Sunday-school and Religio reported having a very profitable time. The next conference will be held at Henderson, Iowa, October 16, 17, 1904. J. F. Redfield, secretary.

Northwestern Kansas.—Conference convened June 4, 10 a. m., at Pottersville, S. J. Madden presiding, F. E. Taylor secretary, John A. Teeter assisting. Apostle I. N. White was chosen to assist the presiding officers. Branches reporting: Scandia 30, Rural Dale 51, Twin Creek 46; net gain 5. Homestead and Goodland did not report. Ministers reporting: Elders S. J. Madden, Fred S. Ward, L. F. Johnson, L. G. Gurwell, and Fernando E. Taylor; Priests John A. Teeter, H. J. Jemison, E. H. Eberts, and Silas A. Madden; Teacher G. W. Anderson. Bishop's agent, Fred S. Ward, reported: Receipts, \$326.14; disbursed, \$143.77; balance, \$343.45. District treasurer, Olive B. Ratcliff, reported: On hand last report, \$2.20; received since, 40 cents; paid out, 85 cents. Reunion committee asked for, and was granted, two weeks longer in which to locate place and time of reunion, notice of which will appear later. Adjourned to meet the first Saturday and Sunday of reunion. The Spirit of the Master prevailed throughout.

Gallands Grove.—Conference met with the Deloit Branch May 28, 1904, at 9 a. m., for prayer service, business session at 10, D. M. Rudd and J. T. Turner presiding. Branches reporting: Harlan 66, Auburn 62, Salem 63, Dow City 130, Mallard 81, Pilot Rock 30, Gallands Grove 233, Deloit 157, Benan 49; net loss 6. Elders reporting: F. E. Cohrt, C. J. Hunt, D. Brewster, N. V. Sheldon, W. A. Carroll, John Pett, C. E. Butterworth baptized 1, D. M. Rudd, A. R. Crippen, J. T. Turner, F. Hansen, J. L. Butterworth, B. F. Wicks; Priests J. H. Greenwood, J. W. Hurst, A. H. Rudd, G. A. Hoisington; Teachers D. A. Holcomb, J. G. Myers, J. T. Spence; Deacon O. Salisbury. The present district officers were reelected for the coming year.

Bishop's report: Due Bishop last report, \$291.22; expenses, \$595.50, total \$856.72. Receipts \$694.10. Due Bishop \$162.62. A collection to defray the expenses of secretary was taken and \$1.82 received. J. H. Bullard was ordained priest, and the district president was authorized to provide for the ordination of J. H. Greenwood to the office of elder. Preaching by D. Brewster, C. E. Butterworth, and C. J. Hunt. Adjourned to meet at Dow City, Iowa, November 26, 1904, at 9 a. m. Helen B. Rudd, secretary.

Northeastern Missouri.—Conference convened at Bevier, Missouri, June 4, at 10 a. m. Brn. J. A. Tanner, and F. M. Smith in charge. Ministerial reports were read from six elders, two priests. Bevier, Higbee, Pollock, and Greenleaf Branches reported. Bishop's agent's report: receipts, \$270.65; expenditures, \$344.75; balance on hand \$124.73. Moved that the amount due from our district to liquidate the debt on Graceland be proportionately divided, each branch to raise their share. Bro. John Kaler was elected president, F. T. Mussell vice-president, and William C. Chapman secretary. A vote of thanks was tendered Bro. J. A. Tanner for his efficient service as president during the past nine years. Preaching by Brn. F. M. Smith and J. R. Lambert. Adjourned to meet at Higbee, Missouri, October 8 and 9, 1904.

Northeastern Kansas.—Conference met with Idylwild Branch at 10:30 a. m., May 28, 1904. I. N. White presided, assisted by Samuel Twombly. Branches reporting: Atchison, Fanning, Blue Rapids, Centralia, Netawaka, Topeka, Scranton. Ministry reporting: Apostle I. N. White; Seventy M. F. Gowell; Elders S. J. Madden, Samuel Twombly, C. E. Tillinghast, U. F. Rogers, Harry Thomas, C. E. Guinand, Frank G. Hedrick, and Henry Green; Priests S. P. Cox, James W. Burns, A. C. Ingle, B. F. Tigner; Deacon J. S. Robinson. Request from Blue Rapids Branch that S. P. Cox be ordained an elder was granted, and ordination attended to by Brn. White and Gowell. Reunion committee reported Fanning as the place for next reunion and August 26 to September 3 as the time. Samuel Twombly elected district president, Harry Thomas vice-president. Adjourned to meet first Saturday of reunion at Fanning. Preaching by Brn. White and Gowell. Frank G. Hedrick, secretary.

Geelong, Victoria.—Conference convened April 9, 10, 1904. Bro. Butterworth president, assisted by Bro. Haworth. Bro. W. Jones secretary. Branch reports: Queensferry, 44; Hastings, 78; Melbourne, 77. Bishop's agent reported. Ministry reports: C. A. Butterworth, D. McIntosh, W. Mackie, Bro. Kippe, Bro. Trembath, and Bro. Eden. Moved that Bro. H. A. Jenkin be ordained to office of teacher. Moved that report from Hastings Branch concerning Bro. Rennie's ordination be accepted, the matter being left entirely in the hands of the missionary in charge, district president, and president of Hastings Branch. Book agent's report referred to Brn. Davis and Good for auditing. Moved that collectors be appointed in the various branches for the tract fund. District officers: Bro. Kippe president, Bro. McIntosh assistant president, Bro. Read secretary. Moved that next conference meet at Melbourne October 1, 2, 1904. Moved that an elder be appointed to visit Bro. Griffiths. Moved that a cordial vote of thanks be given to Brn. Butterworth and Foster and Mr. Isaacs for their untiring efforts in assisting in building the church. Moved that report of numerical standing of the branches be sent in by next conference. The committee appointed to consider the case relating to matrimonial agencies, reported to the effect that, inasmuch as the Scriptures teach that the remarriage of persons divorced for any other cause than adultery is unlawful: Wherefore, Be it resolved that the Victoria District go on record as being opposed to any of our ministry engaging to perform marriages at any worldly institution where such remarriages are likely to be performed. Members of committee: W. Mackie, D. McIntosh, C. A. Butterworth, W. J. Haworth.

Nauvoo.—Conference convened at Argyle, Iowa, June 11, at 10:30 a. m., with J. W. Peterson in charge, assisted by Frederick M. Smith and James McKiernan; M. H. Seigfried, secretary, assisted by G. Ed Schweers. Burlington, Rock Creek, New London, Keokuk, Farmington, and Montrose Branches reported. Ministerial reports: Elders James McKiernan, J. W. Peterson, J. B. Wildermuth, Elbert A. Smith, George P. Lambert, Lawrence Willey, and F. M. McDonald; Teacher J. W. Stobaugh; Priest H. S. Salisbury; Deacon Solomon Tripp. Bishop's agent, George P. Lambert, reported for eight months, on hand last report, \$164.17; receipts, \$854.08; expenditures, \$717.55. District treasurer, Albert Giesch, reported, on hand

last report, \$10.51; receipts, \$19.20; expenditures, \$14.30. A bill of \$2.99 was allowed the secretary and historian. George P. Lambert, treasurer of tent committee, reported, on hand, \$74.76. Committee authorized to borrow amount yet deficient and purchase a tent as soon thereafter as possible. President and secretary were appointed committee to prepare a program for the next conference. Secretary elected standing credential committee. The following resolution was passed: "Resolved that we indorse the action of the General Conference respecting Graceland College, and that we also fully and heartily indorse the effort of the Bishopric to pay the college debt." The following officers were elected: President, J. W. Peterson; vice-president, H. S. Salisbury; secretary, M. H. Seigfreid; treasurer, Albert Giesch. George P. Lambert ordained bishop under the hands of Frederick M. Smith. Adjourned to meet at Farmington, October 1 and 2, 1904.

**Northern Nebraska.**—Conference met at Columbus, Nebraska, May 27, 1904, at 8 p. m., Bro. R. Wight, president, in the chair, Charles Fry, vice-president, and James Huff, secretary. Branch reports: Blair 32, Columbus 29, Decatur 106, Omaha 312, Platte Valley, 69. Elders' reports: R. Wight, Charles Fry, James Huff, J. S. Strain, George W. Galley, P. L. Stevenson, H. L. Kinning, B. L. Lewis, J. E. Butts, J. F. Weston, and H. S. Lytle; Priests Marcus Bilyen, George Muril, Lloyd Marteeny, and Richard Brown; Teachers H. H. Robinson, James M. Mills, James M. Case, and C. M. Hollenbeck. Bishop's agent's report: On hand last report, \$147.19. Received during four months, \$226.10 as tithing, and college fund \$10; paid out, \$345. District funds: On hand last report, \$3.41; received, \$60.50; paid out, \$61.09. Tent committee reported the branches had refused to repair the district tent. Vote of thanks tendered the Omaha branch for their kind offer to loan their tent to the district, and the offer accepted. The sale of district tent referred to a committee with power to act. J. S. Strain and Lloyd Marteeny given permission to labor in the district. Conference closed to meet with the Platte Valley Branch the last Friday in September, 1904, at 7.30 p. m.

**Southeastern Illinois.**—Conference convened at 10 a. m., June 10, 1904, at Dry Fork Church; I. A. Morris chosen to preside, assisted by F. M. Davis; P. G. McMahan secretary, Walter Boroughs assistant. Branches reporting: Brush Creek, Springerton, Dry Fork. Verbal reports from Tunnelhill and Parish. Ministry reporting: M. R. Brown, S. D. Goostree, I. A. Morris, F. M. Davis, C. J. Spurlock, J. E. Bozarth, F. L. Sawley, F. M. Slover, Henry Walker, A. H. Johnson. F. L. Sawley was chosen to succeed F. M. Slover on the reunion committee. The appointment of F. M. Davis as Bishop's agent was approved. The district officers were sustained. Conference adjourned to meet with the Parish Branch October 22, 1904.

**Far West.**—Conference convened with the Stewartville Branch, June 18 and 19. T. T. Hinderks and B. J. Dice presidents, Charles P. Faul and Arch McCord secretaries. Bishop's agent, Charles P. Faul, reported: Receipts, \$427.10; expended, \$408.25; on hand available in bank, \$173.83; less \$700, the district's debt to agent. Ministry reporting: J. R. Lambert, H. K. Lewis, J. Armstrong, William Lewis baptized 7, John Davis, C. P. Faul, M. Shaw, A. Booker, N. C. Enge, Arch McCord, G. W. Best, J. S. Constance, William Laurence, William Summerfield, T. T. Hinderks, B. J. Dice, J. C. Elvert, D. E. Powell, A. Nesser; Priests, B. R. Constance, D. H. Schimell, John L. Bear, C. J. Cranus, Robert Garlich, R. S. Parker, Samuel Simmons, N. L. Booker, C. W. Ethridge, F. Uphoff; Teachers Robert McLee, John Piepergerdes. The action of General Conference as presented by I. N. White in adding or annexing Carrol County to the Far West District was on motion ratified. Election of officers: T. T. Hinderks president, B. J. Dice vice-president, Charles P. Faul and Arch McCord secretaries. Charles P. Faul sustained as Bishop's agent, B. J. Dice treasurer. The following resolution was passed by the conference and ordered a copy to be given to the local paper, also one each to the St. Joseph dailies: "We the members of the Reorganization of the Church of Jesus Christ of Latter Day Saints in conference assembled are aware of the movement in this the Far West District by many of the citizens regarding the observance of the Sabbath day as a day of rest, therefore be it resolved that we hereby pledge our moral support in any just method that may be adopted whereby any and all business of a commercial nature, especially the saloon, may be made, and if necessary compelled to comply with the law in regard to closing on the Sabbath day. Adjourned to meet with the Pleasant Grove Branch, October 22.

**Southern Michigan and Northern Indiana.**—Conference met with the Clear Lake Saints, June 11, 1904, with A. S. Cochran and G. A. Smith in chair. Branch reports: Clear Lake 174, Coldwater 118, Alto 19, Sparta 29, Hartford 51, Hopkins 22, Crystal 13, Marcellus 16, Knox 51, Buchanan 35, Galien 123. Bishop's agent reported a total of \$821.02; on hand and received; disbursements, \$644.01. The committee consisting of Elders I. M. and G. A. Smith, also William F. Shaub appointed at Galien to confer with Kirtland District in regard to boundary line between the two, reported as having met the missionary and district president of said Kirtland District. It was decided that the Maumee Branch situated in Paulding County, Ohio, was in Kirtland District, and the Ohio and Indiana line should be the line between the aforesaid districts. This was submitted to the committee appointed on boundary lines, by General Conference, and was presented to, and adopted by that body. Marcellus Branch recommended Bro. Goodenough to be ordained to office of priest which was left in hands of the president. Elders reporting: A. S. Cochran, O. H. Story, W. D. Ellis, Francis Granger, Samuel Stroh, I. M. Smith, T. J. D. Earl; Priests William, S. Omans, T. E. Robertson, Melvin G. Ellis, F. T. Fields. Treasurer's report showed district indebted to him for 88 cents. A collection was taken up amounting to \$2.74. Officers: A. S. Cochran president, O. H. Story assistant president, William F. Shaub secretary. Next conference to meet with Coldwater Saints at call of President.

#### Convention Minutes.

**Northeastern Illinois.**—Convention met at Mission, Illinois, May 27, 1904, at 2:30 p. m. Clare Sherman and Sadie Sulle were appointed credential committee. District superintendent, assistant superintendent, secretary, and treasurer reported. Reports from the following schools were read: Plano, West Pullman, Mission, Central Chicago, Dekalb, Hope of Israel. A committee of five consisting of C. A. Gurwell, Mamie Williamson, Jerome Wildermuth, James Keir, and S. D. Heavener was appointed to arrange a program for the reunion to be held at Plano, also to request the reunion committee for the Friday afternoon and evening preceeding the district conference to devote to the interests of the Sunday-school work. The resignation of district Superintendent Jerome E. Wildermuth, was accepted. Bro. C. A. Gurwell was elected superintendent. Convention adjourned subject to the call of the district officers. Mamie C. Williamson, secretary.

**Fremont.**—Convened at Riverton, Iowa, Friday evening, May 27, 1904, in charge of Assistant Superintendent Joseph Roberts. An address by D. R. Chambers, a talk by A. Badham, and a paper by the district superintendent, completed the program for the evening. On Saturday reports of schools and librarians were read. It was moved to adopt the recommendation of the librarian's report which read as follows: "That the week beginning July 17 be set apart for discussion of the circulating library, also that secretary notify each school of such action and a report of results be made to the district librarian." On Saturday afternoon a program, consisting of papers and discussions was given. Saturday evening was devoted to Religio work in charge of Joseph Roberts. Adjourned to convene just previous to our next district conference and at the same place. Mrs. Agnes McClenahan, secretary.

**Northwestern Kansas.**—Convention met near Potterville, Kansas, June 3, 1904, at 2 p. m. Secretary and assistant being absent, Sr. Mary Boyd was elected secretary pro tem. Zion's Hope Sunday-school reported total enrollment 30. Talks on Sunday-school work by Brn. S. J. Madden, F. S. Ward, I. N. White, Ben Curtis, L. F. Johnson, and F. E. Taylor. Paper by Sr. Myrtle Coop. A very interesting program was listened to in the evening. Moved that the district treasurer purchase a book to keep cash account. It was moved that the secretary notify the other secretary of the convention one month before time of the convention. Adjourned to meet the day before next conference and at same place.

**Des Moines.**—Association met in convention at Des Moines, Iowa, on June 3, 1904, at 2 p. m. Number of schools shown to be reporting in the district were 14, thus showing a gain over last report of 3. The total enrollment is 349. Schools reporting: Oskaloosa, Rhodes, Clear Creek, Runnells, Des Moines, Boone, Eagle Grove, Grinnell, Richland, Milo, Harding Grove, Packard, St. Charles, Dallas Center. Report of treasurer showed a balance of \$8.99 on hand. The advisability of uniting the Sunday-school and Religio work was then taken up and

discussed. The remainder of the session and the evening hour were devoted to papers which led out in discussions, being interspersed with some special musical selections. Adjourned to meet at call of district officers.

**Northeastern Missouri.**—Convention met at Bevier, Missouri, June 3, Superintendent W. B. Richards in charge, Hattie Williams secretary. Reports were read from Bevier, Higbee, and Greenleaf schools. The treasurer's report read as follows: Balance on hand last report, \$22.83; receipts, \$3.34; expenditures, \$3.25; balance June 1, \$22.92. Instead of the usual program several interesting papers were read and thoroughly discussed, which proved quite instructive and entertaining to those present. We had the pleasure of having in our midst Brn. J. R. Lambert and F. M. Smith of Lamoni, Iowa, who favored us with some interesting remarks on Sunday-school work. Adjourned to meet at same place as district conference and on day previous.

**Southeastern Illinois.**—Sunday-school met at Dry Fork church June 10, 1904, Elder F. L. Sawley, superintendent, in the chair. Elder C. J. Spurlock, assistant superintendent. Schools reported: Zion's Hope, Parrish Branch, and Springerton. Four schools failed to report. A report of the Kirtland Sunday-school association was read by C. J. Spurlock. Report of Sr. Hettie E. Davis, Home Class visitor, was read. Moved and carried that Sr. Morris select a library committee. At the evening session a program was rendered consisting of music, papers, recitations, and speeches. Regular session Sunday morning. Collection 15c. Adjourned to meet Friday, 10 a. m., before the next conference. Sunday morning regular session. J. E. Bozarth, secretary.

**Little Sioux District.**—Convened June 3, 1904, at 10 a. m. with Sidney Pitt, superintendent, in charge, Annie Stuart, secretary. The reports show an enrollment of 835. Two new schools organized. Librarian reports six schools having adopted the plans for circulating library. District adopted plan of holding but one business convention each year. Adjourned to meet at Moorhead, Iowa, in October.

**Naavoo.**—Convened at Argyle, Iowa, June 10, 1904, at 10.30 a. m., Superintendent G. P. Lambert presiding. Reports were received from the following schools: Fort Madison, New London, Keb, Rock Creek, Montrose, Farmington, and Burlington. Keokuk school has been discontinued. Officers: G. P. Lambert superintendent, J. B. Wildermuth assistant superintendent, Jessie J. Ward secretary, Maymie Geisch treasurer, and G. Edward Schweers librarian. Treasurer reported balance on hand \$8.27. In the evening Sunday-school and Religio associations gave a joint program which was very well received. Special Sunday-school session Sunday morning. Adjourned to meet at Farmington next regular session.

**Naavoo.**—Convention met June 10, 1904, at 2.30 p. m., Argyle, Iowa, Vice-president M. H. Seigfried in charge; Clara Seigfried, secretary. Treasurer Martha Ortleb reported as follows: Receipts, \$9.05; expenditures, \$7.20; on hand, \$1.85. M. H. Seigfried was elected president, Ed Schweer, vice-president. Locals reporting: Farmington, New London, Rock Creek, and Burlington.

#### Pastoral.

To the Ministry and Saints of the Pittsburg and Western Pennsylvania District; Greeting: Having been placed in charge of the above-named territory, and in order to effectually and thoroughly canvass the same, I address you. I never have seen the outlook so promising for the advancement of the Lord's work as at the present. Many earnest requests have already been sent in for preaching in new places, some desiring to obey at first opportunity. To successfully meet those demands an earnest effort on the part of all, and especially the ministry, is required. Our missionary force is smaller this year than last, but I trust that the deficiency in that regard may be more than made up by the increase in zeal and earnestness of the laborers who remain, and that the local force may also be awakened to renewed energy. Let all those who desire preaching, or know of an opening, or have friends who would like to have an elder call on them, report immediately to me. Ever hoping and praying that this year will find many precious souls rejoicing with us, and all workers together for good,

Your colaborer in Christ,

RICHARD BALDWIN.

97 Elm Street, SHARON, Pennsylvania.

#### The Bishopric.

##### AGENT'S NOTICE.

To the Saints of the Kentucky and Tennessee District; Greeting: I take this method of calling attention to the effort now being put forth to pay the college debt. As I will not be able to visit all the branches for some time on account of the harvest, I have sent an apportionment to branch presidents, asking them to report to me at the reunion at Crossland, Kentucky, the last of July. The apportionment for Kentucky and Tennessee is \$137.20 and three hundred and forty-three members makes just 40 cents each. It does seem, dear Saints, that we might raise that amount. So let us give the matter prompt attention and let each one pay his share. Remember the Lord has said the college debt should be paid. Scattered members will please send their contributions direct to me with name of branch of which they are members.

Please do not forget your tithes and offerings. We are falling behind along this line. We hope for a brighter future. Hoping each one will respond at an early date,

Your brother and colaborer,

J. R. McCLAIN.

R. F. D. 3, FULTON, Kentucky, June 18, 1904.

#### Correction of Publication of Bishop's Report.

Under Elders' Summary accounts beginning page 35.

1. Date at top of first and second columns should be January 10, 1903.
  2. The second two columns should be transposed so as to place receipts by Bishops and Agents first.
  3. Top of page 36 correct date. Second and third columns of Receipts all right here.
  4. Top of page 37 correct date to 1903 and transpose second and third columns.
  5. Top of page 38 correct in same way.
  6. Top of page 39 correct in same way.
  7. Report Bishop C. J. Hunt: Read Romanan Wight, not Romanan Sutton.
  8. Bishop George P. Lambert's report: Warnock, Susan, t. \$30; not \$37.75; Manifold, Susan T., t. \$7.75.
  9. Bishop William Anderson's report, page 14: A. K. Anderson and wife, not A. E.; Lucina Cave, not Lucinda; E. W. Cooper, instead of Copper; John Hooper, instead of Hopper.
- Now when we go to Publishing House and inquire, Why these errors, everything is laid on "the devil." Then our book-keeper politely hands over the copy furnished and proves he is not wholly the "feller." We assure the reader that the "old fellow" is not in the Bishop's office; further than this we do not say. Let the elders please take notice and oblige.

Respectfully,

LAMONI, Iowa, June 25, 1904.

E. L. KELLEY.

#### Reunion Notices.

The Southern California reunion will be held at the same place that it was last year, one mile west of Santa Ana, beginning July 22, 1904, at 10 a. m. The committee will do their best to make this as good as the one of 1903, and better if possible. Therefore hope to see as full an attendance of Saints and friends as can spare the time, making a reasonable sacrifice, to come up and worship jointly for ten days. All the morning and evening trains will be met at the Santa Ana depot by team, and passengers escorted to camp grounds without charge, including hand-baggage. San Diego people should come on the afternoon train in order to catch the transfer buss. Those wanting tents, cots, mattresses, etc., should make their wants known early. The order should be in the hands of committee at least one week in advance of opening day to make success doubly sure. The charges for these commodities will be reasonable. A coöperative table will be supplied on the camp grounds by Bro. Peter Kaufmann. Meals will not exceed ten cents each to the regular patrons, and possibly not more than eight cents, and the more numerous the boarders the less the price.

The following brethren are expected: Joseph Luff, Columbus Scott, T. W. Chatburn, C. E. Crumley, J. C. Clapp, William Gibson, T. W. Williams, A. E. Jones, and Albert Carmichael. The committee, N. W. Best, Henry Pankey, Peter Kaufmann, A. J. Damron, William Mills, Bert Mills, R. R. Dana, have their program of business well in hand, and any person wishing more explicit information will please remember to address their communication to the chairman of said committee only, N. W. Best, 217 E. Citrus Avenue, Redlands, San Bernardino County, California. He is the official head, made so by the unanimous choice of the reunion of 1903. Therefore the statement made in HERALD of recent date, appointing Bro. William Mills to reply

to all communications was premature, and consequently unofficial.  
R. R. DANA, for chairman.

LOS ANGELES, June 10, 1904.

The northwestern Oklahoma reunion will convene in Mr. William Gowins' grove near Richmond, Woodward County, July 22 to August 1, 1904, inclusive. We expect Elders H. O. Smith, W. M. Aylor, Hubert Case, and S. T. Hinkle of the ministry; the local committee, H. M. Crocker, T. W. Weaver, and G. M. Moore, will make arrangements to accommodate all. Bring your wagons and tents and come to stay until the reunion is over. Good pasture convenient to the grounds for stock. H. M. Crocker keeps a general store near by that will supply all necessary provisions at very reasonable rates. H. F. Durfey, secretary.

The Northwestern Kansas District reunion will be held August 11 to 21 inclusive, in Bro. Frank Berger's grove, five miles east and one half mile south of Osborne, Osborne County, Kansas. Same ground as last year. Stoves on ground. Pasture for stock, and wood, free. The missionary force are expected to attend and we hope to have others. Further notice later. Come, Saints, and let us have a good, spiritual time. Information as to tents, board, etc., will be cheerfully furnished upon application to Elder S. J. Madden, Gaylord, Smith County, Kansas. Apply before August 1. Trains will be met Thursday and Friday evenings, August 11 and 12, 7.38 p. m. S. J. Madden, F. S. Ward, John A. Teeters, committee.

#### Conference Notices.

Conference of the Oklahoma District will convene at the time and place of the reunion, near Richmond, Woodward County, July 22 to August 1, 1904. A full attendance and a full report of the ministry and branches are expected. H. F. Durfey, secretary.

#### Convention Minutes.

The Clinton District Sunday-school association will convene at Eldorado Springs, Missouri, June 24, 1904. Sadie Dempsey, secretary.

#### Died.

HELSEK.—Bro. Joshua Helser departed this life at Appleton, Wisconsin, June 2, 1904. Bro. Helser was born at Milford, Pipe County, Pennsylvania, April 20, 1812. He was ordained to the office of an elder under the leadership of Brigham Young but did not officiate. He fell in with the Strangite faction but like many others was not satisfied, until he joined the Reorganized Church in 1862. Funeral services conducted by Elder W. P. Robinson, and the remains laid to rest at Shioction, Wisconsin, beside his wife who died September 27, 1886.

ERVIN.—At Nebraska City, Nebraska, June 19, 1904, after a lingering illness, Gurnee S., daughter of Mr. Charles and Mrs. Blanche Ervin, aged 8 years, 3 months, and 11 days. Funeral service at the residence of the late Bro. Jesse Ervin, grandfather of the deceased, June 20; conducted by Elder C. H. Porter.

TAYLOR.—Frances E. Taylor was born December 24, 1840, at Derbyshire, England. At the age of ten years she emigrated to America. She was married to Robert Taylor in 1857. Eleven children were born to them, nine of whom survive her. She was a faithful member of the church for nearly fifty years. Funeral in charge of O. H. Bailey.

SANDS.—June 15, 1904, at the Little Rock Hospital for the Insane, Elder Hugh Sands. Born November 13, 1854, baptized August 15, 1889, ordained an elder June 26, 1893. He leaves a wife, six children, and numerous relatives and friends to mourn his departure; one child as well as his first companion have preceded him to the spirit land. Age 49 years, 7 months, and 2 days. Bro. Sands recently became afflicted in mind, suffering great mental agony, and was placed in the hospital two weeks before his death. Interment at Shady Grove Cemetery; funeral sermon by W. E. Moler.

FISHER.—Mrs. Anna R. Fisher died Wednesday, June 8, 1904, She was born March 31, 1848, in Killingly, Windham County, Connecticut. Her death was due to apoplexy, after considerable suffering. She is now at rest, and awaits the resurrection of the dead to a life free from pain and suffering. Her loss was deeply felt by her children, but they believe that their loss is her gain, and they look forward to meet her again in the resurrection. Funeral sermon at Chestnut Hill Baptist church by Elder George H. Smith.

BOOTH.—At his home, Lamoni, Iowa, at 3 p. m. June 15, 1904, Bro. Robert O. Booth. He was born in Whiteside

County, Illinois, December 19, 1842. On arriving at age he married Ophelia Delap. To them one child was born, Mrs. G. W. Howard, of Des Moines, Iowa. His wife dying, he subsequently married Mary Jane Foreman, February 10, 1879. His wife, three sisters, one daughter, one child, and two grandchildren survive him. Funeral from Saints' church on Friday, June 17, in charge of President John Smith, President Joseph Smith preaching the funeral sermon. "At rest" in Rose Hill Cemetery.

WHITE.—At Galien, Michigan, May 29, 1904, of typhoid fever, Sr. Myrtie White, daughter of Bro. Silas W. and Sr. Elmina White. Was born at Galien, Michigan, October 23, 1889; was baptized into the Reorganized Church, August 10, 1903, by Elder Warren E. Peak. She leaves a father, mother, two sisters, one brother, and numerous relatives to mourn her untimely loss. She was a good girl and much interested in the work of the church, and will be sadly missed by her friends and associates. A large concourse of people attended the funeral exercises in the Saints' chapel at Galien, which were conducted by Elder M. H. Bond, of Chicago.

ALLEN.—Bro. Charles R. Allen, born August 11, 1867, at Coalspring, Wisconsin, died at his home in Valley Junction, Wisconsin, June 7, 1904. He was baptized May 7, 1894, at Valley Junction. He leaves to mourn a wife, five small children, six brothers, two half brothers, two sisters, one half sister, and many friends. He was loved and respected by all. Funeral in charge of Bro. A. L. Whiteaker; sermon by Bro. W. A. McDowell.

ALLEN.—Sr. Harriet M. Allen, born December 7, 1830, at Parrisburg, New York, died at her home in Valley Junction, Wisconsin, May 27, 1904. She was baptized at Valley Junction, September 27, 1894. She passed away strong in the faith of the latter-day work. Funeral in charge of Bro. Frank Hackett; sermon by Bro. A. L. Whiteaker.

CARMON.—Richard M. Carmon, at Lookout, California, June 1, 1904. He was born in Modoc County, California, September 8, 1875; baptized January 29, 1903, by Elder E. Keeler. The funeral services were held at the home of the parents, in charge of Bro. Charles Rice. He was a young man of more than average ability and leaves a large circle of relatives and friends to mourn his loss.

REESE.—At his home, Pittsburg, Pennsylvania, by a fall from a ladder while painting the porch roof, Elder Jacob Reese, familiarly known for many years as a faithful and consistent defender of the faith. He was born October 30, 1830, at Baden, Germany; united with the church November 3, 1862, at Pittsburg, Pennsylvania, being baptized by Elder Josiah Ells; was ordained an elder March 19, 1865. He had previously been connected with the movement of Charles B. Thompson, in Iowa, for a short time, in his search for the true church in succession. He was a man of strong character, earnest and faithful in his work. He leaves sons, daughters, grand-children, and friends to mourn their loss. Funeral services at the Saints' church, sermon by Elder C. E. Miller; interment in Homewood Cemetery.

#### Addresses.

H. A. McCoy, Audubon, Minnesota.  
Walter J. Smith, 3354 North Howard Street, Philadelphia, Pennsylvania.

Every lover of art should see the productions in the June *Cosmopolitan* of the wonderful paintings in the Paris Pantheon. For many years the first painters of France have been at work on an historical series to adorn this building, and the best of their endeavors from the illustrative material for an article on the French Westminster Abbey.

#### An Interesting Exhibit at St. Louis.

One of the foreign exhibits at St. Louis will be especially sought. It is the Philippine Encampment—and one begs one's Malay brother's pardon for having intimated that it was foreign. Here you find out just how these semidetached citizens of the United States live and move and have their being. And this near view is just what we need if we would come into sympathy with the Filipinos. The Spaniard and the Malay are both shown. There is a reproduction of a Manila square and cathedral and a Spanish fort. A little lagoon winds through the encampment, and on its shores are Moro houses built on bamboo poles and surrounded by a wattle wall of defense. Other villages of other tribes, each differing from the others, dot the shores of the lake, and in all of these natives ply their native trades. One may see here a real head-hunter and the Filipino midgets, the smallest adults in the world—a man twenty-nine

## The Saints' Herald.

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years old and twenty-nine inches high, and a girl of thirty who stands twenty-seven inches. In a building which is a reproduction of the one in Manila now used as a normal school is a pretty complete educational exhibit. It contains specimens of the work of the schools where two hundred and twenty-five thousand Filipinos are now engaged in learning to be patriotic Americans. As an antidote to this is a native theater, where players give opera and vaudeville.—*July Woman's Home Companion.*

July 8th.

The Nickel Plate Road will run an excursion to Chautauque Lake and return at one fare for the round trip, from Chicago with return limit of August 9, by depositing ticket. Transportation good on any of our three daily trains. Cheap rates to other eastern points. No excess fare charged on any train on Nickel Plate Road. Individual Club Meals, ranging in price from 35c. to \$1.00; also service a la carte, in Nickel Plate dining-cars. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street and Auditorium Annex, 'phones Central 2057 and Harrison 2208. (No. 11) 24-3t.

Mary Church Terrell, president of the National Association of Colored Women, in the June number of the *North American Review*, discusses "Lynching from a negro's point of view." Mrs. Terrell denies, with some heat, that violence against white women, is the real cause of negro lynching in the South, or that the negro's supposed desire for social equality has had the influence that is usually attributed to it. She strongly resents the charge that the moral sensibilities of the best negroes in the United States are so stunted and dull, that they do not appreciate the enormity of the crimes against white women so frequently attributed to negroes in the South, and she cautions the people of the country against placing too much confidence in the accounts of negro misdeeds published in the newspapers. Mrs. Terrell deprecates the indifference of the church to the crime of lynching:

"It is a source of deep regret and sorrow to many good Christians in this country that the church puts forth so few and such feeble protests against lynching. As the attitude of many ministers on the question of slavery greatly discouraged the abolitionists before the war, so silence in the pulpit concerning the lynching of negroes to-day plunges many of the persecuted race into deep gloom and dark despair. Thousands of dollars are raised by our churches every year to send missionaries to Christianize the heathen in foreign lands, and this is proper and right. But in addition to this foreign missionary work, would it not be well for our churches to inaugurate a crusade against the barbarism at home, which converts hundreds of white women and children into savages every year, while it crushes the spirit, blights the hearth and breaks the heart of hundreds of defenseless blacks? Not only do ministers fail, as a rule, to protest strongly against the hanging and burning of negroes, but some actually condone the crime without incurring the displeasure of their congregations or invoking the censure of the church. Although the church court which tried the preacher in Wilmington, Delaware, accused of inciting his community to riot and lynching by means of an incendiary sermon, found him

guilty of 'unministerial and unchristian conduct,' of advocating mob murder and of thereby breaking down the public respect for the law, yet it simply admonished him to be 'more careful in the future' and inflicted no punishment at all."

## Long and Short Railroads.

The longest railroad in the United States is the Chicago, Burlington and Quincy, which owns 7,794 miles of track, and operates 7,971 miles. Its nearest competitor, in respect to length, is the Northern Pacific Railway, with 5,519 miles of trackage.

Many Americans are so accustomed to travel long distances on a single railway or system of railways that they pay little heed to short roads. Yet there are many roads owning but eight or ten miles of track which are operated as seriously as a great trunk line. The shortest railroad listed in the report of the Interstate Commerce Commission is the Buffalo, Thousand Islands and Portland Railroad, a part of the New York Central system. This road is three one-hundredths of a mile long—about one hundred and fifty feet. The track for this line requires about ten rails; and a locomotive, tender and two or three cars would fill it from end to end.

Another short line is that owned by the Trenton Delaware Bridge Company. It is more nearly a trunk line than the Buffalo, Thousand Islands and Portland; being about a thousand feet long—nineteen one hundredths of a mile, to be exact. This road is controlled by the Pennsylvania Railroad Company, being operated under a lease dated June 20, 1877, for 993 years, five months and ten days. Though the road is short, it should pay its owners good dividends, for the annual rental is thirty-two thousand dollars.

Coming to independent roads, it will not do to pass unnoticed the line of Marine Railway Company, owned and operated by the Manhattan Beach Hotel and Land Company. This is forty-four hundredths of a mile in length. It is operated only three or four months each year, for when the cold, stormy days of autumn arrive the track is taken up and carefully stowed away for the winter, to be brought out for use only when the warm summer days return.—From "Railroad Oddities," by L. E. Taylor, in the *June Chautauquan.*

## Western Union Profits from Gambling.

One would like to believe that it was a sense of moral duty toward the public rather than a fear of Mr. Jerome as a prosecutor that brought about so sweeping and unexpected an action on the part of the Western Union Company. But it is impossible to overlook the fact that this moral issue has not now been presented to the company for the first time, by any means. The Reverend Doctor Newman Smyth declares that for ten years he and other gentlemen in Connecticut have been fighting against the telegraph company's complicity in the pool-room evil. In various other places, at various times, attempts have been made, with more or less temporary success, to induce the Western Union Company to cease its promotion of pool-room gambling. It is a good many years since the Western Union went into the pool-room enterprise; and it had been developed into the most profitable single department of all the ramified business of this great monopoly. It was estimated by the newspapers, last month, that there were three hundred pool-rooms in New York City alone; and some of them stated the gross income of the Western Union's race-track news business to be not less than five million dollars a year. This was probably an overstatement. But a very conservative financial paper, the *Wall Street Journal*, went into the matter in some detail on May 19, and came to the conclusion that a minimum estimate would be that the company had been deriving two million dollars a year net profits from its pool-room traffic. This figure, when placed in relation with the fact that in the year ending June 30 last the total net revenue of the company was \$8,214,472, shows, first, how tremendous an item in the company's profits the pool-room tribute money had come to be, and, second, what a drastic measure the directors adopted on the 18th when they abolished this whole department, throwing, probably, from two thousand to three thousand of their most expert servants out of work without notice, and putting the pool-room proprietors, who had gone into the business under the company's auspices, in a very sorry plight. The directors and chief owners of the Western Union Telegraph Company might indeed have established a pretty large reputation for philanthropy on annual donations of much less money than the total of their side winnings as partners in the pool-room gambling business.—From "The progress of the world," in the *American Monthly Review of Reviews* for June.

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# The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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## Editorial.

### A MEMORABLE ANNIVERSARY.

Sixty years ago to-day, June 27, 1904, not far from five o'clock in the afternoon, a scene was enacted at Carthage, Hancock County, Illinois, which resulted in the death of Joseph and Hyrum Smith, president and presiding patriarch of the church organized April 6, 1830. This organization was effected and carried unto consummation by revelation. From the humble start of six membership on the day of organization to the day when the chief officers were so cruelly murdered they had persistently been engaged in preaching the gospel according to the angelic message, and with their comrades increased to thousands in number, had steadfastly borne testimony to the fact that Jesus was the Christ, the Son of God, the redeemer of mankind, and warned the world of the impending judgment to come.

They had faithfully faced danger and death, had suffered imprisonment, had been mobbed and cruelly entreated, without just cause, and at last, while waiting for the action of the courts of the land to which appeal had been made, under a pledge from the chief executive of the state of Illinois that they should have a fair and impartial trial, they had consented to a sojourn in the county jail upon the pledge made by the executive, as stated.

It seems hardly possible that so many years have passed away since this awful tragedy, a travesty upon the proud boast of American citizens that the freest and largest liberty of conscience should be enjoyed in this great republic. What momentous events have transpired since that tragedy, events which have had peculiar effect in the history of the church, through all of which there has been a steady and persistent effort on the part of many to maintain the integrity of the gospel submitted through the angel's message and to resist the evils by which the adversary sought to accomplish the overthrow of the work and defeat the design of the beneficent Master, to whom was committed the arduous task of saving men from their sins.

Well was it said by the prophet that when iniquity should come in like a flood the Spirit of the Lord would lift up a standard against it. And that standard was the persistent and steadfast maintenance of the word of God, as coming down to the present gen-

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READ IT—"Ancient Records," by Elder Charles Fry, an illustrated article in the Religio's Arena, July *Autumn Leaves*.

eration in the revelation of the religion of the Bible, the records which speak from the dust, and the revelations of God direct to men on the earth through the prophet whom he had chosen.

The return of the anniversary brings its reflections, and while time has mellowed the grief, it has not robbed the situation of its significance nor made men to lose sight of man's inhumanity to man and the strong hold which intolerance still has on the minds of the bigoted and the superstitious. The prophet's youngest son, now a gray-haired man of sixty years, is suffering the penalty of mental derangement which many believe can be traced to the prenatal influences which surrounded the life of the prophet and his wife during the stormy period of that fateful year of 1844.

It is with a pang of strange regret that we look along back over the pathway of these sixty important years, fraught as they have been by distrust, the result of evil communication and the divisions which have unavoidably followed through that which could not have entered into the scheme of the prophet and his spiritual advisers under the just regime of the angel's message. We sit at the desk to which we have been called by the necessities of the work left unfinished by the death of the prophet and are made sad by the reflection of what a different situation the church might now have been in had not fatal ambition entered into the brains of designing men and evil counsels prevailed among those who should have taught the way of life unhindered by the wily suggestion of the adversary by which men were beguiled from their allegiance to God and the truth. It is not seemly to laud the wonderful goodness of God in committing so valuable a treasure as the gospel unto men through the ministration of the prophet of Palmyra and to laud his memory with expressions of endearment and affection and to praise the courage and fidelity with which he served as the extraordinary missionary of the new evangel, and at the same time exhibit to the world a disregard for the word of God committed through him, and which has such an extraordinary agreement in the record of the Jews and the record of the people on this continent who represent the "other sheep" of which the Master advised his disciples.

As the years pass and the recurrence of this anniversary brings to mind the tragedy of that June day, now sixty years past, let those to whom it may bring a possible degree of sadness remember that only by steadfast trust in God, a faithful adherence to his word, can the victory be won and the triumph assured. So while these martyrs still rest, the bodies in the graves, their spirits in the paradise of God, let us maintain our integrity of purpose and praise God that the time will come when it will be made clear why the sacrifice was demanded, the evil be rebuked, and the glory be accorded to whom it is due.

#### ITEMS FROM A WANDERER.

Our last was from Fergus Falls, Minnesota, when the reunion of the Minnesota District was in progress. Throughout, the attendance from the outside was small, but the attendance by the Saints was quite regular. The order of meetings was as follows: Prayer-meeting at nine o'clock in the morning; preaching at a quarter till eleven, at two, and at eight in the evening. This order was followed throughout except on Thursday and Friday, the 16th and 17th, the Sunday-school held sessions after the afternoon preaching services. Bro. T. J. Martin had charge of the Sunday-school work.

The following brethren occupied the pulpit at the reunion: F. A. Smith, Frederick M. Smith, E. A. Stedman, H. A. McCoy, T. J. Martin, E. F. Robertson, Eli Hayer, F. D. Omans, C. E. Willey, and Marcus Erickson.

The preaching as a rule was of a sound nature, free from the emotional element, and seemed to be enjoyed by the Saints. The prayer services were of a quiet, peaceful nature, comforting and encouraging to the Saints. That the reunion was as a whole much enjoyed by the Minnesota Saints was evident by the unanimity with which the vote to hold another reunion next year prevailed. The reunion next year will be at Henning.

The rite of baptism was administered to two at the reunion, one a child reared in the church, the other a young woman who has for years been investigating the work. The latter comes to us from the Catholic Church, and takes the step after due and deliberate consideration. We were pleased to see Sr. C. M. Brown, of Fargo, join us.

There is no branch of the church at Fergus Falls, and only a few Saints live there. The reunion was held there because it was thought the Saints could assemble easily, and because of the hope that many nonmembers would avail themselves of the opportunity to learn of our beliefs. In that hope the Minnesota Saints were disappointed, the outside attendance being very light. However, that should not discourage, for reunions are calculated to benefit the Saints rather than to serve as proselyting meetings. The Saints there come together to renew old acquaintances and form new ones, and to be instructed in the affairs pertaining to the kingdom of God and to the duties of citizens in that kingdom. If the meetings are made of a proselyting nature, then one of the objects of the reunion is defeated in that Saints present are taken over old grounds instead of receiving new food. The primary object of reunions, in our opinion, should be the upbuilding of *the Saints*. Incidentally those nonmembers in attendance could learn much of what we as a people believe and try to practice. However, what the elders should teach at these reunions can safely be left to the promptings of the guiding Spirit.

The reunion closed Sunday evening, many of the Saints leaving then on the train. Those with wagons stayed till the next day.

Fergus Falls is a town of between six and seven thousand inhabitants, and is the county seat of Otter Tail County, in the central-western part of Minnesota. It is located on the Great Northern and Northern Pacific railways and on the Red River of the North. Founded as late as 1869 or 1870, it is quite modern in appearance and equipment. It has water-works and electric lights, the former owned and controlled by the city, the latter by a company. The Red River of the north is good to the city of Fergus Falls. For some distance above and below the city the river-bed falls rapidly, and the waters of the river rush noisily along, speaking in no uncertain tones of the power stored therein and available to the citizens of Fergus. Several dams within and above the town limits testify that some of the power is being utilized. One dam, up the river two miles or so from town, furnishes abundant power for the city light plant, one a little nearer furnishes power for the pumping station, while the waters stored above two or three dams within the town limits obligingly turn the wheels of several large flouring mills and factories. A woolen mill, several flouring mills, a sash and door factory, a packing factory, and other smaller concerns have their wheels kept turning by the Red River, and the hum of the whirring wheels of these centers of industry as they rumble through their daily routine is a source of pride to Fergus Falls citizens. There is still a vast amount of unutilized power in the Red River at Fergus Falls, which promises well for the future of that thriving little Minnesota city.

Otter Tail County is a country of beautiful lakes abounding in fish. One is not long in the county before some citizen proudly tells that Otter Tail County contains nearly one thousand lakes. This interesting news is enhanced by the information that these lakes are "meandered lakes, too, not sloughs." When you finally grasp the significance of the information, you have learned that Otter Tail County contains nearly one thousand lakes which are of sufficient size to justify the government going to the expense of running "meandering" lines around for the purpose of mapping them. As might be expected where so much water abounds, there is plenty of grass, trees, etc.

There have been much wheat and other cereals raised in Otter Tail County, but it is gradually dropping out of the list of cereal producing counties, we are told. The reason? Grass and water. Grass and water in abundance are a guarantee for cows doing well, and the country where cows feed and drink well is pretty sure to eventually turn the attention of farmers to dairying. Otter Tail County is a veritable dairyman's paradise, and in a State famous

for its good bread and butter this county ought to be a banner one for supplying the material for keeping the bread buttered.

We were told by a newspaper man of Fergus Falls that a conservative estimate of the wheat yield for the county would be about fifteen bushels per acre; possibly the real estate men would claim more.

Fergus Falls has one of the State institutions, a State Hospital for the Insane. It is the largest one of four owned by the state of Minnesota. During our sojourn in the city we stayed at the pleasant home of Bro. G. W. Sherman. Bro. Sherman has for years worked in this State institution, and now holds a position of responsibility. We availed ourselves of the opportunity of going through the institution under his able guidance. One afternoon, after the afternoon service, Brn. F. A. Smith, T. J. Martin, and I went with Bro. George Sherman to the hospital and spent the remainder of the afternoon going through and listening to his short but concise explanations of the institution, its work, etc. When we saw the immense size of the buildings and their complete equipment, and learned that there were then thirteen hundred and sixty patients there, being cared for by about two hundred employees, we supposed that it was the only institution of its kind in the State; but an expression of this supposition brought out the information that while it was the largest of such State institutions there were four other State hospitals for insane in Minnesota besides schools for the feeble minded. We were depressed by the news. Think of it, about four thousand now in the Minnesota State hospitals for insane! And the conditions in this State are not unusual when compared to others. Well might we ask, Whither are we drifting; or rather ought we to ask, Whither are we *rushing*?

Depressing as it is to think that there were on our visit to the Fergus Falls Hospital nearly fourteen hundred inmates, yet it was pleasing to see with what kindness they were treated. Kindness seemed to be the dominating power. When we were passing through one of the wards we heard a violent patient pacing his room, bellowing and snorting like an enraged animal. He was a man so powerful that he had on one occasion with his bare hands alone torn a steam radiator to pieces, and on another occasion had torn the grating from his window, a feat almost incredible. As we were passing his room the male nurses had brought his supper, and the question, "Do you want your supper, John?" was addressed to him by one of the nurses in a tone so kind and mild that the contrast to the man's violent snorts at once challenged my attention. The nurses opened the door, and calmly and without one sign of fear took the poor unfortunate's supper to him. The sight led me to ask questions as to whether it was often necessary to use force to control some of the violent

patients. We were told that it was, but when force was necessary, the greatest care was used to avoid subjecting the unfortunate to bodily injury. If perchance a patient is bruised, we were told, an investigation at once follows, and if it proves to be the fault of an attendant he is at once dismissed. Poor, unfortunate mortals, to be afflicted with so depressing and repulsive disease; yet how fortunate that mankind has progressed to such a condition that such unfortunates are treated with the uniform kindness so necessary to recovery. On every hand this kindness was apparent at this institution, and everywhere was evidence of the great care taken to keep everything wholesomely clean. At suppertime we saw hundreds of the patients assembled in the congregate dining-room, partaking of an abundance of clean, wholesome food. The dining-room was orderly, too.

But why try to tell all we saw? We were glad of the opportunity to visit the institution under Bro. Sherman's guidance, and while it saddened us to see so many hundreds of unfortunate (what condition can be more so?) mortals, yet we were pleased to see how well the State cares for them.

On Tuesday we went to Clitheral, to spend a couple of days with the Saints there. On Tuesday night, the 21st, Bro. H. A. McCoy preached, and on Wednesday night Bro. F. A. addressed them. Early Thursday morning F. A. and I, accompanied by Bro. Charles H. Pierce, left Clitheral, bound for Dunseith, North Dakota, to be in attendance on the North Dakota District reunion. We reached Dunseith about eleven o'clock Friday night, driving from Bottineau, about twenty miles away.

The camp of the North Dakota reunion is on the farm of Bro. John Spaulding, a little south and west of the town, and is pleasantly located. A goodly number of the Saints are in attendance. On Saturday afternoon Bro. William Sparling, the well-beloved president of the district, called the Saints together in the tent and held a prayer-meeting. At the close an organization was effected by choosing the writer, F. A. Smith, and William Sparling, presidents, Bro. McElvain secretary, Sr. Minnie Morrison organist and chorister, and Bro. William Oaks janitor.

The order of meetings is the same as observed at the Minnesota reunion, and the sessions yesterday (Sunday) were well attended by both Saints and nonmembers. The weather so far is good, and prospects are good for a pleasant and profitable reunion. The Saints of North Dakota seem to be an earnest, liberal-minded body of people, and we are glad to meet with them. Scattered as they are on their big ranches, they gather under difficulties; but that they enjoy getting together in these annual reunions is evidenced by the zeal with which they enter into the spirit of the meetings.

FRED'K M. SMITH.

DUNSEITH, North Dakota, June 27, 1904.

#### ON THE PRESERVATION OF FRUITS.

We are frequently assailed by questions involving the inquiry in regard to the canning of fruit and vegetables for preservation and use during the period when there are no green fruits to be taken from vine and tree. Section 86:2 Doctrine and Covenants suggests that all wholesome herbs have been ordained of God for the constitution, nature, and use of man, and every herb and every fruit in the season thereof. It is well understood that medicinal herbs are almost universally used in their dried and preserved state, and we are not aware that anybody ever questioned the propriety of using sage, pennyroyal, catnip, boneset, lobelia, or any other medicinal herb after the same had been dried and kept for use in cases of sickness, or extracts from them productive of the same medicinal effect. In the same beneficent revelation all grain is recommended to be used as the staff of life, and the season for the use of grain is during the time it can be kept free from weevil, rust, mold, and mildew, or the insect life that spoils it; and it would appear from the example of Joseph in Egypt that grain might be kept for seven years. Of meats, the revelation commands restriction, except in times of cold or famine. Meats are heat-producing, especially the fat, and we can easily see the propriety of abstaining from these heat producers in the warm or hot season.

Fruits are intended evidently for medicinal rectification by food of some of the ordinary evils which produce disease in the human body, and of these fruits we have an infinite variety. It is necessary, however, for some of them to be carefully cared for and preserved in order that they may be eaten with safety. They are largely corrective in their tendency, and in what may be called the first season of them, may be eaten unsparingly if obtainable. We see no reason why we may not secure for the winter season, and the long, turbulent springs we have frequently to endure in these temperate climates, the beneficent health-preservers found in the fruits carefully preserved against decay by the means which have been discovered by men; hence fruits that are perishable may be preserved by canning in proper receptacles and used during the interval between their gathering and their returning again the next season. To a strenuous objector against the use of canned foods we once made reply to his question, "What season do you call that in which we eat canned fruit?" "The season of canned fruit, sir." We believe it to be just as legitimate to preserve our strawberries, raspberries, blackberries, currants, gooseberries, cherries, and apples, etc., as nearly in the natural state as it is practicable to do by putting them in receptacles excluding them from the air, as it is to preserve our vegetables by taking them up in the fall and putting them in receptacles where they will keep as long as possible. We are not prepared to believe that we are disregarding the Word of Wisdom by "putting up fruit" and subsequently using it as we may require.

"WELL DONE, NODAWAY."

The following letter of Bro. R. K. Ross, Bishop's agent for the Nodaway, Missouri, District, shows what united work on the part of the Saints will do in the discharge of duty. The Saints of the Nodaway District have promptly responded to the call to pay the college debt, and, as will be seen, have furnished their proportion and placed it in the hands of the Bishop one day in advance of date named.

MOUND CITY, Missouri, June 27, 1904.

E. L. KELLEY, Lamoni, Iowa.

Dear Sir and Brother: Inclosed you will please find the offerings of the Nodaway District, which amount to one hundred and thirty-four dollars and fifty-five cents (\$134.55).

We surely are proud of our district in coming out ahead of the amount apportioned to them and we do hope and pray that the whole church will do likewise; then our little college will move on. It makes us feel sad to think some of our head men of the church talk against Graceland, but would be glad to school their children there. Brethren, let your influence be for the college. If you can't speak for it, hold your peace!

The offerings of our branches are as follows:

Ross Grove Branch.....	\$ 51.75
Bedison Branch.....	39.30
Guilford Branch.....	18.50
Sweet Home Branch.....	16.00
Rising Hope Branch.....	10.00
.....	<u>\$134.55</u>

I have sent two of my boys to Graceland College and they are proud of the college and wouldn't exchange what they got for two thousand dollars apiece.

R. K. Ross.

GRACELAND COLLEGE NOTES.

J. M. and S. F. Hooker, Spokane, Washington, with their offering state: "We do not wish to see the college closed, for thereby we think the Lord's work would be injured. We have no children to send but others have."

Bro. and Sr. John and Grace Crawford, from Emerson, Iowa, not living in any branch, forward ten dollars to help the college.

Bishop C. A. Parkin, of the Northern California District, shows his faith and that of the Saints in his district by their works. One half of their apportionment is in hand before the first of July.

Sr. Emily A. Hall and Mrs. Hudson, of Lebanon, Oregon, sent offerings with goodwill.

Bro. and Sr. S. Korf, of Yuma, Colorado, send in check and say: "We hope and pray the college may soon be free from debt and that it may never be closed. We have four children who when old enough we wish to send to Graceland."

Mr. and Mrs. J. H. Rockwood, Mayfield, Michigan, say: "We have concluded that we have a duty to perform and thought we would tax our little family of three for fifty cents a head and send the same for Graceland, but when we considered what a privilege it was to become laborers together with the Lord we thought five dollars would more properly express our

thoughts and feelings, so inclosed you will find fifteen dollars. We are poor in this world's goods, but if we prove faithful shall be rich in the kingdom of God."

Mrs. Ruth Wilfrey, eighty-seven years of age, from Windsor, California, wishes to see the college work succeed and sends one dollar offering.

Agent John Heide of the Eastern Iowa District forwards a good part of the district apportionment on the college account and expects to forward in full in due time.

Agent George O. Sellers sends part of the Alabama District apportionment and hopes to complete the account.

Bishop William Leeka sends encouragement from the Fremont, Iowa, District. His district list was headed by fifty dollars by Sr. Leeka who, in addition, is circulating the list. The sisters are truly laborers also with the Lord in his great work. As the great admiral of the British navy said at the battle of Trafalgar, "Now let every man do his duty," and the college question will be for ever and rightly settled, and the Lord's work will proceed, as a "city set upon a hill."

James Cairns writes from Olpe, Kansas, June 24, 1904: "The action of last General Conference regarding Graceland displeased me very much and was glad to note in a later issue of HERALD that it was invalid. I have ever been in sympathy with Graceland and hoped it would be a success. I have been unable to send the amount I wanted to for its support and kept deferring the matter, thinking a little later I could make it. I will defer no longer and herewith send you money order for five dollars for its support, praying it may soon be placed on a firm financial basis that it may attain the end for which it was designed."

EDITORIAL ITEMS.

Bro. George Potts forwards a copy of the *Bedford Record* of Brooklyn, New York, in which appears a notice of meetings in the Saints' church and a two-column letter "calling attention to another branch of the Mormon church, viz., the Latter Day Saints," signed by F. M. S. It is a reply to an article in a former issue on "Mormons and Mormonism."

We are informed by statisticians that the period of longevity has been materially lengthened within the last seventy-five years, and we are inclined to accept it as a truth. There may be many reasons for this, and we believe that among them is the fact that fruits are more freely indulged in for hygienic purposes and methods of preserving them have been discovered and become generally known so that almost practically we have fresh fruits the year round.

## Original Articles.

### ON THE WORD OF WISDOM AND MEAT QUESTION.

About twenty years ago, when I first became a student of the word of God—a searcher after truth, I was somewhat puzzled over the Word of Wisdom, thinking it a little peculiar in its construction. I so expressed myself to my dear mother, who answered, "Go and open the Bible, Minnie, and you may find something that will give you light on the subject."

I opened our large family Bible, and looking down to where my finger rested, read the following passage:

Even as he turned the waters into a dry land, and the earth was made dry; and his ways were made plain for their journey: so to sinners they are stumbling-blocks in his wrath. Good things were created for the good from the beginning, so for the wicked, good and evil things. The principal things necessary for the life of men are water, fire and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.—Ecclesiasticus, Apa., 39: 29-32.

Then my eyes glanced to the top of the page and I read: "For in many meats bringeth sickness, and greediness will turn to choler."—Ibid., 37: 33.

I felt that I was shown that the word of wisdom was nothing new, but was taught by the wise ones of old; and was made thankful for this testimony. Since that day I have ever had great pleasure in meditating upon, and striving to live up to, those precepts through which are promised temporal salvation and other great blessings. At one time I had it copied in large plain hand on cardboards and hung in convenient places where those who ran might read.

The Word of Wisdom is given to the Saints as the first stepping-stone to a higher, stronger, purer moral and physical development; to place them in a position wherein they may be able to comprehend and live the higher or celestial law. It meets them in their lowly condition, being "adapted to the capacity of the weak and the weakest of all Saints and all who are or can be called Saints." (Doctrine and Covenants 86.) It gently leads them along, away from evil habits, unto ways of "prudence and thanksgiving," up to conditions of health.

This comfortable state of the body, attained by obedience to God's will, would naturally be accompanied by a bright, cheerful mind and heart, thus assuring one of success in his search for wisdom and hidden treasures of knowledge.

Saints should not be satisfied in simply obeying the first principles of the gospel and keeping or partially keeping the Word of Wisdom, but should go on and upward to those more glorious realms of thought and faith. They should be diligent treasure seekers. The Lord has provided broad and rich fields for research in the three sacred books; he has also given eyes to see, ears to hear, hearts to feel, and a

glorious guide and companion—the Holy Spirit. Why should not Saints progress and "come up higher?" Why should they not enjoy in this life a goodly portion of the celestial glory and be sanctified in fact? They can well afford to sacrifice many of the foolish and time-consuming fashions and customs of the day.

It is the fond hope of every true Saint, to be prepared to receive an inheritance in the earth for the millennium. According to the Scriptures, the millennium will be a restoration of the conditions that obtained in happy Eden, when man and beast were at peace, when kindness and love prevailed, and all God's works were "very good."

And I, God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth; and every tree in which there shall be the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life there shall be given every clean herb for meat; and it was so, even as I spake.—Genesis 1: 31, 32, Inspired Translation.

By this we see they did not devour one another as they do now, but were strictly vegetarians.

That man and beast did not continue in that happy condition, was not due to any change on God's part, but to the fact that man began to love Satan more than God: "And men began from that time forth to be carnal, sensual, and devilish."—Genesis 4: 13, I. T.

God could direct and control, in a measure, only a few of the less rebellious ones. He did not wish to interfere with man's agency which he had given him in the beginning.

Noah was commanded to provide food for the occupants of the ark as follows: "And take thou unto thee of all food that is eaten, and thou shalt gather fruit of every kind unto thee in the ark, and it shall be for food for thee, and for them."—Genesis 8: 27, I. T.

Later on, after the flood was over, he said to them: "And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands."—Genesis 9: 11, I. T. "To save your lives"—think of that! When there was nothing else to eat, they would be allowed to shed the blood of beasts.

During Israel's sojourn in the land of Egypt, they learned to love the Egyptian fleshpots. This meat-eating habit got many of them into serious trouble later on, as the eleventh chapter of Numbers shows. God was leading them up out of bondage, not only from the Egyptians, but from their own gross appetites and habits. He was feeding them on a daily allowance of divine health-food. This manna was, no doubt, a food perfectly adapted to all the needs and demands of the human body. But they had been living high in Egypt, so were not satisfied with this

plain food. "There is nothing at all, besides this manna, before our eyes."

Though the Lord was demonstrating a great lesson to mankind—to trust him for their daily bread—they evidently did not take to the "hand to mouth" style of living very well. There were those, as in this day, who were overanxious to gather more than they needed, more than the others; but when it was measured up, they were found to have no more than those who had gathered just enough, or too little. Here was a lesson on equality. (See Exodus 16: 18.) Their cooking and eating business was reduced to a minimum. If they were like some of the folks in this age of whom we read, a change of this kind would be viewed with consternation. "Our mothers' ways of cooking were good enough for us." They would rather have stayed in dark Egypt than have their stomachs interfered with. And so they remembered the good things that they used to have, and lusted after flesh.

"Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled greatly; Moses also was displeased."—Numbers 11: 10.

O, ye sisters of latter days, do you think that the womenfolk were complaining very much? Were they not enjoying a well-earned and much-needed rest from the cookery business? So God sent them flesh in the form of quails, and told them they could eat meat until it ran out at their nostrils. So they were on foot two days and one night gathering and stacking them up around the edge of the camp. But his wrath was kindled and he smote them with a very great plague. "And there they buried the people that lusted."

How does God Almighty regard modern Israel on this flesh question? If he was angry then, he surely would be angry now for the same cause, being "the same yesterday, to-day, and for ever," and "his course one eternal round." It can at least be said for modern Israel that they do not lust after meat; for they, and their fathers before them for many, many generations, have been filled to the neck with the flesh of all manner of beasts, and of fowls, and of creeping things, both clean and unclean.

No, surely, they do not lust after meat in this age when the blood of the slain creatures is as an ever-flowing river, and their innumerable and ghastly carcasses everywhere present!

Why was God so harsh with ancient Israel? Why is he so lenient with Latter-day Saints on the same question? Is he a "respector of persons"? Has he altered or annulled the decrees that went forth from him in the beginning? Has the human body changed in its needs, or has the flesh of animals become better adapted for food than in the beginning? God pronounced the swine to be an unclean beast, and commanded his people neither to eat, nor

to touch the dead body of one. It was considered important enough to be strictly adhered to. We call to mind an instance, recorded in the Bible, of a mother and her seven sons being put to death because they refused to obey a wicked decree and eat swine's flesh. That truly was a touching example of divine courage. The word swine is a synonym for that which is low and gross, and is used many times in the scriptures to illustrate depraved character.

The swine is an "unappreciative hog," as the parable of the pearls shows. Why eat his body and partake of that nature? There is a saying, more or less true, to the effect that a man is what he eats. God says swine are unclean and not to be eaten, and has never retracted his statement. Man tastes of it and says, It is good! I will eat all I can get. If he would read the last chapter of Isaiah, a most beautiful and glorious account of the Lord's coming in the last day, he might decide it was not yet too late to turn from the error of his way:

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.—Verses 15-17.

The Doctrine and Covenants agrees with the Bible on the meat question. In section 49 it says: "Woe be unto man that sheddeth blood or that wasteth flesh and hath no need." A visit to one of our stores ought to be enough to satisfy one that the need does not exist. What an array of delightful foods—pure good things that God has created for the use of man. Every fruit and every herb (vegetable) in the season thereof; all kinds of grains beautifully prepared; butter, honey, oil, and nuts, and numerous other good things; all valuable and precious and worth the price asked for them. This can not be said of meat. It is costly. The money spent for meat would load the poor man's table with wholesome and delicious foods that would otherwise be counted luxuries and out of reach. Think how healthy, happy, and delighted his children would be!

Scientists say there is very little nourishment in meat after all. Why spend money on the meat habit? Why should Saints not get rid of all unsaintly and unprofitable habits?

Let us view this subject from another standpoint—the humane standpoint. All good and decent people teach their children to be kind to animals—not to hurt or kill them. The fact that their own hands are dripping with the blood of God's innocent creatures, makes their teaching appear inconsistent, to say the least. Many people naturally have a compassionate regard for dumb animals. They would not take the life of one for anything. The sight of the slaughter-house makes them shudder, and the death-cry of the

slain creature sends a pang of anguish through their hearts. They look upon the butcher with feelings akin to horror. Why not let these beautiful millennial sentiments shape their lives into ways of consistency and justness along this line if they have these tender feelings? And why should they not have them? They ought not to encourage nor abet, by a demand for meat, this unhappy work. With all their delicate, refined feelings, how much better are they than the butcher when by their use of meats they demand that such things should be? Why not be more consistent and less selfish in this matter and be willing to exchange places with the poor butcher occasionally, and give him a chance to develop some refined feelings?

When a child (and since that time for that matter) I was very fond of chicken, but could not bear to be near when they were killed. Some one remarked one day, "If you can't kill them you shouldn't eat them." This remark troubled my mind nearly every time I ate chicken after that, and caused me to do considerable thinking unto this day:

"The lamb and the lion shall be together,  
When the righteous reign it does commence."

The lion will be all right, but how will man disport himself toward the little lamb? God will do a great work for the lion in changing his carnivorous nature back to its original docility. Man is expected to do this for himself—to subdue his carnal appetites and become a wise servant and as harmless as a dove; and to do it on this side of glory, too.

The appetite for flesh is not compatible with the millennial character. Do Saints believe they are going to be able to leave their meat-eating habit in the bottom of their graves, and come forth fit and safe associates for the peaceable and harmless animals which will inhabit the earth in that day? The history of God's dealings with mankind in the beginning, his laws and commandments unto them, have been marvelously preserved. This record has been translated by the gift and power of God and placed in our hands for our deep and prayerful inspection and acceptance. It might not be expedient, or wise, or necessary for us to try to do all that ancient Israel were commanded to do, but we surely ought to refrain from doing those things that brought down upon them the wrath of an offended God. We ought to profit by their sufferings, and avoid the evils that led many of them to destruction.

The Ten Commandments are as good to-day as when God's holy finger impressed upon the tables of stone those gleaming words. His decree as to what should be the food for man, was given long before that glorious event, not to the children of Israel, but to all mankind, and is as binding to-day as it was in the morn of creation. But man has changed his ordinances and broken his everlasting covenant.

"Know then that ev'ry soul is free  
To choose his life and what he'll be."

Why tamper with our soul's salvation by allowing our appetites to lead us contrary to the known will of God? All the philosophizing, all the spiritualizing by all the reputed wise ones since the days of Adam can not change those eternal words uttered in the beginning, prefaced by "And I, God, said unto man," etc. Let us enquire diligently after the old paths if by so doing we may be enabled to walk "Nearer, my God, to thee."

MINNIE ANDERSON-WARNOCK.

INDEPENDENCE, Missouri, February 3, 1904.



#### PREACHING.

After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save the world.—1 Corinthians 1: 21.

The apostle makes a very correct statement of the attitude of worldly men toward the preaching of the gospel. The professors of certain forms of religion may look with disfavor on the preacher and regard him as a dangerous and heretical person, one to be frowned down; but to the man of the world it is simply foolishness, and that is the end of it. The Jews recognized that Jesus had power and they feared and hated that power; but the godless Romans, the typical men of the world, looked on in lofty indifference—it was all foolishness to them. They would have taken no notice of it if the Jews had not dragged them into it.

It is not to be wondered at that it sounds foolish to the worldly man, because until the Spirit opens his mind he only hears a part of the message. He is among those who "hearing hear not." He is like a deaf man who seeing one's gestures and missing the words can make no sense of the conversation. The ablest presentation of sublime truth conveys no meaning to his mind—it is foolishness. When, however, the Spirit touches his mind at the same time that the preacher presents his message he sees the beauty of it and is convinced.

#### WHY BY PREACHING?

Sometimes we wonder why God chose to save the world by preaching. It would seem that more adequate means were at his disposal. Why not convert each individual as he did Paul, by a miracle and a personal revelation? Paul, however, had to listen to the preaching of the word by Ananias, after all. He had to weigh the message just as you and I did, and it seems that he hesitated just as you and I did; for Ananias said to him, "And now why tarriest thou, arise and be baptized."

Paul was wanted for a special work, and he had a peculiar experience; it is very doubtful if it would be wise to submit many men to the test that Paul underwent successfully. God has chosen to save most men by a less spectacular process.



He has chosen to make man, as far as possible, the instrument of man's salvation; to make his the voice by which the message is carried to his fellow men. The great means used is the oral presentation of the word by men ordained for that work.

In the prosecution of this work, tracts, fireside talks, and acts of piety are great and some of the indispensable factors; but still the chief means that has always been used and always will be used is oral preaching by men of God.

#### IT IS GOD'S WORK.

You will notice that while God uses men as instruments in the prosecution of his work, so far as they are usable, still it is his work and it is he who has "chosen" to save the world. We can not do less, then, than to accord to him the right to choose his preachers. It is not enough that some congregation shall choose them or that they shall choose themselves—"Ye have not chosen me, but I have chosen you, and ordained you." The man must know by a personal revelation that he is called, and the church must know in a similar manner that they are justified in sending him.

Then, also, it being God's message, he must have some share in the voicing of it. His ministry must be an inspired ministry. It can not be otherwise, because the things of God are only understood by the Spirit of God. The minister must prepare himself in every possible way by study and thought and prayer to make his pulpit work effective; and then having done all he can do, God will supply the deficiencies that will surely exist. Man's extremity is God's opportunity.

This dependence upon inspiration places its peculiar burden on the preacher. It makes his every effort an experiment that depends on the congregation and his own spiritual condition, and not till the effort is made will he know whether or not it is successful—perhaps not then.

At some little country schoolhouse, with but two or three present, to his surprise the Spirit is poured out and he has splendid liberty. In some larger building, where every seat has its occupant and he expects great things of himself, lo, he is left to struggle as best he may. It is distressing to his pride. He may not remember the admonition that he that hath not the Spirit shall not teach; but that law is operative, nevertheless, and he that has not the Spirit does not and can not teach. There is not that spiritual direction in the pulpit that indicates the needs of the audience. Something is wrong, either with himself or with his audience. The man feels badly; but, after all, his experience in the schoolhouse, when every nerve of his being was attuned in sweet accord, responsive to the kindly touch of the Holy Spirit, more than makes up for his momentary humiliation.

#### HOW SHALL THE PREACHER PREACH?

It is evident that the preacher may adapt himself, within certain lines, to his congregation and to the time in which he lives. There was a time when the people would listen to one who talked till midnight, and if one went to sleep and fell out of the window they simply restored him and went on with the service till morning came. That time is past. This is a busy age, and the man who would talk two hours on an ordinary occasion would kill the first half of his sermon with the last half. Indeed that may be done in an hour's effort.

Many times an hour is devoted to what might better occupy but thirty-five minutes. One says, "Why, I can not get started on a subject in thirty-five minutes." Well, if we can not get started in that time better not start at all. That is too long a time to spend getting up momentum for the remaining twenty-five minutes' run. Better confine ourselves strictly to thirty-five minutes until we can say something and say it definitely in much less than thirty-five minutes. Take off the trimmings and let the idea stand out in all its native ruggedness. If we have but one thought, let us not smother it; give it air.

A witty story will often drive a point home, but let us not make the mistake of stringing a lot of funny stories together in the guise of a sermon. The work of the preacher is to preach that which saves, and he should not compete with the daily paper in the matter of the sensational, or with the Sunday supplement in the matter of the funny. His first aim should be to instruct; after that he is at liberty to entertain if he can.

Of course he will never use that which is intended to convey a vulgar meaning; that is one of the things he is sent out to preach against.

#### WHAT SHOULD HE PREACH?

Many preachers are preaching many conflicting theories. That simply illustrates the need that God should choose the preacher and inspire him. There ought to be but one side to this question: To find the gospel and then preach it. Unfortunately there are other motives at work. An Iowa preacher recently said to his congregation, "Do not blame the preachers because they do not preach more Bible; they have to preach what the people want to hear or they would not find any one to listen." Many men adopt this policy who would hardly state it publicly.

Now the preacher for Christ has to preach what the people do *not* want to hear. Paul sent Timothy to Ephesus and to Corinth to preach against the heresies of some who claimed to believe in Christ—he went to preach that which the people did *not* want to hear. It was his business to preach it whether they listened or not. The voice of the people is not the

voice of God in the matter of what a man shall preach.

Paul adapted himself to the people among whom he labored, he strove in every lawful way to hold their attention; but he preached the same old gospel all the time. He never changed it to draw a crowd. His is a good example.

ELBERT A. SMITH.



#### PERSECUTION.

Persecution assumes to be the attempt of offended truth to stamp out an error. But the assumption is ridiculous. The position that right can not prevail without doing wrong is inconsistent to say the least. It might with far more safety be assumed that persecution is an evidence of something wrong with the persecutors, and that there is some truth at least in the claims of the persecuted, even though it may not be proof positive that the suffering cause is one of eternal truth. The records of the past show the motives for persecution to have been of a general similarity and that every movement which was for the common good has from the beginning had to bear its burden of suffering, because every such movement comes to attack and overthrow the established customs of the times. In every case the supposed new idea is merely a long dishonored principle of old, and even though the society of the day fails to recognize it, if it be eternal truth it must prevail; and because its enemies are quick to recognize the fact that its triumph means loss of position, money, influence, and power, all of which men so dearly love, and because the error has no reasonable answer for truth, the way of fairness is forsaken that the dawning light may be smothered, and the awakening hushed. History speaks of this oft-repeated evil in no uncertain way, and the careful student will manifest the disposition to "be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." (James 1: 19, 20.)

The violent outbreaking of anger is neither the most terrible nor the most sinful manner of oppressing a minority class of people, for the insidious whisperings of slander are more far-reaching and more lasting. When violent, the sufferings of the despised are of such a character as to draw the sympathy of those who love fair play, even from some whom the tormentors count as friends; and when it is all over and the mob has dispersed, the respect of some of the best people has been won for the hated principle. But the cowardly individuals who speak the lie where no opportunity can be obtained to reply, prove their allegiance to satanic influences even more positively than they who in anger do bodily injury. Knowing they can not meet the faith or doctrine, they attack the reputation of those who believe that which they hate to think of as ever gaining a footing in society, and by misrepresentation

educate society to think both people and doctrine are corrupt. When this sort of persecution becomes the plan of many, it cultivates a public opinion. The press is captured because they are in the majority and the minority find its columns open only to their enemies. The pulpit tells its onesided story and the injured may not reply; and so an innocent people is compelled to bear the reproach of a vicious reputation.

This is constant persecution, for it has no healing. It is insidious and brings no sympathy. It does not pass with the time of the healing of a flesh-wound, but remains to cloud the life with the gloom of misunderstanding, to injure the prospects, destroy the friendships, and weaken the influence of an honorable people whose only transgression against society or law has been that they have dared to believe and confess their faith.

Suppose the leaders of society do not like it;—does that prove anything? Christ introduced a system of religion that meant the downfall of Jewish sectarianism with all its pride and self-exaltation. The chief priests, scribes, rulers, and all the many professions and classes depending upon them, saw in this despised Jesus their temporal ruin and debasement unless his influence could be arrested. The priestly craft could not meet him fairly, for he came with truth. But something had to be done, and so these pious professionals became mobocrats and led on the people. Not because investigation made it impossible for them to believe in Christ, but they were afraid of him. Their profession, their living, their influence, and all their established customs were at stake. They hated him, for they could neither silence nor control him. John records something of the influence the Pharisees had even over the chief rulers. He says: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him."—John 12: 42. They dared not confess him, but were compelled to hate him because the common people were flocking around him to believe the truth, and the man was dangerous to the conditions of high-class society, and so the priesthood clamored for his death. It was the same motive actuating the persecutors of Jeremiah and the other prophets: "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your own ears."—Jeremiah 26: 11.

The New Testament writers show some of the motives governing their persecutors. Paul and Silas suffered because they cast an evil spirit out of a damsel. "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city."—

Acts 16:19. False accusation and slander. Was it the city that was disturbed by this good work of the Lord, or was it the pocketbook of these professional soothsayers? Another instance was the extreme zeal of the silversmiths at Ephesus for their religion when they saw the business of making silver shrines of Diana was likely to suffer. The endangering of the pocketbook caused so much piety among them that a mob was collected and for the space of two hours worshiped Diana and strengthened their unholy faith by crying as with one voice: "Great is Diana of the Ephesians."

How completely the misrepresentations of the Christians had misled the best emperors and writers of the times is seen in the oft-quoted passage from Tacitus, a very conservative and fair-minded writer in other matters, in which he says:

Men whom the common people call Christians, men hated for their enormities . . . after the condemnation of Christ by Pontius Pilate, the deadly superstition after having been repressed for a time was again breaking out not only throughout Judea where the curse originated but even throughout the city, which is the common metropolis and sewer for all things repulsive or shameful.—Ann. 15: 14.

Professor John W. Moncrief, of the University of Chicago, in a recent book entitled *A Short History of the Christian Church*, says:

But it was not long until opposition from the scribes and Pharisees arose against him . . . his doctrines were in harmony with the Judaism of the past but they were radically antagonistic to the Pharisaism of the present.—Page 42.

Its doctrines opposed both the trend of custom and the strongest natural tendencies of the human heart. These doctrines have never been agreeable to human nature, nor can they ever be.—Page 56.

The history of the present age is now being written, and the application of all that has gone before is easy. Any people or class who are engaged in the business of maintaining a cause so weak that it can not be defended by argument and fair play when all of the prestige of established customs are on its side, must prove the weakness of their cause when they resort to dishonorable means. The clergy of to-day are as human as any priesthood ever was. They have a right to desire influence and a good living, but the individual who can without protest see the influence of society prostituted to the unjust scheme of disrespecting a minority so far as to refuse a fair hearing, line for line in the press, or hour for hour from the stand, and especially when the reputation of that minority as a good and law-abiding class of citizens is attacked, as well as their faith, prove themselves to be either regardless of the principle of fairness or to be lacking in moral courage to speak in defense of the rights of a minority.

We do not beg for this consideration on our own account so much as for the good of those who are hindered from the examination of the message we bring. The blessing of a good conscience with peace and

contentment of mind are ours if we never get justice at the hands of men. The comforts of the word of God are written for us as well. Gamaliel spoke wisely when he reminded the Sanhedrin of the fact that "If it be of God ye can not overthrow it." We do not fear the outcome, and there is peace for the oppressed in:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matthew 5: 10-12.

While the following contains comfort because of the blessing, it also brings anxiety because of the woe pronounced upon the scorner:

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: . . . Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—Luke 6: 22-26.

So while we may not complain because of our burden, we can not but be sad to realize that many whom we desire to see enjoying the blessings of God's peculiar people are stumbling because of slanderous reports from high places, which do not answer our message but merely keep those who need the message in such a condition of mind that fair examination is impossible.

J. GUY MUNSSELL.

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## Selected Articles.

### THE PHILIPPINE EXPOSITION.

Take up the White Man's Burden,  
Send forth the best ye breed.—Kipling.

The one thing that has stood in the way of the proper development of any colonial possession by its governing country, has been the fact that a lack of knowledge of the real conditions and affairs of their colonies has blocked the way of the legislation most necessary for such development and exploitation.

Every American resident of the Philippine Islands has had this truth thrust upon him, and realizes just what is meant by the "White Man's Burden," but as yet there is not one to be heard who advocates abandonment, or one who agrees "That east is east and west is west, and never the two shall meet."

A healthy tone of optimism is the keynote of our national character, and those conversant with affairs Philippine hope to see the meeting of Orient and Occident within the present century.

To this end a spirit of kindly tolerance has pervaded the general scheme of Philippine reconstruction since the days of the first peace commission. A

paternal hand has attempted to guide these primitive people along the road of progress, and a fraternal greeting has met them at every milestone on the way.

This benevolent assimilation has proved itself a strong feature in the settlement of vexed questions in our far-away possessions; race antipathy is nearly a thing of the past, and there has been a visible, palpable improvement along all lines, until to-day the one thing that seems most needful to insure a continued peace and prosperity in the Philippines is a clearer understanding by the people of the United States of the duties thrust upon them with their assumption of the sovereignty of the Philippine Islands.

When, with the other foreign countries, the Philippine government was invited to participate in the Louisiana Purchase Exposition, Governor Taft saw an opportunity to present to the people of the United States a vivid outline picture of the Philippine Islands and their eight million inhabitants.

For the purpose of securing, organizing and making an exhibit of Philippine products, manufactures, art, ethnology, education, and the customs and habits of the Philippine people at the Louisiana Purchase Exposition, Governor Taft induced the Philippine Commission to take up the matter and they, by an act dated November 11, 1902, appointed an Exposition Board, consisting of the following gentlemen: Doctor W. P. Wilson, director of the Philadelphia Commercial Museum; Doctor Gustavo Niedelein, an expert in World's Fair matters, and Senor Don Pedro A. Paterno, president of the Philippine Senate under Aguinaldo, with Dr. Leon Guerrero as secretary.

The total appropriation for the purpose of gathering and installing the Philippine Exposition at the World's Fair, St. Louis, reaches the sum of one million dollars, of which all but two hundred thousand comes from the Philippine insular government. This sum does not include the value of the postal, telegraphic, and transportation facilities placed at the disposal of the board by the insular government.

The Philippine Exposition consists of nearly one hundred buildings, ranging in size and construction from the "Taos" nipa casa to the palatial Spanish Administration Building, occupying forty-seven acres of rolling woodland, in which are housed some seventy-five thousand catalogued exhibits, as well as eleven hundred representatives of the different peoples, showing clearly all the gradations of the civilization of the islands. The Philippine Exposition is the largest single exhibit at the Fair, the most interesting, and is the garden spot of the entire Exposition.

The ground, which is situated at the west end of the World's Fair, and is a beautiful tract of rolling woodland, whose sylvan beauty makes a picturesque background for its Oriental setting, was ceremoniously delivered to Doctor Wilson, the chairman of

the Philippine Exposition Board on October 1, 1902, but it was not until his return from the Philippine Islands in June, 1903, that ground was broken and work actively commenced. Early in October, 1903, the first Filipino carpenters and builders began to arrive, and commenced the work of building their native houses and camps. The first building was the Cuartel, an immense two-story building with thirty-seven thousand square feet of floor space. This was used for the purpose of storing the Exposition material until such time as the other buildings might be ready to receive it. From that time on, more exhibits have been received and more laborers have been put to work, until to-day the Philippine Exposition stands a monument to Secretary Taft and his able assistants, the Philippine Exposition Board.—The Philippine Exposition, St. Louis World's Fair.

## Mothers' Home Column.

EDITED BY FRANCES.

Lest We Forget.

A PRAYER FOR EVERY CHRISTIAN IN THIS YEAR OF OUR LORD 1903.

God of our fathers, known of old—  
Lord of our far-flung battle line,  
Beneath Whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captains and the kings depart;  
Still stands Thine ancient Sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget.

If drunk with sight of power we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use,  
Or lesser breeds without the law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget.

—Rudyard Kipling.

The Father's Awakening for Hope.

Doctor L— was a young man with only an education for means of support. But he had graduated from a good medical college and was working up a good practice. He had bought a home as near the business portion of the town as he could and kept his office in the front room of his dwelling, while the family occupied the other rooms. One day coming in late for dinner he left the door open between the office and sitting-room. There were three chubby little boys in the home and no sooner had their father got comfortably seated at the table and busy talking to his wife than the boys went into the office to see what they might find. There was a case of bottles which the doctor had just opened when called away that morning; and when the

little fellows spied this they were delighted and one ran quickly out and got a small tin pail of water and came back and they began to play "drunk." They filled the bottles and drank and fell down and rolled over and laughed and shouted with glee, and tried to vomit, and while all this was going on the parents hearing such a noise came and watched through the door which was still ajar.

The scene made a lasting impression upon the father. After a few moments he turned a pale face towards his wife, and with voice choking with emotion and tears streaming down his face he said, "As long as I live I will never sell a drop of liquor nor write a prescription for any other drugstore to sell any."

And to-day his office is in a large brick drugstore with another containing groceries beside it, all the property of the Doctor. The residence has been remodeled until it is one among the nicest homes in town. One son is a partner with his father; the other two are good energetic men filling responsible positions, and it is a known fact by the community that he has kept his word. It has been said "a little child shall lead them" and truly the little ones did lead him in the path of temperance, and to-day there is no greater temperance worker in the county where he lives than is Doctor L——.

ADRIA ELLEN.

#### Novel Reading.

I am glad to see the effort made to put good literature in the hands of our youth and children, for I know how detrimental bad or trashy literature is. But thinking that some others may be like myself when I was young and not know wherein the harm lies in reading everything that comes along, I will try to tell what I have learned by experience, and by observation.

I commenced reading novels, or continued stories in the papers, when but eleven years old. Not being in book form I don't believe my mother thought of them as novels, for she never said anything to me about them. It may be that she did not know I read them. Be that as it may, I read all I could get hold of, and grew fond of such reading and by the time I was twenty I had read so many that I can not even estimate the number. Once in a while I would run across a person who would not read such stuff. When asked why they would give the very unsatisfactory answer, that it was harmful.

When I met such persons I always felt a decrease in my self-respect. But the majority of my associates could discuss the stories with me, and my momentary humility would be forgotten. But we did not discuss the *quality*, however. It was which book or story we liked, and speculated on how it was going to turn out. Not until I was old enough to judge for myself did I find out how to tell good from harmful literature.

The first ill effect was on my eyesight, which lamplight reading brought on; this of itself is no small matter for one who has most of life before him. The next I noticed was the time I wasted that I ought to have used to some profit. Oh, how I have noticed this in others also! The neglected housework, and little children. I have felt the guilty flush in my own cheek when some one did the work I should have done, just because I wanted to finish "that chapter." Oh, if I only had improved the time I wasted on those useless books and papers, it would probably be a wiser and better woman who writes this to-day. But then, there is no profit in vain regrets. It is past now and I must try to keep others out of the same path, by kindly telling them what I have learned.

Another effect was my memory impaired. That has caused more trouble than I can tell. For it is the very things that I ought to remember that slip my mind in spite of all efforts to retain them. Imagine my mortification when asked to do a favor to forget it entirely and never recall it until it is too late. This last effect was the result of believing it was the words contained, that made bad literature harmful. So when people told me it was harmful, I hastened to assure them that I made it a

point to forget everything I read, which seemed to satisfy them, and it did me, too, at the time.

And now for the morality of the books themselves. A book is a companion while we peruse it. And we are warned in holy writ not to have evil companions. A book in which revenge is the principal thing aimed at is no fit companion for any boy or girl. Even if you forget every word, the impression that revenge is right and just still remains stamped on the mind, unless some stronger influence overcomes it.

The climax with the majority of trash is the obtaining of wealth, and that not by labor, but by inheritance or some other easy way. How many girls will overestimate the value of money and aspire to be wealthy simply for the fine clothes, easy life, and display, pictured out as the climax of happiness in these companions.

Another feature let me mention. In a great many of these books, the heroine is pictured as so beautiful of form and feature, usually extremely sensitive, very delicate and altogether a creature not fit for work nor for any use in life except to teach men gallantry, by having to be waited on continually. Is that the kind of companion for your girl, or the model wife to hold up before your boy? The men are usually of a more practical quality, but still they make the men of one's acquaintance seem commonplace in comparison. And as I said before, you may forget the words but impressions will remain unless overcome by stronger, better influence.

Now for good books. One writer said that a good book was one that would make one wish to be better than he now is. And I will add: That makes common work and honesty seem noble. One that teaches to do right because it is right; one that teaches reverence to parents; one that teaches kindness to, and love for all of God's creatures; one that teaches that happiness comes from your own actions, and cultivation of a contented disposition; and not wealth. These are good books, safe and helpful companions. I can not do this subject justice, but hope some one else will take it up. For I verily believe that the quality of books placed in the hands of the present generation will influence the world by and by. I might add that when God for Christ's sake washed away my sins, for his dear sake I gave up novel reading, and how glad I am that I did.

A SISTER.

#### Prayer Union.

A sister of Ferris, Illinois, who is sorely afflicted, desires the faith and prayers of the Prayer Union in her behalf, that if it is the Lord's will she may be restored to health and strength.

#### "What Shall We Eat?"

Every day the same old question, What shall we eat for breakfast, for luncheon, for dinner? assails with monotonous regularity the patient housewife who seeks to provide good living for the family in agreeable variety at a moderate cost. There is a daily department in the *Chicago Record-Herald* which is intended to answer this question satisfactorily every day in the year. It is entitled "Meals for a Day," and provides menus for the three meals every day, with the necessary recipes. These menus and recipes are carefully selected by the *Record-Herald's* household editor, and cash prizes are awarded to the best that are received. Housewives everywhere are invited to participate in the competition. For full particulars see the "Meals for a Day" department in the *Chicago Record-Herald*.

The victory won by Joseph Folk in the democratic primaries of Missouri, in his candidacy for the nomination for governor, furnishes a striking instance of the influence of magazine publicity. The startling articles by Lincoln Steffens in *McClure's Magazine*, exposing corruption in Missouri, were largely instrumental in arousing the public conscience of that State and furnishing a response to Mr. Folk's appeal for civic honesty.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### "Pray Ye Therefore."

Believing prayer is fittingly accompanied by works of faith. If we are praying for laborers, we will, first of all, go to work ourselves. Then, we will invite others into the field. We will be helpful to them, patient with their mistakes, and generous in our estimation of their efforts. We will try to train them to better service. We will be humble toward fellow workers, "in honor preferring one another."—E. E. Hewitt.

### The Child Critic.

A little boy in California wrote in answer to the question why he considered his teacher a good teacher, "She makes things interesting, so you feel like working." And another child, when given the question, "Why do you like your teacher?" wrote "Because she means what she says."

### Records or Class Books.

On the subject of using class books and records in the Sunday-school we have often spoken and always in their favor. But at the same time we are aware that many a teacher has made a frank failure with them. This is not the fault of the book or of the system. Both these are good, very good. They might be better but are now too good to leave unused. Have you not seen some very good machine or instrument condemned and all because some one did not use it properly? We have many times. So it is with our class books and Sunday-school records. Sr. Burton, of the Fremont District, relates an experience that is right in this line. But she has done what all ought to do, and that is to try it as it is intended to be used and in no half-hearted way. Do this and you will find as she has found that the fault was not with the system but with the way in which it was handled. We give a portion of the paper as illustrative on this point. Read and reflect:

#### "HOW TO INTEREST A SABBATH-SCHOOL CLASS TO GET THEIR LESSONS.

"This has always been quite a problem, to my mind. No doubt we all have experienced as teachers, especially of teaching children of the ages from about eleven to fourteen or fifteen that of all ages they are the most unsettled and unsteady, hard to interest, the age when they scarcely understand themselves. I have nine in my class at present, their ages ranging from eleven to thirteen. I have had this grade about one year and a half. I have tried every method I could devise, of course very kindly, to interest them both in the the class, and persuade them while at home to look over their lessons preparatory to the next Sunday's work.

"I thought and could readily see that unless they could be reached some way as a class to study more I could interest them but very little, because they knew nothing about what I was trying to impress upon them, and the class service was not mutual between teacher and pupil, or not as much so as it should be to be beneficial to all concerned. Of course in most every class there will be the pupils who are ready to respond with an intelligent answer, and others who are somewhat listless unless there is more or less effort, and I may say strategy, used by the teacher, as no one method will reach all; we deal with each one separately.

"But to conclude with this matter of trying to interest my class, as I can not definitely speak of the class of another, the class record was introduced in our whole school. The thoughts of it did not very favorably meet with my approval, although I said nothing. My great objection was the time it would call for.

"Well, I began with my record. They saw right away that I was pretty lenient with them, and the record failed to bring about much improvement. But I studied the matter over very seriously, and next lesson day opened it and read it to them and told them I intended to keep it just as I had been requested, and told them everywhere it would go and they seemed very much impressed and interested in it. And the result is very gratifying to me. They separately tell me just what they have done on their lesson for that day and I grade them accordingly, and of course as long as they have looked the lesson up, no matter how little, they are more or less interested and consequently their department is very good, as idle minds must do something, and, while they keep interested, the time soon goes and they reap a benefit which we hope some day may develop many-fold and become fruit for the kingdom of the Master. So I say "Success to the class books and records." Use them and you will find one 'way to interest a Sunday-school class to get their lessons.' "

### The Sunday-School Lesson

For July 3, 1904.

#### A FEW NOTES ON THE LESSON.

(Through a misunderstanding this was omitted from last week's issue.)

John the Baptist was baptizing in Bethabara beyond Jordan when Jesus went to him and was baptized.

Among those who gathered there at that time were John, afterwards called the beloved disciple, Andrew, and his brother Peter.

Bethabara is only a short distance from Jerusalem, perhaps ten or twelve miles from it, on the Jordan opposite Jericho.

It was in this vicinity therefore that Peter first met Jesus.

His home, however, was in Galilee, and it was while at work by the Sea of Galilee that Jesus called him and his brother, Andrew, to follow him and become his disciples in the gospel work.

Jesus was thirty years of age at this time. From the fact that Peter was a married man when called to the ministry and that his martyrdom seems to have occurred late in the sixties, it is probable that he was in the vigor of early manhood when he became an associate of Christ in his work.

#### THE EFFORT OF THE SENIOR LESSON

is to show the prominent place in the church held by Peter, preparatory to studying his letters to the Saints. It is not necessary to enter into all the details of the events referred to in order to show the place held by Peter and the work done by him.

It is not designed that classes shall discuss the principle of revelation in connection with Peter's declaration, "Thou art the Christ, the Son of the living God."

When reference is made to Peter's experience on the mount of transfiguration, it is not necessary to go into the details of what transpired there.

It is not necessary to discuss the resurrection of Christ when you talk of Peter at the empty sepulcher, or to enter deeply into the question before the Jerusalem Council when you mention the fact that Peter was prominent on that occasion.

Touch lightly upon these topics, for the object of the lesson is to show the part had by Peter in the work of the church and to give an outline of his life after his call to the ministry. The short time you have for class work will not permit you to spend much of it on any one topic of the lesson.

If you follow the review questions, or use the lesson outline to suggest original questions to you, you will be more likely to cover the lesson and to have a brief look at the whole life of Peter than if you read and discuss the study of the text in class.

It is the intent of the *Quarterly* that the study of the text shall be gone over at home.

## STUDY AT HOME.

The study of the lesson at home is greatly neglected at the present time. Sunday-school teachers should encourage it, and the help of the parents should be sought, if necessary, to accomplish it.

The Sunday-school is doing but a small part of the good it would accomplish, if the habit of earnest study of the lessons at home could be established.

Nothing does the scholar so much good as that which comes to him as the result of his own effort.

How is study upon the part of Sunday-school scholars to be accomplished?

## ONE OF THE FIRST THINGS

is to awaken teachers and parents to the necessity of it.

It is a sad fact that there are some teachers who do not really study at home. No teacher will make a success who goes to his class expecting to find out what is in the lesson after he begins to teach.

The Sunday-school teacher should be a student of the word of God. How can he teach it, if he does not know it?

What real good do we do by going through the form of teaching, if we do not impart knowledge?

Will the teacher who neglects to prepare himself to teach the lesson be likely to stimulate the children to study at home? Will he be in condition to teach them in class?

Do we continue teachers in our employ in the public schools who do not give to their work the attention it needs?

Are the things our children learn in the public schools more important than the things contained in the word of God?

If it is important that our children shall know the law of God, why do we parents and teachers think so little about it? Why do we do so little about it? Why do we let other things crowd it out from our attention?

If we believe it to be of supreme worth, why do we not give it our chief attention? Why do we put it off until the last thing and then forget it?

## EVEN THE PRIMARY CHILDREN

should be encouraged to do what they can to prepare the lesson at home. If they can read, they should read the lesson story and learn the golden text at home.

A certain little girl entered the second primary room of our Lamoni Sunday-school when she was eight years old. She could read some, but many of the words in the second primary lessons were hard for her.

Often on Monday morning I have happened to stop to speak to her mother a moment and have found the child beginning to read the Lesson Story in the Primary *Quarterly*. Her mother explained to me that it was her habit to read a little each day until she knew her lesson. At first she could read but a little each day, but she worked away cheerfully, and during the two years she spent in the second primary room she never failed at the end of the quarter to recite the full list of golden texts for the quarter.

What this one little girl could do, many others should be doing. Perhaps some are doing so, but it should be a universal custom among our Sunday-school scholars to do regular study of the lesson at home.

Parents, teachers, superintendents, all should unite to foster this habit of study among the children of the church.

## BREVITIES.

We can not make a success of Sunday-school work any more than we can of any other work without giving it the time and attention it needs.

We do not free ourselves from responsibility by shirking it.

One of a teacher's most important duties is to study his lesson thoroughly.

The teacher who succeeds in getting his class to study accomplishes a great work. He does them more good than if he talked volumes of wise things to them.

ANNA SALYARDS.

## Letter Department.

MINATARE, Nebraska, June 24, 1904.

*Dear Herald:* This evening while comfortably located at Sr. Rutter's I thought the time would be well spent, in writing a few lines to your pages, to let you know we are still trying in our weakness to get the gospel before the people. We left home in April, stopping at Nebraska City for a week, visiting with Saints and relatives, then on to Omaha, where we had a very pleasant visit.

At the Sandhills, north of the Platte, we baptized six precious ones into the kingdom, all members of the South Tryon Sunday-school. At Rasco, near Ogallala, we visited Sr. Armstrong, and found her still rejoicing in the cause of Christ, although having to suffer much persecution. With some the gospel law is all right, but why still neglect to take the step which will make them heirs of the kingdom. In Antelope Valley, near Oshkosh, the waters of the Blue Creek were disturbed again, and three adults, members from the Methodist Church, were initiated into the fold. Thus they are gathered in one by one. We found Bro. Prettyman anxiously waiting for us here. We hope to start out with the tent as soon as the weather will permit. The field is large and the laborers are few, and unless we find another man that will volunteer to aid us we fear that one of the gospel tents can not be used. We trust some one may lend a helping hand. To the Saints throughout Western Nebraska and Black Hills I wish to say that I have been informed by the Bishop that we are expected to make up forty-five dollars and twenty cents for Graceland, to help lift the debt. Not being able to see you all, I trust you who read this will make the effort and send your mite to me, that by the first of September I can send the above amount to the Bishop. The debt must be paid, so let all make a good, strong effort once more, and see if the debt may not be paid, and the church freed from the strain.

With a desire to see the work advance, in bonds,

R. O. SELF.

## A Word From Wales.

June 11, 1904.

*Editors Herald:* We held our Western Wales District conference on May 21 to 23 at Gilfach Goch, with good attendance and splendid interest. The Saints of the Penygraig Branch had rented the schoolhouse and made ample provision for the visiting brethren. Our Eastern Wales District conference was held on the 4th and 5th inst., at this place. Quite a number of the Western District Saints attended and added greatly to the force and strength of the conference. Brn. J. W. Rushton and William Newton were present. Bro. Rushton presided at both conferences. Did some visiting among branches. On the 25th ult. he had to go home on account of his wife's severe sickness. However on the 3rd inst. he returned to attend the conference held here. He felt under obligation to attend the conference, being it was possibly a special at his suggestion. Having procured a week-end excursion ticket he returned Tuesday the 7th to his home and sick wife. We trust she may have a speedy recovery.

Bro. Rushton had intended visiting Nantyglo, Llanelly, Pont Yates, and Llansamlet. However, his wife's sickness made a longer stay in Wales impractical at this time. Bro. Newton went to his field the same day as Bro. R. left for Scotland. Though he has had much to discourage him he is hopeful and tries to be cheerful and pleasant. He was well received at the different places we visited. We trust the Lord may bless him richly and

reward him for the great sacrifice he is making and has made for the work. I greatly appreciated the pleasant and altogether too short visit those two brethren gave us.

The work in Wales is slowly making growth both spiritually and numerically. One man was baptized at Pont Yates a month ago; two men were baptized at Aberaman, one two months ago, and another two weeks ago and there are others to follow in that place if the Saints will do right and keep united. Another good man was baptized last Wednesday evening at Abertysswg. So we labor with hope and faith for a continued increase. May the Lord give us increase and much encouragement. I leave for Abertysswg to-day.

I subjoin one of the old Welsh poems as I promised in my last letter. This will be enjoyed by many. I have made no changes else I would change the second word. If the printers will get the ll's, dd's, small o's and u's correct, it will be a success.

GWAHODDIAD I'R SAINT I SEION TON—"Y DDAU GEILIOG WYDD."

Gwrandewch, Formoniaid, wyr dewr diniwed;

Rhowch glust, gwrandewch yn llon,

A dewch yn ebrwydd, 'noll gair yr Arglwydd

I maes o Babilon,

Tua'r wlad hyfryd sydd mewn addewid,

I bawb o deulu'r fydd;

Y sawl a gredo, ac a ufyddhao,

Yn wir gadwedig fydd;

Cant eti feddu'r fraint

A thrigo 'n mhlith y Saint,

Lle bydd yr Iesu yn teyrnasu,

Dros fil o flwyddi maith,

Yn mhlith prophydi ac apostolion,

A phatriarchiaid llon,

Ac Abra'm fyddlon, a Sarah siriol

Yn trigo ger eu bron.

Yn mhlith y dyrfa hardd,

Bydd Dafadd yr hen fardd,

A Moses lariaidd, ac Aaron fwynaidd,

Ac Adda fu'n yr ardd;

A'r hen Simeon, gynt a fendithiodd

Yr Iesu'n faban gwan;

A Daniel ddawnus fydd yn gysurus

Yn sefyll yn ei ran.

Dyma y gareg a welodd Daniel

Yn myned rhag ei blaen;

Mae hon yn dryllio ac yn malurio

'R holl ddelwau 'n fawr a mân:

Yr hen esboniadau o eiddo'r tadau,

A'r traddodiadau gynt,

Maent yn diflanu fel tarth yn codi,

Oflaen y dwyfol wynt.

Yn mlaen mae rhedfa hon,

Nes llanwo'r byd o'r bron:

Fe ddaw'r cenedloedd, oll sydd yn fyddlon

Cyn hir i dderbyn hon;

A'r hen Iuddewon, hwy dd'ont yn lluoedd

I gredu 'n ngwir Fab Duw,

Pan y gwelont ie fawr archollion,

A gwedd ei ystlys friw:

Pryd hyn bydd tyfa lon

Yn moli ger ei fron,

Heb un genfigen, na llid, na digter,

Na brad o dan un fron;

Ond pawb mewn cariad a chyd—weithrediad

Yn moli'r Iesu'n llon,

Am ido'u tynu a'u llwyr waredu

O blâau Babilon.

By William Charles, Rymni, South Wales, copied from *Udgorn Seion—Zion's Trumpet*—for June 11, 1853.

Ever praying for the success and establishment of righteousness and peace,

E. B. MORGAN.

137 Severn Road, CANTON, Cardiff, Wales.

HICKMAN, Kentucky, June 17, 1904.

*Editors Herald:* After I came here and preached a few times for the Baptist—Reverend H. H. Milburn, he liked me so very much that he begged of me to stay here and preach for him about ten days while he went to St. Louis. I was very glad to get the chance to preach the doctrine of Christ to the people. To date he has been gone four weeks,—a very long ten days indeed. So I still hold the fort. Some of his members say I am the best preacher they ever heard in their lives. This is pretty good to start out on. The same people started to build a Baptist church here just before the minister left for St. Louis; have done very well. I expect to preach in it this coming Sunday. I am working very carefully with the people. I received a letter a few days ago from Bro. T. C. Kelley which cheered me up very much. He said in his letter: "Bro. Graves, when you are received among the people and get a good chance to preach among them, do not be in too big a hurry to get away. Stay by them as long as you see one spark of light." I think that to be true; for the longer I stay, the better the people can see the light. Pray for me, dear Saints; that God may bless me while here in Hickman. Should the elders see this letter in the *HERALD* and desire to write to me I will be very glad to receive their letter.

In gospel bonds,

G. H. GRAVES.

LLANSAMLET, South Wales, June 6, 1904.

*Editors Herald:* I am glad to be able to say there are still left in Wales a few who are earnestly contending for the message delivered by the angel. Our district conference recently held at Gilfach Goch was productive of good. Brn. Rushton, Newton, and E. B. Morgan were present; and the first named delivered a most instructive address on Sunday, May 22, his theme being "Righteousness and how to build up Zion in the hills of Wales." The prayer services were characterized by a marked degree of the good spirit and the best of feeling prevailed throughout the conference.

The brethren at Gilfach Goch and Penygraig are to be congratulated for their success in securing the use of the county council schoolroom for six months and for the hearty reception accorded to the visitors. One man of good repute has recently been added to our number at Pontyeates and he is already aware that there is a financial aspect to this work if carried on successfully and consequently has commenced paying his tithes. We trust the day is at hand when many shall hear and heed the voice of the Good Shepherd. With best wishes to all,

HENRY ELLIS.

CRESTON, Iowa, June 26, 1904.

*Editors Herald:* About May 4 I received a letter from Bro. W. M. Kephart asking if I thought it advisable for him to come to Creston to hold some meetings. I am now sure that Bro. Kephart was led by the Spirit to come to Creston, for through his faithful work he has broken down a great wall of prejudice. He held meetings at our house, at Bro. Hall's, and at South Park, where he held open-air meetings, making three places of meeting, about one mile apart.

We would ask that Bro. Kephart be left to continue his work in Creston, for it looks to me that the right man was in the right place. He has gone home for a few days to rest, while there is a big Chautauqua Association going on here, which will last until July 4.

Some good people here, ready for the water when Bro. Kephart comes back, and others who are favorable.

Your brother,

C. D. H.



LEES SUMMIT, Missouri, June 26, 1904.

*Editors Herald:* I wish to express my thanks to our heavenly Father for his blessing towards us last Thursday evening, the 23d, in healing our dear little child of pneumonia fever. I feel so thankful that God is so willing to bless us if we only trust him. I feel assured that this gospel of Christ is the power of God unto salvation. How beautiful it is to know that the Lord restored the child to its normal health. It is such a comfort to us to know that there is strength given from on high so that we may be able to exercise unwavering faith. We are weak creatures if left to our own strength. Pray for me, dear Saints, that I may hold out faithful to the end.

W. R. RUSH.

DUPONT, Indiana, June 19, 1904.

*Dear Herald:* For the first time in my life I will pen you a few lines. I am so anxious every week for the *HERALD* and *Ensign*, that I may read of the progress of this grand and glorious work of God, not having been to church for about ten months. When I enlisted in the army of the Lord I did so to try to be a true soldier, wide awake, and doing all that I could to help aid in this glorious work; but when I look over my past life I find that I have made a very crooked path through my weakness. I feel assured, however, that God knows the most secret thoughts of my heart at all times. My greatest desire is to please God.

I will relate a dream I had over a year ago. I dreamed that I started out to walk and all at once I raised to fly and when I had gone quite a distance in the air, and was going quite rapidly and making many quick turns, I discovered that I had a large lamp in my hand, apparently my own lamp that I use now, and it was burning very brightly. I felt fearful of breaking it, and laid it on my left arm, holding it close to my breast, holding it pretty well on its side, yet it was burning brightly. All at once I was standing again, holding it in my hand still burning, and a voice said to me, "You go and sing and pray." I thought it meant to just keep going all the time, and I began to prepare to go when all at once I thought "I can not go for that would leave the two boys alone," and I awoke.

Above everything on this earth I want a clear conscience before God. Ever praying for the cause, I remain

Your sister,  
NANCY J. PORTER.

Sketch No. 3.—A Dream.

*Dear Herald:* While hierarchies and oligarchies of the Far East are being opened up in intercourse with the world through the cruel acts of war, the olive-branch of peace is still fresh and green and fragrant in old Missouri; and, since spring first greeted us, Independence has shared her gifts, and field and orchard, hill and meadow teem with bounties that make the heart full of thanksgiving.

Attuned to the songs of birds and harmonious nature, her esoteric ear has lately caught the music of Children's Day which, with decorations of canopy, of choicest flowers and rare foliage, presented a garden of beauty filled with melody. It was a royal occasion to all who attended it. The faithful, earnest Saints gathering in, the ministrations of the elders at home and from abroad who present our faith in argument clear and incisive, a continuance of the promised grace and favor from without and of increased activity within the fold, all add to the onward progress of the work.

In reference to the children, we believe that what success has come to us as a people thus far is due largely to the fact that, added to the benefits of excellent secular school advantages here, and the instruction of ministers and Sunday-school teachers, the responsibility of the parents has not as a general thing been shaken off, and the good influences of home been neglected,

"But when the children whom we love  
The good we missed fulfill,  
Thank God, our hearts prevail to prove  
The hearts of children still."

It has been said that "no doubt an ignorant man may be a strong, brave, and upright character, but it will be as a rule because of certain native qualities; and it is safe to assume that with intellectual training added, he would have developed into manhood just as strong, just as upright, and brave, and more efficient as a citizen of the state." In the words of the first elders who felt the weight of this responsibility, "our children are to perform the duties which not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation and for eternity."

All honor be to their memory, and may the word of command which we have received through them be heeded, for the Master has said "He who receiveth all things with thankfulness shall be made glorious, and the things of this earth shall be added unto him, even an hundredfold."

How can we read the stirring words of our earliest workers in the church in favor of a higher education and not feel a thrill of joy in the thought of trying to help carry on with united voice and hand such a strong and salutary institution as a "Grace-land," already established in our midst.

We note in our grand history of the church that as early as 1834 Prophet Joseph and Elder Oliver Cowdery entered into a covenant with the Lord that of all the Lord would give them, they would give a tenth "to be bestowed upon the poor in his church or as he shall command, and that our children after us shall remember to observe this sacred, holy covenant."

To be taught the law of tithing then, so fraught with blessings, was to be a part of the education of the youth of the church: and, as much is being said and written concerning it, we will narrate a dream as given by our Sr. Miller at one of the Saints' meetings, not long ago, and which narrative some desired to see in print.

Our sister, whose name is Loduska Evelina Louise Melvina Nancy Alzina Marilla Serene Spedie Fitzella Phoebe Jane Miller, was the second daughter of Don Juan Leach, deceased, one of the elders of the church in Prophet Joseph's day, and who was very helpful to the Saints during the time of their great persecution in Nauvoo. To relate the dreadful scenes passed through by our sister and her parents and family during those days of terror, would fill a volume; but ever since embracing the gospel she has continued steadfast and endured patiently, although amid trial and discouragements. Besides being blessed with a plenty of name (having been named for her four aunts and two grandmothers), it was her fortune to receive much spiritual instruction and many blessings through dreams, one of which is the following:

To use her own words, This dream is in three parts; I was standing by the roadside, and it led up a hill; and right in front of me stood a white horse hitched to the fork of a tree hewn out in the form of a little bob-sled. Upon this sled sat a woman dressed in pure white, and she had the reins in her hand which were white also. Her white robes trailed on the ground, but did not seem to be soiled: my eyes were fastened on her robes and I was much concerned to know why they were not soiled, and they were beautiful in appearance. She urged the horse with the reins, and had no whip. The horse was very thin in flesh, and it was all he could do to pull the sled along: he labored so hard, and yet could progress a very little at a time and would slip back at every step. Right ahead were two railway tracks and I could not see how the horse would ever get across them, and as I looked, being much excited over the dilemma, the scene before me disappeared for a moment and when I looked again the horse was standing at the top of the hill, and I was surprised, and when I went up there, he had pulled so hard that blood ran out of his mouth at the corners where the

bits had been held. Then the scene was again taken away from my gaze.

The next I knew, I was at my own home and I looked out and saw a team of horses, beautifully white, coming up the hill toward my house hitched to a large transfer wagon. This wagon was loaded with square, white boxes: the load was extremely high, [and on the seat, which was high also, sat the same woman whom I had seen upon the sled. The horses were in excellent physical condition and they pranced along, exultant in power and beauty. The great load seemed but a feather's weight. As they stopped in front of the house, I exclaimed, "What great load of goods is that?" And some one [a personage] at my right shoulder spoke and said, "These are tithes and offerings of the saints." And I asked, "Where are they taking them?" And he said, "To the storehouse of the Lord."

All at once the woman I saw was sitting by the side of the door. The personage said, "The poor of the saints say they have no tithes nor offerings: come with me and I will show thee." In the places where he took me were about two dozen of poor Saint's homes, and the woman accompanied us. At every house as I stepped in over the threshold, he would say, "They say there are no tithes nor offerings here." Under his influence I was led to look for them, and in every house I found one of the white boxes which represented to me tithes or offering; but they were hid,—some under the beds concealed by curtains and some under stands curtained around. At every house we went into he would repeat what he had said, and though they were extremely poor, I always found the white box,—most of them of the smaller size. At several of these places he would exclaim, "They say, 'we are poor!'; but why, O my people, why will ye be poor? Why not trust me, that I may bless you that you may not be poor, for if my Saints will keep my law, there need be no poor among you." Then he took me back to my own home again, and again the messenger repeated what he had said in entering the others. I knew the tithes and offerings were there and so did not look for them. The personage began to talk again and said, "You have wanted to know how a little could benefit the church from the poor. You have thought fifty cents here and fifty cents there from the poor, to send out missionaries with, and carry on the expenses of the church, would be nothing, when a good many you knew, rich, in the church, having plenty, whom you thought were the ones to pay in, had not paid their tithing. Knew ye not that it is the poor who are helping this work along? The gospel is to be preached to the poor, and the poor shall inherit the earth. It is not the money that I want from my Saints, for I could bring money from all sources. I do not need money of my people; what I require is obedience. Now I will tell you how fifty cents will do as much good as one hundred dollars in the hands of the Lord. If the poor Saint pays but fifty cents, and that is his just due, and another pays his, and it is one hundred dollars, they both have fulfilled the law, and paid what they honestly owe to the Lord, and the fifty cents does as great a work for the church as the one hundred dollars will do, for it is in the Lord's hands, and he has all power to finish his work. When the Saints all do their duty, money will not be wanting. Now, make an offering, and I will show thee how it will grow in the hands of the Lord." So I looked around to see what to give as an offering. I saw a basket about half full of small potatoes and took about three of them, and laid them at the feet of the woman who sat there. "Now watch," said he, and we stood looking a very short time, and they began to grow, until each one was as large as a quart cup and they were very white. "Now look at your basket," he said, and I looked, and it was full. "Now," he said, "why will ye be poor?"

Many are deceiving themselves in this way, and many in the day when they shall enter into their reward will be disappointed in this. Some who think because they have had abundance, and suppose they have given liberally to the church, will say,

"Where is all that I thought was laid up to my credit here?" (and behold! as I looked, I saw just a few of the white boxes,) "while others will think they haven't given anything, only a penny, or a nickel, or a dime, but in their small amount given they were doing their whole duty, because they were doing all they could." (I saw the faces of these beaming with joy, and the boxes piled up to their credit, and they said in surprise, "When did I give all this?") "Now do you understand how these things grow in the hands of the Lord, and how ye are not rewarded according to the amount ye have given; but I require a willing and obedient mind?" The vision was opened unto me and I saw the Saints entering into their reward.

This was the dream of our sister and it has made an impression that can never be effaced from her memory. The convincing power that attended the message presented to her surpassed all human expression, and neither tongue nor pen can describe the beauty and grandeur portrayed with plainness to her vision.

It was evidently a presentation of that which will ultimately help to bring about, through the consecration of the Saints and the favor of God, the redemption of Zion. Will some one please send us the full interpretation.

Your sister in the gospel covenant,

ABBIE A. HORTON.

INDEPENDENCE, Missouri, June 15, 1904.

POCATELLO, Idaho, June 20, 1904.

*Editors Herald:* It is with a feeling of gladness that we note by your pages that so many of the Saints are rallying to the support of Graceland. We think it would be a sin for the college to close when there are so many that could help a little. We have only a small membership of ten or twelve here, and some of them, I am sorry to say, are not interested in the work. But out of that number nine gave their mite for the support of Graceland, which amounted to the sum of ten dollars, and was sent in by Bro. Shafer two or three weeks ago. Now that of itself would do nothing, but let every town or city according to its membership do the same, Graceland would have no need to close.

Trusting that the Saints everywhere will see the need of help—both the church and Graceland in the future,

Your brother in the faith,

BENJAMIN CROSHAW.

BOONE, Iowa, June 17, 1904.

*Dear Herald:* My heart has been made to rejoice in the last few days while Bro. Roth has been preaching here, that I am a Latter Day Saint, and know that God has accepted me as one of his children. It was through the preaching of Bro. Roth that I was brought to accept the truth of the blessed gospel of Christ twenty years ago. I desire to press onward and upward in this work, knowing it is of God. And while Bro. Roth was explaining the different degrees of glory, I felt that I knew what the glory of the sun was for. Dear Saints, when I received a knowledge of the truth, heaven in all its glory was shown to me; and it was while an awful storm was raging. The wind was blowing, trees were bending to the ground, and dust filled the air so that I could scarcely see. I was coming home from Boone, when all at once it seemed to me that I was in heaven. It was so calm, so peaceful, and so holy, and everything looked so beautiful. The whole earth seemed changed, and I was so happy. Tongue can not express the sweet comfort and peace of that moment.

When I got home some of my neighbors were wringing their hands and crying. I asked, "What is the matter?" They said, "Oh, we will all be blown away; we are going to have a cyclone." I told them not to be afraid, to put their trust in God and he would take care of them. I used to be so fearful of a storm before that, but God took all fear away from me.

Before joining the Latter Day Saint Church I had been a

member of the Baptist, and also the Christian Church, but never felt satisfied, not receiving any knowledge of the truth of the work. The Scriptures say if you will obey that form of doctrine that was once delivered to the saints, from the heart you shall know of the doctrine, whether it be of God or of man. And, dear Saints, I have obeyed that form of doctrine from the heart, and have received a knowledge that the work is of God, and do know that God has accepted me as one of his children. Without this blessed hope my soul would not be at rest. Pray for me that I may enter into that rest that God has prepared for his children, that I may have a part in the glory of the sun.

Your sister,

ARMINDA BIXBY.

CINCINNATI, Ohio, May 16, 1904.

*Dear Herald:* When Bro. F. J. Ebeling wrote me asking if there was an opening here, I wrote him to come right away, saying that there were some to obey the truth here. Bro. Ebeling came and was pleased with the place and the work that we had done. He stayed here about a week, then went to Middletown, Ohio, and came back May 16, also Bro. W. H. Kelley and J. W. Metcalf. And Tuesday, the 17th of May, Bro. Ebeling baptized three mothers of families, and one sister's husband will soon be baptized; and Bro. Daman's noble companion will soon obey the truth. Trust we will have a branch here before long. May the Spirit of God rest upon the dear brethren who labored here, and may they soon come back and help in this part of the Lord's vineyard.

If any of the Saints have tracts to donate they will be gratefully received. We can put them to good use here.

Yours in the truth,

532 West Liberty Street.

WM. N. HANNER.

HIGBEE, Missouri, June 14, 1904.

*Editors Herald:* Our conference was a very pleasant one. The Saints enjoyed the visit of Bro. F. M. Smith and J. R. Lambert.

One pleasant feature of our conference was the kind invitation of the trustees and members of the First Congregational Church to hold our Sunday evening service in their fine new church which had been dedicated just one week before. The Saints at Bevier have disposed of their old church property and are now taking active measures towards the erection of a fine new church in a much more desirable location than the old one.

Srs. L. M. Lilly and M. A. Richards, and daughter Maggie, left Higbee on the 9th for Colorado Springs in search of better health. We trust that they may be successful in their search, for they are all active workers in our branch and Sabbath-school.

I trust that the Bishop will be successful in raising funds enough to pay off Graceland and I will try to perform the part that has been allotted me, and more.

Your brother in Christ,

WM. CHAPMAN.

JOPLIN, Missouri, June 24, 1904.

*Dear Herald:* I write a few lines to let God's people know that I am still pressing onward in this great latter-day work, it being about four months since I was ordained an elder under the hands of Bro. J. T. Davis and Bro. Short. I have been greatly blessed in my efforts; preached three sermons, and assisted three times. I can see God's work moving along. The little stone that was cut out of the mountains without hands is still rolling along until the kingdoms of this world shall become the kingdom of our Lord. But none can assist in this work except he be humble and full of love.

My prayers are that the servants of God may be more humble.

Your brother in Christ,

A. C. GREER.

YALE, Oklahoma, June 19, 1904.

*Editors Herald:* I left home May 11 for my field, since then have been very busy. I had a fine interest at Terlton, and while there was challenged for debate, by Evangelist A. Foster. I accepted and we agreed on propositions. It is to be right after July 4, and last twelve days. The people will erect an arbor for the Fourth, and we expect to use it for the debate. Terlton is on the 'Frisco railroad about thirty-six miles west of Tulsa, Indian Territory. We would be glad to have all the Saints who can, attend. There are only a few Saints to take care of us, so I would advise to come prepared to camp. There will be plenty of pasture. Have been preaching in new places altogether so far this year.

My address will be Terlton, Oklahoma, until July 17.

W. M. AYLOR.

BALDKNOB, Arkansas, June 17, 1904.

*Editors Herald:* Having been transferred to the Southern Mission, I reached this place May 25, and, notwithstanding the busy time of the year, I have succeeded in holding about five meetings each week, with some interest manifested. Have preached at four different points. Expect to go to an entirely new opening on next Sunday night. The people are so busy cultivating their corn and cotton crops that it is a very unfavorable time to conduct a series of meetings; yet we really hope to accomplish some good as it is.

The Saints and friends are made very sad by the unexpected death of Elder Hugh Sands. He was president of the branch here; had moved to Independence the first of the year, but was thinking of returning to this place, and was here when I arrived. But it seems that by excessive worry over some financial movements, and as to what was best for him to do (and probably superinduced by some brain disease or affection) his mind became seriously impaired. He was finally committed to the hospital for the insane at Little Rock, but after two weeks death released him from the terrible suffering. Bro. Sands seemed to have stood well in this vicinity in the minds of all who knew him. The only fault they could find with him was on account of his religion. I have understood that some doctors and others had said that "his religion was responsible for his demented condition." It seems strangely inconsistent that Bro. Sands could hold to a religion for nearly fifteen years, and be a "good man," "a Christian," a "strong-minded man," "an excellent man," so many thus expressing their appreciation of the brother to me, and then all at once "his religion set him crazy." Very strange indeed! Well, this is a pretty fair sample of the best objections opposers and persecutors of the faith can bring against it. I believe Bro. Sands was a good man, but he was just what faith and obedience to the gospel of Jesus Christ made him.

We expect to continue in this State for a few weeks yet, and then cross over into Tennessee and Kentucky. I may join Bro. Baldwin a little later on.

Yours in faith,

H. E. MOLER.

BLACKFOOT, Idaho, June 17, 1904.

*Editors Herald:* I am here at Blackfoot doing street preaching. I applied for the Mormon church here, but was denied it on the grounds that it would cause contention and that they might lose some of their converts if we were privileged to speak in their house; and their bishop further stated that they would have to go over the whole ground after we had left and disabuse the minds of the people of what I would say and for that reason he would not feel like letting me use the house. I thanked him for the courtesies (?) and told him we would occupy on the street. He then advised me not to say anything against them, but I did not consent to that.

I then went to the mayor of the town and got permission to occupy on the streets, and so far our efforts have been success-

ful, as we have had an increase in hearers each night and a good interest seems to be manifested.

Our first effort was briefly the restoration, and then we took up the departure, and that brings in the doctrine of "polygamy," "Adam-god worship" and other abominable heresies which they have instituted as tenets of their faith. I first called attention to the unchangeability of the gospel, as is made plain throughout all scriptures, and then continued by putting the people of Utah and their teachings in comparison with the books they profess to believe in.

The business men of the town are elated with our efforts and say it is time those evils were put down.

In the mind of the writer, street preaching is the most successful method to adopt in this part of the world, as we can reach more people by this method than by any other the writer has yet tried.

During questions after our discourse last evening, I was asked to explain who was the man to succeed the Prophet Joseph if it was not Brigham Young, and I announced that I would do so the next evening. Then one of the business men of town asked me if I would prove in connection therewith why Joseph F. Smith was not the man to lead the people, and we told him we would, and he exclaimed, "I'll be here to hear it."

We have created a warm feeling with the people of this town who are not identified with the Utah church. There are some here who are investigating the work and we hope to have some ready for the water ere long.

Awaiting further results and praying God that his cause may prosper in the land,

At the battle's front,

J. E. VANDERWOOD.

SANTA ANA, California, June 19, 1904.

*Editor Herald:* On the morning of May 17, at half past four, after bidding my weeping wife and children good-bye, I left Lamoni for my California field of labor, the Southern District. Arriving at Kansas City at twenty minutes to twelve in the forenoon, I parted company with Bro. Oscar Anderson and Mr. Mumma, who were on their way to Indian Territory, and went to Independence.

I met Bro. Joseph Luff, our general missionary in charge, and after a greeting, found Bro. A. Carmichael, with whom I had arranged to accompany over the mountain trip. He was being kindly cared for at Bro. Thoman J. Chatburn's, having just arrived from St. Louis. Was rapidly convalescing from the illness he had passed through while at St. Louis. He speaks very feelingly of the kindly care of the Saints there manifested to him during his illness and stay among them. It makes the heart rejoice to see or hear of the manifestations of the Christ life and love, as developed in the lives of Saints anywhere. Bro. Carmichael was as anxious to get home as I was to reach the field of labor; and after a night at Independence, and the greeting of a few at the *Ensign* Office, on the 18th, we hurried to Kansas City and arranged to be off on the way to the Pacific Coast. The evening at Bro. G. H. Hilliard's was rendered very pleasant, as his wife and he, as host and hostess, served a number of Saints who had gathered for an evening's social communion, and the cream, cake, and oranges were enjoyed by all, and the divine blessing was earnestly besought on all at the dissolving for respective homes. We shall long remember the evening.

We left at three o'clock in the afternoon, and soon were sweeping along the Kaw River, which was flushed with recent heavy rains, and then gliding over the Kansas prairies, toward Ottawa and Emporia. Region very wet,—little, if any, corn planted. But one field was planted and coming up. The sun, as it sets, seems to roll along on the earth as a great ball of fire. A clear sunset in a level land, as the train rushes along, is a beautiful sight.

As we neared Newton City the moon was gleaming softly yet

beautifully from her starry realm, and we think of Great Bend, and sad thoughts come to us. A musical instrument is sending forth on the balmy vespers the sad strains of "I'm dreaming now of Halley, sweet Halley," and the scene so enchanting is invaded by the tragedy of August 29, 1903, and the shadow only, as one of its results that is left to our little home, of a manly form now gone from us behind the mystic vale for ever. A reverie! And we glide on.

Night goes by, and morning brings Western Kansas, dry, desolate, and dusty. Eastern Colorado is announced, and the "sage brush." To us it resembles a specie of grass or weeds. It don't look like "brush" to a man brought up among trees!

But here comes the mountains in the distance, looming up like a great black cloud in the west, up mountain ascent, and then down, one after another. An arid plain, occasionally, and one wonders what those piles and crags, and rough and stately boulders mean. What earthly purpose do those mountain chains and peaks serve? And so we pass on in amazement till the evening of the 20th, we cross the Colorado River, which there forms the line between Arizona and California, and we leave The Needles, a station on its west bank, for an all night's ride through a California desert of sand.

We sleep, and rise to see a sunrise in the Golden State bordering on the placid Pacific. The usual morning fog hangs on the ether, and we see but little of the sun for about two hours. A sandy waste stretches out in all directions, far as sight carries. Our heart is lifted to that Being whose almighty hand reared all these strange wonders that demonstrate his infinite power, wisdom, and love. Why are we here eighteen hundred miles from home and loved ones known to us? Our mission? The church, the great latter-day work. Its great mission in the great world in the last days! Is the Great Being of love near us? Is he with us? Our chariot rolls on over this waste, and while our "fellow travelers" sleep our heart goes up to "our Father," and a halo of peace comes to us. A joy, a message of gladness,—and we have rest and satisfaction. But would we always revere and seek him if he always stood so close to us, making his presence felt and realized? Would we not lapse into a too-satisfied and passive state? His peace, love, glory, blessings, and salvation must be sought—faithfully, urgently, humbly sought. Saints, everywhere, "seek ye the Lord, while he may be found; call ye upon him while he is near." His hand will be withdrawn soon. How soon? "The coming of the Lord draweth nigh."—James 5.

But let us go back; God is in the desert as well as on the flowery lawn. Breakfast at Barstow, change cars for San Bernardino and Los Angeles! On we go. Here is an oasis, grass, flowers, trees, water, a station, a village, and the San Bernardino Mountains are up against us. From one of the peaks the snow is reflected to our vision like veins of silver in the sunlight. Our train finds its way through the mountain pass and soon the plains and fruits of the San Bernardino region are before us, a continual wonderment to one visiting here for the first time. Passing San Bernardino we arrive at eleven in the forenoon in Los Angeles, a busy, stirring city of one hundred and fifty thousand inhabitants, and rapidly growing every day.

Bro. Carmichael had rapidly convalesced as he neared home. We were glad. We went to the home of Bro. William Crumley, where we were heartily welcomed; and here we remained till the 31st of May, being received kindly by all the Los Angeles Saints. I preached four times during my stay, attended Sunday-school and Religio twice. Bro. T. W. Williams presides over the branch, also the Southern California District. Several Saints reside there whom we knew before. Bro. Hatson superintends the Sunday-school and Bro. Robert Cooper has charge of the Religio and leads the choir. Some have lately been baptized there and the Saints are expecting brighter days for the work.

On May 31st I came to Anaheim, to the Garden Grove Branch.

Have sojourned with brethren here and been blessed while ministering among them. It is just about impossible to arrest the attention of those not of our faith here. A mania for the world and its pleasures seems to have enchained the people on the coast, and they seem absolutely disinclined to resist it. They are going blindly to their doom. The days predicted by Jesus in Matthew 24: 37-39; Luke 17: 28-32, and by Paul in 2 Timothy 3: 1-9, are here. I wish we could all realize it. Those days are upon us. Let Saints everywhere be awake. "Darkness covers the earth and gross [fleshly] darkness the people."

Bro. Carmichael is going about the work intrusted to him with a will. Graceland College, too, is being remembered out here. Bro. C. E. Crumley makes friends for the cause. Bro. J. C. Clapp is known—a veteran in the work in all the coast. Bro. T. W. Williams will take the field in July, and it seems that by divine help and direction we ought to do something for the work in this district. We need the prayers of the Lord's people and earnestly request it. May the Lord bless his people everywhere is our earnest desire.

The reunion of the district will be held near Santa Ana beginning July 22, and we hope for good to be accomplished, and the Saints to be greatly blessed in the effort.

I desire hereby to offer an apology to Brn. A. E. Jones and William Gibson, both of San Bernardino, California, for omitting their names from those appointed by the General Conference to labor in the Southern California District, in my notice given of my presence in the field as assistant minister in charge. It was unintentional, an oversight, I beg pardon, and hope no offense will be taken by the brethren named.

Hoping that Zion may arise and shine, and that her children may walk in the light, having on righteousness as a robe,

Hopefully,  
C. SCOTT.

#### Extracts from Letters.

E. H. Porter, writing from Nebraska City, Nebraska, says: "We have been holding service with the Saints at this place each night this week. The attendance has been about eighteen since Sunday. This is as good as we expected owing to other attractions. There are a few good Saints here."

John G. Hodges, Hazelton, Iowa, renewing for the HERALD gives expression to a few thoughts suggested by Paul's language as found in 2 Corinthians, chapter 6, verses 14 to 17, beginning thus, "Be ye not unequally yoked together with unbelievers." He refers in connection with it to a statement found in the Doctrine and Covenants which says that those who marry unbelievers shall be considered weak in the faith, and comments as follows: "I think every Saint who contemplates marrying an unbeliever should consider these things before taking so important a step. Let them ask themselves the question, What shall I do when the time of gathering has fully come? Shall I stay and take the scourgings with the unbelievers, or must I be separated from my companion, and from my children perhaps? Not only time, but also eternity may be involved in the act, as your companion may influence you to do or live contrary to the commandments of God."

S. D. Condit writing from Malad City, Idaho, reports that Bro. Pender and himself have baptized seven at Oxford and Malad City, with more to follow. He also adds: "Bishop's agent here has gathered near twenty dollars for Graceland. Hope to hear good reports from other parts of the district soon."

Bro. J. J. Cornish, Coleman, Michigan, June 21: "Conference of Northern Michigan District was a good one. Bro. Phelps baptized seven, and one more was baptized last evening. Most everything is moving on nicely."

Bro. F. M. Smith writing from Fergus Falls, Minnesota, June 21: "Reunion closed Sunday evening. Saints seemed to be pleased, and nearly all expressed themselves as feeling

repaid for their trouble and expense. There were two baptisms, one a child of about eight or nine, the other a young woman of about thirty-two who was a Catholic. She had been investigating for some time, and reached the decision Sunday afternoon. We go to Clitheral to-day. Thursday we start for Dunseith, and will reach there Friday. Reunion begins Saturday. After Dunseith reunion, I will spend some days with Fred A. visiting places in Minnesota. On the 23d and 24th of July we will be in Packard, Iowa, to attend to the dedication there. From there I think I shall go home for a few days before starting for Massachusetts."

Bro. J. S. Roth writes from Nevada: "Brn. Sheldon, Christy, and I am here holding tent meetings. Sr. Christy plays the organ. Crowds are small, but some are interested. We go next to Marshalltown."

## Miscellaneous Department.

### Conference Minutes.

Northern Wisconsin.—Convened June 18, 1904, near Chetek, Wisconsin, with the Reed Branch, at 10.30 a. m., district president, A. V. Closson, presiding, C. A. Weeks secretary pro tem. Ministry reporting: High Priest A. V. Closson; Seventy A. L. Whiteaker; Elders W. P. Robinson, S. E. Livingston, Lester Wildermuth, P. L. Richardson; Priests J. W. Hooker, E. L. Mason, A. J. Fisher, O. A. Monson, E. D. Moore, M. O. Shedd; Teachers L. L. Cook, William Livingston, Joseph Smart; Deacon William Mair. Bishop's agent, Lester Wildermuth, reported: Total receipts, \$79.25; paid out, \$71.25; on hand, \$8.00. Treasurer George Rose reported: On hand last report, \$1.29; receipts, \$1.71; paid out, \$1.35; on hand, 65 cents. Branches reporting: Fox River (Appleton) 21, Reed Branch (Chetek) 59, Frankfort (Porcupine) 81, Searles Prairie (Necedah) 36, Ono 41. The following officers were elected: A. V. Closson president, S. E. Livingston vice-president, E. D. Moore secretary, George Rose treasurer. The Valley Junction Branch matter was reconsidered and was left to the district president and missionary in charge. Motion carried that two-day meetings be appointed at all branches that desire them, time and speakers to be appointed by the president. Adjourned to meet with Searles Prairie Branch near Necedah, time to be appointed by the president.

Kentucky and Tennessee.—Conference convened at New Bethel, May 28, 1904, at 10.45 a. m., with J. R. McClain in the chair, J. J. Adair secretary. T. C. Kelley was elected to preside. Branch reports: Sedalia 132, High Hill 41, Haley Creek 65, Foundry Hill 57. Ministry reporting: Elders J. R. McClain, C. L. Snow, S. H. Fields, S. Reed, J. H. Adair; Priest E. C. Cook; Teachers A. S. Snow, John A. Caldwell. Bishop's agent's report: Receipts \$127.96, expended \$120.28. Committee of three was appointed to solicit means to purchase tents. Committee: C. L. Snow, J. R. McClain, and J. J. Adair. A vote of thanks was tendered the Saints and friends who so kindly entertained us during conference. Adjourned to meet at Oakland at the call of the president.

Southwestern Texas.—Conference met at the Pipe Creek schoolhouse in Bandera County, June 17 to 19, 1904, Vice-president D. S. Palmer in charge. Elder H. O. Smith was given charge of the conference. W. H. Davenport was chosen secretary, Sr. Ruth Gifford assistant secretary and organist, H. O. Smith chorister. Branches reporting: San Antonio, Bandera, Medina City. Elders reporting: D. S. Palmer baptized 1, J. P. Neal, W. H. Davenport, O. D. Johnson; Priests A. R. Wheeler, C. N. Powell, W. G. Wallis. Bishop's agent's report: Collected \$43.25, paid out \$40, on hand \$90.25. A motion carried that this district do away with the delegate system. A motion prevailed that Elder H. O. Smith act as president for the unexpired term of Elder W. S. Macrae. Conference adjourned to meet at the Crockett schoolhouse on the west prong of the Medina River, in Bandera County, the Friday before the full moon in September.

### Convention Minutes.

Northern Wisconsin.—Convention met near Chetek, Wisconsin, June 20, 1904, Superintendent A. V. Closson presiding. Edith Barnes was chosen secretary pro tem. Reports were read from

Searles Prairie and Valley Junction schools, also verbal report from superintendent of Porcupine school. Discussion on Sunday-school and association work followed. District officers were sustained. Adjourned to meet same time and place as district conference on Monday after, at 10 o'clock.

Clinton.—Association convened at Eldorado Springs, Missouri, June 24, 1904, at 10 a. m., with Superintendent C. W. Keck in the chair. All officers reported. Schools reporting: Eldorado Springs, Nevada, Fort Scott, Vevé, Richhill, Walker, Coalhill, Maple Grove. In the evening an interesting program was rendered.

Fremont.—Religio convention was held at Riverton, Iowa, May 27 and 28, 1904, Sunday-school workers kindly allowing time for two sessions. Each local was represented and verbal reports were given. In the evening regular session was held, lesson in charge of Brn. Joseph Roberts and John Harrington, after which a short program, and then adjournment.

#### Pastoral.

To the Saints of the Northwestern Kansas District: Having been placed in charge of this mission under Bro. I. N. White, I would be pleased to get all the information and help from the ministry and Saints possible, and so ask that all who see places where openings can be made, or where it is thought good can be done, or where there are calls for preaching that the local men can not fill, please notify me and we will do the best we can to supply the demand. My home address is Holden, Missouri. Hoping the Lord will bless you all, that we may work together in love.

Your brother and coworker,  
GAYLORD, Kansas, June 27, 1904.

S. J. MADDEN.

#### Conference Notices.

Texas Central District conference will meet at Cooks Point on Saturday, July 23. We want every body to come. Let every branch and every one of the priesthood who belong to the district report. Send report to the secretary, C. M. Mitchell, Cooks Point, Texas. E. W. Nunley, president.

The Seattle and British Columbia District conference will be held at Seattle, Washington, August 6 and 7, at 10 a. m. Brn. G. T. Griffiths, O. B. Thomas, T. J. Bell, and E. F. Mengel, of the mission are expected. Branch clerks are especially requested to mail reports and delegate credentials one week prior to date to Bro. Frederick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington. D. A. Anderson, president.

#### Reunion Notices.

The reunion of the Des Moines District will be held August 5 to 14 inclusive, in Oak Park in the city of Des Moines. This is one of the most convenient and pleasant places in the city for reunion purposes, there being plenty of shade; the ground is high and dry, the Highland Park street-cars run along by the side of the ground to be used, and here are a nice class of residents. Mr. Henry Lehman, who has charge of the ground, has granted the use of it free, and secured the good-will of all the residents near the ground. Plenty of good water will be on the grounds. A coöperative boarding tent will furnish board for all comers at very reasonable rates. Arrangements for caring for horses will be made. Tents will be furnished at the following rates: 10x12, \$1.50; 12x14, \$2.00; 14x16, \$2.50; for the time of the meeting: Cots, single, 25 cents; double, 50 cents; mattresses, chairs, and other things according. Representative ministers will be in attendance to dispense the word and have charge of the services. E. O. Clark, secretary.

The seventh annual reunion of the Kentucky and Tennessee District will convene at Crossland, Kentucky, July 30. Owing to the lateness of the crops the time for the reunion has been changed from July 23. We hope the change will meet with the approval of the Saints, and that a goodly number will be present. If any one wants board, write me at Fulton, Kentucky. W. L. McClain, secretary.

The Southeastern Illinois District reunion will be held from August 5 to August 14, at Bungay, three miles west of Springerton. The Springerton Saints are doing all possible to make this reunion a grand success. Bro. James Ellis will meet all at the depot and convey them in surreys to the grounds. Those who can bring tents, bedding, etc. Board can be procured at fifteen cents a meal on the grounds. There will be plenty of good water, straw to fill ticks, and wood to cook with. We

hope to have tents to rent for those who want to camp on the ground. I. N. White and other good speakers will be present. Prepare to come at the beginning and remain during the ten days. The Religio and Sunday-school work will be given special attention. Please bring your *Quarterlies*, Winnowed Songs, and Zion's Praises. For further information address, Elder F. L. Sawley, Box 115, Springerton, Illinois. I. A. Morris, F. M. Davis, F. L. Sawley, committee.

#### Two-Day Meetings.

Two-day meetings will be held in the Southern Indiana District as follows: Millstone, July 23, 24; Derby, July 30, 31; Leavenworth, August 13, 14; Rezo, August 20, 21; Oatsville, 27, 28; Union, September 3, 4; New Trenton, September 10, 11. Other meetings will be arranged in time. All meetings will be basket meetings. The minister in charge will furnish the speakers. James P. Sappenfield, president.

#### Notices.

##### GERMAN TRACTS.

The following brethren have contributed to a fund for the translation and publication of German tracts: T. T. Hinderks \$1; William Hamann \$5.30; Casper Hinderks \$5; John Davies \$7; Frank Weitlich \$1; Fred Ehless 25 cents; George Ehless \$1; M. H. Hinderks \$5; T. Hovenga \$1; J. E. Hovenga 50 cents; A. C. Hinderks 25 cents; H. T. Hinderks 25 cents; O. Johnson \$5; H. E. Hamann \$1; C. P. Faul \$1; C. C. Hamann \$1; John Peters \$1; B. O. Johnson 50 cents; Henry Johnson \$1; Fred Uphoff \$2; E. Marks \$3; Mary Dobie 20 cents; Henry Hinderks \$1; Bettie Hamann \$1; T. H. Hinderks 50 cents; George Piepergirdes 25 cents.

##### TO SCATTERED SAINTS.

Inasmuch as we find by examination of the Boone Branch record, that only about one fourth of the entire membership is living within the limits of the branch and the other three fourths have removed, and most of them, as to their whereabouts, are unknown to the branch, therefore we have thought best to publish the names of those unknown and request them to report their whereabouts to the branch president, Samuel McBirnie, or to the undersigned, accompanied with a request for a letter of removal to the branch they are nearest to, so that each branch and district may be properly represented as to their actual membership and also to comply with the rules governing the church in this regard. The names are as follows: Joseph Kincaide, Louisa C. Duncan, Cora F. Russell, John McBurney, Martha J. McBurney, Maggie Spiers, Cede Sharp (or Clark), John Linguist, Janet Briles, James Penman, Bell Thomas, Margaret McClure, Walter Russell, Elizabeth E. Adey, Eva M. Knox, Jennie Permelia Dotson, Uriah Rufus Dotson, Helen B. Russell, Blanche E. Russell, Carrie D. Russell. This is only an example of the condition of several of the branch records of this district, known as the Des Moines District, and it is hoped that if any one knows himself to be a member of this district and is located elsewhere he will not delay making application to the branch where his name is recorded for a letter of removal; and the same rule holds good with those who are located within this district and who hold membership elsewhere. Your colaborer for Christ's sake, S. K. Sorensen, District President. Boone, Iowa, June 23, 1904.

#### Correction.

In the issue for June 29, page 587, 2d column, line 21, "immortality" should read "immorality."

#### Married.

BECK—GRIFFITHS.—At the home of the bride's parents, Bro. and Sr. Gomer T. Griffiths, Kirtland, Ohio, June 22, 1904, at 8 p. m., Mr. Edwin Long Beck and Sr. M. Lula Griffiths were united in marriage, Elder D. A. Anderson officiating. A large number of guests witnessed the ceremony. The toothsome repast and genial hospitality of the home were heartily enjoyed by all; while the number and quality of well selected gifts attest the widespread popularity of the contracting parties. They will be at home to their friends after September 1, 1904, at Kirtland, Ohio.

#### Addresses.

T. J. Bell, care of Carrier No. 35, Seattle, Washington.

## Died.

STEBBINS.—In Berlin, Germany, June 16, 1904, Mr. Charles M. Stebbins, aged 75 years, 3 months, and 5 days. He was born near Kirtland, Ohio, in 1829, and was the oldest of six children (Bro. H. A. Stebbins being the youngest) that were born to Charles and Julia E. Stebbins. He was not a member of any church, but was an honorable man and did much good with his wealth in caring for and educating orphan children.

FARMER.—At Lamoni, Iowa, June 27, 1904, Bro. John T. Farmer, aged 70 years, 10 months, and 9 days. He was born in Hampshire, England, and at the age of twenty-three went to Australia. For nine years he was a sailor in the East India trade and on a British warship. Bro. and Sr. Farmer were baptized in Australia in 1874 by Bro. Glaud Rodger, and came to America in 1886. She died in Lamoni in 1894. He has been an inmate of the Saints' Home since its establishment. Service in charge of Bro. John Smith, with sermon by Bro. H. A. Stebbins.

BEADLE.—Bro. Joshua Beadle was born June 13, 1839; served three years in the Rebellion; married Miss Hannah J. Shafer in 1871, to whom were born two boys and two girls. He was baptized into the church on June 8, 1892, by Elder Samuel Jordison; died June 20, 1904, at Coalville, Iowa. Funeral sermon in the Saints' church by J. S. Roth, assisted by William Jordison, to a good-sized crowd.

HOWES.—Sarah a Hawley was born March 11, 1862, in Shelby County, Iowa, and was baptized into the church September 1, 1872, by John Hawley; was married to Doctor J. C. Howes September 1, 1885, and died June 21, 1904. She leaves husband, two sons, three brothers, and one sister to mourn. Funeral from the residence, 2760 Grant Street, Omaha, Nebraska; sermon by James Huff, assisted by Charles Fry.

LANKFORD.—Iny, wife of Charles Lankford, at Palmyra, Missouri, June 22, 1904. Deceased was born March 6, 1861. Married Bro. Lankford January 13, 1887. To them were born five sons and one daughter. Her husband, four sons, one daughter, a brother, and a sister remain to mourn their loss. She united with the church November 26, 1896, and has lived a faithful Christian life to the end. She was laid away in Green Tree Cemetery. Funeral conducted by Bro. George Hicklin. Bro. Lankford asks the prayers of the Saints that he may be aided in caring for his five children.

## Degeneracy Disproved.

There are people who declare that the country is going to materialism and degradation. There are even people who prove this awful condition by isolated examples of individual degeneracy. But at last we have the final word on the other side. The *World's Work* devotes itself in July to showing the finer side of American life, and to proving, by most interesting articles and interesting pictures, that the conditions are becoming better every day; that our schools are better; that our appreciation of art is better; that we buy more pictures and books than any other people in the world; that our charities are conducted with more skill and judgment than they ever were before; that there is less dishonesty, and that the cultivation of the arts and of the higher life is making rapid strides—keeping pace, in fact, with the great increase in the material advance of the people. This helpful review has been worked out with success, and the pictures add very greatly to the interest of the number.

## An Open Letter to Clergymen.

We are told in the Bible that "God created every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and let fowl multiply in the earth."

It is a sad fact that man is not permitting the birds of the air to multiply as God directs; they are wantonly killed for sport by men, and boys destroy thousands of eggs and nestlings each year. Fashion decrees that women must wear the plumage of wild birds for ornaments. Glance at the bonnets worn at any church service and note the large number of graceful plumes known as "Aigrettes." There is not a woman that does not know that these plumes are obtained only by the most cruel and barbarous methods. How can she kneel and partake of the holy communion while wearing them?

Can the children of the Sunday-schools grow to be good men and women unless they are taught that kindness to all God's wild creatures is a part of Christian life? The Savior says a sparrow "shall not fall on the ground without your Father." This certainly means that human beings will be held responsible for all acts of cruelty to even the most humble of God's creatures.

Birds are a check on insect life and so lessen the labor of the

tiller of the soil. Scientific study during the past two decades has demonstrated the fact that birds are the most valuable friends the agriculturist has; they destroy insect pests and noxious vermin; they also eat thousands of tons of weed-seeds which if left to propagate would soon overrun the land.

Birds require no pay for their labors, they only ask to be let alone to enjoy in peace and safety the life the Creator gave them, the same right that every good citizen enjoys.

Are clergymen doing their duty if they do not call the attention of the people to the rights of the birds?

WILLIAM DUTCHER, Chairman.

National Committee of Audubon Societies, 525 Manhattan Avenue, New York.

## The Government Forestry Exhibit.

The Bureau of Forestry of the United States Department of Agriculture has prepared for the Louisiana Purchase Exposition the most extensive display it has ever made. The purchase is both to illustrate the work which the Bureau is doing and to show actual forest conditions in all parts of the country. The visitor will see there the most impressive evidence of what practical forestry is, and also its great present and future importance as a means of promoting the national welfare. Lumbering ranks fourth among the industries of the country, and it is a matter of hopeful promise for the permanence of the industry and for the cause of forestry that lumbermen are adopting conservative forest management in their lumber operations. That agriculture, incomparably the most important of our national sources of wealth, also depends in no small degree on forestry, is not, however, so well understood. Under intensive methods of farming, and with the enlargement of the cultivable area made possible by irrigation, this dependence will become increasingly close. Mining and grazing, too, materially depend on forestry, for mines demand cheap and abundant timber, and the forage which feeds most of the western stock is one of the important indirect products which under proper restrictions, the forest may be made to yield. All of these relationships are strikingly displayed in the Forestry exhibit at St. Louis.

Every lover of art should see the reproductions in the June *Cosmopolitan* of the wonderful paintings in the Paris Panthéon. For many years the first painters of France have been at work on an historical series to adorn this building, and the best of their endeavors form the illustrative material for an article on the French Westminster Abbey.

Gossip after all, is fairly harmless, provided it is sensible and innocent. The chief thing is that you receive it for what it is worth, and not magnify your friend's prattle or give idle words a terrible significance. All of us like to talk about our friends; all of us do talk about them, and we will to the end of time; but that doesn't mean that we like them less or have the less confidence in them. You must take into consideration the spirit of gossip, not the letter. I tell you in privacy that my Uncle Joseph is a cranky old gentleman, very pernickety in his ways. Are you justified then in going to Uncle Joseph and telling him that I said he was a crank? If you have a bit of sense you know very well that his crankiness is what particularly endears him to me, and that he has a thousand other virtues which outweigh that fault. Uncle Joseph, on the other hand, might tell you that I am a thoughtless fellow, given to taking the world lightly. Is it just to repeat to me that Uncle Joseph thinks me light-minded and brainless? You forget that Uncle Joseph would be the first to combat you if you said aught against me, and that down in his heart he thinks I am one of the most promising lads of his acquaintance. Gossip, then, is rarely evil in intention when it deals with friends. We speak of faults, but in our hearts are a thousand reservations and the memory of many virtues. Knowing our own feelings, we hesitate less to criticize. The great thing we must learn is that gossip is to be heard in the same kindly spirit, and that it is not to be repeated. Whoever hears wrongly, or whoever carries ill words willfully, is in the devil's service. Gossip you will if you are human, but be above carrying it, and be above misinterpreting a thing that has been said about yourself. Laugh at the criticisms of your friends if they meet your ears; smile indulgently and be nice to your critics for you can assure yourself that if they talk of your faults, they also appreciate your virtues. Gossip so received is robbed of chance venom, and the person who receives it cheerfully is doubly armed against the stings of fortune.—June *Woman's Home Companion*.

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# The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

AN EDITORIAL COURTESY.

The following is a specimen of editorial courtesy, taken from the *Evening and Morning Star*, published by the Church of Christ, Independence, Missouri, for June 20, 1904:

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#### LOST—A KING.

In the scramble for everything loose, which followed the death of Joseph, the zealous elders caring for the interests of the rightful heir seemed to have overlooked an important matter, which is nothing short of a kingship. All Latter Day Saints, perhaps, are not aware that in addition to the many offices already filled by him, he was ordained a king.

William Marks, president of the stake at Nauvoo, said he witnessed the secret introduction of a kingly form of government, with Joseph as king. He neglected to give a list of the earls, dukes, lords, and sir knights of the court, but that perhaps, is not of great consequence, since the kingdom has been left to another, who might want the list changed.

Of course the present Joseph Smith, according to "lineal rights" doctrine, would have a right to the king's job, along with the other things it is alleged he fell heir to. Is he king, or do we look for another? Why is it that we have had no information on this important subject, and why has that rare historian, Heman C. Smith, failed in producing a few pages (to order), that an anxious public may learn the illustrious personnel of the present potentate. We may be unreasonable in asking for details, for it is barely possible the present successor of King Joseph is observing tradition, and is conducting his kingdom secretly. If so, there are two burning questions which must be answered. First, Does King J. J. Strang count in the dynasty? Second, Did Strang make an attempt to ordain "Young Joseph" as his successor to the throne?

In the revelations which have been given to the church we are admonished that the Redeemer, the Messiah, is "the King of Zion." And in 1831, a period in which the revelations given to Joseph Smith are not subject to suspicion by any believers in the latter-day message, section 38, paragraph 5, we have the following:

But verily I say unto you, that, in time, ye shall have no king or ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand?

It is well known that from the first of our connection with the church we have persistently taught that there were to be no kings on this land until Christ came; and one of the objections made to the claims of James J. Strang was his claim to kingship; and we have not changed our opinion in regard to this subject. We regret sincerely that our neighbors of

THE very reputation of being strong-willed, plucky, and indefatigable, is of priceless value. It cowes enemies, and dispels opposition to our undertakings.—Darwin.

the Church of Christ should have indulged in so careless and senseless a fling as the foregoing quotation from the *Evening and Morning Star* undoubtedly is. We have tried to treat the editor and publishers of the *Evening and Morning Star* courteously in our journalistic intercourse with and in reference to them. Our people, many of them, are subscribers to the *Star*, and some portion of the support of that paper comes from the membership of the Reorganized Church. The article which we quote can not fail to elicit surprise and in many disgust and contempt for so unwarranted an attack. We have but one comment, and that is, when the editor of the *Star* dies, whether it be soon or late, wisdom will remain and be found doing business at the old stand.

---

#### A MISUNDERSTANDING.

We are in receipt of the following communication from a brother:

I have read your "Instruction—Leaving the church, etc.," in the *HERALD* of June 15, and I can not harmonize it with the report of the committee in the Burlington case, as found on page 594, paragraph 3, of Minutes of General Conference, 1903: "This persistent claim to withdraw, in the opinion of the committee, is the only specific charge necessary, as referred to in conference resolution 284." I brought my minutes from Davenport to show a brother here the position of the church on the question; he said that when the conference took action as reported in minutes referred to, one of the Muscatine papers printed in a somewhat sensational manner that "Latter Day Saints of Muscatine could now leave their church without being expelled." Before I got an opportunity to show him the report I read your article and now I am in a dilemma. There seems to be a conflict. I only want light so I will not misrepresent the church.

There was an action of the council quite early in the history of the Reorganization in which the provision occurred, as stated or referred to in our article to which the brother refers, which specifically stated that "A persistent request to withdraw should be taken as apostasy," or words to this effect.

Resolution No. 284 is this:

Resolved, that in the opinion of this council, no person's name should be stricken from the church record until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the church record.

It was a modification of this that the report of the committee adopted April 8, 1903, and which our brother referred to, was enacted. Now wherein is the instruction given mystifying or at fault?

The resolution of 1903 to which our brother refers, still requires that "due and diligent labor" should be performed by the officers of the church and an effort made to reclaim the members who may ask to withdraw, and in case the claim to withdraw is persisted in, it becomes a specific charge, and not until then can the permission to withdraw be granted, and then it must be by a court duly called. But the cause or causes for this persistent claim should appear upon

the record. Now suppose the cause or causes is a change of opinion or an apostasy from the faith, the result of either new light as the individual may say, a misconception of the position of the church, or alleged bad treatment by individuals in the church with which the individual may have come in contact, will this not also be included in the record?

We may say, however, that we had no thought of the action of the conference on the report of the committee of 1903 on the Burlington case, but did have special reference to Resolution No. 284, which we had sought to have modified, and especially with our understanding that persons who had experienced a change of opinion or who had lost faith in the church, but who were not otherwise guilty of wrongdoing or evil conduct, should be charged or tried for apostasy, and that the persistent request to withdraw should be construed or understood to be apostasy or evidence of apostasy.

The brother who wrote us certainly overlooked the following clause of our instructions:

We have stated the rule, and like it is in other cases, we are not at liberty to disregard our own accepted and adopted rules of procedure, however much we may think the rule should not have been adopted.

Now, if there can be any other fair construction put upon the two resolutions by which the action of branches concerning persons desiring to withdraw from membership because of loss of faith or change of opinion, without the intervention of a court or the charge of apostasy, thereby making the parties guilty of a constructive wrong, we have no possible objection and shall be pleased with such modification. If nothing else results from our writing as we did than the calling attention to the subject, we shall not be sorry.

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#### A GOOD LETTER.

The following letter from Bro. I. N. White about the things of his field will be interesting and appreciated by our readers; albeit was not written for publication. It bears date of July 2:

Yours of June 29 to hand. Glad you saw fit to answer mine of some time ago, about the practicability of reporting. Your answer is very indefinite in some things. In regard to reporting becoming "monotonous and irksome," none probably have felt that more than have the Quorum of Twelve. I have to furnish about fifty ministers with blanks; drum a few of them up to report; read over all of these reports when in; write each member that fails in making them out correctly; then answer all objections raised against the system of reporting; wait from ten to twenty days on delinquents; then write them at the last moment, only to receive an answer, "that I had forgotten all about my report." This has to be apologized for to the First Presidency, or the Twelve be thought unreasonable in their "system of reporting," etc. As late as yesterday, while I was making out my report, I wished that the system of reporting was done away with altogether, and let men go out to their fields upon merit. The "tricky" and "lazy" ones will soon be found out, and should be sent to their homes as not being eligi-

ble for the field. There should be no respect of persons shown, even from the priest to the Twelve. The "idler" should have no place among the missionary force.

Just returned from my "southern trip." The exposure was considerable, which caused me to take a severe cold, and for a few days had a struggle to keep on my feet; yet kept going and am feeling much better at this time. Held and presided at a quarterly conference on the 18th and 19th of June, just east of Thayer, Missouri, where I met Elder Braden in debate two years ago. On Sunday, 19th, I organized a branch there, consisting of eighteen members, Elder H. J. Bootman president, W. P. Bootman presiding priest, John F. Cunningham teacher, and Philamon Frisby deacon. The last two named I ordained, Bro. H. J. Bootman assisting. The organization was named the Thayer Branch.

Since the debate, the Brn. Bootman have been called and ordained, and have kept up a lively interest in the regions round about Thayer, holding preaching services here and there and baptizing a number and organizing a Sunday-school (union) in the house where we held the conference and organized the branch. Sr. John F. Cunningham is the wideawake superintendent of the Sunday-school.

After seeing the work established there, I called at Springfield, and preached in the tent for a few nights, relieving Bro. Henry Sparling, while he pounded nails, putting on the "finishing touches" of a new house, which he hastily moved his family into, before we left, in order to better his condition, and give room to another family who came in at one door while he moved out at the other. Henry is a worker, and we will be glad to know his hands are loose so his whole time can be given to the work that he and his good wife have manifested so much love for in the years past.

On the morning of 24th at the early hour of three, Bro. Charles E. Bootman called me to make ready for the early train. I hastened away, carrying with me a box filled with the dainties that cured hunger at later hours. "Belle," the good wife, had been the thoughtful one of the things mostly needed on that occasion. She is good, but will be more good when obeying the gospel, which she has commenced to express a desire to do. Hope now soon. At fifteen minutes to noon I pulled in at Nevada, and Elder F. C. Keck met me, and we lunched with Bro. and Sr. Jake Andes. Here we met Sr. Swen Swenson, and had happy greetings all around. Learned that Swen was feeling a little "blue" over towards Salt Lake; but as the "darkest hour is just before day," was hopeful that something would soon turn up to relieve the worried mind. Swen is one of my children in the gospel, and I am sure he will not leave a stone unturned if he thinks turning it will be good for the work. I had just three minutes to glance at the "big HERALD" which contained the Bishop's report. The "toot" of the Eldorado engine said go! Keck and I were soon on our way to the closing exercises of the Sunday-school convention at Eldorado. Met others on the way. Exercises were good. The next day the conference convened at ten; but at half past eight met for prayer, and seldom have I met such an overflow of the good Spirit. People wept.

The conference was a good one. Here I met Bro. Henry Kemp and Sr. Morgan, his stenographer; also Brn. Moler, Silvers, Beebe, T. R. White, R. T. Walters, A. T. Higdon of the general appointees, besides a number of the local ministry. All seemed to be alive in the work. We had rain during the conference, but that kept but few from attending that had gotten into the city.

The Clinton District reunion was changed from Taberville to the "East Park," in Eldorado Springs; but the same date, August 12 to 21. The proprietor of the park attended some of our meetings, and offered the use of his park free to hold our reunion in. Hence the committee thought it wise to make the

change, since the park is right in the city of Eldorado, and the city accessible to the railroad.

I forgot to say that I met Brn. A. M. Baker and James T. Davis of the missionary force while at Thayer. They seemed to be alive in the work. Bro. Baker is district president and has been taking Priest Joseph Emsley with him to assist him in his work. Bro. Emsley is a young man of worth and very earnest in the work. He was desirous to do work for the Master during the remaining part of the conference year, so I appointed him to labor with Bro. Baker.

A thing of some note transpired while I was at Eldorado. As a goodly number of our Sunday-school workers were coming on train to the convention, they made things lively by singing some of the beautiful songs of Zion. The genial postmaster of Eldorado was on the train, and he asked the Saints to close up by singing McKinley's favorite "Nearer, my God, to Thee." This they did, the postmaster joining in. The next morning before daybreak, the postmaster was a corpse,—heart trouble the cause of his death. He was a man highly respected and a friend to the Saints.

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#### EDITORIAL ITEMS.

Bro. V. M. Goodrich, writing from New Philadelphia, Ohio, July 6: "I think our branch is in the best spiritual and working condition it has been in for years. One was added on last Sunday by confirmation, having been baptized a few days previously. Two more gave me their names for baptism next Sunday. These are children of the Saints, and largely results of the auxiliaries. We are hopeful and feel a determination to 'push the fight unto victory.'" This is a good word for the auxiliaries, and we are pleased to record that this is not an isolated instance of the good work being done by these auxiliaries.

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Bro. J. T. Davis, president of the Spring River District, Kansas, Missouri, and Indian Territory, July 4, reports that Webb City, Joplin, Galena, Columbus, Pleasant View, Pittsburg, Kansas, and Miami, Indian Territory, have been officially visited during the quarter ended July 4, and that the district is in good condition, never better: "Last conference was the best we ever had—finances in better shape than ever before in the history of the district (so the Bishop says). We have a lively Sunday-school and Religio in nearly every branch. Patriarch Kemp lately made a tour of a part of the district and was well received."

---

We call attention to the letter of Bro. John Hawley in the letter department and suggest that the thought expressed by him, that the interdiction respecting the use of tithing in reference to Graceland should be removed, ought to receive consideration. Every one should know that in case it would be necessary to submit to the collection of the debt at law the Bishop would necessarily have to pay the amount out of the general funds of the church. The commanding of

a work to be done by the church and then restricting the means by which the work should be done and paid for to the voluntary contributions of the people over and above the amounts they should pay to the general church fund, and at the same time to expect those payments to the general use of the church to reach the extent of their ability, was a good deal like the ancient task of making bricks without straw. Give it a consideration.

A card from Bro. C. C. Joehnk announces his arrival at Hamburg, Germany, June 18, in good health after a pleasant voyage.

W. D. Kettner, Black Gum, Indian Territory, writes that there are two families of Saints at that place who are trying to do the Master's will. He also says that it has been about two years and a half since they have heard a gospel sermon. Some of our missionaries in that locality might find an opening there.

We have received a prospectus of the Arkansas, Missouri, and Kansas Railroad Company with general offices at Chanute, Kansas. Bro. Albert N. Hoxie's name appears in the list of officers as president and also among list of directors. The road when completed will have for its eastern and southern terminus Memphis, Tennessee, and will extend to new and undeveloped territory in Arkansas, Missouri, and Kansas. We trust the brother will be successful in this undertaking.

Bro. S. K. Sorensen forwards a copy of the *Boone News* for July 6, in which appears an article entitled "Latter Day Saints, who are they?" over his signature. Our brethren have been quite successful of late in getting into print, and it is an excellent way to get our work before the public.

Reverend Clark Braden has come to notice again and is billed to lecture on "Mormonism unmasked" at Moorhead, Iowa. The handbill includes a list of debates held by Mr. Braden with "Josephites" and states that "Mormons honor him by calling him 'the arch enemy of the faith,' and confessing that he has done the faith more harm than all men living, or that have lived. Their standing formula in making and accepting challenges is, 'Any man except Clark Braden.'"

Attention is called to a request, in other columns, from the president of Graceland College. Those of the Saints who have the ability and have had experience in such work will do well to communicate with President Dewsnup. The work in Graceland will prove especially pleasant to persons of our faith

because of the association with Saints in and around Lamoni, and they will be assisting in a really great and good work.

At Blackfoot, Idaho, Bro. J. E. Vanderwood has challenged the Utah Mormons to meet him in a public discussion. He writes that he expects Bro. Condit to join him and that he "is trying to keep the gospel flag waving."

#### GRACELAND NOTES.

Mrs. Sarah M. Sullivan of Biddeford, Maine, sends one dollar for Graceland, saying, "The light from Graceland will shine abroad to the isolated ones, making their hearts glad. How can Zion arise and shine without an institution of learning? Blessed be Zion!"

A brother from Persia, Iowa, writes as follows: "Inclosed find five dollars for Graceland College. I do not belong to your church, but have belonged to the Latter Day Saints since 1854. I believe in progression."

"It contributes greatly towards a man's moral and intellectual health to be brought into habits of companionship with individuals unlike himself, who care little for his pursuits, and whose sphere and abilities he must go out of himself to appreciate."—Nathaniel Hawthorne.

#### DISTRICT AND BRANCH REPORTING.

We call attention to the letter of Bro. I. N. White, in charge of Missouri, Kansas, and Southern Illinois, and commend a careful reading of it for the following reasons:

It is a fact that considerable carelessness or inattention upon the part of those having the work in charge in different places has resulted in an inadequate system or rather lack of an adequate system of reporting. Possibly there may have been a misunderstanding in places in reference to the subject of reporting. It is understood that the Presidency and the Twelve are to exercise a kind of central supervision over the different fields, districts, and branches, comprised in the work; the Twelve with reference to the missionary efforts being carried on; the Presidency in regard to branch and district welfare. It may appear to be a hardship in some instances that constant surveillance is exercised with regard to the mission-fields and the local work, but how can those having charge form a proper conception of what is being done or what may be needed to be done unless they are kept informed in regard to the matters not passing under their immediate personal observation, and how will they obtain this information unless those who are upon the ground and actively in charge and have personal knowledge shall take the pains to repeatedly and con-

tinually keep them advised as to how things stand and are going?

It surely can not matter to branch or district presidents what office in the priesthood the man in charge of the field may hold, so long as he has been put in charge by the church through the authority of conference, the appointing power. There should be no technical objection on the part of branch presidents reporting to the district conferences, or to the district president in case of neglect to report to the conferences; nor can we see why it should make any difference to the president of the district to whom he should report if directed so to do by the member of the Twelve who is the missionary in charge, it being well understood that the law provides that the Traveling High Council are an active presiding body in charge of the missionary work everywhere, and incidentally holding the right of interference in case of discovered wrong-doing, evil, or inadequate labor, either local or at large.

The presidency at the spring session of conference decided that for the benefit of the work intrusted to them it was necessary for them to be brought more directly in touch with the principal men in the field, and also the local district authorities, if by any possibility this could be reached. There is no other or more satisfactory method for the accomplishment of this purpose than that both those in missionary charge, whether general or local, and those in local district and branch charge, should keep the presidency posted in regard to what is going on in their localities and within their jurisdiction. We call attention to Bro. White's letter for the purpose of emphasizing to some extent the difficulty lying in the way of a complete understanding. Bro. White is endeavoring to systematize his efforts and those of his coworkers by securing reports of conditions and necessities at stated intervals. It may seem to some that these intervals are too frequent, involving an unnecessary amount of writing, but we think not. It would be very easy if furnished blanks for any man in local or missionary charge to state at once upon such blank in case no change had occurred requiring a different report from his last that there was no additional report to make, but if anything had occurred which it would be necessary for the missionary in charge or the presidency to know, it should be stated. Our organization can never be fully perfected until this matter of mutual interdependence is recognized, appreciated, and acquiesced in. It is not wise to trust to the idea that there must be a continued intervention of the spirit of revelation keeping tab upon current events transpiring within the observation and knowledge of living men who are associated together for the accomplishment of a mutual object and for mutual interdependent benefit. These living entities should work together without friction, without jealousy, keeping self and technicalities out of sight and

accomplishing good together, as the law compacting their association certainly demands. So far Bro. White is the first in the field to bring this matter of reporting into a completed system; but even he confesses that he has not yet reached perfection, but is willing to continue in an understanding with his brethren to reach the desired end.

Those who may have objections to the frequency of the reports requested will do well to place themselves in the position of those having charge in their contemplation, and see if they would not prefer that something of the kind should obtain to which they now object. If it is an experiment, let it be tried until the determination whether for benefit or otherwise. If not effective, it may easily be dropped; if partial, it may be completed; if of advantage, it should be continued. Let us not be afraid of each other, but recollect that while we recognize the brotherhood of man and respect personal independence, we also recognize the rule of the Master and the Fatherhood of God, both of which require a partial renunciation of personal liberty to the obligations imposed by association with the body, which may require a recognition of and obedience to the self-adopted rules acquiesced in by us all as being the act of common consent. It may be true that a full common consent which means the absolute consent of each and every member personally obtained to any and every measure presented for the development and accomplishment of the work is that which may by some technicality be called common consent. This is an impossibility, and in a body formed like the church, by command of God, subject to rules and regulations which are necessarily adopted by representatives properly chosen and acknowledged, there must be the acceptance of the principle that what is accomplished by the majority of these representatives necessarily secures the common consent of all. In no other sense can there be reached the common consent of the people of the church. It was the case at Sinai when the law was read and the people acknowledged it by their voice; it was the case in the days of the Messiah himself when he chose and sent his ministers abroad; it is the case now, and will ever remain the case while the church exists as a propagandizing power, active, operative, and waiting for the coming of the Son of God. Until then, subject to his will as expressed in his revelations, let us labor together and so far as we can keep each other informed of what we are striving to do and the conditions by which we are surrounded, by a proper system of reporting. The things of which we can not take personal and material cognizance and which it may be essential for us to have a knowledge of will be revealed to us in their time, but the things which transpire within our consciousness we should be manly and courageous to take notice of and share the knowledge thereof with our fellows in labor.

## Original Articles.

KNOWLEDGE IS POWER—KNOW THYSELF, O MAN.

SERMON BY PRESIDENT JOSEPH SMITH, AT LAMONI, IOWA,  
FEBRUARY 28, 1904.

One of the English poets has said, "The noblest study of mankind is man." And I believe that one of the apostles has written this statement, "Know thyself, O man." And perhaps the same apostle has written, "Study to approve thyself a workman that needeth not to be ashamed."

Two weeks ago I came with a message. I had previously thought of what I ought to say in reference to what was upon my mind; but I obeyed the scriptural injunction in reference to this morning's service, after hearing it announced yesterday afternoon that Joseph Smith would address the congregation at the morning hour—I have taken no thought as to what I should say until reaching the desk. And as I reflect upon the statement in which we are charged to take no thought as to what we should say, this having been given to the ministry a good many years ago, when they were expected to stand before kings and princes and give an account of the faith that was in them, and while we might think it would be an easy matter to face a king and answer there for any message that may have been intrusted to us by the King of kings, in some sense I would a good deal rather face a convocation of earthly kings than to face a convocation of stubborn rulers in an American republic, in which every man is stubborn in his own right.

These three texts that I have presented (however I am not going to tell you where they are; I tried to find one of them and failed) suggest this thought: that we really ought to know ourselves as individuals. And while I do not accept the popular theory in regard to conscience being the only safe guide to human conduct, from its faulty character, I am nevertheless pledged to take it in a limited or qualified sense. And while I do not accept Henry Ward Beecher's statement concerning it, that his conscience was a secondary affair, his judgment being first, and whatever his judgment decided his conscience approved, I believe nevertheless it is largely true; for it is evident that if we move from human predilections alone, we must necessarily be largely biased by our desires; and our conduct will partake to a greater or lesser extent of the nature of our desires; and we may be unfortunately constituted (or it may be fortunate for us in the human existence) that in the prosecution of what we desire our conscience does not always stand in the way. If it did I am afraid, speaking in reference to myself, that I might not always do exactly right. For my conscience would necessarily be more or less pliable, and lean me to this side in approval or in favor of that which I might desire, or to the other side in dis-

approval of that which might not meet my desire. And life being such a medley of contradictions to the most of us, it is a difficult thing always to determine just what a man ought to do. It is not always so difficult to determine what a man ought to say, as it is to understand what he ought not to say, especially a public man, in public places, to public audiences.

This apostle writing unto the brethren treats of some things respecting human conduct; that, notwithstanding we have been urged over and over again, from this pulpit, to the strictest observance of the things that are taught in the law, I must not in pursuing the thought that is in my mind omit to present: "Therefore thou art inexcusable, O man, whosoever thou art, that judgest thyself; for wherein thou judgest another, thou condemnest thyself. For thou that judgest, doest the same things." Here is a plain human thought, a plain human judgment in reference to the conduct of others that ought to be well thought of by ourselves. If I, in looking out upon my neighbors, condemn certain lines of thought and speech and conduct, and by virtue of the imperfections within or the pressure without I suffer myself to drift into the same line of thought, the same line of speech, and the same line of conduct, I come under my own condemnation; whether that condemnation is just or not, it may not be my province to state. But sooner or later, whatever is thought, whatever is said, whatever is done, I must come under a judgment not subject to bias from those things which govern us in humanity. And it seems to me, when I feel most under the better influences of the gospel of the Son of God, that it is a wise thing for a man to withhold judgment in regard to his fellow men. And however much he may possibly think they are going astray, however widely they may differ from him in his opinions, it would be better for him to examine closely both them and himself, and then refrain from judgment; unless it so happens that he is necessarily placed in the seat of judgment before whom the culprit may be brought for examination, trial, and the verdict is to be given.

Let me read some of the things which the apostle has written, following the words, "For thou that judgest doest the same things": "But we are sure that the judgment of God is according to truth, against them which commit such things." The basis of all judgment; to be just, must be truth. It does not rest in the supposition of my mind to condemn my neighbor for any act that I think he has done, unless there is that in what he has done that is true, so far as the act itself is concerned. I may assume the judgment seat without justification. And nine tenths of the scandal moving in the neighborhood, nine tenths of the mean things that are said in the neighborhood are precisely without that character of justification. And I venture a proposition now, and

I do it deliberately, in the language of the law, "with purpose and intent," and if that makes me a criminal, I am a criminal; if that makes me guilty, I am guilty and ready for judgment: that if the one who hears the scandal and the fault-finding, and the stricture upon personal speech and judgment, would offer to the individual making it, or uttering it, a white, clean sheet of paper, and pen and ink, or pencil, and demand that the person making the statement should put it in black and white, and sign his name to it, he would suddenly close his lips and would not put it in writing. I think that this is one of the tests that the apostle has given us in his statement, "Thou who judgest, doest the same things." And let me tell you, a reiteration of that which we hear against our fellow men is one of the easiest things to be repeated in all our experience, according to the history of the society in which we live.

It seems to me while we are enjoined to pay heed unto the law, that we ought to be just as diligent in doing the little things of the law as we are in seeking to do the great things of the law. For if we miss these smaller things, we are paying tithes of mint and rue and cummin, and leaving undone those things which may possibly prove to be the weightier ones after a while, when God judgeth according to the truth. And people who have fought so long against unjust recrimination from fellow believers in the mission of Jesus Christ, who have stood up so earnestly against misrepresentation, who have listened to, and been obliged to listen to, the most insidious, underlying, traducing lies against the foundation and principles of the church to which we belong, ought by all means to cultivate the fairest spirit that is possible for men to attain unto, and to keep clear of recrimination and retaliation, and those things that go to show that within our breasts rests resentment. One reason why we may possibly have so much of church contention here and there, amounting in some places to a division drawn so sharply that those upon that side will not venture upon this, and those upon this side will not venture upon that, results from the persistent fostering, within, the spirit of resentment. While I am not in favor of physical pugilism, I dislike mental pugilism just as much; I dislike to see any of my spiritual-minded brethren always ready to throw up their spiritual fists ready for a fight. I mean among themselves. I know that these missionaries that have been laboring in the world have been under the necessity of standing upon the defensive, not for themselves, but for the faith which they have espoused; for the faith which these men represent is dear to them, and they can not afford, as members of the church, as those who have been sent out as ministers, to remain silent when an opportunity occurs for them to put themselves and their faith right before the people. But they may do that and go about without having a philosophical and

theological chip on their shoulders challenging somebody to strike it off.

We are gathered here this morning from the different parts of the stake, and I was a little surprised yesterday at listening to the number that is comprised in the stake. If I remember it rightly something like twenty-four hundred souls. I confess that I was surprised at the number. I wondered where they have all come from, and where they are all going, and what is to be the final result of this development. And as I look out around me, as you all do, and see the commotion that is in the world, I discover that there must be somewhere a spiritual resting-place for them who will serve God and Jesus Christ. And they must so represent within themselves, individually, the philosophy by which they are collected, and by which they expect finally to triumph as a collective body, that it shall reflect out from them. And while they sit in judgment upon themselves, they must do it with the understanding that by and by they shall stand before the august Judge, and they will be judged by the truth that is in them. And so I reason with you this morning, Do you think that you who judge your fellow men of the things of every-day life, and the things which you hear whispered in regard to them, you doing the same, do you think you will escape the judgment of God?

I may fail, myself, in judgment. I may judge myself more leniently than I ought to do. I may pass over with light sentence things in my thoughts, in my speech, in my conduct, which I might reprove in another, and do so because my conscience is at rest by false reasoning, by something that has put me off my guard, by something that holds my judgment biased. And until I am prepared by close study of the heart by the inspiration of the Spirit to sit in judgment with my conscience quiescent, or in the language of Henry Ward Beecher, approving what my judgment demands, I have not the right kind of a conscience, and I must get another.

This presentation of the gospel holds up a high standard for us. And as I once told a clergyman in discussing this proposition, whether conscience was the only safe guide to human conduct (and he was preparing himself to go on a mission to the heathen), I said to him, I am sorry for the heathen man. You take to him your Christianized conscience, or standard of conscience rather, and you propose to change his standard, but you can not change his conscience. You must bring his conscience to accord with the standard which you present before him, and you know that you yourself do not live in accordance with that standard which you go to the heathen to erect before him by which he is to be tried.

How is it with us this morning? Are our consciences heathenized? Do we rest secure in that quiescence of conscience that makes us approve what

our desires are, or makes us disapprove of the things that our desires do not covet? I do not know what effect this position had upon this clergyman to which I refer; but one thing is certain, that immediately after, he quit preaching and went to selling goods, and did not take his contemplated mission.

It is a fact that the best conscience is that which is the best educated. It may be possible that in the discussion of the gospel economy, and in the contemplation of it, we lose the faculty of conscience, and secure in its place a definite character of judgment, highly active and acute, by virtue of the indwelling of the Holy Spirit. If that be true we can afford to discard the conscience that we may have had in the world and accept this secondary nature, complete in itself, as a better guide to human conduct.

We take the Savior as the supreme standard. We can not say what his conscience was; but he intimates to us clearly that whatever the father's conscience was that was his conscience; and he has exhorted us to be like him, as he was like the Father. And if we take that to its conclusion, we must reach this position: that the Savior's conscience is our conscience, and his conscience is the conscience of the Father; and as a consequence we are one with both the Son and the Father.

But you will say to me, Now, Bro. Smith, that is a pretty difficult thing to attain unto. Well, it is no more difficult, it is no higher condition than I heard one of our brethren advocate here not a great while ago upon the subject, "Be ye perfect, as your Father in heaven is perfect." And he distinctly told us that until we did become perfect we would not reap the highest and best that is within the reach of man; that there must be an absolute perfection. Well, I knew then that I was not absolutely perfect, and I know that now. And according to my philosophy I can not be absolutely perfect until I have so far succeeded in bringing these fleshly desires into subjection that I may be a spiritual man, spiritualized according to the ethics of Christ as shown forth in the gospel of the Son of God. Well, are we reaching that? I believe there is an earnest effort on every side to accomplish that. It is true that we have spots in our vesture of charity. It is true that we have, I will not say malicious-minded persons, both men and women, who are more or less indifferent to the judgments they pass upon their fellow men and their surroundings, but there are those who are so awrapt with the peculiar incidents, or the peculiar qualifications incident to their own existence, that they are absolutely unable to see clearly and fairly what their neighbors are. They do not know themselves. And I have almost been inclined now and then to ask people what is the matter with their liver. That may be a homely phrase you may think, but it is a fact that a man with a diseased liver has diseased thoughts, unfortunately; and if his spiritual liver is

diseased, he is worse off; and as a consequence he ought to be very careful how he lives. And I believe that is one of the reasons why God gave the Word of Wisdom, that we may have clearer, unjaundiced perception of our own qualifications and the conduct of our fellow men, the desires of our fellow men.

I believe that there are not five persons in this congregation—I may reduce it even to one, and I may reduce it further than that, for I do not know of one—who do not prefer to do right than to do wrong, if they know what right is. My experience with my fellow men, my observation, has taught me that one of the reasons why there is so much wrong-doing in the world is because there is so much ignorance in the world, and that men prefer to do right rather than wrong; and the reason why they do wrong is because they do not know exactly what right is. It is a difficult question. I remember a homely phrase expressed by a brother a few years ago in reference to the things which blind the eyesight of humanity, He took out of his pocket a silver dollar, held it up before his one eye, shut the other, and said, "I can not see." He said, That is emblematic; it is the almighty dollar that blinds the sight. It is reported that when Admiral Nelson had his great fight with the Spanish Armada the signal was flying from the signal ship for him to do something, and he having but one good eye shut that eye and looking abroad said, "I can not see the signal." The man who deliberately shuts his spiritual eye unto himself, and condemns his fellow men, according to the teachings of the apostle Paul, is doing precisely the same things. And if he holds before him the almighty dollar, and looking out upon the things of this world says, I can not see, in my judgment he is worse off, because, without knowing the truth, he deliberately shuts his eyes to its contemplation.

I may not have been preaching the gospel this morning; I did not two weeks ago,—I mean the first principles; but I believe that these things underlie the spiritual character of the Saint who has obeyed the first principles of the gospel. They are characteristic of the inner life of the man within the arch of the gospel of the Son of God, which is to be the grand, supreme test by and by, as I used to hear when I attended the Methodist Church when I was fifteen years old, when the Bible was shaken at the congregation and they were told that all men should be judged according to that gospel and condemned according to it, and I knew in my heart that neither the preacher who was presenting it then, nor hundreds and thousands like him, were preaching the gospel of the Son of God to the world, and yet they were thundering it out to me and a great many others, that we were to be brought into judgment and condemned by that gospel. You and I can not say that, because unto us has come the unspeakable light of the gospel of the Son of God, reflected from him



by virtue of revelation, and unto us has come a better light, and we know, better than that man knew, what the gospel requires of us. It throws a different light upon human conduct. It lights up the world with a different kind of brightness than that old philosophy did. And you know, and I know, that God never will judge and condemn a man and consign him to that awful condition that used to be thundered at us years and years ago, until he has put within his reach the gospel by which he is to be educated, the law by which he is to be tried. And when he has done that his office-work has ceased. And when we obey it our office-work, so far as obedience to the principles is concerned, is done. Afterwards the living and walking in accordance with that light is another and a different thing. And these things that are spoken of which I have tried to bring to your minds this morning, are those within the line of human thought and human conduct by which we may acquire characteristics that will be considered grand in the world hereafter; and they ought to be considered grand while we are here.

Let us try it. Let me admonish you, especially you who are teachers, officers in the church, those who make light of the truth, those who make light of the characters of their neighbors, those who are anxiously condemning some portion of our efforts because they, through jaundiced eyes, see that that is not right among men, I charge you, if they make mention of these things in your hearing, ask them to write down the conduct spoken of, and of whom it is spoken, who it is that is guilty, and demand that they put their sign manual to it, in order that they may be dealt with according to the laws of our church organization. It will stop much of the scandal that may otherwise be sent abroad. You can not stop all of it. You can not control the tongues of the people, all of them. But there is one thing you can do, you can disarm the malicious intents and purposes, and the result that may be wrought by the circulation of such things, by just that simple rule.

I thank you for the kindness with which you have listened to me. I feel it a tribute, at least, to be listened to, after having preached to a congregation as long as I have in this place, with the quietude, and the attention you have paid, young and old. I have said that I had no reason to complain of the young people of Lamoni. I thank you for this token of respect. I feel that I am growing older; while I have the same intent and purpose of serving God as I always had, while under the inspiration of the Spirit I may feel as young as I ever did, I must put myself in the same crucible that I ask others to put themselves in, and avoid peevishness that comes with old age, and learn to grow old gracefully, and submit to the inevitable, going out of the spheres of usefulness in which I have had a standing, and allow the younger element, more active, more elastic in mind

and in body, to come forward upon the stage of action and take the places designated by the fact that they are younger, and to do it without the feeling of malice or envy or the desire to stop those who are disposed to do good. I welcome every man who is finding a place in the ranks, and I do it with thanks to God that when the time shall come that I will be forced to quit, there are men in the ranks who are not only willing, but are strong and able, to maintain the fight unto the bitter end. And so we live, and grow better and wiser, and thank God while we are doing it.



#### MAILABLE PRINTED MATTER FROM 1800 TO 1845.

In a masterly discourse on the prophetic mission of Joseph Smith by Bro. J. F. McDowell, the speaker said that the opposers of the church had been loud in their claims that Joseph Smith was a very illiterate man, but in recent years some of the same enemies were energetically at work trying to persuade their auditors to believe that the reason the productions of this prophet, found in the Book of Mormon, Doctrine and Covenants, as well as the Holy Scriptures commonly called the Inspired Translation, were in advance of the world religiously and scientifically, was not due to his being inspired of God to bring about the work accredited to him, but because he was a bright, energetic student of various scientific, literary, theological, and archæological works, and that it was from these books his profound wisdom and knowledge was gained. How wonderful the changes of our enemies! We welcome their new line of attack.

Elder McDowell was correct when he said it was very questionable if printed books were transmitted through the United States mails during those early times. Under those circumstances will the "antis" inform us how the young prophet kept in constant touch with the literary world, living, as he did, in the western wilds of New York State? Who will even attempt to answer?

I sent the following question to the postmaster-general which was answered April 15, 1904, by Honorable R. J. Wynne, acting postmaster-general: "Will you kindly inform me the year that printed books were allowed to be transmitted through the United States mails?"

The answer:

I find the first reference to magazines in the mails, in the Act of March 2, 1799, section 20, which is as follows: "Magazines and pamphlets, one cent a sheet, for not exceeding fifty miles; one and a half cents for over fifty miles and not exceeding one hundred miles; and two cents for any greater distance."

Under date of March 3, 1825, the following law was enacted: "Unbound journals of legislatures of the several States liable to the same postage as pamphlets. Memorandum written on a newspaper or other printed paper, pamphlet, or magazine and transmitted by mail to be charged with letter postage."

Section 30 of the same Act is, in part, as follows: "When mode of conveyance and size of mail will admit, magazines and pamphlets published periodically may be transported in the mail to subscribers, at one and a half cents a sheet for any distance not exceeding one hundred miles, and two and a half cents for any greater distance. And such magazines and pamphlets as are not published periodically, if sent in the mail, shall be charged four cents on each sheet for any distance not exceeding one hundred miles, and six cents for any greater distance. (Section 13 of this act defines a sheet to be four folio pages, eight quarto pages, sixteen octavo pages, or twenty-four duodecimo pages, or pages less than that of a pamphlet size or magazine, whatever be the size of the paper of which it is formed. The surplus pages of any pamphlet or magazine shall also be considered a sheet.)"

While there were several laws affecting the rate of postage on magazines and pamphlets, I do not find the word "book" in any of them, but on March 3, 1845, the following law was enacted, which, of course, includes unbound books: "Pamphlets, magazines, periodicals, and all other printed or other matter (except newspapers) unconnected with any writing, shall be charged with postage at the rate of two and a half cents for each copy sent, not exceeding one ounce in weight; and one cent additional for each additional ounce without regard to distance; and any fractional excess of not less than one half ounce above one or more ounces shall be charged for as if said excess amounted to a full ounce."

No, dear reader, the Seer of Palmyra did not produce the sacred books of this church by his own wisdom or from the wisdom and knowledge obtained from productions of mortal man. We claim they were indited by the Spirit of the blessed Lord; and every effort to throw discredit upon them and upon the great fundamental truths of this "marvelous work and a wonder," this church of the living God, will eventually bring shame and discontent to the opposer.

C. J. HUNT.

DELOIT, Iowa.

#### THE COMING OF CHRIST.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be.—Matthew 24: 36, 37.

In regard to the above statement there are many of our Christian friends who use this text as a funeral sermon; and that it is in reference to death. But it is a mistake. It was or has been predicted from the beginning, since Adam fell, that man should die. Therefore, we know that we have to die sooner or later. In Adam all die; and in Christ all are made alive. Men very often know when they are about to die, especially in the midst of some disease, or when sentence of death is passed upon any individual. So we can see that the above text has nothing to do with death. We are told that some events are to happen at the coming of the Son of Man, exactly the same as in the days of poor old Noah. In the days of Noah they were getting married and giving in marriage; and we are told that is the way affairs are going to happen at the coming of Christ. So we can see at a glance that people are going to live when he comes.

We are told that Christ is coming to reign on the earth a thousand years; but when that reign will commence no one knows except the Father. Even the angels do not know the hour or the day. Therefore the quotation has no reference to death, but to his coming.

We are commanded to watch for the hour when our Lord shall come, but if people die they can not watch, so the idea in regard to death is erroneous. When our Lord does come there will be some peculiar circumstances to happen. We are told that two will be in a field, one taken and the other left. Two women, also, shall be grinding at the mill, the one taken and the other left. Our Savior illustrates with "the good man of the house." If he had watched, the thief would not have come to the house and his house would not have been broken up. Therefore, if it refers to death, how could the good man watch if death were to happen to him?

The Savior also commanded to be ready, "Because in an hour ye think not the Son of man cometh"; another proof that the coming of the Son of man has no reference to death.

We are told that Noah preached the gospel for one hundred and twenty years. He constructed an ark; and after telling the people of the destruction that would happen, they hearkened not unto him, except those of his own family, eight souls, who were saved by means of the ark. Undoubtedly they thought him foolish for building it, especially in a place so far from water. In like manner things are to occur at the coming of our Lord. He will even come unexpectedly to some of the Saints, as the flood came in the days of Noah. So our duty is to be alive in the work of God, for we are living in some of the perilous times that the Apostle Paul predicted should be, when men would love the pleasures of this world rather than God. Dear Saints, this is one of the greatest evils that can befall Latter Day Saints, especially after having the knowledge concerning the work.

HOWELL JONES.

LUCAS, Iowa.

## Selected Articles.

### THE SNOWY HERON.

Description—Snowy Heron (*Egretta candidissima*.) There is no difference in the plumage of the sexes, both of which are always pure white. Occipital (top of head) and jugular (lower throat) region with plumes. From the interscapular region (between the shoulders) grow a large number of "aigrette" plumes which extend to or beyond the tail and, when in perfect condition, are recurved at tip; lores (front of eye), eyes and feet yellow. Bill black, except at base, which is yellow; legs black, except lower portion behind, which is yellow. The adults after the breeding season and the immature birds do not have

the aigrette plumes. Length from tip of bill to end of tail, not including plumes, varies from twenty to twenty-seven inches.

The Snowy Heron always breeds in colonies. Nest, a closely built platform of sticks, in rushes, bushes, or trees in swamps. Eggs, three to five in number, of a light greenish blue color.

Distribution. — All of temperate and tropical America between forty-one degrees north latitude on the Atlantic coast; forty-five degrees north latitude on the Pacific coast, and thirty-five degrees south latitude. After the breeding season, stragglers from the Southern States sometimes wander as far north as Nova Scotia and Ontario.

The American Egret (*Herodias egretta*) is almost twice the size of the Snowy Heron, its length being from thirty-seven to forty-one inches; it is also pure white, and both sexes have during the breeding season only a large number of interscapular plumes which extend beyond the tail. These plumes are straight, and not recurved as are those of its smaller relative.

The White Herons of the other parts of the world are very similar to those found on the American continent, even to the difference in size. Corresponding to the Snowy Heron in America, *Garzetta garzetta* is found in Southern Europe, across to China and Japan, south to the Burmese countries and the Indian Peninsula and Ceylon, Philippine Islands, Malay Peninsula, and the whole of Africa. A second small form, *Garzetta nigripes*, is found from Java throughout the Moluccas to Australia. The large forms, corresponding to the American Egret, are *Herodias alba* of Southern Europe, east to Central Asia, and south to Africa, the Indian Peninsula and the Burmese countries; and *Herodias timoriensis*, which is found from Japan and North China, south through the Malayan Archipelago to Australia.

The food of Herons consists of shrimp, small fish, aquatic insects, crayfish, and life found along the shores and in swamps. Economically, so far as known, they are neutral or harmless, but may prove to be highly beneficial when a scientific study of their food has been made.

The recent history of the White Herons is pathetic in the extreme, as it is a tale of persecution and rapid extermination. It was a sad day when fashion decreed that the nuptial plumes of these birds should be worn as millinery ornaments. Feathers and scalps, rapine and blood are the accompaniments of savage life, but better things are expected of civilization.

It is hardly possible that any women of the present day are unacquainted with all the horrible details of plume-hunting. The following pen picture of the horrors of the plume trade, drawn by Professor T. Gilbert Pearson, secretary of the North Carolina

Audubon Society, shows the work in all its bloody reality:

"In the tall bushes, growing in a secluded pond in a swamp, a small colony of Herons had their nesting home. I accompanied a squirrel-hunter one day to the spot, and the scene which met our eyes was not a pleasant one. I had expected to see some of the beautiful Herons about their nests, or standing on the trees near by, but not a living one could be found, while here and there in the mud lay the lifeless forms of eight of the birds. They had been shot down and the skin bearing the plumes stripped from their backs. Flies were busily at work, and they swarmed up with hideous buzzings as we approached each spot where a victim lay. This was not the worst; in four of the nests young orphan birds could be seen who were clamoring piteously for food which their dead parents could never again bring to them. A little one was discovered lying with its head and neck hanging out of the nest, happily now past suffering. On higher ground the embers of a fire gave evidence of the plume-hunters' camp.

"The next spring I visited this nesting site, but found only the old nests fast falling to decay.

"When man comes, slaughters and exterminates, Nature does not restore."

This story of a single Florida colony is the story of what has happened in all of Florida, the Gulf coast of the United States, along the Mexican and Central American coast, both on the Atlantic and Pacific sides, and has extended into South America. From the enormous numbers of Herons' plumes that are annually sold in the London feather market there is no doubt that plume-hunters are at work wherever the White Herons are found.

That Herons are rapidly becoming scarce and more difficult to obtain by the plume-hunters is shown by the difference in price in the raw material. Twenty years since, the cost per ounce was only a few dollars, now it is more than quadrupled. In circulars sent by New York feather dealers to plume-hunters in Florida during 1903, thirty-two dollars per ounce was offered for fine plumes. This not only indicates the rapidly increasing scarcity of the White Herons but also that some dealers are willing, in order to obtain the plumes, to offer special inducements to hunters to violate laws enacted for the protection of these birds.

The much-sought-after plumes are worn by the Herons only for a very limited period during the year, that is, in the breeding season. Unfortunately, during that time the Herons gather in colonies; whether this is for protection or is merely social is not known. During the remainder of the year they are wild and wander over large districts, when it is impossible for plume-hunters to kill them in quantities that would afford pecuniary returns. However, during the breeding season the habits of

these unfortunate birds change entirely, and with the growth of the parental instinct they lose all sense of fear or wildness and the hunter has little trouble in securing his victims. The death of the parent birds entails the destruction of the helpless nestlings by the painful and lingering method of starvation.

Mr. Chapman says, in his *Birds of Eastern North America*, "The destruction of these birds is an unpleasant subject. It is a blot on Florida's history." The blood-stain is not on Florida alone but may be found in every part of the world. A few years more of reckless slaughter during the breeding season and the White Herons will be classed among the extinct birds, the number of which is far too rapidly increasing.

Dealers often state that aigrettes are manufactured, but this is not so; man has never yet been able to imitate successfully these beautiful plumes; all that are offered for sale have been torn from the backs of the smaller White Herons. Even the stiff plumes, or "stubs," are not manufactured but are the plumes of the larger species of White Herons.

Heron's plumes are often sold as "ospreys"; this is simply another trade name used to disguise the fact that they are Heron's plumes: the Osprey of science is the Fish Hawk, which produces no plumes of any kind.

Both aigrettes and stubs are dyed various colors, especially black; however, no matter what is the tint of the plume, its original color when on the back of the Heron was white; the artificial color is merely in response to the dictates of fashion.

It is conceded that the sale of aigrettes from American birds is prohibited, but it is claimed that there are no laws that prevent the sale of imported goods. Granting that this may be the case, how is the buyer to tell whether the goods are from American or Old World Herons? The most expert ornithologists can not separate the plumes after they are taken from the birds.

The wearing of aigrettes, or plumes from the White Herons, whether native or foreign, has now become a question of ethics which every woman must decide for herself. It matters not a whit where the plume comes from, the fact remains the same that the woman who wears one is party to a cruel wrong and the plume itself becomes a badge of inhumanity and is no longer a thing of beauty.

"Mark how the mother lulls to slumber  
Her new-born babe with tend'rous love  
And guards her treasure from above!"

The word mother is the most sacred of all names, and motherhood is the closest of all human ties. Oh, mother! when you nestle your little one to your loving breast and look into the eyes that reflect the mother-love shining from your own, do you not

sometimes think with an involuntary shudder of the sorrow and grief it would be were the child to be taken from you? Or, still worse, if your tender care were to be removed from the helpless infant? While this thought is still with you, extend it to the bird-mother, for she surely has for her offspring the same tender love that you have for yours; she has the same affection, the same willingness to face danger to protect what is to all mothers dearer than life itself. Oh, mother! will you again wear for personal adornment a plume taken from the dead body of a bird-mother, the plume that is the emblem of her married life as the golden circlet is of your own, the plume that was taken from her bleeding body because her motherhood was so strong that she was willing to give up life itself rather than to abandon her helpless infants? Whenever you are tempted in the future to wear a Heron's plume, think for a moment of your own motherhood, and spare the bird-mother and her little ones.—William Dutcher, Chairman National Committee of Audubon Societies, in *Bird-Lore*, official organ.

## Mothers' Home Column.

EDITED BY FRANCES.

Program for August Meetings of Daughters of Zion.

THEME, THE HOME.

Hymn, No. 108, Saints' Hymnal; roll-call of members; response, a scripture text referring to the subject of marriage; five-minute papers, "Opportunities for imparting religious instruction in the home;" "Oversight and direction of children's reading;" "The relation of the home to society and the state;" each paper to be followed by brief discussion; discussion of papers from Home Column with the aid of questions given below; (preparation for answering these questions to be made at home;) business; hymn, No. 81; dismissal prayer.

Questions on papers, "Half hours with parents," (to follow in Home Column):

Is the home of human or divine origin? By whom and for what purpose was it instituted? What was the origin of the Sunday-school? Is a command from the Lord always necessary for every good work? (Doctrine and Covenants, section 58, paragraph 6.) What did the Lord reveal to Moses in regard to his glory? (Doctrine and Covenants, section 22, paragraph 9.) What can be said of the agency of the home in bringing this to pass? What reason does the Lord give for choosing Abraham as the father of the family in which all the nations of the earth should be blessed? What commandment was given to Israel through Moses concerning the imparting of religious instruction to the children? For what cause did the Lord judge the house of Eli?

What statement is made by well-informed persons concerning the extent of religious instruction in the homes of our land? Have we any cause to fear a similar lack in the church? Where, then, are our children receiving religious instruction? What is the most important qualification for a Sunday-school teacher? In what regard should the Sunday-school and its faithful workers be held? What is the relation of the home to the Sunday-school? What ought it to be? What help is the home in duty bound to extend to the Sunday-school?

Half Hours With Parents and Teachers.—No. 7.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

THE RELATION OF THE HOME TO THE SUNDAY-SCHOOL.

To the casual observer this subject may appear a very simple, perhaps unimportant one. We are so accustomed to seeing our own, and the children of our neighbors, flocking to the Sunday-school upon each returning Sabbath day, as scarcely, if ever, to give a thought to the relationship existing between the homes from which they come and the school to which they go.

In order, therefore, to an intelligent understanding of this subject, it becomes necessary to consider the origin of each, also the authority by which each was established, and the purpose had in view in the establishment. It is only by doing this that we can fully understand their relationship to each other and the measure of responsibility resting upon each.

In examining the origin of the home, it becomes necessary to assume that the home embraces the marriage relation and is to all intents and purposes synonymous with the family. This being true, we find that the home or family was not created by man, neither were its relationships or obligations of human origin. In brief, to use the words of another, "The family is not created by the voluntary act of those who live in this relationship. It was given us, not made by us. And even those who found a new family are rightly said to enter into the marriage relation, not to constitute it between themselves. It is something which already existed for them—by the creative will of God, and is thus established in the very nature of things."

This proposition is so self-evident, at least with those familiar with the word of God, that quotations are almost superfluous, hence I will refer you to but two: "And I God created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I blessed them and said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1: 29, 30, I. T.

Here we find the origin of the home.

But the work of God, which was perfect in the beginning, was soon corrupted by fallen man. Therefore, when Jesus came in the authority of the Father, and enunciated such doctrines and principles as condemned the scribes and Pharisees, they thought to entangle him and find a shelter for themselves behind changes which Moses had wrought; and they asked him, "Is it lawful for a man to put away his wife for every cause?" Jesus answered, "Have ye not read that he who made man at the beginning, made him male and female, and said, For this cause shall a man leave father and mother and cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder."—Matthew 19: 3-6, I. T.

Words are not necessary after this to show the divine origin of the home and its existence from the very beginning. Not only this, but that it is an institution so powerful, so far-reaching in its scope and influences, either for good or evil, that its God-ordained and laid foundation is eternal and unchangeable so long as the earth endures.

I have not time in a brief paper such as this necessarily must be, nor indeed do I deem it necessary to the purpose had in view, to enter into the history of the modern Sunday-school. It is claimed by some writers that at an early day schools of a similar character existed among the Jews, but while this is most likely true, the modern Sunday-school is the outgrowth of philanthropy, and traces its origin to Robert Raikes, a printer of Gloucester, England, born in 1735.

His heart was touched by the condition of the children of the poor of his native town, and he used a portion of his own small

income to hire a few women to gather some of these children into their homes on the Sabbath day and there instruct them in the Bible. This man was moved upon by the Spirit of God, which influences all to a greater or less extent, according to the desires of their hearts, to do right in the sight of the Lord, and who dares answer the amount of good his work has accomplished? It will never be known, until eternity reveals it.

Our own Sunday-school came into existence in much the same way. Men and women, moved upon by God's Spirit to do good, not waiting for a commandment from the Lord or the church, gathered the children together in private houses, or places of public worship, and there undertook to instruct them in the word of God.

In time the Lord, through his prophet, acknowledged their efforts and promised a blessing to those who continued faithful therein.

Our inquiry, then, as to the origin of the home and the Sunday-school reveals to us this difference: the home came into existence by the direct creative act of God himself, the Sunday-school through the desire implanted in the heart of man, by the Spirit of God, to do good.

Having now, very briefly, but I trust sufficiently for my purpose, examined the origin and the authority by which the home and the Sunday-school were established, it is necessary to ask as to the purpose had in view in founding the home, as well as the laws and responsibility of those who have entered into the family relationship and established homes of their own. When I come to inquire the purpose had in view, I find the question as deep as eternity and as far-reaching as the utmost limits of its endless cycles. And for this reason I prefer God should answer in his own words.

In the revelation given to Joseph Smith in June, 1830,—the same used as a preface to the Inspired Translation,—the Lord in talking with Moses says: "The heavens they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words, for this is my work and my glory, to bring to pass the immortality and eternal life of man."

And just here—here where a faint conception dawns upon my soul of the purpose for which man was created, the destiny stretching out before him, the knowledge which this declaration reveals to me, that this ultimate destiny of man is to constitute the glory of God himself—I feel like ceasing any further investigation into this question and saying, Who is equal to this matter? This home, this family relationship which is as one of the pillars of eternity itself and the laws of which are coexistent with the very beginning of all things, who shall define or analyze its relationship, its responsibility? Who shall trace to its constantly violated and broken laws, the sin, suffering, and misery from which obedience to those laws alone can free and save it? For the Lord has said to his people in this last dispensation: "That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself—can not be sanctified by law, neither by mercy, justice, or judgment."—Doctrine and Covenants 85: 8.

By the term *law* we understand the expression of God's will in regard to any matter. The matter now under consideration is his will in regard to the home, and the language used is so plain that it is not possible for any one to misunderstand it.

The family having been established, in time, God chose from all the nations of the earth one man to become the father of a family and the founder of a nation in whom all the nations of the earth should be blessed; and the angel of the Lord said concerning this man, Abraham: "For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment that

the Lord may bring upon Abraham that which he has spoken of him."

When Abraham had passed away the Lord spake to Moses concerning the law which he had given to his descendants, saying: "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou sittest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house and upon thy gates."—Deuteronomy 6: 6-10.

Time passed on, and Eli arose in Israel to minister as a priest at God's altar. But the sons of Eli did great evil in the sight of the Lord, and their father, though he reproved them for their wickedness, failed to restrain them. Then the Lord spake to Samuel saying: "I will perform against Eli, all things which I have spoken concerning his house. When I begin I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifices nor offering for ever."—1 Samuel 3: 12-15.

Here, then, we find the law governing the imparting of religious instruction, also the obligations of positive restraint in evil-doing, and connected with this, as with all other law, the penalty for violation. God made choice of Abraham to do the work which he did because he knew that he would command his children and his household after him and when that family had multiplied into a mighty host, he gave strict commandment through Moses to the people concerning the instruction of their children in the law of the Lord, and when this law was violated, though the violator was a priest at God's altar, the Lord swore that neither by sacrifice nor offering should the transgression be purged, but the house of Eli should be judged for ever for the sin which the father knew, and while he had rebuked it he had not restrained.

That no such purpose, laws, or responsibility have any existence for the Sunday-school must be self-evident to the most casual observer. What, then, is its relationship to the home? This, however, I think will be better appreciated after a brief glance at the condition of things as they exist to-day in our own country and church. From our public schools, which have intrusted to their care some sixteen million boys and girls, the Bible, as well as all religious instruction, is excluded. There are a comparatively few denominational schools scattered here and there throughout the country, in which religious instruction is given, but these are rapidly being displaced by the larger universities and colleges in whose curriculum no place is found for the Bible or religious instruction. The church, the home, and the Sunday-school, then, are almost the entire dependence of our country for the means of imparting religious training to the young.

(To be Continued.)

## Sunday-School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Ruts in Sunday-School.

That ruts exist is a fact, but what are the causes; to what extent do they exist, and what remedy shall we offer?

Numerous causes are found by looking. Among them are idleness, tardiness, indifference, and, last but not least, sameness. Idleness causes deep ruts, sameness causes deeper ones. That it is much easier to get into-ruts than to get out of them is

another fact. We are sometimes too easily satisfied; too willing to smoothly glide along the same old way one year after another simply because it is easier.

Do we derive the benefit we should from attendance at these conventions? Is not that teacher voted a failure who never has any change of thought or expression to present to the class other than that presented in the *Quarterly*? Do you not think those officers deep in ruts of "sameness" who never have any new features or plans for the advancement of the school? Do we put forth the proper effort "to come up higher before him"?

The plan of salvation was given that man might be fitted to dwell with God and angels; hence every power should be used to present it in the most truthful and pleasant manner. This gospel contains sufficient for the advancement of the most exacting through countless ages. While willing and anxious to be taught by the influence of the Holy Spirit, abundance will be given for all progress we are able to make during this life; and if true that a record is kept, will we not be rewarded accordingly?

We must advance if we live up to the privileges in the gospel. Paul says, "Let us go on to perfection." And to attain that condition requires action on our part. Effort brings success.

We sometimes forget the proper requirements for the spiritual development of the minds of the children. We should observe the "law of variety" and "avoid routine work—opening and closing the school in the same way—using the same illustrations—and making the same applications, grow tedious however good they may be."

Too much heavy food becomes repulsive and retards bodily growth. Excess of solid study dulls the mental powers, and dwarfs in a measure the spiritual development. The mind needs recreation. Diversion sharpens the "wits," causing greater activity of mind, though it is just possible too many changes may be had and we fall in one of the numerous ruts.

All know the study hour in Sunday-school is all too short for the live teacher. And, by diligent study, we should make the most of that hour. A few facts clearly stated prove of more lasting good than a skimming over of many. Review frequently; indeed one can scarcely review too frequently. We sometimes let our lessons pass, as do the days, never to be recalled.

Since "the children of to-day are the church of to-morrow" no effort should be spared to fit them to occupy successfully. We trust we express the sentiment of all, when we say we need better teachers, and that we can and will improve. Sometimes teachers are chosen not because they are fitted for the work, but to fill vacancies.

Should the district adopt the plan of normal work, and each school should organize a normal class better equipped teachers could be chosen. And the dignity and importance of the work in Sunday-school demand that its teachers shall be well informed in the word which they impart. We believe that this would lead us out of old ruts on lines of advancement, and we would then recognize it as one of the "helps."

We should exert our mental faculties after coupling them with much prayer for inspiration, and that the "Holy Spirit will take the things of the Father and show them unto us."

May we that attend this convention be enthused, and carry back to our respective schools ideas that shall enable us to pass out of the old ruts and travel in new and progressive paths dotted with flowers of truth and purity. LOU G. MANN.

For Little Sioux convention.

### Choice, Not Force.

Count on God's wisdom and faithfulness. He will do what must be done. This is sometimes far less than his children think ought to be done. In their haste they would like to see bad men made good by force, made to do right in spite of inclination. God values too highly right choice on the part of men to find any such "must" useful to his purposes.—Selected.

"I have gathered me a posey of other men's flowers, and only the thread that binds them together is mine own."

"It is a parent's privilege, and it is a parent's duty, to make his children, by God's blessing, to be and to do what they should be and do, rather than what they would like to be and do."—Trumbull.

#### Honor Rightly Viewed.

Ambition is a God-given attribute, and is not to be repressed, only to be rightly directed and love-inspired. The desire merely to be seen occupying some conspicuous place is selfishness. Only when one can see the honor of the high place, not in the fame it will give him, but in the perfection of the service he can render in that place—only when he can take it or leave it, saying, "Not my will, but thine, be done,"—is his ambition worthy. Ambition exalted into aspiration and then laid on the altar of love, love for God and love for man, makes one fit to be king or president or teacher or preacher or leader of any kind.—Selected.

#### Simple Truths for Children.

Children are naturally teachable and naturally practical in applying what they learn. Simple truth is best for them. To exaggerate or to put before them the impossible as the desirable or as the only standard of good, is to bring them to discouragement as they try to live up to their beliefs. . . . That teaching which bears upon things within the range of children's ability is a prop and a support. . . . Only that teaching which is applicable to actual situations can be helpful to the young.—Selected.

#### The Sunday-School Lesson for July 17, 1904.

##### THE SENIOR LESSON SKETCHED.

It is based upon 1 Peter 1: 3-7.

In connection with Peter's statement in verse 3 that the saints had been begotten again, the teaching of Jesus to Nicodemus is cited to show that we must be born of water and of the Spirit of God. Peter's own teaching on the day of Pentecost is also cited.

The language of the memory verse is introduced to show that to be born of the Holy Spirit is equivalent to receiving the promise of entering into the celestial kingdom of God. This, of course, is upon the condition that we follow the Spirit as our guide in the way of truth that leads to God.

Peter writes in the lesson text of a lively hope had by the saints of an entrance into an incorruptible inheritance, that is now being reserved in heaven but which will be revealed in the last time.

In connection with this, the lesson shows that John the Revelator saw a holy city come down from heaven after the earth was made new; it also shows that the Doctrine and Covenants declares that, in a future time, the earth will be crowned with celestial glory and will be the home of those entitled to enter into the celestial kingdom.

These are the central thoughts of the lesson, and we suggest that, in class, the time should not be so spent as to prevent reaching the latter part of the lesson, for many good points of the lesson are there.

Notice in particular the comments on verse 5; it is important that we should realize the necessity of exerting ourselves in order to gain the undefiled inheritance of which Peter wrote.

##### MEMORIZING.

There was a time in Sunday-school history when memorizing was, perhaps, carried to an extreme, when the time in Sunday-school was nearly, if not quite all, spent in reciting verses or even chapters of scripture, so that little remained for explanation of that which had been memorized.

It is possible now that many of us are going to another extreme in not requiring anything to be memorized.

It is a good thing to know the exact wording of important passages of scripture, and it is possible to acquire much of this exact knowledge of the word of God without undue effort.

It will require, however, a steady effort and time. If the golden texts and memory verses were memorized each Sunday by senior and intermediate scholars it would be a small task compared with what was common in many Sunday-schools of the past, but at the end of a year, the scholar would find himself possessed of a goodly number of choice passages of scripture, worth knowing accurately.

How many schools are doing anything of this kind?

##### SECOND PRIMARIES

can easily memorize their golden texts. They have no memory verses given with their lessons.

In our second primary room in Lamoni we have adopted the following plan which works quite successfully: On the first Sunday of this quarter, the superintendent wrote on the board the golden text of the day. This is the way it appeared on the board:

1. "Thou — I — thee."

On the second Sunday, the board contained the following:

1. "Thou — I — thee."

2. "Mine elect — my — and — not their —."

Next Sunday the following will appear:

1. "Thou — I — thee."

2. "Mine elect — my — and — not their —."

3. "I, John, saw the — —, New —, coming down — — out of —."

Each Sunday the children read the golden texts from the board, and some are permitted to try to say them alone. This drill is kept up all through the quarter, and at the end, on review day, a list is made of the names of those children who are able to say the texts of the quarter.

The list is tacked up on the wall until the end of the next quarter when a new one is prepared. A child receives a star for each quarter that he knows his golden texts, and when he has four stars his name is written on a lithograph Roll of Honor that hangs on the wall.

Many children take a keen interest in learning their golden texts. The number who do not try is very small.

One little girl who spent seven quarters in the second primary room did not fail in all that time to have her golden texts, and there are many others who have done remarkably well for little children.

Many children are very willing to do such things as this, but they need direction.

Do not spend much time in reading in class. Talk to the pupils and encourage them to talk to you.

Mother, has your boy learned his Sunday-school lesson yet this week? If not, see that he does it before Sunday comes.

Second primary teachers, encourage your older pupils to memorize the lesson theme. In it is the gist of the lesson.

Some schools introduce the intermediate test exercise in their review of the lesson. What do you do with it?

A certain teacher had a restless little boy in her class. As she sat down one morning to begin the lesson, she cast about in her mind how to proceed. She knew that, if she held the attention of the restless lad, she would not have trouble in teaching the lesson. She knew also that, if she did not interest

him, his restlessness would seriously disturb the peace of the whole class.

She had hardly mentioned the subject of the lesson when he burst out, "O, I know the whole story. I can tell it all."

Seizing the opportunity, she said, "Well, that is just what you may do. You tell the story, and we will all listen, and when you tell it wrong or leave anything out, we will tell you of it."

In that way the lesson began, and as the story proceeded, the teacher and other boys talked with the story-teller, correcting his version or adding to it as became necessary. All took part in the lesson, and the restless boy was kept busy.

ANNA SALYARDS.

## Letter Department.

Graceland College.

*Editors Herald:* We will for talk's sake call Graceland a child that had an untimely birth. Why I think it untimely is, It was in the womb but one hour or less, which I think would be untimely.

When this subject was sprung in conference we did not sit down and count the cost, but we said, by our resolution, that we would build. The moment the child was born a resolution was framed by a man, that the Bishop should not feed the child a mouthful of tithing. We knew all the money of the church was the tithing and freewill offering; but we said by our vote that the Bishop should not pay a cent to that child. When we said he should not pay tithing to that baby we virtually said we would not build, because the church money was cut off by that act. It was not long till the child had a big load on his back. We saw at once the church was unable to take it off, because our money as a church was cut off. Then the people were solicited and committees were appointed to collect means.

I hope the last suggestion of the Bishop will take the load off that child's back; and should we succeed in unloading the poor boy, I am ready to help do away with that resolution that the Bishop should not pay to Graceland any tithing. Let us as a church next spring put that resolution out of the way and let the Bishop feed that child. I think the baby has been fed by individuals long enough. It has not tasted a mouthful of its parent food yet.

I want to see that debt cancelled; then I want to see the church take its offspring from the people and feed it, then all will be well.

I think it will be some time before we all see eye to eye on all points of law as well as the building of colleges. When the Lord said to us, The college debt should be paid, we knew that before he said it, but our money as a church was cut off. I think there are some who stand where I do, but they will be few, and we may be wrong; but I want the church to see where I stand.

I am glad to say I am grounded firmly upon what is written by inspiration.

JOHN HAWLEY.

RAVENSWOOD, Missouri, June 26, 1904.

DOW CITY, Iowa, July 5, 1904.

*Editors Herald:* While laboring at Lanesboro, Auburn, and other points recently I was pleased to note the disposition of the Saints to attend and assist in services, though they are few in number and badly scattered. Surely the Lord will bless those who are willing to sacrifice for the good of his cause, and the salvation of souls; and the consistent and persistent efforts of those who labor to establish his righteousness in the earth will be recognized and blessed of God. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14: 12.

The effects of example preaching as manifest on the part of those who are "called to be saints" is easily deserved by those

who labor as officers and ministers in the church of Christ. No preaching reaches farther or has a more lasting effect upon the hearts and minds of the children of men. It is that which helps to make us "living epistles read and known of all men," testifying to their souls that we are the disciples of Christ indeed. "By this shall all men know that ye are my disciples, if ye have love one to another." Love makes us good and kind and true, gentle and forbearing, yet courageous and brave. True love is manifested by "a meek and quiet spirit, which is, in the sight of God, of great price." Those who know the gentleness, long-suffering, and patience of Christ know in part at least what was meant by Christ when he said: "Greater love hath no man than this, that a man lay down his life for his friends."

As we look up to the example of the great Teacher "sent down from heaven" we wonder how it is possible for us to follow in his footsteps and are led to say, Without divine help it is impossible. But as the Holy Spirit expands the mind and enlarges the heart and inspires new hope it seems to be possible and the heart overflows with gratitude to God. And as God by his Spirit shows us the glory of the celestial world the yoke rests lightly upon our shoulders, and we feel the divine hand helping us to bear our loads, and victory seems certain and salvation a realized fact.

This sunshine of the Spirit  
Is in my soul to-day  
It bears its testimony,  
And leads me on the way.

It parts the veil asunder  
And heaven comes in view;  
It helps me follow Jesus,  
And love his will to do.

I hear the angels singing,  
Their songs both rich and rare;  
I see the crown of glory  
That may be mine to wear.

I have been informed that a number were baptized by Elder D. M. Rudd at Gallands Grove last Sunday, though I did not learn how many. Yesterday, by request of Bro. J. L. Butterworth, I baptized Sr. Maggie Lyman who came down from Dennison for that purpose, but it was nearly a case of watering, so far as the writer was concerned. She is a granddaughter of Uncle John Rudd, and we feel that the Lord has given the increase, both here and at the "Grove." Mr. Lyman was kind enough to drive down with his wife in order that she might follow the dictates of her conscience by obeying the gospel and we trust the good Spirit may lead him to follow in the near future.

The Fourth was very quiet at Dow City as the neighboring towns celebrated, and the most of our citizens were entertained at Denison.

In gospel bonds,

CHARLES E. BUTTERWORTH.

PACKARD, Iowa, July 4, 1904.

*Dear Herald:* The Saints of Packard are rejoicing. They have a new church building twenty-four by thirty-six nicely furnished and seated with chairs, which they are to dedicate July 24. Dedicatory services will be in charge of Brn. F. A. and F. M. Smith. That is one thing that makes us rejoice. Another is that the Saints are in such good spiritual condition, that brotherly love is so manifest among us, now, that there is a prospect of addition to our number in the near future, and of greater blessings in store for us if we are but faithful and diligent. We wish to ask all the Saints who can, to come and worship with us on dedication day. We will have an all-day meeting with a picnic dinner in the grove near church. Packard is in Butler County on the Rock Island Road.

Yours in the one faith,

FRED B. FARR.



INDEPENDENCE, Missouri, June 29, 1904.

*Saints' Herald:* I have returned home from a two month's labor in the Indian Territory. One C. Stetson, Baptist, came to Wilburton in May and assailed the work. I had been called there to see after him. We had six nights lively debate, the conference immediately following the debate. We had Bro. A. H. Smith with us to aid and assist, which resulted in great good. Since the debate and conference several baptisms occurred. Two Baptists were baptized just a few days before I left. The Wilburton Branch is growing.

According to agreement with C. Stetson I went to Haileyville, Indian Territory, June 13, to be ready for our debate to begin on June 16, in the Baptist Church. My opponent failed to come, but wrote me he was in a flood of water, his farm partly washed away, and he could not get there. He asked me to postpone to some future time. I returned to Wilburton, after a series of meetings at Haileyville. I preached twice on Sunday for Bro. George Montague, who is presiding over the Wilburton Branch and the district. He is getting quite aged, but wants to be active and do all he can for the work.

I aimed to make it to Miami by the 25th of June to begin my debate with the True Followers on June 27, but received a telegram from wife to come home at once. I took first train I could get north, and arriving home found Mrs. Erwin very poorly, needing me very much at home. I sent Bro. Briggs a letter stating I could not meet my debate at Miami and to get Bro. Smart or some one to meet it.

Indian Territory is a fine field for work at present—a great demand for preaching. Would like to be in my field at work, but can not leave home and family now; will as soon as I can.

In bonds,

J. D. ERWIN.

12 St. Francis Place, BROOKLYN, N. Y., June 22, 1904.

*Editors Herald:* On my arrival home from General Conference, I found our rooms rented, which only gave us till the first of May to vacate. I immediately began packing our household goods preparatory to moving East. In order to properly close up my work in the district, I stored our goods till I was ready to start. I was permitted to visit all the branches, to whom I tried to administer counsel and encouragement, and was blessed in return. On account of district conference convening a little earlier than usual, I also had the pleasure of attending this, and enjoyed the peaceful influence of God's Spirit that prevailed to such a marked degree at this gathering. The branches were well represented. The spirit of love and unity manifest was certainly encouraging, and bespeaks, for the district, better times ahead.

We had the pleasure, too, of leading six precious souls down into the waters of baptism. May the Good Spirit be theirs, and enable them to endure. I have spent so many years in the Northeastern Illinois District that in parting in seemed almost like parting with my own family. In fact some of them appear as dear to me as my own children. I was glad, therefore, to leave them in charge of so able and good a shepherd as Elder F. M. Cooper, their district president.

I arrived in Brooklyn on Saturday evening, June 4. Stopped off two days on my way at Niagara Falls, where I was made welcome by the Saints and had the pleasure of administering the word to a number who gathered at the house of Sr. Wahl's. Only a small body of Saints here, but they are in earnest and full of zeal, which speaks well for the future work in this place. I met with the Saints in Brooklyn, Sunday, June 5, and was pleased to observe a marked improvement in conditions and surroundings since the last time I was here. They now have a neat church of their own, capable of seating about two hundred, located in a good neighborhood and of easy access to street-cars from different parts of the city. The church is carpeted with fine brussels carpet, and handsomely seated with pews. The

ventilation is about as near perfect as any church I have seen. And then, too, there is a sense of order, neatness, and cleanliness about the entire building that speaks well for those who have it in charge. They have a nice company of young people and a good choir, but best of all they have some good workers. No doubt there are some drones, as there are in all branches, and there are doubtless many things that can be improved; but thus far we have been looking for the good things and have not been disappointed in finding them, and sufficient to encourage us in outlook. The congregations have not been very large, and but few strangers attend. Some tell me there has been a falling off since I came. I console myself, however, that it is not my preaching that has driven them away, for they have not been out to hear me. In large cities there seems to be a tendency to drop off in attending meetings during the summer months. I am led to wonder, sometimes, whether it is really the hot weather or the many Sunday attractions. I do not want to hurt any one's feelings, but it seems to some of us that a person's spirituality is not very much alive when he spends the Sunday at Coney Island in preference to the Lord's house. We trust none of our members do that, but we have been led to wonder what so many members do with themselves on Sunday, when so few come out to meeting except in the evening. There is a wonderful power in habit. We can form either good or bad habits. A bad habit to fall into is staying away from meeting. I rather doubt the propriety of expecting every member to spend all day Sunday in church, but all should try to spend a part of the day there, because our happiness depends upon our spiritual as well as our physical wants being supplied. Otherwise we can not grow.

We seem to be favored in securing pleasant living apartments. We have rented three rooms in a nice, clean neighborhood, only ten-minute car ride to the church. We have been so busy since we arrived getting our household things together and properly arranged, that we have hardly had time to get our hearings yet. But thus far we have only met with kindness, and think we shall like our mission. It is a large and important field. May the Lord enable us to make our work a success.

In gospel bonds,

F. G. PITT.

NEW DECATUR, Alabama, June 30, 1904.

*Editors Herald:* The weekly visits of your valuable paper are hailed with delight by me. Being isolated from branch privileges and not having the company of the Saints to enjoy, I appreciate its pages much more than I would otherwise, and by reading the many letters from those of like precious faith I can keep posted as to the onward march of this great latter-day work. For truly this is a marvelous work and a wonder compared with the many institutions of men. When we take into consideration the dealings of God with the people in days past and gone, how he invariably kept them posted as to their duty, and led them on, preparing their hearts and minds in order that they could enjoy the many blessings that should flow through obedience to his mandates; and again when we compare the work of God in the material universe with that wonderful plan of human redemption perfected by our Lord and Master while on earth, I am content in the belief that the one is just as fixed and as eternal as the other, and that all will serve the purpose intended by the all-wise Creator. Reasoning from a hypothesis of this kind, I am of the opinion that it does not lay within the power of finite mind to change or improve upon the production of the infinite. Therefore if sowing of the gospel seed nineteen hundred years ago produced certain kinds of fruit, we are forced to the conclusion that the same kind of seed sown to-day will produce the same results.

Having these thoughts pass through our mind, with the many evidences I have had since embracing the gospel as restored by the angel, I am confirmed when I read the statement made use of

by the Apostle Peter, when at the house of Cornelius, wherein he says, "I perceive that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of him."

Well, if I am not careful I will be writing a discourse in defense of this latter-day work, instead of telling the Saints of the Southern Indiana District and those of my acquaintances elsewhere, that I am trying to keep the camp-fires blazing. Wife and I took advantage of the courtesy of the Louisville and Nashville Railroad Company in April, by getting round-trip passes to Cincinnati and return, and attended General Conference at the old historic city of Kirtland, and are pleased to say that we not only enjoyed the trip but also the good Spirit that was present in the social sessions, and met Cousin C. Scott and many others we had not seen for some time. We returned home with strength renewed in Israel's God, and are trying in our weak way to teach the gospel to the people of this community.

I have made two new openings, and have occupied several times at both places with good liberty. I lectured one evening at a Presbyterian chapel on the need of a Sabbath-school and there happened to be one Presbyterian and two Baptist ministers present. So on the second Sunday in this month one of the Baptist ministers invited me to occupy his pulpit at Moulton Heights, which I did with good liberty. At the conclusion of my discourse the pastor spoke in such touching words about the simplicity of the gospel as I had presented it, with tears in his eyes, that the deacons with many of the members, gave me a special invitation back. So on last Sunday I talked awhile after Sunday-school, and again at night to a crowded house, and left an appointment for the first Sunday in July, at eleven o'clock. So from the effort made at Moulton Heights I was invited to come over to Trinity and twelve miles east at a place I do not remember. I am impressed that there are many honest people in this country who do not know anything about the gospel.

I desire to live in such a way that if any should follow where I have been that they will have nothing to clean up, left by wrong actions. Firm in the one faith,

JOHN T. SCOTT.

FLOYLER, Iowa, June 14, 1904.

*Editors Herald:* After enjoying the pleasant associations of the Saints and the blessings of the conference of the Des Moines District on the 4th and 5th of June, I left the capital city on the 8th and came to the little mining town of Hamilton.

We procured the use of the Friends' church here which stands idle, only a few of this denomination being left. We had just got well started in our meeting when the Friends' preacher came over from Oskaloosa and forbade the people letting us use the church. To whom he was a "friend" I did not learn, but I think of him who is spoken of in Isaiah, 14: 12-14.

Here at Hamilton we found the Aids, Brn. S. L. and Marion Aids, also Bro. and Sr. J. T. Barnett and their estimable family of boys and girls, who have all entered into gospel covenant, those who are old enough to understand. Such a family of children will surely bring joy and gladness to their father and mother in their declining years. There being nothing more we could do there, we came to Floyler where once was a small but thriving branch of Saints, but now all gone except Bro. and Sr. Morgan Davis, Sr. James, and Sr. Oldham, whose fires have not gone out, but are still zealous for the faith, though they almost all have nearly lived out their allotted time in this sphere.

Domiciled with Sr. James we find old Sr. Hannah Jones, of Crescent City, Iowa, now ninety years of age, who will be remembered by very many of the Saints as a mother in Israel. While she is very feeble from age, she has a bright hope and is full of love and kind words for everybody. She has had a varied experience since she first heard the angel's message in 1849, at Liverpool, England, the Lord guiding her footsteps

until she finally found rest for her soul with the Reorganization. Yesterday she showed us her receipts received from Bishop Kelley and surely she shall be gathered with those who have made a covenant by sacrifice.

We submit the following in her memory:

Years have come and passed away,  
Her jet locks have turned to gray;  
Shiny ringlets once so fair  
Time has changed to silvery hair.  
Yes, she's neared the riverside,  
Soon her boat with noiseless oar  
Safe will pass to yonder shore.  
Soon she'll be among the blessed  
Where the weary are at rest;  
Soon her boat will be on the stream,  
And she'll see its water's gleam;  
Soon she'll be where angels roam  
Dear old mother's going home.

We are holding forth at the Miners' Chapel with increasing interest and hope to accomplish some good. May our heavenly Father bless all Israel is my prayer.

In gospel bonds,

C. J. PETERS.

SEILING, Oklahoma, June 26, 1904.

*Editors Herald:* In looking over the HERALD of the 22d I was pleased to read the account of the conference held at Argyle, Iowa, that the work was still remembered in that part of the Lord's vineyard. My parents were among the first members of the String Prairie Branch and I think Father Dungan was the first president, and as memory goes back to those early days, and I think of the sacrifice, energy, and zeal manifested by those early Saints, such acts as those of Bro. F. M. McDonald were not the exception by any means, as the writer well remembers making the trip in company with Father Dungan, I. Shupe, and others on foot from String Prairie to Montrose, to a conference; and we think of the grand and glorious manifestations of the Spirit, as well as the love manifested for each other, and the work then. I feel, like Bro. Smith, to ask, Are we less zealous now? And I feel to answer, Yes, or so it seems to me.

The name of C. W. Newberry brings to my mind the scenes of my childhood days, crowding back to memory, and I wonder if it is the same Charley with whom I spent so many happy hours in boyish sports in those early days. Then I have one sister still in that country, although I have not heard from her for years. My aged father and mother, one sister, and the wife of my early youth, with her golden-haired babe, all lie sleeping in the old Meeks graveyard near the Des Moines River; and I think of the changes that have taken place and the miles that intervene. I wonder if we will ever meet again, and the answer comes back, Yes, if faithful to the gospel covenant.

I, too, am growing old. My hair is almost white; my children are around me, and my grandchildren love to climb on grandpa's knee. And with failing health I am reminded that perhaps the meeting with those who have passed on is not far away. May God grant that we may be faithful.

The work in these parts is moving steadily forward. We are still trying to answer the calls for the preaching of the gospel as much as the care of the little flock over which I preside and other duties will permit, though some calls have to go neglected for want of time.

We have had our trials here as well as the Saints do elsewhere, but we still struggle on, trusting for better things in the future. We expect to hold a ten-day camp-meeting near Richmond, seven miles northwest of Seiling, beginning July 22, when we hope to see some of the fruit of our labors, with those of our brethren, gathered in.

May God ever bless and prosper the good cause is the prayer of

H. F. DURFEY.

SCRANTON, Pennsylvania, June 28, 1904.

*Editors Herald:* I find this "Letter Department" my opportunity to write to many of my friends, who are more or less pleased to hear even from me.

That last number on the program of the conference came at last with its many surprises. Bro. J. W. Peterson, my traveling companion, had been troubled many times by his ministerial disciple with the question as to where he thought we would be sent. He thought it would be the Nauvoo District for one more year anyway. I could only hope and fear. When I heard J. W. Peterson, Nauvoo District, I felt somewhat assured, for if the brother was half right he might be fully right. But finally I heard Bro. Salyards' distinct voice saying "J. G. Munsell, Eastern Mission." No sleep that night until near the morning's light. Eastern Mission, Eastern Mission, all night long. Why was it necessary?

Bro. Peterson had become more than a friend and brother to me. In our travels I had depended upon him for everything. He was district president and well known among the Saints, so I had come to look to him to make appointments, provide entertainment, and everything else. I had gladly submitted to his leadership for I found him unselfish and humble in all things, and in the time of severe trial a wise counselor. Now I stood alone, instructed to go to Scranton, Pennsylvania, and become a stranger in a strange city. I will never be found criticising poor Jonah again.

I did not succeed in swallowing the lump in my throat until the next morning, when either good fortune or else our kind and ever tender elder brother, the Christ, out of pity for my loneliness, arranged matters so that Bro. J. B. Lentz, eastward bound also, missed his train and was thrown into my company. And so I found myself for a little while longer, not alone.

Arriving at Buffalo we remained for a two-day visit with Bro. William Brothers and family, and then went on to the falls of Niagara. Here we enjoyed a most excellent visit with the Saints, and we found it absolutely impossible to accept all of the kind invitations extended. As to the falls I can only say, Description is impossible. When the very best writers and artists have done their best they have done nothing.

Just after arriving at Scranton, and when we thought the year's work was really to begin, the dread of every missionary away from home found me. A telegram was placed in my hands which said "Your wife very sick. Doctors give no hope of recovery." Under this necessity, and nearly sick with anxiety, I hurried home. But the doctors can only acknowledge their limitations, and we gratefully give credit where credit is due, for we were spared that trial, and we are again in the field hoping to have my companion with me before the summer has passed.

And at last the gospel is being proclaimed on the streets of Scranton. After vainly trying to get the people to attend our place of meeting, we have concluded the duty of "one sent" is not done until the restored gospel has been carried even to those who heed not our invitation. The Spirit will sustain the street preacher for he will have proved his loyalty and won the confidence even of his God. I have heard brethren tell of preaching on the street one and one half and two hours, and then answer questions for another hour or two and have wondered how it could be. I had found it impossible to keep an audience so interested even when they were comfortably seated. How could it be that they would stand for so long on a curb-stone? I understand it better now, for I have preached under the power of the Spirit until physical exhaustion compelled me to close, and that without seeing any one trouble himself about his watch-pocket; have given opportunity for questions, distributed tracts, and although no meetings have been extended to any great length, still I have been touched almost to a point of weeping to see that when I myself could continue no longer and have been forced to dismiss the crowd with a prayer, that they would

linger, quietly, respectfully, and evidently with serious thoughts watch my departure.

The work is too hard for one man. I have wondered if Bro. Peterson has heard my cry "Oh, if John were only here." The local brethren, although earnest men, are hard at work every day and can not help as they would like. We are wondering what and when the harvest will be; but it seems to me that the joy of seeing some of the manly looking men who have listened so respectfully and with such seriousness accept the gospel would be too great. I have seen the temptation to speak movingly, in a way to hurry men by means of warning; but have felt impressed that no good can come from forcing men's minds, and this can be partially drawn from the statement in 1 Corinthians 1: 17: "For Christ sent me not to baptize, but to preach the gospel." A premature baptism I hope I shall never make.

This work is truly a marvelous work and a wonder. And yet how often we see the experience: The greater the joy the greater the trial. The power of the adversary is yet in the world and who is exempt from attack? Who can feel that he fully realizes the inmost feelings of Paul when he said "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."—1 Corinthians 9: 27. "Wherefore let him that thinketh he standeth, take heed lest he fall."—1 Corinthians 10: 12. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."—1 Corinthians 9: 16.

Yours in bonds,

1118 Luzerne Street.

J. GUY MUNSELL.

NEVADA, Iowa, June 25, 1904.

*Editors Herald:* It is a long time since I wrote you my valuable paper, but I have not been idle. I was not able financially to attend the Kirtland conference, but my desires were there, and when I read in the HERALD that the conference voted to close our Graceland, I felt sad indeed. I paid five hundred and thirty-one dollars in to Graceland College,—not to see it closed, but that it might be perpetuated as an honor to the church. So you may judge how I felt when I read that it would be closed soon. If I was able, or could spare the money, I would willingly pay five hundred more rather than to see it closed. Keep right on, Bro. Elvin, hammer away till the debt is paid. We can not afford to give it up now. I think Sr. J. T. Riley's letter in the last HERALD, pages 582, should awaken new interest in the Saints on the college question. Onward and forward, let the watchword be.

After the Des Moines conference I was called to Coalville, Webster County, to unite in marriage Bro. Alexander Ray and Sr. Nellie Jordison, eldest daughter of Elder Samuel Jordison. They are a couple of fine, energetic young Saints who are always found at their post.

The noble Saints of Coalville insisted on my staying to preach for them over Sunday, which I did with good liberty, good interest, and a good crowd. There is a fine branch of Saints there. Yet it is the same as in many other places; some are asleep to their duty and interest, and have not quite reached the verge of perfection yet. I had the pleasure of baptizing and confirming six while there, which made me rejoice.

On Tuesday I was called on to preach the funeral sermon for Bro. Joshua Beadle. Then on the 22d I came here and found Brn. Sheldon and Christy busy with the tent. Sr. Christy is also with them. She is in charge of the organ, which is a great help in tent work, and I believe helps to draw a crowd. There seem to be some interested here, but time will tell what the harvest will be. Bro. and Sr. W. C. Hidy, and Bro. and Sr. W. E. Hardy are doing all that lies in their power to make the meetings a success, and are caring nobly for the tent workers. Also some of the outsiders are helping in that line, and have been very kind to us so far. One man gives the preacher a

quarter every night that he is there. He says he makes that a rule. May God bless them all for their kindness.

I am beginning to feel like my old self again in the field. I preached seventeen sermons, baptized and confirmed six, married one couple, and preached one funeral sermon in twelve days.

When we close here, we will go to Marshalltown, about the first of July, and stay there a month, then to Des Moines for the reunion on the 4th of August. Some have requested to be rebaptized, although they have never been cut off. They do not feel satisfied with their past life, and desire to renew their covenant. They think best to be rebaptized, which seems to be permissible now. I feel well in body and spirit. May the work prosper to final victory, is my desire.

Your colaborer in the gospel field,  
J. S. ROTH.

APATAKI, Tuamotu, April 26, 1904.

*Editors Herald:* The Anaa conference of April 6 to 11 is past with its cares, work, and responsibilities, and upon all of us who assisted in its duties rests our share of the responsibilities. It was a most peaceful conference. Bro. Hawkins said it was the best conference he ever attended. Whatever criticisms or objections were made to matters presented were all made in good spirits with an evident desire upon the part of all to understand the matters and then to act in accordance with wisdom and for the best interests of the church here, and in meekness and humility of manner. The two rules of conduct (mentioned in the minutes) caused quite a flutter and considerable discussion when read, until their import and importance were fully seen, then without a dissenting vote they were received, all voting so far as I could see. The missionaries for the coming year are very hopeful, and readily consented to their appointments with a few exceptions, as they were consulted previous to their appointments. Food was quite scarce and we had to adjourn the conference on Saturday at eleven o'clock in the forenoon to let the brethren go to other places for coconuts and fish; for this reason also the business of the conference was disposed of with as little delay as was consistent with a proper understanding of the matters under consideration.

On the morning of April 13 Emma and I with about fifty other persons left Anaa on the Hitinui and that evening about nine o'clock we anchored in Tamanu in Fakarava and remained there until Monday when, with Metuaore on board, we went up the lake to Rotoava, the city of Fakarava, where Bro. A. H. Smith and party rested a while on the trip to Kaukura from Raroia. Here Brn. Metuaore and Hotu received the gift of a piece of land from Kehauri and his wife, upon which to build a chapel. After all those matters were arranged we left on the 19th for Apataki and arrived there on the early morning of the 20th. We expect to leave to-day for Manihi. We are well and are enjoying the trip among the Saints in the various islands. We have not yet received our March mail. Peace be with all the Israel of God.

Your brother in faith and hope,  
JOSEPH F. BURTON.

KAULURA, Tuamotu, June 1, 1904.

*Editors Herald:* I last wrote from Apataki, from whence we sent the conference minutes and letters on April 22. Two young persons were baptized in Apataki by Elder Tapu and confirmed on Sunday; on Tuesday, April 26, we left the village of Apataki and went up to the upper end of the lake, about sixteen miles, and anchored there, the brethren and sisters going ashore there for gull's eggs. We left there on the 27th, and arrived at Manihi on the 28th. Emma and I were located in Hotu's house where Bro. William Newton dwelt and who is very highly spoken of by all the people here.

Sunday was election day and the people gathered in from the various *motus* to elect their governor or chief. The services at

the chapel were as follows: Preaching at seven o'clock in the morning, and also at ten o'clock in the forenoon, Sunday-school at half past eleven o'clock in the forenoon, testimony-meeting at half past two o'clock in the afternoon, at four o'clock in the evening priesthood school, at half past six o'clock in the evening preaching, at half past seven o'clock in the evening Religio, this society having been established here by Bro. and Sr. Peterson.

At the testimony-meeting Bro. Tupakake was ordained deacon, and it transpired that when the polls were closed at five o'clock in the evening it was found that he had been elected governor.

On Thursday, May 12, I left Manihi on the Hitinui for Takaroa, Emma remaining in Manihi. We arrived on Friday and tarried over Sunday in Metuaaro's house, in which we lived during the conference of 1898, which was probably the largest conference of the Reorganization in this mission, as there was some expectations of Bro. Joseph being present with us. On Tuesday, May 17, we left Takaroa, and as this is the farthest island which we contemplate visiting, we from this place begin our return trip to—America, perhaps. We got ashore at Takapoto at one o'clock in the afternoon, riding in on the breakers in our little boat, for there is no inlet here. Here we received our March mail, good news from home, from the church and friends and children, bundles of papers from Brn. Elvin, Anthony, Keeler, and others who have so kindly remembered us during the time we have spent here, and have been highly appreciated, with the *Patriot* of Lamoni, and we have been kept somewhat in touch with the outside world, and the *HERALD*, *Autumn Leaves*, and *Ensign* have kept us somewhat in touch with the news of the church.

From Kakapoto we returned to Manihi, and while here I was called upon to baptize fifteen young persons; six or eight others wished baptism, but they will have to straighten out their marriage relationship before they are eligible. One of them speaks English fairly well, he belongs to Manureva, and I rather expect that after he gets married and baptized he will accompany Elder Tetaku there on a mission after next conference, a new field. In these islands the former missionaries are all kindly remembered, from Bro. T. W. Smith to Bro. J. W. Peterson.

We left at Manihi, Takaroa, and Takapoto, one hundred and thirteen copies of the Doctrine and Covenants and on Wednesday, the 25th of May, we left Manihi for Apataki at half past nine in the morning. I took the wheel or rather tiller then and steered here until half past two in the afternoon, when we made the land again. About noon they brought me hard bread which I ate with a relish, and after a good drink of water I felt quite refreshed. We had a fresh breeze on the beam which kept us going along nicely, but towards evening it moderated, and we shook the reef out of the mainsail; but we anchored in Apataki that evening, having ran about seventy-three miles from morning till nine o'clock in the evening. Here we left the Hitinui and Captain Hotu who so kindly entreated us on all of these trips. May the God of latter-day Israel bless him and his kind wife, Puahi, and all his household for their kindness to the two pilgrims whom they used so well both on the sea and on the land.

We shifted our traps from the Hitinui to the boat of Faathu, the son of Bro. George Richmond, and left Apataki on Saturday, May 28, at eight o'clock in the morning, and saw the Hitinui leaving a half hour later, she going north to Manihi, we south to Kaukura, and the wind being well easterly we both had a fair wind.

At noon we arrived at Moturaa, where we met several of the Saints who came on board to meet us, among them being Elder Neri, a missionary, who was lately elected governor of Apataki and Arutua. At one o'clock we got under weigh and ran up to Panau, and are now domiciled in the house in which we lived when Bro. A. H. Smith was here, and in which he gave so many blessings to the brethren here, Bro. Teehu's house.

We are hoping to receive our mail soon from home with the conference news; yet we are inclined to the belief that our request is granted, and we will be permitted to return to America again, for in a clear dream we met Bro. Joseph who said to me, after a short conversation, "I will meet you in Northern California."

We expect to visit several islands yet, as I am very anxious to pay the printer for the Doctrine and Covenants before I leave here, and we take some along with us everywhere we go and of course sell some, but there have not been such hard times here for many years as now.

We are fairly well and hopeful and continuously pray for Zion's redemption, and for peace upon the Israel of God.

JOSEPH F. BURTON.

#### Extracts From Letters.

Bro. Fred M. Smith reports from Dunseith, North Dakota, June 25: "Reunion organized this afternoon by choosing me to preside and associating with me Fred A. and Bro. William Sparling. Quite a few are on the grounds, others on the road. Camp pleasantly located on Bro. John Spaulding's place. Dunseith is about twenty miles from the nearest railway point, hence the Saints gather under difficulties. At present roads are bad because of an abundance of rain. Saints are anticipating a pleasant and spiritually profitable time. Am feeling well and glad of the opportunity to visit the Saints in this part of the land."

Bro. J. E. Wildermuth writes from Taylorville, Illinois, July 5: "The work seems to be progressing in the Central Illinois District. I left my colaborer, Bro. W. H. Mannering, to fill the remainder of our appointment at Bluff Springs where we were having good attendance. The Saints of this district seem to be willing to pay their proportion of the college debt."

Bro. A. S. Cochran, Dowagiac, Michigan, June 28: "The conference of this district held with the Clear Lake, Indiana Branch passed off pleasantly. The attendance was not large, and there was considerable disappointment that Bro. J. W. Wight was not able to be present. The preaching was by Brn. S. W. Scott, Isaac M. Smith, and George W. Thorburn. Preaching services were well attended. A letter from this place to Bro. Isaac M. Smith stated that some elders from Utah were here preaching on the streets and that the few Saints here wished some one would come and if opportunity offered show up the difference. I came last week; found Elder Hyrum Peterson, of Lehi, and Elder John I. Gabbott, of Salt Lake City, here. They are making a house to house canvass in town and country. I called on them Friday and spent two hours talking over the situation, and yesterday I visited them again, talking with them from eight o'clock in the morning till noon. They have in print the purported interview of Spencer with you at Bro. Luff's. Now as I expect to meet more or less of their elders, I would like to have Bro. Luff's statement if it is in print, also your own statement in regard to the interview, if there is one in print, aside from your letter to the *Deseret News*, which they publish. I enclose a letter from Senator Burrows, showing that supply of proceedings of committee in Smoot case is exhausted. I suggest that steps be taken to secure such copies as the brethren have that they do not especially need and that none be destroyed, also HERALDS containing your editorial be kept if they have them in the office and not used for wrappers."

Elder H. A. Stebbins has long served the Church as General Church Recorder. He has developed a very thorough system of records so that in some cases he probably has data regarding members that they themselves have forgotten. His article in the *Autumn Leaves* entitled, "General Church Records, and Work of the Recorder", can not fail to interest you. It is in two parts and began in the July number.

## Miscellaneous Department.

### Conference Minutes.

Society Islands Mission.—Met in Tuuhora on Anaa, April 6, 1904, at 8. a. m., and continued till April 11. The following officers were chosen: J. F. Burton president and John Hawkins assistant, D. M. Pohemiti secretary, and Turatahi assistant secretary, and J. F. Burton foreign secretary, Temere, Purara, Tihani, and Takehu deacons, and Kaheke leader of the singing. Minutes of the last conference were read and reports from the following ministry from April, 1903, to April, 1904: J. F. Burton baptized 1, John Hawkins, J. W. Gilbert (reporting up to October, 1903) baptized 4, D. M. Pohemiti, Taneterau baptized 2, Pou Haroatea, Metuaore, Varoa, Temarei, Tehani, Maruake, Vaiarea, Tepava baptized 1, Teihoarii, Tepoaitu baptized 3, Tehakeke of Hereheretue (two years report) baptized 6, Tefaito, Tufaunui, Wiriamu baptized 6, Teotahi, Tapuni, Tauruhua, Tuteirihia baptized 1, Marau, Teahi, Teura, Tuteirihia a Tehopea baptized 1, Pori, Kehauri, Tarua baptized 6, Turatahi baptized 2, Ru, Teganahau. A request from the branches of Avatoru, Tuuhora, Apataki, Niau, Takapoto, Raroia, and Arutua for the ordination of several to offices in the priesthood was read and placed in the hands of the following committee for investigation: Kehauri, Teura, and Wiriamu. Reports were read from the priests', teachers', and deacons' quorum. Report of Tearii of Raiatea read requesting the return of Teihoarii and Omita as missionaries. The committee on publication, J. F. Burton, Metuaore, D. M. Pohemiti, Hotu, and Pori, reported as follows: The conference in Taronia of April, 1903, ordered the printing of one thousand copies of the Doctrine and Covenants and the selling price was then fixed at \$1.50 French or \$3.40 Chili. The books are printed, but it was found necessary to borrow \$200 French to assist the printer, which they did for two years at eight per cent interest. Up to the present they had received from the sale of the books \$301.20 Chili, and \$20 French which with the \$200 French was paid to the printer, the receipts for which were presented.

Priests reported: Titi baptized 10, Tanenui, Maro of Niau, and Tepiki of Apataki. Branch reports: Tiputa 26, Avatoru 53, Arutua 57, Niau 45, Tikahau 48, Kaukura 120. A report was read of the money received from the Religio of Des Moines, Iowa, and of its disbursements. The following elders were appointed a court of elders to examine into such cases as may be presented to them: Louis Bellais, Tapu, and Pou Haroatea. Reports of branches continued: Anaa 33, Tiona 20. Metuaore and Teato were appointed a committee to buy a piece of land at Tautira for a chapel, but were not to give more than \$200 French for it, and the price of it they were to obtain from the branches according to their numbers, excepting Rairoa District, which was taxed to help pay for the chapel in Tiputa. Reports of branches continued: Manihi 62, Raroia 51, Makatea 63. Report read of money sent to the Bishop in America for the Kirtland Temple repairs and for Graceland College debt, and the receipts therefor, with the names of those contributing the \$32.64. D. M. Pohemiti spoke concerning the propriety of the mission uniting in collecting funds for the purpose of buying lands, building chapels, and for other necessary purposes, and not use the tithing for such purposes and thus honor the counsel of Bishop Kelley. Tetuarere, Tufaunui, and Neri were appointed a committee to examine the bishop's books and report to this conference as soon as convenient. Metuaore stated the proper method of making out the papers conveying lands to the church for church purposes, and to be in the name of E. L. Kelley, and a copy of his instruction to be given to each branch in the mission. The committee on ordinations reported, recommending the ordinations of the following brethren: Puhiri, Taihia, and Tefau, as elders; Niuarai and Tiho as priests; Tai and Temere teachers; Irea, Taataroa, and Tavi, deacons. Report of Hotu of money paid on the debt of Taronia, \$225.50. Report of J. F. Burton of money amounting to \$100.50 which was put in his hands for the debt of Taronia, with the names of the givers, and the paying of \$100 to Hotu for the interest, and the balance, fifty cents, was put on the table and added to other money put into Hotu's hands toward paying off the debt; the balance of the debt was distributed among the branches to be paid this year.

The elders' quorum reported, and the priests' quorum reported as having chosen Haorea president, and Tiho assistant president. Court of elders reported, recommending cutting off of Opuia for living in adultery, and referring the case of Huri to his branch in Hereheretue for action; conference ratified their recommendations. The committee of the assembly reported the number who came to conference; members of the church, 407 adults and 156 children, and 104 neighbors, who came on thirty-two boats and two vessels; money spent for food for the

two-day feast was \$1,606.60; 17 branches represented; there were nine long tables at the feast; and there were 21 *matulus*. The following officers were ordained: As elders, Puhiri by Pohemiti, Tefau by J. F. Burton, Taihia by Metuaore; as priests, Tiho by John Hawkins, and Niuarai by Pohemiti; as teachers, Tai by J. F. Burton, and Temere by Metuaore; as deacons, Tavi by John Hawkins, and Taataroa by Pohemiti. The president of the district of Rairoa was at attend to the ordination of Irea. The following rules were read, and after some explanations and discussion were received by a unanimous vote, a copy given to each branch president: "Rule 1. No person will be permitted to retain any office in the church who sanctions his child living with a companion unmarried. Rule 2. Parents who uphold their children living in whoredom should be dealt with by the branch officers, and tried for their membership, and unless they truly repent should be cut off." Metuaore reported the following names as his agents in the places named as successors to those hitherto appointed; Tahua in Avatoru, Tapu in Arutua, Maruake in Raroia, and Teehu in Kaukura. Names of missionaries for the ensuing conference year were read as follows: Pohemiti, president of the Tahiti Division, and Wiriamu, his assistant; Pou Haroatea, president Fakarava Division, and Taneterau his assistant; John Hawkins, president of Kaukura District, with Pori, Vaiarea, and Tuterihia as missionaries; Tuteirihia a Pamanu, president of Raiatea District, with Tarua and Omira and missionaries; Tufanuui, president of Anaa District, with Rere, Maruake, and Teihoarii as missionaries; Tehakeke, president of the district comprising Takoto, Fakahina, and Hereheretue, and Neri as missionaries with him; Tapuni Aporo, president of Tubuai District, with Teariiorotahi and Araiaiti as missionaries; Teahio, president of Makemo District, with Tehau as missionary; Varoa, president of Tahiti District; Teuira, president of Rairoa District, with Kehauri and Titi, missionaries; Pinga, president of Hao District. The committee on the Bishop's books reported as follows: On hand last report, April 8, 1903, \$126.65, received \$1,089.40, paid out \$1,040.90, on hand \$175.15. The branches agreed to pay 40 cents each to pay the printer for the blank branch reports. The quorums of the First Presidency, the Twelve, Seventies, High Priests Bishops, and all other officers of the church in America were sustained by unanimous vote, as were also the officers of the mission, the missionaries, and all the quorums here, and the governors and other officers of the land who, without exception, have treated the visiting brethren very kindly, the old residents giving to the visiting brethren, through the governors, sixty-three roasted pigs and a great lot of flour, *taro*, and potatoes, on the dedication day, when the governors met at the house of the president of the mission and escorted him with a small body of soldiers to the new chapel, and listened to the sermon of the occasion, and afterwards the whole neighborhood gathered outside the chapel and gave three cheers for the Saints, the governors, and the other officers. Appointment was made to attend to the ordination of the newly appointed quorum officers, and the conference adjourned to meet at 8 a. m., April 6, 1905, with the Saints of Rairoa, according to a former resolution. Joseph F. Burton, foreign secretary, Apataki, April 26, 1904.

Clinton.—The thirty-eighth conference of Clinton, Missouri, District met at Eldorado Springs, Missouri, June 25 at 10 a. m., with District President James Moler in the chair, Apostle I. N. White associate president. Branches reporting: Lowry City 83, Wheatland 82, Veve 100, Coal Hill 80, Walker 27, Taberville 45, Eldorado Springs 129, Ft. Scott 47, Nevada 79, Richhill 156. Ministry reporting were: High Priest James Moler; Elders T. R. White, J. T. Higdon, A. Lloyd, C. Quick, A. C. Silvers, G. W. Beebe, Sr., J. A. Wagoner, C. P. Welsh, S. C. Andes; Priests C. W. Keck, Amos T. Higdon, G. F. Weston, G. W. Beebe, Jr., C. H. Athey, S. C. Williams, A. S. Leeper, and J. W. Paxton. Bishop's Agent G. W. Beebe, Sen., reported: balance on hand last report \$95.37, received \$430.57, paid out \$390.81. Officers elected as follows: president, James Moler; secretary-treasurer, A. C. Silvers; recorder, Lucy Silvers. Bishop's agent, G. W. Beebe, Sr., and local historian, Lucy Silvers, were sustained. The next conference will be held at Nevada, Missouri, October 22, 1904. A. C. Silvers, secretary.

Southern Nebraska.—Conference convened with the Nebraska City Branch May 29 and 30, president, J. W. Waldsmith, F. A. Smith and J. R. Sutton assisting, secretary, H. A. Higgins. Reports of branches: Blue River 197, Nebraska City 184, Cottonwood 68; Bishop's agent's report: Receipts \$201.80, expenditures \$140.32. District funds: Balance last report \$25.00, receipts \$8.50, expenditures \$8.00. Reports of ministry: Elders F. A. Smith, J. R. Sutton, J. W. Waldsmith, W. M. Self, R. O.

Self, A. E. Madison, E. F. Robertson, J. B. Gouldsmith, James Thomson, H. A. Higgins; Priests J. F. Lippencott, H. C. Fremming, J. S. Meyer; Teacher M. P. Thomson. Time and place of next conference left to district officers. District officers were sustained.

Lamoni Stake.—The tenth conference of Lamoni Stake was held at Centerville, Iowa, June 18 and 19, John Smith and F. B. Blair of the Stake Presidency presiding. George T. Angell and Daniel Anderson acted as secretaries; Sr. May White organist and chorister. Ministers reporting: F. B. Blair, Robert M. Elvin, John Smith, C. W. Dillon, W. H. Kephart, Charles E. Irwin, D. C. White, John R. Evans, M. Traxler, Duncan Campbell, H. A. Stebbins, D. J. Krahl, William Anderson, J. S. Snively, Nephi Lovell, Leonard G. Halloway, F. P. Hitchcock, E. E. Marshall, and J. N. Kephart. Branches reporting: Evergreen, Allendale, Davis City, Wirt, Hiteman, Lucas, Pleasanton, Pawnee, Lamoni, Greenville, Lone Rock, Cleveland, and Centerville. The following report from the reunion committee was adopted: "As your committee appointed to arrange for a Stake reunion, we have the following to recommend: 1. That the place be Davis City, Iowa. 2. That the time be September 2 to 11 inclusive. 3. That a committee be appointed consisting of D. C. White, John Lovell, and H. A. Hartshorn to care for the missionary department during the reunion. 4. That Sr. Aletha M. White be placed in charge of the music." Collection at the Sunday prayer service, \$6.68. Conference adjourned to meet upon call of Stake Presidency.

Kewanee.—Conference met with the Canton Branch June 11, 1904, J. S. Patterson in the chair. Branches reporting: Peoria 56, Millersburg 91, Buffalo Prairie 42, Canton 79, Dahinda 3, Kewanee 129, Rock Island 76, Joy and White Eagle did not report. Elders reporting: Amos Berve, Edward Rannie; by letter D. S. Holmes, J. S. Patterson, M. H. Cook, O. H. Bailey, F. A. Russell, J. F. Jones, M. D. Murdock, J. L. Terry. Bishop's agent reported on hand and collected since last report, \$694.26; disbursed, \$238.82. Bro. J. F. Adams demanded of the conference, in writing, the reason for not renewing his license at the February conference. Motion made and passed to appoint the district president and missionary in charge to investigate. The committee appointed to sell the Henderson Grove church reported that they had sold the church to Thomas Junk of Henderson for \$200 and would turn the money over to Bishop E. L. Kelley as instructed. On motion the money was to be forwarded to Bishop E. L. Kelley, his receipt filed with the district clerk, and committee discharged. Communication from Bishop E. L. Kelley to W. R. Norris was read in regard to the college debt, and on motion the district will use its best endeavor to pay their proportion of the debt. Bro. M. H. Cook was granted the privilege of using the district tent. A two-day meeting was appointed to be held at the Millersburg Branch, August 13 and 14, 1904. Adjourned to meet with the Buffalo Prairie Branch on Saturday, September 17, 1904, at 10.30 a. m. J. L. Terry, secretary.

Western Maine.—Conference called to order by President J. J. Billings. Voted that F. M. Sheehy act as president of the conference, J. J. Billings assistant, Eugene Brann secretary. Officers reporting: Elder J. J. Billings, S. O. Foss, H. J. Davison, J. W. Ames, and Eugene Brann; Priest Ralph Farrell; Teacher H. R. Eaton; Deacons F. C. Haskell and A. O. Candage. Branches reporting: Little Deer Isle 61, Stonington 83, Mountainville 43, Dixie Center 33. Bishop's agent's report and report of district treasurer referred to auditing committee and found correct. Voted to sustain the tract committee. A communication was read from the Stonington Branch presenting the following names for ordination: H. R. Eaton to the office of elder; Freeman Haskell, priest; A. O. Candage, teacher; Daniel Haskell, deacon. Recommendations accepted and ordinations provided for. The Sunday 2 p. m. meeting was set for the dedication of the church; F. M. Sheehy preached the dedicatory sermon. Present district officers sustained. The following were ordained: Ralph Farrell and H. R. Eaton to the office of elder; Freeman Haskell, priest; A. O. Candage, teacher; Daniel Haskell, deacon. Adjourned to meet at Little Deer Isle, August 20 and 21.

#### Convention Minutes.

Southern Michigan and Northern Indiana.—Met in convention at Clear Lake, Indiana, June 10, at 1 p. m., Assistant superintendent, Ella Davis in charge. Of the four schools holding Sunday-school through the winter three reported, viz.: Clear Lake, Galien, and Hartford. The evening session was occupied by

G. W. Thorburn, late of Scotland, who spoke to a large and appreciative audience, along the line of Sunday-school work. Adjourned to meet at Coldwater the day previous to district conference. Mrs. Elsie Lockerby, secretary.

**Nodaway.**—Sunday-school association convened Saturday at 2 p. m., June 25, with the Bedison school. Few present at the opening session, but an enjoyable time was had. Superintendent W. B. Torrance was in the chair, James Schofield secretary pro tem. Superintendent, treasurer, and librarian reported. Superintendents of Sweet Home and Bedison schools reported good interest in their schools. Sunday at 9.30 a prayer and testimony meeting was enjoyed by all who participated. The Sunday-school was the main subject of prayer. Librarian appointed a finance committee of three in each school to solicit means to build up a local library in each school. Next convention is to meet with Ross Grove school in October on Friday before district conference.

#### Reunion Notices.

The Northern Illinois reunion will be held at Stewarts Park, Plano, Illinois, commencing Friday, September 16, and ending Monday, 26. These grounds are situated in one of the finest groves in the State, one half mile from town and the railroad station; three or four trains each way, east and west, from and toward Chicago, and also from north and south from Aurora. The grounds are well watered, with well and a fine brook running through; and good place for teams; plenty of room,—about forty acres; fine shade, yet open enough for health and sunshine. Cheap rates can be had for stabling in town. Meals will be furnished at the boarding-tent for fifteen cents. Tents can be had at usual rates by notifying any of the committee ten days prior to the commencement. Rates will be given later on. Missionary in charge, Bro. J. W. Wight, and, it is hoped, President Joseph Smith, or one or more of the Presidency, will meet with us. Able speakers will be there. Sunday-school and Religio interests will have attention and notice of date of meetings will be had. We are hoping to make this an occasion for recreation, social enjoyment, spiritual profit, and education for all, and extend a cordial invitation to all to be present and help themselves and the work in this field, by giving the gospel cause as large and successful advertisement as possible. F. M. Cooper, Doctor D. R. Pomeroy, Plano, Illinois, M. H. Bond, 798 West Adams Street, Chicago, Illinois, committee.

The Spring River District reunion to be held at Berrys Ferry, Indian Territory, will commence on August 19 and hold ten days. We expect to have one of the best reunions ever held in the district. There will be plenty of free pasture and plenty of good water and free wood, and a boarding tent large enough to feed all, the price to be small as possible. All who want tents will notify me or Bro. G. M. Rhonemus by the first of August, otherwise you will have to look out for yourselves. Tents as follows: 10x10 \$1.50, 10x12 \$1.75. We would like to hear from the presidents of branches about the number coming from their branches. J. T. Riley, of the committee, Fairland, Indian Territory.

The Massachusetts District reunion convenes August 6 to 15 at Silver Lake, Plympton, Massachusetts. Tents 10x12 \$2.75, 12x15 \$3.25. Board at the commissary at \$3.50 per week. Those of the ministry expected to be present are: F. M. Smith, and R. C. Evans of the First Presidency, F. G. Pitt, W. E. LaRue, W. W. Smith, F. M. Sheehy, R. Bullard, G. H. Smith, R. W. Farrell, G. W. Robley. Those having Zion's Praises will please bring them along; Bro. F. G. Pitt will be on hand to instruct us in the singing. Those from outside districts should notify the committee at once, that provision may be made for them. All should have baggage shipped to Silver Lake, Plympton, Massachusetts, but, remember that all mail should be addressed to Silver Lake post office, Massachusetts. O. L. Newcomb, 78 Chandler Street, West Somerville, Massachusetts, Harry Wood, Arlington, Massachusetts, A. J. Leckney, Providence, Rhode Island, George W. York, Haverhill, Massachusetts, Machiel Barns, Copicut, Massachusetts, N. H. Nickerson, Plymouth, Massachusetts, W. A. Sinclair, 1439 Pleasant Street, Fall River, Massachusetts, committee.

#### Conference Notices.

Annual conference of the British Isles Mission will meet on July 30 and the two succeeding days. Business sessions will commence at 6 p. m. on July 30 in our North Manchester room, 412 Collyhurst Road. For information respecting reports please refer to Nos. 7 and 8 of the Mission Rules. The Sunday ser-

vices will be held in the Coöperative Assembly Hall, Downing Street. The Seventh Quorum of Elders will meet during conference. Apostle J. W. Rushton and other members of the missionary staff are expected to be present. Wm. R. Armstrong, Saml. F. Mather, secretaries.

#### Notices.

To the Scattered Saints in Southeastern Illinois District: Will you please get the Sunday-school and Religio *Quarterlies* and study them at home and report to me before the next district convention? C. J. Spurlock, superintendent Home Department.

This is to notify those who have subscribed towards the Southern Missouri District gospel missionary tent, that we are now ready to receive and give receipts. Please act at once, as we shall need the tent at our coming district reunion. Any one knowing of a good second-hand, fair-sized tent for sale, will confer a favor by corresponding with the undersigned, giving name, address, and price, also the address of reliable tent firms. J. C. Chrestensen, of the tent committee, 1928 Vernon Avenue, Springfield, Missouri.

Mr. Dooley's thousands of readers and admirers will be glad to learn of his return. His delightful and inimitable letters upon topics of the times, which have now gained for him a world-wide fame, will begin in the Sunday *Record-Herald* of July 10 and will appear every Sunday thereafter.

There is but one Dooley. A Chicago product, his quaint and humorous philosophy is now known wherever the English language is spoken. The coming presidential campaign and other current events will afford a wealth of material for his pen.

It is a noted fact that almost every land, the world over, has one or more famous dishes which have been perfected through long centuries of culinary practice. Virginia, for instance, has more than fifty ways of cooking corn. Some of these, like the soft corn bread, are not known outside of a small radius, yet they are among the most delicious of the world's dishes. No attempt has ever been made to get together the best dishes of all lands. The *Twentieth Century Home* is proceeding to accomplish this most desirable result, by selecting some one in each country who has a good knowledge of the best dishes of the land to prepare papers for the pages of that magazine.

*Country Life in America* offers some interesting figures on the comparative cost of keeping horses and automobiles. Summing up the expense, this writer says a large touring-car, considering depreciation and the chauffeur's salary, could and would cost \$2,405 a year as against \$1,257 for a team of horses with coachman; while a small machine of the "second class" might cost \$525 as against \$448 for one horse. As for efficiency and use around a country place, the machines are given the preference.

"The triumph of national irrigation" is the subject of an important article in the July *Review of Reviews* by William E. Smythe. The work done by the Government in the first two years under the Reclamation Act is summarized by Mr. Smythe, who, eleven years ago, wrote for the *Review* the first article that ever appeared in an American magazine explaining and supporting the national irrigation idea, as an organized cause.

#### The Outlook's July Magazine Number.

This issue of the *Outlook* contains a special article on the National Republican Convention at Chicago, written by Mr. Francis E. Leupp, perhaps the best known and certainly one of the ablest—if not the ablest—of the Washington correspondents for New York papers. The article is accompanied by portraits of the Republican candidates for the presidency and vice-presidency, and in the same issue an elaborate editorial discusses the policy and platform of the Republican party. Among other features of special note in this number may be mentioned a singular collection of pictures by Japanese artists, relating to the war, sent to the *Outlook* by its correspondent in the far East, Mr. George Kennan, whose letters are now almost weekly appearing in the *Outlook*.

Writing, in the July-September *Forum*, of "Applied science," Henry Harrison Supplee considers the use of the turbine in Atlantic liners, oil fuel for steamships, the testing of steam locomotives, the relation of engineering to war, improvements in reinforced concrete, the scientific value of the St. Louis Fair, rapid-cutting tool steels, the Chicago subway for freight, and other interesting topics.

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Applications are invited for the following positions on the Faculty of Graceland College for the ensuing academic year, beginning September 13, 1904, and ending June 7, 1905. Candidates will state fully qualifications and experience, present occupation, age, and other pertinent details: testimonials from competent educational authorities should accompany each application. Candidates for positions 1, 2, 3, and 4 are requested to state the amount of salary required.

1. CLASSICS AND PEDAGOGY: College and preparatory grades. Work in History and English of preparatory grade may be required. University degree necessary.
2. MATHEMATICS AND NATURAL SCIENCE: College and preparatory grade work in Mathematics, Physics, and Chemistry. Preparatory work in Geology (including Physiology), Biology, and English may be required. University degree necessary.
3. MODERN LANGUAGES AND HISTORY: College and preparatory grade work in German, French, English, and History. Preparatory work in Latin may be required. University degree necessary.
4. SHORTHAND AND TYPEWRITING: Pitman-Dement system of shorthand and touch method of typewriting. Work in English Grammar and Composition, Spelling, Orthography, and Elementary Geography will be required.
5. MUSIC: Pianoforte, Organ, Theory, and Vocal. Experience in teaching requisite. Salary based on tuition receipts.

Applications must be addressed to the  
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July 29th

the Nickle Plate Road will run an excursion to Chautauqua Lake, N. Y., and return at one fare for the round-trip (\$14.00) from Chicago, with return limit of August 30th, by depositing ticket. No excess fare charged on any train on Nickle Plate Road. Cheap rates to other eastern points. Three daily trains, with vestibuled sleeping-cars. Individual club meals, ranging in price from 35c to \$1.00; also service a la carte, and Mid-day Luncheon 50c in Nickle Plate dining-cars. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street and Auditorium Annex. No.14 28-3t

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# The Saints' Herald

RSSalyards m

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

Volume 51

Lamoni, Iowa, July 20, 1904

Number 29

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### A STEP IN ADVANCE FOR RUSSIA.

This does not refer to the war now raging between the Russians and the Japanese in Manchuria and around Port Arthur. It has reference to the late action of the Czar in abolishing the long-prevailing governmental system of banishing offenders of several kinds, including political offenders, to Siberia. It is a far-reaching measure, and clearly indicates the influence that the civilization of the countries with which Russia has come into contact in later years has had over its policies.

Russia being an autocracy, the day was when it was a bitter despotism, and in a period in which historical statistics have been kept there has been a record of nearly one million of victims who have been banished for real or alleged offenses. Many of these have been by officials without any sort of trial after months and years of imprisonment without even the excuse of a charge, and sometimes not even permitting the victim to know for what offense he is suffering, and without the knowledge of relatives or friends, just simply whisked off and deported into banishment into Siberia.

It was a step in advance when serfdom was abolished by the Czar, and this later movement is another step in advance. It is to be hoped that the newspaper reports of this movement are correct and that the long effort made by humanitarians within and without the dominion of the Czar may give finally to the Russians the full rights of good citizenship. Whatever the result of the war between Russia and Japan may be, such revolution resulting in the mitigation of the austere rule of an autocrat will not likely go backward. It may be that Count Tolstoi's course, together with those who may think as he thinks, may have had a beneficial effect upon his majesty the Czar, which taken together with contact with the higher civilization and development of the nations, may have resulted in thus bringing to pass this humanitarian measure.

A good many years ago one of the brethren of the Reorganization, Elder John Gaylord, wrote a book called *The Future of Russia*. The author in elucidating the prophecies seemed to be of the opinion that Russia would be one of the great contending parties in the battle of Armageddon. We have nothing to say about this, as to the correctness of his

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A COPY of the Wheeling, West Virginia, *Daily News* reaches us, in which we find a communication from Bro. O. J. Tary, which is a reply to something Reverend Ira C. Moore had written for the *News* columns a few day previous. Reverend Moore is the party with whom Bro. R. M. Elvin held a debate last winter. Bro. Tary never fails to notice anything inimical to the work, and having the confidence of the Wheeling papers, always manages to have something appear in defense of the faith. Watchcare over work established is as necessary as the pioneer work of proselyting.

exegesis, but it is to be hoped that before that final event the processes of civilization may project a different estimate of the Czar and his dependencies upon the nations of the world.

We add the news as it appears in the *Chicago Tribune* for July 12:

The system of condemning political prisoners by administrative order has been abolished by imperial decree and persons accused of political crimes henceforth will be tried by the courts under the regular procedure.

This reform is far-reaching, ending for ever the arbitrary condemnation to exile of political suspects without the intervention of the courts.

It is considered one of the most sweeping reforms of this generation, and it is understood that it was recommended by the council of the empire, with the acquiescence and approval of the minister of the interior, M. Plehve.

"Exile by administrative process" has been the dark spot in the Russian governmental system for many decades. Exile under this process means the banishment of an obnoxious person from one part of the empire to another without the observance of any legal formalities.

The obnoxious person may not be guilty of any crime, but if in the opinion of the local authorities his presence in a particular place is "prejudicial to public order," or "incompatible with public tranquility," he may be arrested without a warrant, may be held for two weeks to two years in prison, and may then be exiled by force. He may or may not be informed of the charges against him.

He has no right to demand a trial or even a hearing. He can not ask for a writ of habeas corpus. He can not appeal to his fellow citizens through the press. He may be exiled so suddenly and so secretly that even members of his own family do not know what has become of him. He is literally and absolutely without any means of defense.

The Czar's decree abolishing political exile to Siberia without trial marks the beginning of the downfall of a political system that had its origin in the barbarities of the seventeenth century. Singularly enough, the exile system, even with all its horrors, was introduced in the seventeenth century as a reform movement.

The Russian criminal code of that age was almost incredible, cruel, and barbarous. Men were impaled on sharp stakes, hanged, and beheaded by hundreds for crimes that would now be regarded as trivial in any country on the globe. Lesser offenders were flogged, branded with hot irons, mutilated, deprived of their tongues, or suspended in the air by hooks passed under their ribs until they died a lingering death.

The first move for reform adopted the exile system as an amelioration from the cruel barbarities of the criminal code. And then the exile system swung to the other extreme. Men were exiled to Siberia for such minor offenses as fortune-telling, prize-fighting, snuff-taking, driving horses with reins, begging, and setting fire to property accidentally.

Then in the reign of Catherine II the demand for laborers in Siberia became more and more imperative and the list of crimes and offenses punishable by exile grew larger and larger.

Jews were exiled for refusing or neglecting to pay their taxes. Serfs were sent to Siberia for cutting down trees without permission. Soldiers were exiled for bad conduct. In Catherine's reign the exiles were driven to Siberia in herds like cattle.

In 1811 another reform wave set in and new rules were adopted. In 1823 Russia began for the first time to register the number of exiles. Here are some of the official figures, secured by George Kennan:

From 1823 to 1832.....	98,725
From 1832 to 1842.....	86,550
From 1843 to 1852.....	69,764

From 1853 to 1862.....	101,238
From 1863 to 1872.....	146,380
From 1873 to 1877.....	91,257
In 1878.....	17,790
In 1879.....	18,255
In 1880.....	17,660
In 1881.....	17,183
In 1882.....	16,945
In 1883.....	19,314
In 1884.....	17,824
In 1885.....	18,843
In 1886.....	17,477
In 1887.....	17,774

Total.....772,979

The figures for the years since 1887 are not at hand, but doubtless they would swell the grand total to more than one million.

Of course, not all of the seven hundred and seventy-two thousand, nine hundred and seventy-nine exiles referred to in Kennan's table were political. Many of them were exiled by "administrative order," and it is this process that the Czar's imperial decree, just issued, is designed to abolish.

#### QUESTIONS AND ANSWERS.

Under the caption of "666" of *Ensign* for May 19, 1904, appears to me a little mysticism. I never could understand under what hypothesis 666 constituted the number of a man. How does it apply to produce those numericals and why? The numericals and letters add up all right, in effect, but there never was effect without a cause; the cause is what we are after in this question. Can you supply it?

No. We have seen just as ingenious and logical a summing up of the name of Napoleon III to fill the type 666, the "number of a man." We think we have also seen an application of the same sort of mystical numbers to the name Apollyon.

Personally we believe that the prophecy refers to some power which is to have more or less universal sway, which has not yet developed, but will be revealed in due time, that is, when it is needful in God's purposes that it shall be known.

Perhaps the *Ensign* can rise and make plain.

If the action of a branch upon the recommendation of a court of elders results in the branch lifting their hands against the offender that he be expelled, is such member considered as excommunicated from the church, or simply expelled from the branch, and therefore may at his pleasure join another branch that might take him in?

Rule (c) section 161, article 5, page 136, Rules of Order, provides "In cases where a member has been adjudged guilty of an offense, for which the penalty has been suspension from church fellowship or church privileges, such person shall so remain as affected by the decision until a rehearing and reversal of the decision shall have been had upon the appeal." Therefore, we answer, yes, such person, if expelled by the branch, is expelled from the church. Such person can not be received by baptism in another branch without having made proper restitution to the branch which excommunicated him and securing from such branch a vote permitting a baptism elsewhere, if it be asked for.

Do you consider it right for Saints to sell by ticket articles to raise money? Is there any difference in principle between that and the Louisiana lottery?

Following this query the writer, a sister, adds:

If you think it wrong, please answer through the HERALD. I have noticed that those who are trying by such methods to raise money for their chapel do not seem to prosper very well, and I wondered if the Lord would accept such money. If wrong is done I think it is thoughtlessly, not intentionally.

We are not informed in regard to the Louisiana lottery, only as we have noticed the contest in regard to the exclusion of its circulars from the mails. We, however, gather the idea that this lottery referred to offers a "grand money prize" to the fortunate holder of the "lucky ticket." Tickets are sold by the thousands everywhere, and every means employed to arouse the cupidity of those who desire to "get rich quick"; as a consequence many hundreds spend all their earnings buying the chances for the fortunes.

No such result follows where efforts to build are made among the Saints. The article to be sold is plainly seen, a fair price is set for it, and everybody knows what the money collected by the sale of tickets is to be used for; and usually only those who choose to give to the cause the sum paid for a ticket or tickets buy them, and that, too, without any anxiety to "win" the article so sold.

Personally we have always preferred the raising of means for incidental branch or church work by direct methods, but we have watched the bazaars, suppers, teas, dinners, sociables, fish-ponds, and sales of articles (which by the way are usually articles made among the Saints), with a good deal of care, and confess, so far, we have not seen any serious ill result to follow. Nor have we noticed that those trying to raise money by the method have fallen into ill luck by it.

It is a local affair usually, and must come under the rule and lead of the majority in branch or locality; those who think it wrong being permitted not to take part, but giving their moneys directly; the others to do as they choose about it.

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#### EDITORIAL ITEMS.

We have been shocked by the news that Sr. Elizabeth Hearn Graham, wife of Bro. William Graham, formerly living at Lamoni with their children, had been shot to death in her home, and that her husband was missing. Bro. Graham and his family removed from Lamoni a few years ago to make settlement in North Dakota, settling on a farm near Lansford. They lived on a homestead filed upon by their son, Morgan Graham, while Bro. William himself filed upon another, the family living on the one of the son. Two of the children, son and daughter, attended a party on Friday night, returning to the home on Saturday morning, June 25. They found their mother dead, shot through the head. A jury was impanned by the coroner, Doctor

Crockett, who found a verdict that Sr. Graham came to her death as the result of a gunshot from the hand of an unknown person. Search was made for Bro. William Graham, but up to July 1 no trace of him has been found. It appears that Bro. Graham had been hurt in an accident some time ago, since which he apparently has never been fully recovered. He left the house on Friday night to go over to his own homestead. He took nothing with him, not even his coat. Bro. Graham was fifty-four years old. Sr. Elizabeth was born in Washington County, Ohio, February 5, 1853. They were married in December, 1870. There are two sons, Charles and Morgan, and two daughters, Ellen and Birdie. Bro. and Sr. Graham joined the church in August, 1880. Sr. Graham was buried on Monday, June 27, by a concourse of citizens which was large enough to testify to the regard of the community. It is a sad blow to the family. They were well known at Lamoni, which is our excuse for giving this notice. We hope Bro. Graham will be found and that it will be discovered that he was not at fault for this awful tragedy.

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*Zion's Ensign* presents a very different appearance, a change having been made from a five column to a three column page. We are glad to note the improvement in the mechanical make-up of our sister paper.

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Mr. Walter Maunder, an English astronomer, believes he has evidence that the inhabitants of Mars are engaged in a gigantic fight for life against conditions terrible to contemplate, and appalling in their result. Mars is surrounded by such atmospheric conditions that there can be no rains, and consequently no springs or rivers to furnish its inhabitants with water so necessary to existence. This learned man believes that the Martians are struggling for life by an immense system of canals by which water, produced by the melting of snow, is carried from the polar regions to sustain life and for the purposes of agriculture—a system of irrigation in comparison with which our own efforts in irrigation seem infantile indeed. The shaded bands on Mar's surface, which are supposed to be the appearance of vegetation, come at the time of the year when the polar snows are known to be melting, and disappear with the coming of winter.

Astronomers believe that evolution will finally bring a world to such a condition, and such a battle against thirst and starvation must ensue in case inhabitants thereof should continue existence into such a period. There may be a great deal of imagination in this belief concerning Mars; but it should certainly cause an intense interest if it were known for sure that fellow beings of the universe are engaged in such a struggle with a doom inevitable and world-wide in its extent.

## Original Articles.

### WHAT AN ELDER SEES BY THE WAYSIDE.

It is a well-established fact among well-informed Latter Day Saints, that that which we call the latter-day work is a "marvelous work and a wonder," and that its divinity is established by marvelous manifestations of God's power and that so far as evidence is concerned it is established beyond the possibility of successful contradiction.

With this evidence before the mind of many the question is often asked, Why does this grand and glorious work move so slowly? Is it God's will to have it thus? or is it man that impedes its onward march? The moral ideal to which the church points us is a very high one.

Can it be possible that in the common affairs of life in our daily intercourse with our neighbors our sins have separated us from God and caused him to withhold many of his blessings, and cause many to speak evil of us, not because of our righteousness, but because of our sins?

During a visit to a certain branch we heard that one would cheat, lie, and steal, of a second one that he would swear, of a third one that his word in business was no good. All these held the priesthood and at some time were officers of the branch; also learned that all the little, petty, mean things that man or the Devil could think of was of daily occurrence among the members. It could not be said that these statements were made because of prejudice towards the Saints, for the reason that some of them were pointed out as models of an upright and honest life and they were held in the highest respect by their neighbors. These conditions existed with but little variation for twenty-five years and the best efforts the church could make with the aid of the general ministry accomplished very little.

When the writer compares notes with his colaborers it is discovered that similar conditions exist elsewhere and that all the opposition from without by our bitterest enemies does but very little to impede the work as compared with the unrighteousness of the Saints, and that the foes we need most to fear are within the body.

The church as organized by Christ is perfect. Every officer is useful, none are intended to be ornaments. Can the work of perfecting the Saints be accomplished when only a part of its officers are "laborers together with God"? Are the priests, teachers, and deacons honored in their office? Do the Saints respect them as representatives of Christ? Will they dare to go into the homes of the Saints and teach them their duties, as pointed out in the law? Would they be welcomed or would they be curtly told to leave and mind their own business? Those officers feel it keenly that they are ignored and that the local elders and traveling ministry are given preference

over them in duties that belong to them only, and we see the sad result of such conditions that that arm of the service is almost eliminated, in a practical way, from the church, and but a few care to accept the office, and of that number only a small percentage act, because they are not welcomed nor is their labor appreciated in the homes of the Saints.

My children are approaching maturity and they are members of the church, and not more than twice have they ever seen any of these officers visit our home. One branch I know of with nearly one hundred members has neither priest, teacher, or deacon. The Saints are spiritually starving and none to feed them. The missionaries and local elders can never fill these God-appointed stations. I do not wish it to be understood that no progress is being made, because much has been; but the condition contemplated in the law can only be attained through God's own appointed way. How and when will things be changed so that we will come near to what God would have us be? How long will it be until the missionary can go about his work and not feel the blush of shame upon his cheek because of the unrighteousness of many of the Saints?

Will it be necessary for the chastening hand of God to afflict us and that we feel his displeasure visited upon us, or will we learn by the experience of others and escape his just wrath that overtakes the disobedient and rebellious?

PAUL PARKER.



### BRADEN IN CANADA.

For years past the Disciples of Grand Valley have manifested considerable bitterness toward the Saints. Several times they have conducted special meetings for the purpose of exposing the so-called fallacies of the Latter Day Saint philosophy, but as one lecturer followed the other it was apparent the effort was never a success. The last of these lecturers was no other than the great self-praised hero of "progressive" Discipleism, the boasted victor in so many battles with his "Anti"-Disciple brethren, infidels and others. Mr. Braden, a little above one year ago visited Meaford, Ontario, just after Elder Russell had closed a series of meetings in a schoolhouse, probably a mile out of town, and while there Mr. Braden thought to show his greatness by an expose of "Mormonism," using the same schoolhouse, but having to pay two dollars a night for the pleasure, whereas Elder Russell and the writer had it free. Braden made no hit and his pleasure was cut short. As usual, he was ready to debate with any representative of the church from the President down, but after all his bluff Mr. Braden left Meaford in the face of a fair challenge from R. C. Evans published at the time in one of the Meaford papers. About the same time Grand Valley Disciples imported a new parson by the name of Chapman. He saw the printed chal-

lence of Bro. Evans and at once set about the task of bringing Mr. Braden to the front, but we are informed that he, who by this time was on American soil, "hadn't time." Then Mr. Chapman studied "Mormonism" from the pages of the *Helper*, etc., and concluded he knew enough to get into the fighting arena. He knew nothing of the Saints' teaching before coming to Grand Valley and in a few months time thought he knew it all from the *Helper*. When he first commenced to get big notions he challenged the writer to debate stated questions, which was accepted, but a few days later, having seen some of his brother preachers he wished to be excused, and would not debate unless I insisted upon it. Unwilling to force any man into discussion the debate never matured. Still Mr. Chapman studied hard until he got so full of hatred to the faith that he openly attacked the church through the columns of the *Dufferin Post*, a paper printed in Orangeville. The matter was placed in the hands of President Evans and he replied. After three letters Mr. Chapman acknowledged himself down and out, and called upon Mr. Braden, who in the meanwhile had reached Grand Valley upon invitation of some kind, to come to the rescue.

Mr. Braden took up the cudgels at Chapman's request, but did not enter into any newspaper controversy. He proceeded to deliver a number of lectures in Grand Valley against the church, giving six in all. The Saints of that neighborhood attended some of them, taking notes. These lectures were given during and between the London and Chatham District conferences, making it impracticable for President Evans to attend. Whether or not it was arranged purposely that these lectures come in between the two conferences, we can not say. Braden was reported weak in argument but up to his old-time reputation for vulgarity and abuse. He said he was the biggest bugbear in the world to the Saints, that no one would meet him, etc. He refused Saints the privilege of asking any questions at the close of lecture, calmly telling some to "shut your mouth" and others "you are a liar." As neither Chapman nor Braden would meet the propositions submitted by Bro. Evans in the paper controversy, the only course open was to go to Grand Valley and reply to Braden's abuse. Accordingly six lectures were arranged and delivered by Bro. Evans, commencing June 20, in the same hall used by Braden and to larger audiences. The first lecture, "Campbellite frauds," was a hot number for Disciple ears. Braden was severely criticized. Between Chapman, who in his writing to the *Post* had unconsciously lowered Braden's standing to that of a dishonest, mean trickster, when trying to excuse himself from debating and to work in Braden as a substitute, and quotations from Braden-Kelley debate, Underwood's pamphlet, *The Kind of a Man Braden Is*, and the *Inter-Ocean*, together with the

lies Braden told in regard to the Saints being afraid to meet him and his being indorsed by the people of Grand Valley, he made his case pitiable. The Meaford challenge of R. C. Evans and also I. N. White's standing challenge, and the signed statement of Grand Valley ministers and elders that they had nothing whatever to do with Braden coming to lecture against the Saints, were referred to as evidence of willful deception by Disciples. With such a reputation of Braden, R. C. pressed so hard for substantial indorsement that Mr. B. had a sheet circulated to show what a power he was, how many debates held, Christian, etc., but lo! this sheet was a clear give-away on himself and church. It showed Discipleism was divided into "antis" and "progressives" and that the "antis" would not meet Mr. Braden, the leading representative of the "progressives," in debate unless very much indorsed by his own side as a Christian debater. What a wonderful recommend to Braden to advertise that one half of Discipleism will not meet him in discussion unless the "progressives" promise that he will act the part of an honorable man. When half of the Disciple Church wants Braden well indorsed, no wonder that others should.

Then to make matters worse for themselves, in their anxiety to offset the charge that Braden would not have come to Grand Valley had it not been for Disciple money, the following was printed by the treasurer and clerk of the Disciple Church and circulated freely among the people.

*To whom it may concern:* Whereas I hear it has been said by R. C. Evans on main street, Grand Valley, and in the Chatfield Hall that but for "Campbellite" money paid or promised to him, Clarke Braden would not have come to Grand Valley, I have this to say, the Disciple (Campbellite) Church had nothing to do with Bro. Braden's coming here, have not paid or promised to pay him any money, or any other consideration to induce him to come to Grand Valley. [Signed] GEORGE TOUGH,

Clerk and Treasurer Disciple Church, Grand Valley.

This capped the climax as an indorsement. The Disciples had said first the citizens had indorsed Braden's presence and work, which was proven false by the signed and oral statements of several; then comes this circular from the Disciples themselves to say they had nothing to do with Mr. Braden coming, that they had not paid or promised to pay him any money or offered him any inducement to come. Who did send for him? Will no one stand by him? were questions natural to ask. Poor Braden! even the Disciples refused to acknowledge they had anything to do with his coming.

Altogether the meetings were a success. We have reason to think some people heard our position for the first time. The general impression is that the Saints gained another victory. Braden never showed up, but had one or more scribes present to take notes. Had we not chanced to meet him on the street we would not have even seen this big so-called terror of the Saints. Braden announced reply to Bro. Evans'

lectures for evenings of June 27 and 28. We have no report of his efforts. Braden's first lectures were made up of the usual worn-out objections and miserable misrepresentations of the books. He is hired to Grand Valley for a season. No doubt he feels content to settle down in a quiet little village and become a pastor to the few disciples there after so illustrious a past, and with it thrown in his face that he was not sent for by them. What a recommend this last call and pastorate for this College Professor! He is as near to nothing as can be. What shall we hear next?

FRED GREGORY.



THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN ARE  
SYNONYMOUS AND INTERCHANGABLE.

To be too positive on a speculative question, all sides of which are lacking in proof, is unwise; but to affirm in a positive or dogmatic way, when the proof is against us, is not only unwise and dangerous, but it would seem unnecessary. We are all liable to be wrong, of course; but it is much better to hold a question in abeyance for a long time, than to quickly assume a position which can not be defended with success.

My position is that the phrases "kingdom of God" and "kingdom of heaven," are used synonymously and interchangeably in the New Testament; not always, possibly, but they are so used, as the evidence plainly and abundantly shows. And why not? Is not the phrase, "kingdom of God," just as expressive of that which is divine and heavenly as "kingdom of heaven"?

It will be noticed that Matthew generally, though not always, uses the terms "kingdom of heaven"; while Mark and Luke always, I believe, use "kingdom of God" to express the same thing. I can see no good ground for the position that the "kingdom of God" always refers to the church militant, and the "kingdom of heaven" to the church triumphant. A fair and consistent inference is that Jesus used both forms to express the same thing; hence Matthew, preferring one of these forms, used it, as a rule, that is, "kingdom of heaven"; while Mark and Luke preferred the other, that is, "kingdom of God."

The biographers of Christ use the two different phrases, "kingdom of God" and "kingdom of heaven," to represent precisely the same thing. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand."—Matthew 3: 1, 2.

Soon after this, Jesus commenced his ministerial work with the same proclamation: "From that time Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand."—Matthew 41: 17.

Mark shows that John's preaching was the opening up of a gospel dispensation, (see Mark 1: 1-4,) while Luke shows that Jesus was engaged in the

same work, (see Luke 4: 18, 19). And of the preaching of Jesus Mark says: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: Repent, ye, and believe the gospel."—Mark 1: 14, 15.

Speaking of the cessation of the law, by limitation, Matthew gives it as follows: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John."—Matthew 11: 12, 13.

Luke presents this same teaching of the Master in the following language: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 16.

In Matthew, chapter 13, we have a record of seven parables, most of which, if not all, refer more or less to the church militant, while some of them plainly refer to the church militant and triumphant. These are the parables: the sower who went forth to sow, the wheat and the tares, the mustard-tree, the leaven hid in three measures of meal, the treasure hid in a field, the merchantman seeking goodly pearls, and the net cast into the sea. In connection with every one of these parables we find the phrase "kingdom of heaven" used; but not once the "kingdom of God." Now, if they are always separate and distinct what will we do with this mass of evidence? The parables of the sower who went forth to sow, the mustard seed, and the leaven hid in three measures of meal, are given by Luke, and the mustard-tree parable is given by Mark; but both of these writers, as before observed, use the words "kingdom of God," and not "kingdom of heaven." (See Luke 8: 5-15; 13: 18, 19; 13: 20, 21; Mark 4: 30-32.)

The parables of the mustard seed, and the leaven hid in three measures of meal, seem to plainly illustrate the kingdom from its incipency to its triumph in glory and perfection; and yet Matthew says they illustrate the "kingdom of heaven," while Mark and Luke say it is the "kingdom of God."

An argument is worthless unless it is found to be in harmony with the facts. Therefore, the argument that the "kingdom of God" and the "kingdom of heaven" are not the same, because both good and bad find place in the former, but only the good and pure in the latter, is not a valid one.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom [the "kingdom of heaven"] all things that offend, and them which do iniquity.—Matthew 13: 40, 41.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Verses 49, 50.

I may be told that the parable of the wheat and tares takes a very wide range, and that the tares are the children of the apostate church. (See Doctrine and Covenants, section 84.) Well, suppose we admit this, it still remains a fact that these wicked ones are found in the "kingdom of heaven." Moreover, it is broad enough to include all the righteous and wicked, found in the church of God, at the coming of Christ.

In Matthew, chapter 22, verses 1-14, the "kingdom of heaven" is likened unto a certain king who made a marriage for his son.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outward darkness; there shall be weeping and gnashing of teeth.—Verses 11-13.

In Matthew, chapter 25, verses 1-30, we have a record of two parables illustrative of the "kingdom of heaven." One is the parable of the ten virgins, five of whom were foolish and were not permitted to enter into the marriage feast when the bridegroom came. The other is the parable of a man traveling into a far country and delivering unto his servants his goods. When he came to reckon with them, on his return, he found an unfaithful one whom he ordered to be cast "into outer darkness."

Nor is it true that the impure and the hypocrite can always find place in the "kingdom of God." They may get in and become members, in a nominal sense, while the kingdom is militant, but they can not when it becomes triumphant. In this respect, it is just the same as the kingdom of heaven. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13: 28.

Matthew, giving this same teaching of the Master, calls it the "kingdom of heaven." (See Matthew 8: 11, 12.)

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Corinthians 6: 9, 10.

This shows plainly that there is a triumphant and perfect kingdom of God, where the unrighteous can not dwell, as well as a triumphant and perfect kingdom of heaven. "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Corinthians 15: 50. Here is the kingdom of God in such a perfect condition that only the pure and immortal can dwell therein. In Galatians chapter 5, verses 19 to 25, Paul contrasts the works of the flesh

with the works of the Spirit; and after naming the things which the carnal and sensual man will do, he says: "Of the which I tell you before, as I have also told you in time past, that they which do such things can not inherit the kingdom of God."—Verse 21.

Section 65 of the Doctrine and Covenants has often been quoted to sustain an opposite position. Now suppose it does, is there much consolation in finding that this section is in conflict with the New Testament? But, as I understand it, it does not sustain an opposite position from the one assumed in this article, and it is in complete harmony with the teachings of the New Testament. If the Lord had reversed the phrases and said: "Wherefore, may the kingdom of heaven go forth, that the kingdom of God may come," it would have been equally true. Why? Because the expressions are synonymous and interchangeable. In Doctrine and Covenants section 56, paragraph 6, we have the following:

Blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for, the fatness of the earth shall be theirs; for, behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, for ever and ever.

This agrees with the precious promises made by Jesus to his disciples nineteen hundred years ago. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matthew 5: 3. "Blessed are the pure in heart: for they shall see God."—Verse 8. It also agrees with what Jesus says in section 65, of the coming of the "kingdom of heaven." The proper distinction is not between the "kingdom of God" and the "kingdom of heaven," but between the kingdom militant and the kingdom triumphant; or the kingdom in this world and in the world to come.

In Doctrine and Covenants, section 65, we read that "The keys of the kingdom of God are committed unto man on earth," etc. Jesus referred to these same keys of authority when talking to Peter, but he called them "the keys of the kingdom of heaven." (Matthew 16: 19.) So, the keys of the "kingdom of God," and the keys of the "kingdom of heaven," are nothing more or less than the keys of the church, just as expressed in Doctrine and Covenants, section 42, verse 18: "Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given." In Doctrine and Covenants, section 94, last part of paragraph 3, we read: "In all things pertaining to the kingdom of God on earth, the keys of which kingdom have been conferred upon you."

Why say "the kingdom of God on earth," if it has no existence anywhere else? Who will say that these are not the same keys given to Peter, that is, "the keys of the kingdom of heaven"?

It is evident, too, that the phrase, "the kingdom of heaven," is used in precisely the same sense in the Doctrine and Covenants that it is in the New Testament:

Yea, open your mouths and they shall be filled, saying, Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.—Doctrine and Covenants 32: 2.

Wherefore, go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying, Hosanna! blessed be the name of the most high God. Go forth baptizing with water, preparing the way before my face, for the time of my coming, etc.—Doctrine and Covenants 39: 5.

The kingdom, or church, which has been committed unto us, should be constantly increasing in wisdom (the wisdom of God), faith, purity, and power. Increase of membership is not enough, for, of itself, this is no indication of progress. The kingdom which God has committed into our care will either be rejected by him, or become a part of the kingdom triumphant. "We are laborers together with God"; therefore, if our work and the kingdom committed to us are accepted by the Master when he comes, it will be because the work has been done according to the will of God. And that we might not fail in this, God has given us his word, and we have constant and proper claim upon him for his Spirit, if we keep his commandments.

I contend that we must build for eternity, and not simply to become a "world power." The methods and policies which are not in harmony with the gospel, should be discarded. "My kingdom is not of this world," said Jesus; and he knew.

We must not excuse ourselves from duty because we are finite in wisdom and power. God requires us to trust in him and do his work. He has promised to help us. Can we not trust him? If it be true that "every plant," which God "hath not planted, shall be rooted up," and that "we are laborers together with God," then is it not important that we should bear the responsibilities and duties that devolve upon us, as the children of faith, doing all our work, as far as possible, according to the will of God?

It is true that we will be imposed upon, more or less, for a time, when we do the best we can; but because of this, we are not justified in shunning any responsibility, or work, which the law of God imposes upon us. There is only one proper way in which persons can become members of the church, and only one in which they can properly retain their membership therein, namely, by a sincere and intelligent obedience to the gospel. We should do all within our power to promote this condition, dealing with the people as the law of God directs, both before and after they come into the church.

All those who humble themselves before God and desire to be

baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto a remission of their sins, shall be received by baptism into his church.—Doctrine and Covenants 17: 7.

This manner of receiving members into the church comes to us by way of commandment.

We also have the following instructions concerning a certain class of sinners:

And again I say unto you, that ye shall be watchful and careful with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of their sins or ye shall not receive them.—Doctrine and Covenants 42: 20.

These scriptures unmistakably teach that we should be watchful and diligent to keep all improper persons out of the church. Not only this, but under certain conditions, designated by the Lord himself, we are to cast out those who are found to be unworthy.

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that you may not offend him who is your Lawgiver.—Doctrine and Covenants 64:2.

In Doctrine and Covenants 42:7, we are told that he who steals, or lies, "and will not repent, shall be cast out." We are also told, in the same paragraph, that if any one commits adultery and repents not, he "shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out." In the closing words of paragraph 22, we have the following: "If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God."

All the above quotations are in striking harmony with what we find in section 41, paragraphs 1 and 2:

Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

Now, in the light of the above, is it not putting it too strongly to say that "any one can enter into the church. Its doors are wide open to all. Come saint, come sinner, enter in and partake of the things of the kingdom of God. It is free to all, and none are denied admission"?

The truth is that all are denied admission, and that



too by the authority of God, except those who come in harmony with the gospel of Jesus Christ. It is our work to represent God, by precept and example; and it will not do for us to virtually toss back some of the commandments and revelations into the face of our blessed Lord, with the statement that we can not tell who is worthy or unworthy; who has repented, or who has not repented. We leave *all* to be settled by him when he comes in glory.

J. R. LAMBERT.



#### WHO SHOULD COME UP UNTO THE LAND OF ZION?

Endeavoring to express a few thoughts under the above caption, I trust I may not entirely fail to present at least that which may interest some who feel inclined Zionward, and I will endeavor to present conditions under two heads: First, those whom the Lord would permit and be pleased with their coming; and, Second, those who should remain in their present location.

Those who may, or should come, must feel that their coming should be with an eye single to the glory of God, and the betterment of his work, themselves, and mankind (see Doctrine and Covenants, section 59, paragraph 1), not forgetting the counsel of God which enjoins upon every one the duty of seeing that all things are prepared beforehand. To do this they should thoroughly acquaint themselves with the privileges of the land and the opportunities for obtaining the necessities of life, purchasing homes, etc., and whether or not they may be more able to assist in doing what God requires of his children as well or better here than elsewhere, not forgetting that God has declared that all who gather up unto the land of Zion shall be tithed of their surplus properties. (See Doctrine and Covenants, section 106.) Also not neglecting to invite the directing hand of God to be with them, neither ignoring the General or Presiding Bishopric. Also bearing in mind that the Saints here, as elsewhere, are mainly in very moderate circumstances, willing, but have not in abundance.

As one who has had some experience in both the spiritual and the temporal affairs of life, I will say that the opportunities for engaging in some of the business affairs of men are certainly good, but being in the suburbs of a great city, capital is required to make a success. A good department store would do an excellent business; but few better opportunities for one could be found anywhere. A good shoe house would have an excellent trade; also a furniture store and wagon and buggy house. These industries, if under the proper management, could be handled in a coöperative way, or under a stock company, as one of the best vacant business blocks in the city now belongs to the Saints. A large amount of building is being done by both Saints and outsiders,

and large and extensive oil refineries, where several hundred men will find labor, are being built about two and a half miles from the public square. Property values, everything considered, are not high. Still they will seem high to those coming from rural districts or small places. Labor is in demand at prices ranging from one dollar and fifty cents to three dollars per day. Rents are rather high and houses not plentiful. There is a noble assembly of Saints here, and with few exceptions they are endeavoring to merit the favor, blessings, and salvation of God, officered by wise, willing, God-loving men, not only striving to do their duty, but doing it, who are faithful to that which has been intrusted to their care; being loved and prayerfully supported in their several offices and callings, as the servants of God should be everywhere; neither officers nor members being perfect, although striving to attain to a high standard of excellence of character in Christ, our Lord.

To those who may feel that the conditions as herein suggested would warrant them in making a personal investigation (without doing so they would act unwisely), we would suggest, Take your time, visit the city and country, consult local bishop and stake officers; then decide as wisdom directs.

There are those whom we believe should not come for the present. If you have a home and the necessities of life, and your leaving would directly hinder the progress of your branch by taking out a lively officer or member, that is, a faithful support in the branch, the leaving of which would hinder, weaken, and discourage and probably cause fewer meetings to be held and some of the membership would be weakened thereby to the extent that they would attend fewer times or would cause some few outsiders who may be attending and who show at least an interest to not attend or lose interest in what you may have been laboring to interest them in, then we believe you should remain, as we are commanded to labor together with God for the accomplishment of his work intrusted to all. (See Doctrine and Covenants, section 119, paragraph 9.) And as we are thus commanded, we should feel that where we can most successfully labor with God is where God would be most pleased we should labor.

If you are residing outside of a branch where some outsiders seem interested, and where, when our elders have presented the gospel, the attendance has been reasonably good, and your leaving would almost certainly debar an elder from receiving the necessary support which you have afforded him by your assistance, which may have been in many ways, such as procuring a house, inviting your neighbors, assisting by your godly walk and conversation, as well as caring for the elder at your home, then we certainly believe your duty is to remain, at least until conditions may change, seeking by every available oppor-

tunity to accomplish that which is certain to be pleasing unto Him who called us into his work.

Every one is commanded to warn his neighbor, and thus become lively stones in God's building, and thus assist in the establishment of his marvelous work in the land. That peace, redemption, and his salvation may come to the greatest number of his lively children possible, and that it may do so, let us labor, hope, and pray.

ELLIS SHORT.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 8.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

THE RELATION OF THE HOME TO THE SUNDAY-SCHOOL.

(Continued from last week.)

In regard to the home, then, it becomes a question of vital interest, not only to every lover of humanity, but of stable government as well, to know how this matter stands. How are the homes of our land meeting this responsibility? President Salisbury of the Wisconsin State Normal School is held by a recent writer in the February *Educational Review*, to give a very conservative estimate when he says that "there is not one home in ten that is doing anything in definite religious education of children." "This would be true," he continues, "according to estimates of those extensively acquainted with our city and country life, even if it were limited to homes of educated people." A suggestive illustration is just now before me. It is a list of books used by a father for the home reading of his children for each year of their lives up to the sixteenth. It was prepared by a gentleman of culture connected with a prominent firm of book publishers. He says, "It seems to me to contain all the great books which every child should love to read." But the only volume mentioned which directly suggests religious truth is Bunyan's *Pilgrim's Progress*, and that is assigned to one of the earlier years with the explanation that it may safely be included because the theology in it will make no impression. Multitudes of children, however, are not only outside of Christian homes, but practically are without all educating influences of home life. The church reaches directly a decreasing number of children every year through any other service than the Sunday-school.

This then is the appalling answer which meets us, "One only in ten of the homes of our land is acknowledging the responsibility laid upon it." In view of these facts, what is the relationship of the home to the Sunday-school—to this noble, self-sacrificing body of men and women, as well as youths, whose hearts have been touched by the needs of others and have been moved upon by the Holy Spirit to enter into this work for the redemption of the human race—this work which parents are to a great extent repudiating and ignoring? Ought it not to be a relation in which a deep and abiding sense of gratitude should permeate every fiber of the heart's beating, within homes that become recipients of such gratuitous labors of love? And this too not the emotional, shapeless gratitude which expends itself in words, but of that abiding, practical kind which manifests itself by a most hearty and cordial coöperation upon the part of the home with the Sunday-school, its officers, and teachers, and pupils. Surely the most unconcerned and indifferent who are receiving from week to week and from year to year such benefits as these from those whom the Lord by the moving of his Holy Spirit has sent to their aid, can not help but feel that duty

and gratitude alike bind them to do all in their power to further, and to coöperate with the workers therein to secure the best interests of the school. Between school and home there should exist a perfect understanding of principles and methods, for if this is not the case it will happen only too frequently that one will undo the work of the other. It becomes the duty of parents to see to it that their children are prompt and regular in their attendance, and that they go with their lessons fully prepared, and that at all times respect for the teacher is inculcated in the child. This can not be done if parents themselves indulge in criticism and fault-finding or encourage it in their children. Veneration is a virtue which can not be too highly commended in both young and old and it is sad to think that it will, if things continue as they now are, soon be numbered with the lost arts. If, however, it is taught at home it will be manifested in Sunday-school, and surely all must admit that this is a duty the home owes the school. And just here let me assert that if the home is faithful in the performance of all its obligations, the Sunday-school will be successful to an extent to which it never can be otherwise. The converse of this proposition, however, is not equally true, for the school in the first place has not the same authority as the home, and it has the child but one hour or at most one hour and a half out of one hundred and sixty-eight hours during the week.

A disposition has been manifested upon the part of some educators skilled in the art of pedagogy, to treat lightly the efforts of those men and women not trained in the art of teaching. To such I commend a careful reading of the following which is taken from a recent article in the *Educational Review* from which I have before quoted:

"Give due honor," says this writer, "and a helping hand to the average Sunday-school. Some millions of children meet in Sunday-schools where the superintendent and teachers have known only the rudiments of education. They are not capable of arranging for themselves a system of lessons. They would not be able to use any system selected for them except the simplest. These schools have been made the target of much unsympathetic criticism, especially by professional educators. These teachers are said to have 'no conception of the organic unity and progressive unfolding of divine revelation.' Their efforts are described as 'feeble exhortations based on vague moralizing.' It has been often said that it would be better to have no Sunday-schools, than to put the responsibility for training human souls into the hands of so incompetent persons.

"Such criticism avails to scare away from Sunday-schools some earnest men and women whose impulses are strong to help others to nobler living. But it does nothing to put in their places teachers with expert knowledge. The religious educators of youth can no more be limited to persons who have graduated from normal schools than motherhood can be limited to women who have received scientific training as nurses. Perhaps the first step in popularizing general education is to bring those who know little of it to respect the calling of the teacher by showing them what good teachers have accomplished. Not less important is it to bring the professional teacher to respect the moral influence of good men and women without educational equipment who undertake definitely to inspire noble character in others. A recent volume on religious education has this impressive passage: 'This intangible but very real quality which is imparted to one's teaching by the spirit and motive with which it is undertaken, this atmosphere which is created by the fact that the teacher's work is undertaken with prayer and carried forward with the supreme desire to render his pupils a real religious service, is the most important part of his work.' To demonstrate the value of truth in life so as to make the pupil feel the presence of God as its author, is not an art which can be learned in a training school. It is the exercise of Christian manhood; and it entitles even an ignorant man to the respect of professional teachers and to a fraternity of sympathy."

And now permit me a few words in conclusion, in order that the subject assigned me may have a closer personal application. I have inquired in regard to the homes of our land and the answer has come from those whose intimate knowledge of the subject entitles them to be heard and it has been that "There is not one home in ten that is doing anything in definite religious training." This we must all admit is a condition to be deplored. But as Latter Day Saints how is it with us?

Are we, too, depending upon the Religio and the Sunday-school for the religious instruction of our children? Personally, as you all know, I am not in a position to answer, but when asked to prepare this paper, I was led to make the inquiry of some occupying a position which should cause the answer to carry weight with it and I was told that not only did they believe the estimate of President Salisbury too high in regard to the world at large but it was their candid opinion that not one home in ten in our own church was doing anything in the line of definite religious instruction of the young.

I am certainly very unwilling to accept such an assertion, neither can I disprove it. But if indeed it be true then I ask, how long is such a condition of things to obtain and is it not high time that a remedy was sought?

It was not to Abraham and Moses only that God made known his will in regard to this. When the gospel was restored, with it came definite instructions in regard to this. A commandment was given to "Bring up your children in light and truth." When these instructions were not heeded, God spoke to some of the transgressors, even calling them by name. To Frederick G. Williams he said: "I have commanded you to bring up your children in light and truth. But verily I say unto you . . . you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. . . . If you will be delivered: you shall set in order your own house."

To Joseph Smith he said, "You have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place. My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened, and set in order his family;" etc.—Doctrine and Covenants 90: 6-10.

Could enunciation of any law be plainer than this? It will not do to say that it was for the beginning of time or yet for its meridian, for the correspondence between the law of the Lord then and now is in perfect harmony as all must admit.

From what has been said, we are forced to the following conclusion, namely: the relationship of the home to the Sunday-school, as it now exists, is just the reverse of what God intended it should be. Instead of a help, to be received with thankfulness by the home, the Sunday-school has had thrown upon it almost the entire duty of the religious instruction of the children of the church. If this be true, need we seek further for an answer to the question, why the vital piety of the Sunday-school is not deeper; why our children drift away from the church and its influence? To me it would seem wiser to inquire for the old paths and to walk in them.

I ask, is there not a remedy for this state of things? Has the church, as a church, no responsibility for its existing? Was the commandment: "If ye love me feed my lambs," given only to the impulsive Peter, or was it intended for a test to other ministers as well?

Our Sunday-schools, I am persuaded, are as a whole doing nobly the work they have undertaken, and to their influence much very much of all the interest now being manifested by the young people of the church in the work of the Lord is due, and yet upon them God never placed the responsibility which he

has placed upon the home, and while he promises a blessing to those who labor faithfully therein, there is no curse of a broken law attaching to those who fail.

This can not be said of the home; and what affects the home affects the church, the world, and the pillars of society with an influence bounded only by eternity.

Is there no remedy, then, for the state of things now existing in the world, and in the church, in regard to the religious training of the young? Can Zion ever be redeemed while such a state of things exists? Can the fountain rise above its source or the average of righteousness in the church exceed that of the homes constituting the church? If not, then,—I speak as unto wise men and women,—is it not time a remedy was sought?

#### Prayer Union.

A sister, of the Toronto, Canada, Branch, who has been administered to, requests the prayers of the Union that she may be restored to perfect health.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-School Lesson for July 24, 1904.

THE UNSEEN CHRIST.

"And e'er beside us on the way,  
The unseen Christ doth move."

Somewhere we have read those words, and the lesson of to-day recalls them to us.

We look back to the time when Mary of Bethany sat at the feet of Jesus in the little home he loved to visit; and we read of John, the beloved disciple, who leaned upon the breast of Jesus at supper in the upper room in Jerusalem; we think of the disciples who were the companions of Jesus in his ministry for three years. It seems to us that those people of the past had great opportunity to rejoice in the nearness of Christ to them, and that they were greatly blessed in hearing his words of wisdom and in seeing his miracles of power.

Truly, they were blessed, but are we overlooking our own great blessing in the opportunity of having with us the unseen Christ? His parting promise was that he will be with his saints even to the end of the world. Are we conscious of receiving the fulfillment of that promise? We ought to be. Each member of the church of Christ should be conscious of being in living communion with Christ. Each of us should be a living branch of the great Vine. And we, though now we see him not, should have those evidences of his nearness to us that will cause us to rejoice "with joy unspeakable and full of glory."

Our religion should be to us a very practical thing. It should enter into our every-day life. We should live for, hope for, and realize the presence of Christ with us now, though we see him not.

Many Saints have the testimony to bear that

"The living Christ is loving,  
And the loving Christ is alive."

They bear testimony that they have realized his nearness to them, and that they have had his power manifested in their behalf.

And this testimony should increase among his people. It will increase and not diminish, if the Saints live according to the law of God which he has given to us.

IN WHAT DO WE REJOICE?

Peter wrote in the language of our golden text that the saints of his day were rejoicing with joy unspeakable and full of glory,

His language leads us to understand that this was a result of their faith in him.

Are we rejoicing in Christ as an unseen but dear friend? Are we believing in him? Are we proving our faith in our lives? Are we enjoying the manifestations of his friendship? Or are we loving the world and its pleasures so well that we give little thought to Christ and his gospel? Is it strange that we do not know Christ, that we are not conscious of his nearness to us, if we give no thought to him or to the principles of truth he gave his life to establish in the earth?

The Spirit of Christ is given to those who are just and true. It is written also, "Ye receive the Spirit through prayer." It does not come, except sometimes in warning, to the careless and unconcerned; it does not enter in as a congenial guest with the workers of iniquity. But it does enter in where human souls are seeking to know the truth and to make themselves better in nature.

And where the Spirit of Christ enters in and abides, human hearts become loving and humble, pure and patient.

#### THE TEACHING POINTS.

Notice that the teaching points are drawn from statements in the lesson.

The first teaching point in this lesson is suggested by verse 8 of the lesson text. Compare them and see.

The second and third points are drawn from verse 9. Read the comments in the Senior *Quarterly* on that verse, especially the last paragraph of the comments.

The fourth point is based on verse 11. Notice that those men who lived so long ago, under the law of Moses, were inspired by the Spirit of Christ.

The fifth point is taken from the closing line of verse 12. Read carefully the explanation of this language given in the study of the text. It reveals to us a very beautiful significance in the attitude of the cherubim above the mercy-seat.

Do you think we are teaching the word of God as thoroughly as we should in the Sunday-school?

We do not grow in knowledge, either secular or spiritual, without effort on our part. Labor is the price of success everywhere.

Many teachers complain that their classes do not study at home.

A few classes complain that their teachers do not come to class prepared to teach.

A visitor in a certain branch found pupils, teachers, and even the superintendent unprepared on the lesson one Sunday morning. How much good do you think was done that morning in that Sunday-school?

Some one may suggest that, perhaps, they came together to study. The visitor saw but one *Quarterly* in the school. We do not know whether there were any Bibles there or not.

The indications are that the lambs of that flock were not being carefully tended.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Proverbs 2: 4.

The language, "If thou criest after knowledge and liftest up thy voice for understanding," implies prayer, a seeking to the source of wisdom, to Him who is able to give liberally without upbraiding.

Whether we are studying the lessons outlined in the *Quarterly* or in any other scriptural lesson, we make the best progress when we seek to God for the truth, when we realize the necessity and the blessedness of receiving light from him.

Whether we gather together in the teachers' meeting or seat ourselves at home to study the word of God, it should be with the earnest desire to know the truth from him, and there is not the slightest doubt that, when such is the case, the Spirit of truth will do its work and will guide into all truth every honest, earnest heart that cries after the knowledge of God and seeks it as for hidden treasure.

ANNA SALYARDS.

#### Benefits of a Circulating Library.

The word *benefit* means to aid, to do good, to gain advantage; and surely this should be the main object in the establishing of a circulating library in our district; to aid in imparting knowledge to the developing mind. Are you willing to take advantage of the opportunity offered if a library can be established? If so, are the schools of this district willing to assist in promoting this work? And remember we can sit down and build air-castles, and picture out how grand it would be to have access to a library of good books; and it may be the desire of our heart to have one, but will that desire ever be gratified if we fold our hands and wish? No! "Faith without works is dead." A library without works and means and books is a myth. With the little aid I have received I am striving hard to establish a circulating library in this district; and believe in time much good can be accomplished along this line if our schools will endeavor to do what they can. Let us see if we can think of a few benefits for your consideration that might be derived had we a circulating library.

#### WHAT IS A LIBRARY?

Let us not conclude that a bookcase filled up with a promiscuous lot of books constitutes a library. A library should contain books, magazines, and literature that will be helpful to those who read the same; something that will make us better men and women, educators along the line of right, creating that desire to better ourselves, and in so doing better our fellow men. It is not necessary that all the books should be of a sober line of thought. Let us mix joy and pleasure in the building up of our character; it will only make it brighter and more glorious as it develops under the influence of such. It does the mind and body good to have a hearty laugh. Then let us be very careful in the selection of our books that we read; let it be good, wholesome literature, for time is too precious to spend in reading trash. I am led to believe that the character of our reading-matter, whether of books or papers, is doing more to give human life and purpose direction and incentive than any other agency that touches the interests of humanity. With our library we can place good reading in the reach of some who perhaps are not able, financially, to purchase all the reading-matter they desire. Also those who are inclined to neglect their reading will it not help to create that desire for reading? I believe there are many dear friends and Saints who would appreciate this opportunity to enlighten their minds, to better prepare themselves with a knowledge of transpiring events. We are living in an age in which are transpiring great events, issues of great importance. History is being made so rapidly that the mind becomes awe-stricken at its magnitude. "Time or tide waits for no one." We can not afford to be ignorant; let us be up and doing and alive to our surroundings.

#### NO TIME TO READ.

But some may whisper, "I haven't time to read." Bless you, then drop some of those things that take up time and study and read a little. Do not think it is necessary to devour a book all at one reading; this is a mistake; it is not the number of books we read, it is how we read them. Some of our best and noblest men, who have made their mark in this world, have generally been the men who have in boyhood life formed the habit of reading at every available moment, whether five minutes or five hours.

## GETTING KNOWLEDGE.

God has commanded us to get knowledge. It is not pleasing in his sight that we remain ignorant. We only narrow our sphere of usefulness. Improve upon the talent he has given you and if you are worthy and capable he will give you more. It seems to me education is one of the grand principles involved in this life, to have us enjoy more and realize more fully the goodness and mercies of God. Let us all be students together in this great life-school, striving to help each other. And as we study the great principles of life and obtain a better knowledge of their bearing upon humanity, may we use it for the betterment and building up of humanity. Then the true aim of establishing a library in this district should be to place before the Saints and friends reading-matter by which they may obtain light and knowledge, and advance into the field of usefulness.

## OUR BOYS AND GIRLS.

And think of our boys and girls: many promising young minds eagerly searching for knowledge and truth in these latter days. Would not a library assist them? Books are like companions, and once more let me impress upon your minds, this: The Scriptures teach us, "Beware of false prophets." Parents should teach their children, beware of false books. Their outward appearance may glitter; but within their lids is imbued poisonous thoughts. It is said that between the age of seven and fourteen years the mind is in its most receptive condition. If so, is this not a golden opportunity? Let us place within the reach of these budding minds healthful, energizing, and pure intellectual food. Some one has said: "Show me the books a man reads and I will tell you the kind of a man he is." There are many parents who are very careful in choosing companions for their children who perhaps never bestow a thought upon the kind of literature they read. And, dear friends, our country is being flooded with literature (so-called) hurtful and unfit to read. How often we see young America with a yellow-back pamphlet, "Diamond Dick," "Nick Carter," or some other blood-curdling narrative. Their longing for them seems to increase, for many times they carry them around tucked away in their pocket ready for instant use; and yes, I have known cases where they read them in school, with one eye on the teacher and the other following the adventures of the hero (?). Is this the kind of knowledge the young mind should be fed on? Let us give them books that will enlighten and ennoble, planting deeply in the heart and mind germs of thought that when developed will produce men and women with a character that will help them withstand the trials and afflictions of this life better.

## ENCOURAGEMENT.

I trust that in my feeble efforts I have dropped a word that will encourage and strengthen those who have taken up this work and perhaps made it brighter for some who are doubting. Let us work together faithfully and patiently and I feel sure good will come from our library. It may seem small at first and our efforts feeble, but let us ask aid from the Father, the "giver of all good gifts," and I am sure our work will not be in vain. "United we stand, divided we fall" are words to be impressed upon your minds in this latter-day work.

Now if every school which has taken up this work will keep alive, grasp every opportunity to build up and advance the library work, who dare estimate the results and benefits in days to come? We have no use for drones, we want working bees who will fly forth into their sphere of labor and come back laden with honey to help build the foundation and frame-work of this library, and day by day to help fill the honeycomb with the meats and fruits of this life, so that when the Master comes to gather in the storehouse the fruits of our labors it may be full and overflowing and acceptable in his sight.

Are we going to have a library or not? Remember the librarian can not turn them out by machinery; it will require of each

school a little aid. At least four fifths depends upon the schools and I will strive mightily to take care of the other one fifth so long as I am your librarian. We have taken the first step, let us prepare for the next one and may it be forward. Once more let me impress upon your minds and especially the local librarians that there is something to do in this work. Why, bless you, one of the first words in our plan denotes motion. *Circulating* does not signify to stand still. We might apply it to a backward motion, but let ours be forward and upward. Let us labor in unity for the advancement of this work and ask God's blessings to rest upon our labors; and may the circle of our circulating library ever widen and brighten in days to come is the desire and prayer of,

Your district librarian,

WILL R. ADAMS.

Little Sioux, Iowa, convention.

The hot weather brings the subject of cooling drinks to the fore, but alas! very few people know anything about their action or effect on the human system. For that reason Doctor Rusby's discussion of nonalcoholic beverages in the July issue of the *Twentieth Century Home* is really a valuable contribution. All who indulge freely in summer drinks should make the information here recorded a part of themselves.

## Letter Department.

REDICKVILLE, Ontario, July 7, 1904.

*Dear Herald:* I have now been in the field as a general missionary four years last month; twenty-seven years, the 14th of last April, in the church. The first sermon arrested me,—I am glad. This gospel has done much for me, and I hope to ever be useful in the work as long as I live. I was at the last general conference at Kirtland; was never at a general conference before. While in the Temple on the fourteenth day of April I thought, Well, now I am twenty-seven years old to-day. J. J. Cornish, of Michigan, baptized wife and I at St. Thomas, Ontario. Another thought occurred. I was twenty-seven years old when on the Atlantic Ocean, thirty-one years ago, coming to St. Thomas, Ontario,—I and dear wife, just married, in England, coming to Canada to spend our honeymoon. We have been trying to do so ever since. Some few incidents of sadness have happened to us along the line. I also thought of my first-born child, Mary Emily. She was twenty-seven years old when taken home to rest with the great majority,—Mrs. M. E. Grover, of Chicago. She is lying in Oakwood Cemetery, South Chicago. Three twenty-sevens I shall not forget for awhile. Some strange things passed through my mind about the history of the wonderful building I was in, its dedication and blessings given there in 1836; and the benefit derived from that endowment given in my native land, England. Proud Preston and Manchester came before my mind, and the river Rible at Preston, where hundreds were baptized.

I felt glad that God did send messengers, and somewhere about thirty thousand souls were brought to the gospel in England and Wales as a result of the endowment of this house. Oh brethren! We need endowment now as then to reach the hearts of the sons and daughters of men. We are, now, what we are largely through our personal effort in this work, not through an endowment as given then. This was the effect of a faithful effort of the faithful few at Kirtland to build the temple as ordered of the Lord. Sacrifice, sacrifice! not picnic and fun! I thought of my dear brethren with whom I have worked in this marvelous work. I saw their dear faces before me looking careworn, wrinkled, and some with the hair gone, some white and ripe to go home, some sturdy and strong yet in the battle like an oak amidst the tempest. I saw the Religians and Sunday-school soldiers, the young lions coming along to fill the places of

the old soldiers of the cross. I looked to the dear boys, one each side of our President to support him. The boy Fred I saw playing with the rest of the boys at Plano, Illinois, about twenty-two years ago, and now before the vast assembly at a general conference. And I thought with wonder and amazement about the other boy, R. C. Evans! This is the boy I saw in London, Ontario, thirty-one years ago. First we saw him, I think, with bare feet, selling newspapers, and four years later he came to St. Thomas to help open the work there with Johnny Cornish. I was glad to hear Johnny tell us about better things coming by and by.

The marvelous is in this work; and I noticed that we are living in masked houses, and that we are not always what we appear to be, mental cripples, and mental giants are not known always unless put to the test. I thought of the college, the taking away some of the laborers from the harvest-field, when we need both education and money to carry out this momentous work, and it seemed as if selfishness had the best of us. O Lord, have mercy on us and help us to throw away our idols and do something for this latter-day work, pushing it to the ends of the earth. I looked at the cornered condition of our printing houses, and our houses of instruction. Talk about not wanting colleges. What about the towers that David told some one to count? Marvelous institution! (See chapters 60-62 of Isaiah.) What institution is this? It tells us we will not always live in log huts and common schools. I thought of J. F. McDowell's statement, "The foundation of God standeth sure," and Bro. Heman C. Smith's story of touch and environment. When we keep the law of a proper sacrifice as given us in the three standard books of the church, this will bring us in touch with God.

We are having some nice meetings in Bro. Martin Snell's house. The Lord has called him to the office of priest. He has been holding Sunday-school for years in his house, is an honest man, well thought of, and God thinks well of him, too. I will tell you why: When I came here three weeks ago, he said, "Bro. Phillips, come help me take an inventory of all I am worth, I want to pay the Lord what I owe him." We did so. The amount was five thousand dollars. He had paid two hundred dollars and had one hundred and twenty-five dollars to send to R. C. Evans, the agent of London District, and the rest he will pay as soon as he can. He has a family of nine, and some time ago he sent nine dollars to the call of Graceland College. This is *touch*, and these are some of the ways we may reach the environment of the high-school teachers, the angels of heaven.

I am holding three meetings weekly and three Sundays. Several outsiders come to our meetings.

T. A. PHILLIPS.

TORONTO, Ontario, June 23, 1904.

*Dear Herald:* I have recently been made to experience the force and veracity of the proverb that "As iron sharpeneth iron, so the face of a man sharpeneth the countenance of his friend."

Owing to adverse circumstances, I had become somewhat discouraged; and had about concluded to resign any future letters or articles for the HERALD's columns into abler and better hands than mine, knowing that many such exist in the church; but my heart has been made glad, and my spirit made to rejoice at what I saw and heard at the recent conference at Humber Bay, Ontario.

Delegates and friends were in force from all parts of the Dominion of Canada; or at least, from the Province of Ontario; and the scene presented to my spiritual, as well as physical vision, by the large tent holding upwards of four hundred persons, (not including the many standing outside to listen,) was one that time will not easily efface from the tablets of my memory.

I had no idea of the number of Saints in this fair and vast dominion until then; and was greatly delighted and surprised

to be informed by our esteemed president, Elder R. C. Evans, that the total number of the Canadian membership exceeds two thousand.

The choir, augmented by ladies from London, Ontario, Stratford, St. Marys, Niagara Falls, and other parts, materially contributed to the sweetness and enjoyment of the vast concourse assembled in the large tent, Sr. Minnie Faulds being chorister. The organ, during the morning services, was efficiently presided at by our esteemed young Sr. Phemie Gerrie, of this city; while the writer officiated, by her desire, during the afternoon and evening gatherings. The powerful tones of the organ, mingling with so many sweet young voices, recalled to the writer's mind the sweet language of poetical inspiration in one of our choicest hymns:

"Voice and instrument combining,  
All confess that Christ is Lord,"

while the no less beautifully appropriated phraseology of the one hundred and fiftieth psalm seemed to reverberate through the ringing chambers of memory as I played: "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with the stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."

As the evening shadows fell, there being no lights in the tent, it seemed to bring with it added solemnity, holier thoughts, purer aspirations, God-given and heaven-inspired desires upon all present. The tent borders being raised, allowed the beautiful breezes from the great lake of Ontario to waft in, mingled with the sweet smell of the pure and surrounding country air, laden with the gentle hum of insects, and the odor of many sweet-scented flowers. And my soul exclaimed with David, "O Lord, how manifold are thy works; in wisdom hast thou made them all. The earth also is full of thy riches."

Yet, Zion will be more beautiful even than Ontario! Then it must be *fair indeed*, and well might the prophet plead "Look upon Zion, the city of our solemnities."—Isaiah 33: 20.

To see so many young, bright, eager faces of Zion's young men and maidens gathered there each wearing the Z. R.-L. S. emblem, the badge of one of the most hopeful, progressive, and promising societies in the whole church, was a scene of glad omen to those of us who have reached (perhaps passed) middle life; for who or what shall portend destruction or dissolution to a church whose veins glow and leap and throb with such fresh and happy young life as was these assembled in most gratifying plentitude, and in potentiality for good?

Most gratifying of all to myself and my dear partner was the kindly welcome we received from the Canadians present; many of whom we had never seen before. Last, but not least, as a result of the recent conference, (the first I have attended since the year 1891, I think, when I was sent as delegate from London, England, Branch to Birmingham,) I am more than ever before confirmed, not only in the veracity and authenticity of this latter-day "marvelous work and a wonder," but that I must not lay down my pen while I can work in it. The many kindly and encouraging enconiums from all parts concerning my astronomical articles in the HERALD columns, have simply filled my soul with surprise and gratitude; and make me resolve to continue the good work while the HERALD is willing to admit to its pages my humble effusions. I sent off to-day a short article to *Autumn Leaves*, entitled "The wonder of astronomy"; and am now finishing a longer article which I commenced for our beloved HERALD some time ago of a most interesting nature but laid aside in the hour of my discouragement and sorrow.

F. R. TUBB.

FAIRLAND, Indian Territory, July 9, 1904.

*Editors Herald:* On May 7 I left home for my field of labor, viz.: The Spring River District, and since that time I have been constantly engaged in my line of duty as a missionary. It is a great pleasure to me to be found in the path of duty and doing all I can for the work of the Lord; and I realize that there is great danger that one may relax his interest after fully enlisting with all his heart and soul in the army of the Lord. So far as I have become acquainted with the field I like it very well, but it will be some time before I get as fully acquainted as I was in Southern Illinois. The district met in conference June 4 and 5, and it seemed to be a blessing to all.

This place was lately visited by a severe cyclone which killed four persons and destroyed many houses and uprooted many trees. And I judge the hearts of the people are failing them for fear, from the way they run into their cellars when they see a dark cloud coming. The good book says they shall go into the caves of the earth for fear of the Lord when he ariseth to shake terribly the earth. They build those caves for the purpose of hiding from the cyclone, and I saw one that lately had sixteen persons housed in it at the same time. But when we see the great majority of the people running after the pleasures of the world we need not be surprised to see the judgments of God more fearful in the future. I hope to increase in wisdom and knowledge and be able to abide in the truth. There has been an unusual amount of rain all through this region and the rivers have been raging, and the crops are suffering, and notwithstanding the elements seem to be combined against us, yet we have been busy. I labored with Bro. Keek before the conference, but have been laboring with Bro. Riley since.

In the faith,  
F. M. SLOVER.

MOORHEAD, Iowa, July 9, 1904.

*Dear Herald:* I have been here four weeks to-morrow, and we have had good attendance and good interest. I have led thirty-six down into the waters, baptized them beneath the waves, and brought them into the kingdom of God, and others are near the door of the kingdom. Some that have been baptized here did belong to the Christian Church, some of their best members, and there is quite a stir here among the Christians. As one of the servants of God has said, "Why did the heathen rage, and the people imagine vain things?" Here yesterday morning on the streets, the enemy's flag was unfurled in the form of a bill headed, "Mormonism unmasked," with the name of Clark Braden attached to it. He will begin his work Wednesday the 13th. We expect Bro. J. F. McDowell or Bro. I. N. White here to help us to defend the truth. Bro. F. A. Smith will look after the matter.

Dear Saints, please remember the little band of Saints here, for we have a noble band of Saints, and I do hope and pray that God will bless them, and that they may have the spirit of patience, and that the truth will not suffer loss.

Your brother,  
W. A. SMITH.

GLADSTONE, Illinois, July 8, 1904.

*Dear Herald:* I am glad to be instructed in the way of knowledge and truth as I find it in a good many letters in your columns. I have been expecting some of the elders would call on us and preach some to the people in this place; but for some reason they have not come. The Methodist people offered the use of their church. I think they could not strike a place where they need preaching any more than they do in Gladstone. My house is always open to shelter the messengers of truth.

The idea that is the grandest of all ideas, is that of the resurrection. The apostle said, "If Christ be not risen from the dead then is our preaching vain, and our hope is also vain and we are found false witnesses of God." And it is true that Jesus did

lead captivity captive, and said to the prisoners, Go forth. But will they be captivated the second time? It is to be hoped they will not; but the world seems to be very indifferent as to wanting to know the truth. When I think of the love of the Master and his condescension to those that were bound and imprisoned from the presence of God and the glory of his power, it surpasses all understanding. A man may love father, mother, and friends, but who hath loved his enemies even unto death? Death is a great monster; but the love of God is mightier than death. John said, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." Brethren, pray for me that I may have part also.

In hope,  
J. L. RUST.

BLISS, Idaho, June 30, 1904.

*Editors Herald:* I have just returned from a month's trip to Payette and Weiser country; attended the Democratic Convention at Weiser on the 6th inst. They passed a resolution against polygamy and unlawful cohabitation and had a warm fight with the Mormons, who claimed that the resolution was a slur on the Mormon church. After the Mormons and their friends had made several speeches against the resolution, a delegate, Mr. Pence, said he understood the Mormons did not believe in polygamy, and if they did not the resolution would not hurt them, and he asked them to declare themselves but they would not say that they did or did not. When the convention saw no answer could be obtained, a delegate arose who had been voting with them and asked that his vote might be changed; said that the Mormons had told him they did not believe in polygamy; that he was now satisfied they did and were dishonest, and he wanted his vote recorded against them from now on. One of the Mormon delegates said the Democratic party in Idaho would lose ten thousand Mormon votes if that resolution passed. It passed and the Mormon church is on record.

I baptized three men near Weiser, and think if I can get back in the fall or winter that I can do more. The people said they wanted to hear, but were too busy now; but if I would come when they were through their fall work they would pay my expenses.

From there I went to Midvale where I left my team last fall, and commenced meetings. Two Campbellite ministers were there and asked me if I would debate. I told them I would debate any fair proposition. So the next evening they were there and when I gave liberty they both aired their knowledge. I finally called them down, told them we were in meeting, and a good example must be set at my meetings. One of them presented two propositions for discussion. I told him I could not affirm one or deny the other without affirming what I did not believe and denying what I did believe. He then told the people that I had refused to affirm the proposition that William H. Kelley, president of the Twelve, had debated with Clark Braden, and said that was the way with our elders: one would deny what another would affirm, etc.

When he sat down I told him he was mistaken; that no representative of our church had ever affirmed such a proposition; that I would affirm the proposition that E. L. Kelley presented to Clark Braden. The first one then said that he had copied that proposition verbatim and I challenged the proof. He produced the Braden-Kelley Debate, but when he had read it, he admitted he had changed it. I then challenged him to discuss the first proposition. He said he would if I would deny his second, which was that the kingdom of God began to be established by John the Baptist and perfected by Christ and the apostles. I told him I could not, for we believed it. He said we did not as a church. I then showed him our compendium, and so there was no discussion. It was Reverend Williams, I think. He made no friends for his cause and I lost none for ours. I am more encouraged than I have ever been in this mission, and the scattered Saints seem to be.

I want to say to the elders that it will pay to travel through that part of the country with a team, as in traveling from valley to valley we have to stop at the road-houses or buy hay of them at one dollar per one hundred pounds. May the Lord bless all.

J. H. CONDIT.

OMAHA, Nebraska.

*Editors Herald:* The work in the Northern Nebraska District is on the increase, and all is being done that can be done at this time of the year when farmers are so busy. Bro. Wight has been looking up the work at Bonesteel and in Central District. Bro. W. M. Self has been trying to do some street preaching at Blair, assisted by Brn. Fry and Lytle, but Blair is a veritable Sodom, so far as the gospel is concerned. It generally takes about two months for the ministry to reach their fields, and some of them only preach a few times until they hie them home again for various reasons. It seems, to many Saints, that there is too much running home. Of course in case of sickness there is excuse, but while they tarry at home the work is languishing. I have been in the city since conference assisting Bro. Weston, and preaching at South Omaha during Bro. Fry's absence. Bro. W. M. Self and I go the 15th inst. to Decatur to hold a two-day meeting, and may, perhaps, continue for a week if the interest justifies. Bro. Huff is hustling for the college, and he is a hustler of the right sort. Bro. Fry is at home to look after family affairs. No sickness except the case of old Elder Rumell, who is bed-ridden, suffering from senility resulting from old age.

In gospel bonds,

J. SMILEY STRAIN.

LAMONI, Iowa, June 20, 1904.

*Editors Herald:* Wishing to view personally some of the points of interest engaging the attention of the Saints just now in the regions round about the center place of Zion, Friday morning, the 11th inst., I left Lamoni and at evening was at Holden, Missouri, domiciled at Bro. A. H. Parsons, who is now living happily in this place. Upwards of two hundred Saints are residing here, who seem to be contented and enjoying themselves well. Judging from the casual view it is rather a desirable place in which to live, where many conveniences are at command,—the best place yet seen where homes at reasonable prices may be secured. Prices can not remain a great while as they are in this age of land-grabbing and race for the preferred. The soil is productive and there are stone, timber, water, and railway facilities. Large farms surround the town. Fruits grow in abundance and in variety. Ripe strawberries and cherries were strongly in evidence; apples, peaches, plums, pears, were growing upon the trees; and currants and other smaller fruits seemed to be in abundance. New potatoes were at hand. There are upwards of twenty-five hundred inhabitants residing in Holden, so reported, and there is an abundant opportunity for others to come.

There was a large attendance at the Sunday-school Sunday morning, under the guidance of competent teachers, good order and discipline being observed. At eleven o'clock the writer occupied the pulpit with one of the brothers in charge, a good audience being present. At half past one o'clock in the afternoon six persons were baptized in the font of the Christian church. At half past two o'clock in the afternoon they were confirmed, after which followed a prayer and testimony meeting, an excellent spirit prevailing. I chanced to not be a stranger in Holden as there are many residing there whom I knew years ago in other States, who have come here and made their homes,—names too numerous to mention here. Sr. Devore calls Holden a paradise. Whether it is just this or not, there are a good many inviting things about it,—a place where people of small means may secure comfortable homes. Shade-trees line the streets and there are flowers in profusion. It occurred to us that a more appropriate name than that of Holden would be For-

est City. It was not only a pleasure to visit the place but to meet so many whose homes I had visited years ago in other parts and helped to point them to the true way in which lies safety. A pleasing feature that impressed me was, I did not hear a murmur of dissension, discord, or evil speaking and hateful gossip in Holden. The Psalmist exclaimed, "How beautiful it is for brethren to dwell together in unity," which holds good yet.

I left Holden at four o'clock in the afternoon and arrived at Independence about an hour later, in time to attend the evening meeting at the church. The powers in control elected that the visitor should bear the burden of the evening service, which he did with freedom and with what seemed to be interest to the hearers.

I stayed over two days at Independence seeing what was in sight, and meeting friends as opportunity offered. There is a striking contrast between this place and Holden. Property is high here. None but the well-to-do need apply. The city is improving, however, and the business interests of the Saints reported as succeeding. Wednesday the 15th, I spent in Kansas City. The following day I returned to Lamoni, observing that there was but little difference in the growth of vegetation at Holden, Independence, and Lamoni. Excessive rains and the cold, backward spring it is likely had to do with it, as usually it is estimated that things at Holden and Independence are from one to two weeks earlier than at Lamoni.

WM. H. KELLEY.

LAMONI, Iowa, July 13, 1904.

*Editors Herald:* I trust that it is not necessary for me to tell the church that I am deeply interested in the work which, as I believe, God has solemnly intrusted to our care. It may be that my humble part of that work is nearly done; but I can truly say that my interest deepens as my years increase. It may be wrong, but is nevertheless true, that I feel, from time to time, a deep regret that I am able to do so little for the upbuilding of so noble a cause.

At the last general conference, I was glad to note, upon the part of so many, a disposition to get at the right. The dispassionate and careful manner in which matters were discussed and disposed of, as a rule, was indeed commendable. This was especially true of that ever recurring College question. If a mistake was made, it is not the first, and, perhaps, will not be the last. The body alone is responsible for its errors, and must correct its own mistakes. To attempt to reverse this order is, in my opinion, an attempt to "steady the ark of God," and is therefore, fraught with the gravest of consequences. Why do I say so? Because we are under the most solemn obligations to be governed by the law of "common consent." (See Doctrine and Covenants 25: 1; 27: 4.)

The Book of Mormon says: "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you: Yea, then is the time he will visit you with great destruction, even as he hath hitherto visited this land."—Mosiah 13: 4.

Doctrine and Covenants emphasizes the supremacy of an act of the body. Speaking of individual ministers it says: "Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembled. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted." (See Section 125: 16.)



I presume it will be admitted that the above is binding upon all boards and quorums of the church as well as upon all ministers in their individual capacities. Dear Saints, where is our safety? To openly or secretly invade the order which God has established is not an evidence of true faith, but manifests a disposition to have our own way; and when we begin to argue over again matters which have been disposed of by the body, and put them into an official document to show why we do not carry out the expressed wishes or order of the body, it emphasizes that disposition which stands in the way. I am sorry, very sorry, to see this for it will surely tend to destroy confidence and produce schism, as other follies and mistakes have hitherto done.

Last month it was my privilege to attend conferences at Bevier and Stewartville, Missouri, which represented the Far West and Northeastern Missouri Districts. I met many old friends at Bevier, some of whom I had not seen for years. Was glad after the varied experiences of the past, to meet them in mutual friendship and love. While there I spoke three times and gave twenty-eight patriarchal blessings. I could not accommodate all, because my small degree of physical strength gave way; but I enjoyed my work.

At Stewartville I spoke five times, but could give no blessings because I had no stenographer. Sr. Stella Wight of Argentine, Kansas, was my stenographer at Bevier, and she worked faithfully and well.

At Independence (which is now located in my field) I spent a week, spoke once, and gave six blessings. Numbers more applied. I was fortunate in finding Sr. Belle Robinson-James at her mother's, ready and able, as usual, to make good reports.

What is there that brings more solid satisfaction to the soul, than to be able to do something for the Master's cause? O may we learn the simple but important lessons of faith, trust, good will, justice, impartiality, obedience, and love, and then the work will move as never before. I believe if we will confine ourselves to our part of the work, God will take care of his part.

Your brother in the truth,

J. R. LAMBERT.

COLLINWOOD, Ohio, July 11, 1904.

*Dear Herald:* It is not often that your readers hear from the Cleveland Branch, but I, for one, feel to-night a little wellspring of thankfulness so bubbling up in my heart that I must send you this testimony, one of many happy experiences since coming into the work some two years ago, my consideration and interest first being aroused by the manifest temperance of a visiting elder to our family board. As a teacher in the branch I have always tried to inculcate a greater respect for the original law of dieting these "temples" of the Holy Spirit; have always contended that the horrifying transportation of innocent creatures and their brutal slaughter was a thing apart from our God, who is Love! I have encountered such opposition from those who should know more than myself on this subject that I have been utterly discouraged and felt much like withdrawing from the fight and the faith. However, prayer helped me to this extent: I asked for some little sign of encouragement that my efforts were acceptable to the Lord if not to my brother; and now in answer comes Elder Alvin Knisley's article in the July *Leaves* and Sr. Warnock's splendid study on the Word of Wisdom in the *HERALD* of the 6th, also Apostle Greene speaking at our last sacrament meeting voiced the same beautiful sentiment.

Do you not think that the Christ had this on his mind when he impressed upon his disciples the importance of understanding what they prayed for—first, the coming of the kingdom? and who shall deny but that in that kingdom "none shall hurt nor destroy"? But some of your readers may contend that Christ himself ate flesh; well, send me your reason or reasons for so thinking and I will return you three good Bible proofs that he did not for each fair reason advanced—that is three for one!

Now a little news regarding the Cleveland Branch and its

work: we are enjoying the comfort of a beautiful little church home on Wade Park Avenue, and also the privilege of holding services each Sunday in Wade Park and thus reach many who are strangers to our greater light, Bro. D. A. Anderson enjoying fine liberty; then again two evenings each week finds the local officers telling of the gospel to street-corner crowds down town, quite a number asking for our booklets and returning same next night for another; a chart of Bro. A. H. Parson's draws us a fine crowd,—on one occasion taking them away from one of those "ism" meetings across the street!

Incidentally I might say that not far from our "pitch" there is erected a great golden calf! It is only the life-size trade mark of a great packing and slaughter-house, but when I look around upon the sin and misery of the neighborhood its shadows, there steals over me the realization of a latter-day Israel that needs a latter-day Isaiah to cry fearlessly to the nations of the abominations indorsed by Christian people!

Thanking God for his grace toward me and for the evidence that a better day is dawning for all phases of his glorious creation, when his will shall be done here as in heaven, I go forward emboldened to help make ready for the coming of that kingdom.

EARNEST A. WEBBE.

KENTON, Tennessee, July 3, 1904.

*Editors Herald:* Your paper is again a welcome visitor in our home. We delayed taking it for a few months, and it seemed as though one of our family were absent during that time. I am glad, while we are isolated, (there being no Saints nearer than thirty-five or forty miles,) that we can have the pleasure of conversing with so many through the *HERALD*. I do enjoy reading the letters from the Saints, especially those from the elders who tell of the progress of the work, their travels, the meetings they have attended, and how the good Spirit was enjoyed. After reading such letters I solace myself with the thought that our reunion (to be held at Crossland, Kentucky, beginning July 13) will be just such a meeting where the Saints will enjoy the opportunity of communing with each other and the blessed Spirit. The Saints held a reunion last year at the above-named place, which was greatly enjoyed by the writer, thinking all was peace and harmony until after the meeting closed. I then learned there was some backbiting,—glad I did not learn it sooner as it might have interfered with my enjoying the meeting so well. However, I feel our reunion will be a success again this year, as I believe some of the Saints will be better prepared to enjoy it. I, for one, feel stronger, and should I get bit this year I think I would be more able to stand the bite as I have learned the Spirit of the Master is a great healing balm. With love to all the Saints, I ask an interest in your prayers that I may understand and accomplish my duty as a Christian.

Your sister in the faith,

JENNIE WILLIS.

WEYBURN, Canada, July 2, 1904.

*Editors Herald:* We are encouraged in this blessed latter-day work. One year ago we were all alone among strangers and felt keenly our isolated condition. We were within reach of a Methodist Sunday-school; attended quite regularly, were treated very kindly, helped them as far as conscience would permit, was visited by their minister, and invited to meet with them. When we refused and gave our reasons, we did not receive such kind attention as before, and finally when one of our elders, Bro. Alvin Knisley, came and preached a few sermons they commenced to hoot polygamy at once. The preacher and some of his followers have circulated false literature through the neighborhood, and would not come to hear the gospel in its purity. Finally, after traveling through blizzards and large snow drifts, by faithful, united efforts, ten precious souls were initiated into God's kingdom; seven of them were Methodist, and some of the brightest of their workers. Another family who at one time

united with the Honerites or Holiness people, say they studied the Scriptures and could not make the doctrine harmonize with what they taught. They told the leaders they professed to have the Spirit of God, but denied the fruits thereof, as stated in the Bible; and they were too honest to stay with them. When they heard this restored gospel, they said it was as they always thought the gospel should be preached, and practiced; now we are all rejoicing together, and the Methodists are mourning their loss, and persecution is raging. Bro. Knisley organized a Sunday-school, and we have prayer service after Sunday-school, and on Wednesday night; and young and old take up their cross and try to follow Jesus.

Instead of going to town yesterday to celebrate our Dominion Day, we had a home entertainment, ice cream, lemonade, and a good dinner, and a better feast of spiritual food in a real, heartfelt prayer service, and all expressed themselves as having a better time than they could have had in town. So we hope to keep more united in spirit, and more from the world apart. All our new members are good readers, deep thinkers, and gave this work a thorough investigation before uniting; and all say they were never so happy as now. May God keep us all faithful to the covenant we have made. Dear Saints, pray for us that many more may yet rejoice in full salvation, which is so precious to the soul. Bro. Knisley goes from here back to Treherne where he was instrumental also in doing much good.

Your sister in the one faith,  
FLORENCE TOOVEY.

WARRINGTON, England, June 18, 1904.

*Editors Herald:* As I have read the beautiful letters from week to week, I have received encouragement more than once. It is now a little over two years since I first heard the gospel preached in its fullness by Elder John Schofield, and when I heard it I was much struck with its beautiful harmony with my own thoughts regarding the gospel that I had read about from time to time in my Bible. I was brought up in the Congregational Church, and from the time that I was able to think a little for myself I have always questioned my teachers regarding the Scriptures, to know how it was that God does not do the things now that he used to do, and why do not the signs follow those who believe. But I was always told that these sort of things were only for the apostolic days, and that God does not do such now. I could only come to the conclusion that there was something wrong; and when I looked round about me I could see on every hand that those who ought to be our examples were a long way short of the Bible standard, so I came to the conclusion that religion was an empty farce, being used by a lot of men, whom I knew very well, for nothing but gain, and a good advertisement for their business. I had begun to lose all faith in religion, and had almost begun to wonder if there was any God at all, through not being able to harmonize the teaching I was receiving, with the teaching of the Bible. When I met our Bro. Schofield and learned he was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, I had a desire to learn something about his religion. I invited him to my home to tell me about it, and what I heard set me hungering for more. Then it began to dawn upon me that at last I had found a people who believed what the Bible taught, and my heart went out towards them, and I felt convinced that if God did live, and was unchangeable, (as my Bible told me he was,) I should very soon know; for I had just about made up my mind to unite with this church, believing that the God of heaven would give me a testimony regarding the truth of the doctrine which was taught by it, which was in perfect harmony with the word of God. I had not long been baptized before I began to receive testimony of the truthfulness of what I had accepted. At the time of my entering the church I was a confirmed smoker, using one ounce of tobacco a day; but I soon became convinced that this had to be cut off, as it seemed a little odd for me, professing to follow

after Jesus, and a user of tobacco, when I never once read of him or his followers ever using it. However, it became distasteful to me so I cut it off, and by the grace of God I have never had any desire for it since.

Soon after entering the church I felt it was my duty to go with our Bro. Schofield distributing tracts from door to door, and trying to tell others of the beautiful light I had received, for at this time my Bible began to read as though it was a new book fresh from the printers hands, and I was anxious that others should also have this experience. We went with tracts on Sunday mornings, and attended a Congregational Bible-class in the afternoons, (the nearest branch of the church being twelve miles distant,) and in the evening we had a little meeting in our brother's house,—Elder Schofield, his wife, and myself. And we realized the fulfillment of the Lord's promise more than once, that "where two or three are gathered together in my name, there I will be also." And we induced a friend or two to come and hear the gospel. We continued to take tracts from door to door and bear our testimony in various ways, and yet we did not seem to add any more souls to the kingdom. I asked the Lord in prayer if our labor was in vain, seeing that we had distributed such a lot of matter and seemed to get no returns, and received the following vision which will never fade from my memory and is as clear to me now as the day I received it: One morning I was awakened out of my sleep by hearing my name called at about half past three o'clock in the morning, and I sat up in bed and looked round the room to see who it was that called me, but I could not see any one. I began to wonder who it could be, and while I sat wondering I kept my eyes fixed on the front bedroom window, which gradually seemed to change, and instead of looking out of the front window it appeared to be the back room window. Now from my back room window we look out upon a large railway embankment which carries the Cheshire Lines Railway, and on this bank I saw hundreds of people, some sitting, some standing, but all looking in wonder toward the sky. There were a great many whom I recognized as being Warrington people, and I could not make out what they were doing. Then my eyes wandered towards our yard gate, and then to our back door, and there was Bro. Schofield beckoning me to make haste. I at once asked him what all this meant, and he pointed toward the heavens and said, Do you not see that? Looking up I beheld a personage, with long flowing beard and hair, dressed in a long white gown, with a large watering-can in his hand moving along and descending from the heavens. And he appeared to be pouring the water over the heads of all the people who were gathered together, and who seemed quite unable to move, so awe-stricken were they. I recognized some there as being most callous and depraved, others who went regularly to some place of worship; but these differences seemed for once removed, and they were all subdued and held captive as it were by some power. And all the time I was looking on, the Lord (for something seemed to tell me this personage was Jesus the Christ the Son of the living God) kept on with his work without ceasing, and the water continued to flow from his watering-can. I again looked at Bro. Schofield and he said, "Did I not tell you that if we persevered and kept sowing the seed the Master would give the increase, he would mature the seed sown?" Then the vision was gone and I was again looking round my bedchamber quite wide awake, and felt thankful that the seed sown by us was acceptable to God. I continued to go with tracts, and felt stronger than ever that now I had seen my Savior and realized that I was working for a living God who was faithful to his promises. And now I can say that I know that my Redeemer liveth and the testimony of him whom I now serve is true,—praise be to his holy name,—and there is nothing in the earth nor under the earth that will ever cause me to doubt the divinity of the latter-day work. So go to, my brethren and sisters, with all our might, mind, and strength to spread the glad tidings that God hath spoken from on high and restored his gospel with all the gifts and blessings that were

given by his Son nineteen hundred years ago. Let us be humble and active and endeavor to use whatever talents God has given us for his honor and to the glory of his name, and then we can say at the end of race, "I have fought a good fight, I have kept the faith." Amen. Your brother in gospel bonds,  
J. S. GRUNDY.

TRINIDAD, Colorado, July 5, 1904.

*Editors Herald:* In consultation with the missionaries and elders of this mission, together with a number of the Saints here, we find ourselves pretty well agreed that a gospel wagon properly fitted and put in the field would be of more benefit to us than the present tent work. I would therefore like to state to all concerned in the onward movement of this grand work, especially those of this mission, that we can use a wagon from five to six weeks longer in the season than we can a tent, we can get before more people, and we can reach places that otherwise we would be obliged to pass by. Our idea is to get a wagon large enough to sleep in and carry a cooking outfit, bedding, and other necessary equipage, drive out on the streets, hang out a torch, chart, and blackboard, and, trusting in God, preach the gospel from city to city. And as freight is so high here (about sixty cents per hundred on short distance) a tent together with seats weighs much and is almost constant expense though not extensive, together with car-fare for traveling at the rate of from four to six cents per mile, make the present system of tent mission-work more expensive than the mission-wagon system.

Our tent is old and worn, will soon fail to do us service, and we will have to be looking after the purchase of a new tent or the wagen, else be without the benefit of those things, and sit back only to see the children of this world wiser in their interests than the children of the kingdom of light. Now, dear Saints, let us arouse, and get in earnest. One brother says he will give one horse, and one brother says he will keep a team through the winter season free. Who will give another horse? for here in the mountains we need two. Then we need harness and money enough to buy a suitable wagon, only about one hundred dollars cash. Now all who desire to assist, Saints of this mission or of the church, please send your donations to me and express your will as to what shall be done with it,—purchase a tent or a wagon, and by next district conference (September) let us have enough to do something at the order of conference.

J. W. MORGAN.

727 East Dale Street, COLORADO SPRINGS, Colorado.

TECUMSEH, Nebraska, June 29, 1904.

*Editors Herald:* I came here yesterday and will hold forth at this place, and at Adams, for a couple of weeks.

I held some meetings at De Witt, Nebraska, but not being able to obtain the use of a building, otherwise than a private house, we were not able to get many nonmembers out to the meetings. I enjoyed good liberty in speaking to the few, and the Saints at that place showed a willingness to do all they could to help build up the work, and made my stay among them pleasant.

On last Sunday I baptized two young girls at that place (De Witt) and I hope that having heeded the admonition to remember their "creator in the days of their youth," they will not forget him in the days of their maturity.

Dear Saints, we are admonished that upon fathers and mothers there rests a grave responsibility, the caring for these young, tender plants, after they have once been planted in the house of the Lord.

One thing, especially, that should be impressed upon the mind of the child is, to pray. And that the child may be taught to pray, the parents must themselves be prayerful, and should manifest wisdom in prayer, as they should in everything else. Too many prayers are more lengthy, than they are really expressive of the soul's desire. Prayers, like sermons, should be

short and to the point. And a child should not have a form of prayer in just so many words, but they should learn that prayer is the simple expression of the soul's desire, as when they would ask their earthly parents for things they desire to add to their comfort or joy here. I see the necessity among the Saints for more humble, true devotion, and a daily walk consistent with their profession.

Another thing I wish to speak of, and that is, the manifest carelessness among the Saints in respect to the reading of the Book of Mormon and Doctrine and Covenants.

In Doctrine and Covenants 83:8, we learn that the minds of the Saints were darkened because of unbelief and because they had treated lightly the things they had received, "which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that I have written," etc.

Truly the Saints now can read this revelation with profit, for how can they truly believe and obey these commandments unless they study them? And I am sure that I say truly, that the majority of Saints allow themselves to read newspapers, magazines, etc., to the exclusion of the sacred literature that Christ has given them. And the result is easily seen: lack of spirituality, unbelief, etc. Truly the gathering of God's people is a necessity, that they may be well fed and cared for by Christ's divinely appointed shepherds. Some of the Saints say they are too poor to have these books, or to take the *HERALD* or *Ensign*. And yet one may see upon the stand in such homes, a newspaper for which they are expending one dollar or more a year. That sizes up pretty well with a statement of a young married man I saw last winter, who said he could not at that time make enough to keep his wife and two children, and his wife had gone to sponge her bread off from a good-natured relative. But how about the young man? Well, he smoked and chewed tobacco until his presence was so odoriferous that one could easily think of hades, and considerably worse, to be near him,—used fifty cents a week or more for that filthy weed; and yet could not keep the dear wife and children.

The brethren are doing real well, both missionary and local, and I hope to see much good result to the work in consequence of their united effort. Praying that Christ may bless all the Saints,  
In gospel bonds,

J. R. SUTTON.

MOORHEAD, Iowa, June 28, 1904.

*Editors Herald:* I have been holding meetings at the above place near three weeks, with good attendance and attention, nearly every seat in the church occupied every night. Sunday, the 12th, I led seventeen down into the water and baptized them into the church and kingdom of God. They were nearly all Sunday-school scholars at this place.

On Sunday, the 19th, I baptized eight more, and last Sunday, the 26th, five more. Bro. R. A. Ballantyne is the shepherd over the flock at this place, and he is a noble Saint. His whole soul is in the work of the Lord, and he has the faith and confidence of all the Saints, and all that know him.

I hope and pray that God will bless our efforts in this place, and that many honest souls will see the beautiful gospel and obey before it is too late; not only here but all over the world.

Your brother in Christ,

W. A. SMITH.

Extracts From Letters.

Bro. I. N. White, Independence, Missouri, July 11, 1904: "I leave for Illinois on the 15th. Expect to attend the Southeastern

District reunion, held near Springerton, from August 5 to 14. Thence to El Dorado Springs' reunion from August 12 to 21; then to Berry Ferry, Indian Territory, from 19th to 28th; then to Fanning, Kansas, reunion, from 26th to September 4; then to Holden, Missouri, reunion from September 2 to 11; then to the Pomona, Southern Missouri, reunion from September 18 to 25. Other reunions that have asked my presence will please take notice. I would be glad to accommodate others, but can not. I am under contract to hold a debate at Centralia, Kansas, with Elder J. M. Martin of the Christian Church. We have not fully agreed as to "time," but October 5 has been suggested by me; I have yet to hear if this date will suit my opponent, though he had suggested July or October. Those who are interested in the debate will please take notice."

The July *Woman's Home Companion* is a souvenir number of the Louisiana Purchase Exposition. It contains nine large pages dealing with the Fair in picture and text, and will serve as a beautiful memento for Fair visitors.

## Miscellaneous Department.

### Conference Minutes.

Florida.—Conference convened with the Calhoun Branch, June 25, 1904, Elder W. A. West presiding, B. L. Jernigan clerk. Elders reporting: W. J. Booker, W. A. West, E. Powell; Priest W. M. Hawkins. Bishop's agent reported no receipts, no expenditures, on hand, \$2. Branch reports: Calhoun 70, Santa Rosa 48. Elder E. Powell was elected president, B. L. Jernigan sustained clerk, and S. D. Allen Bishop's agent. Conference adjourned to meet at Coldwater at the call of the president.

Southern Missouri.—Quarterly conference convened at the Cane Hill Schoolhouse, Oregon County, Missouri, June 18, 1904, 10 a. m., with President A. M. Baker in the chair. I. N. White was selected to preside, A. M. Baker secretary pro tem. Branches reporting: Pomona 72, West Plains 59, Springfield 130, Grove Springs 32, Ava 109, Woodside. Ministry reporting: Seventy A. M. Baker; Elders G. W. Anderson, H. J. Bootman, J. W. Quinley, J. C. Chrestensen, and J. T. Davis; Priests Joseph Ensley, W. P. Bootman, G. W. Bootman; Teacher H. Brooner. Bishop's agent's report: Total received, \$181.92, less a horse, \$53.20; paid out, \$166.50; due agent last report, \$42.95; due agent June 15, \$80.73. Financial secretary and treasurer's report: On hand last report, \$12.95; received, \$3; expended, \$1. The elders' court appointed last conference was unable to make a full report at this conference, and was continued, with instructions to report next conference. A new branch was organized by I. N. White and A. M. Baker, to be known as the Thayer Branch. Tent committee reported between \$40 and \$50 subscribed towards a district tent. Committee was continued, with J. F. Cunningham added. It was decided to hold a reunion to commence immediately after the close of the next conference. District officers were reelected. H. J. Bootman, James T. Davis, and Ruben Phillips were appointed as a court of elders in the Madden case, and reported at this conference. J. F. Cunningham was ordained to the office of a teacher, and Philemon Frisbee to the office of a deacon by I. N. White and H. J. Bootman. Conference adjourned to meet with the Pomona Branch, September 18, 1904, 10 a. m.

Northeastern Texas and Choctaw.—Convened with the Wilburton Branch, May 27, 1904, with George Montague and A. Z. Rudd in charge. D. O. Harder secretary. S. W. Simmons reports that all the Indian Territory was added to this district, that was not included in the Spring River District. Branch reports: Wilburton 155, Shawnee 107, Manchester 92, Coalgate 40, Haileyville 32, Grannis and Jacksonville Branches not reporting. Ministry reports: Patriarch A. H. Smith; High Priest George Montague; Bishop Ellis Short; Seventies T. J. Sheppard, S. W. Simmons, E. A. Erwin, J. R. Erwin, J. W. Jackson, E. L. Henson, and J. T. Grimes; Elders E. D. Bailey, H. R. Harder, Peter Adamson, Jr., Peter Adamson, Sr., A. Z. Rudd, and A. L. Coffey; Priests Jesse M. Simmons, J. S. White, and J. P. Brannon; Teacher W. S. Fascig; Deacon R. E. Parham. The district tent was turned over to Brn. Grimes and Henson until the next general conference. Patriarch A. H. Smith was with us and his stay was appreciated by the Saints.

Chatham.—Conference convened at 2 p. m., June 11, at Chatham, Ontario. Elder R. C. Evans was chosen to preside, assisted by the district presidency, R. Coburn and F. Gregory secretaries. Branches reporting: Zone 63, Longwood 41, Blenheim 43, Ridgeway 115, Chatham 101, Lindsley 47, Wallaceburg 62, Green Valley 36, Cedar Springs 27, Wabash 41, Petrolea 56. Ministry reporting: A. Leverton, George Green baptized 3, D. Snoblen baptized 1, S. G. St. John, S. Brown, M. Mifflin, J. W. Badder, J. H. Tyrrell, P. Shaw, John Maynard, and A. Wrencher. Bishop's Agent J. H. Tyrrell reported receipts and disbursements since last conference; also J. W. Badder, treasurer. Sr. MacGregor tendered her resignation as editor of the *Canadian Messenger* and Sr. F. Miller was appointed in her place. A report of the financial standing of the *Canadian Messenger* shows a balance on hand of \$85.51. A. Leverton was sustained as president, George Green and D. Snoblen vice-presidents, J. H. Tyrrell Bishop's agent, J. W. Badder treasurer, and R. Coburn secretary. \$27.82, amount of collections during conference, was turned over to Chatham Branch. Adjourned to meet in Zone October 15, 1904.

Northern Michigan.—Convened at Coleman, June 19, 1904, by president J. A. Grant. J. J. Cornish chosen to preside, J. A. Grant associate, C. B. Joice secretary. Branches reporting: Alpena 60, Josco 63, Cadillac 67, Prescott 50, Glover 76, Silver Lake 21, Valley 122, Freesoil 167, Traverse City 25, Hersey 93, Central Lake 23, Kingsley 47, Kasson 38, Comins 33, Inland 71, Fork 52, West Branch 25, Cornish 29, Coleman 139, Gaylord 31, Beaverton 41, Chase 40, Boyne City 65, Bellaire 99, Wilson 24. Ministerial reports: Elders J. J. Cornish baptized 2, William Dowker, A. Burr baptized 6, J. A. Grant baptized 2, John Schreuer baptized 1, J. H. Hanson baptized 7, J. Sheffer baptized 1, E. B. Blackmore, Thomas McNamara baptized 1, H. A. Doty, E. A. Goodwin, R. W. Hugil, C. G. Lewis, L. Phelps baptized 2, Thomas Goheen baptized 1, F. S. Brackenbury baptized 2, G. W. Burt baptized 3, D. Smith baptized 1, J. W. Shippy, J. C. Goodman, James Davis; Priests L. B. McNamara, R. W. Kenyon, George Stover, William Stocks, J. A. Dowker, D. E. Dowker, G. W. Saunders, George Morris, S. C. Reynolds, S. A. Wrinkle baptized 3, J. W. McKnight baptized 1, W. E. Aldred, F. E. Pyre, E. B. Welch, A. Lalone baptized 3, D. W. Stuck, F. Rowe, B. S. Lambkin, James Burtch; Teachers D. R. Lager, D. Burtch, J. H. Blackmore, John Mogg, H. J. Badder, E. S. White, W. Herbert, John Stewart, A. M. Boomer, F. D. Hastings, J. D. Duncan, Pitt Blackman, G. W. Thomas; Deacons W. M. J. Bennett, W. A. McClain, W. Roush, C. B. Joice, James Burkitt. A resolution was adopted prohibiting any person known to be addicted to the use of tobacco, from holding any office in either district or branch. Bishop's agent's report: Receipts, \$2,677.10; expenditures, \$2,453.72; due church, \$223.38. J. A. Grant chosen president, J. W. Shippy and E. A. Goodwin associates, C. B. Joice secretary, Alice Joslyn treasurer. Seven were baptized. Conference adjourned to meet at Boyne City, at call of president, in October, 1904.

### First Presidency.

#### MISSIONARY TRANSFER.

By agreement between Brn. Heman C. Smith and U. W. Greene, missionaries in charge of the fields named, Bro. G. H. Godbey is transferred from the Southeastern Mission to the West Virginia District. The reason for this transfer is that Bro. Godbey has failed to keep the field assigned him, because of his age and increase in weight which incapacitate him for traveling on foot, as he has hitherto been in the habit of doing. Bro. Godbey is a faithful man and has heretofore labored uncomplainingly. He will be well received in his old field. Transfer concurred in.  
JOSEPH SMITH,  
July 13, 1904. for Presidency.

#### MISSIONARY RELEASED.

Bro. John Alfred Davies, appointed to labor in the Southern Kansas field, upon his own request and for reasons properly stated to Bro. I. N. White, missionary in charge, has been released from said field, release to take effect July 6, 1904.  
JOSEPH SMITH, for Presidency.

July 13, 1904.

### Reunion Notices.

The reunion of the Clinton District will be held at Eldorado Springs, Missouri, beginning August 12, and holding over two Sundays. Those wishing tents please inform E. W. Lloyd or J. C. Budd, Eldorado Springs, Missouri. Pasture and wood will be furnished at reasonable prices. James Moler, for committee.

The Saints are hereby reminded to make arrangement, now, to meet with the Northern Missouri, reunion, which will convene in Bro. B. J. Dice's grove at Stewartville, Missouri, commencing August 19, and continuing over the 28th. The committee is at work to make this twelfth annual gathering as interesting as those held in previous years. Charles P. Paul, secretary.

The reunion of the Southwestern Oregon District will be held August 19 to 28, at Lee, Coos County, Oregon. District conference will convene on Saturday, August 27, at same place. All officers please make written reports. Saints please take notice that the missionaries are in the field, and offerings for missionary service will be appreciated. A number of the ministry are expected. Come one and all and bring your friends with you. R. A. Cribbins, secretary, Bridge, Oregon.

Those wishing tents for use at the Des Moines District reunion will send their requests to E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa, by August 1. The prices of tents, cots, and mattress covers all the expense of delivering them to and taking them from the reunion grounds.

Reduced railroad rates have been secured to those attending the Southern California reunion from July 22 to 31, at Santa Ana, California, providing fifty persons purchase tickets to said reunion, paying the regular price. Each person should obtain a certificate from agent where ticket is purchased and hand in to clerk of reunion. Fifty of these certificates handed in will entitle the holders to one third rates returning home. This includes all lines of Southern Pacific Railroad in Southern California. Two days will be allowed after close of meetings in which to get home. R. R. Dana, of Committee, Los Angeles, California.

#### Bishop's Agents' Notices.

To the Saints of the Eastern Iowa District: As there is an effort put forth to pay the college debt, I have sent lists to all the branches. Some have collected and sent the list back. Our share for the district is one hundred and fifty dollars. We certainly can raise this amount. There are scattered Saints that can easily help. Send the lists and also the money to me and I will forward to Bro. Kelley. Let us all pull together this time. And I would urge you not to forget to send your tithes and offerings to me, as there was not one cent to pay the elders' families for the month of June. Some sent their means to the Bishop,—that does not give our district full credit for funds paid. Let us not go backward but forward. Your brother, John Heide, Fulton, Iowa.

To the scattered members of the Northeastern Missouri District: As your Bishop's agent can not locate many of the scattered members I take this method of reaching you. The Presiding Bishop, E. L. Kelley, has wisely arranged a plan to clear the college debt which will not be a burden on the few—each district to pay a proportion according to membership. Hence I appeal to you, wherever you are located, to respond at once. Let me hear from you promptly with your portion, not forgetting your duties in paying tithes and offerings. This district's portion is \$186.40, the ratio according to our membership being forty cents each, including the many scattered ones. Do not be too exact as to the forty cents, as we do not wish to fall short, and some will not respond. Those who have already responded have not held strictly to the "one pound of flesh" but have donated from fifty cents to five dollars. Members of Bevier Branch send your money to my address; those of Higbee Branch to W. J. Richards, Higbee, Missouri; those of Boonville to Sr. Rose Cochran, Boonville, Missouri; members of other branches will please send to me. May God help us to unite in every good work. J. T. Williams, Bishop's agent, Box 444, Bevier, Missouri.

#### No Sunday-School in Northeastern Illinois.

At the district convention of the Northeastern Illinois Sunday-school Association held recently at Mission, I was elected superintendent, to complete the unexpired term of Bro. Jerome Wildermuth, who goes from the district.

It is my desire to have every one in the district receive the benefit of the Sunday-school, that they may be prepared for the work to which the Lord has called them; that they should heed the injunction of Paul to Timothy, to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"; and also the later command of the Lord himself, "Seek learning, both by study and also by prayer."

The caption at the head of this article does not mean that there are no Sunday-schools in Northeastern Illinois; but there are many in the district who have "no Sunday-

school" of the Latter Day Saints that they are able to attend, by reason of age, infirmity, distance, or household cares. It is such that I wish to know of and communicate with.

All members of the Reorganization, or others who are interested in this work, and desiring to learn of it, that are unable to attend a Sunday-school of the Latter Day Saints, are requested to send to me their address, the distance they reside from a Sunday-school, and the location of that school, if they are able to give it. Please send all three items. Should any read this who know of any so situated, who do not take the HERALD or *Ensign*, they will be doing something to aid in this good work by sending such names and addresses.

Yours in the gospel of peace,

CHARLES A. GURWELL.

244 Ninety-first Street, CHICAGO, Illinois.

#### Two-Day Meetings.

There will be two-day meetings at the following places: East Fremont, Sanilac County, Michigan, August 6, 7; Five Lakes, Lapeer County, August 20, 21; Shabbona, September 3, 4; Bell River, September 17, 18. William Davis, president.

#### Died.

ROGERS.—At San Jose, California, June 4, 1904, Sr. Sarah D. Rogers. She was born at Watertown, New York, September 26, 1826. For a number of years has made her home with her nephew, Bro. J. W. Steele. Funeral services by J. B. Carmichael, assisted by Bro. C. W. Hawkins.

STONE.—At Green Bay, Wisconsin, June 9, 1904, Helen Lavina, daughter of Frank J. and Madeline Stone. Was born at Amboy, Illinois, July 19, 1896. She was a beautiful child and is deeply mourned. Was a granddaughter of Stephen J. Stone (deceased) and Abbey S. Stone. Funeral services conducted at Amboy, Illinois, by Elder M. H. Bond, June 12. A large concourse of people was present. We were called by telegram on the 6th, and in company with Elder F. M. Pitt, went to Green Bay. The Spirit was present in power at the several administrations, but no promise, save the one given in Doctrine and Covenants, section 42, paragraph 1 was had; but we know that "it is well with the child."

DURFEE.—On May 25, 1904, at Hagerman, Idaho, of spotted fever, Charley Durfee, born at Preparation, Iowa, June 17, 1864. Funeral sermon by J. H. Condit.

BUTLER.—Charles Van Butler was born at DeSoto, Nebraska, September 10, 1865, and died at Joplin, Missouri, June 8, 1904. Funeral services were held at his residence, 2008 Joplin Street, by Elder George English. His remains were laid at rest in Joplin Cemetery. He was the youngest son of Stephen and Amanda M. Butler. A wife, two sons, an aged mother, one brother, two sisters, and a host of friends mourn his early departure.

PRATT.—Hyrum F., at his residence near Shenandoah, Iowa, on July 2, 1904. He was born in Chautauqua County, New York, May 10, 1832. He united with the church in youth and held to his faith in the angel's message. He leaves a wife and seven children to mourn his demise. Funeral in Latter Day Saints' church in Shenandoah, by M. M. Turpen.

SIMPSON.—Mrs. Alice Simpson died at her home in Taylorville, Illinois, June 30, 1904. She was born near Freeport, Illinois, January 18, 1862. She, with her husband, Elder Luther Simpson, came to Taylorville in 1890. She came to the knowledge of the gospel in 1896, and has since been a faithful and consistent member of the church, noted for her zeal, and for her hospitality towards God's servants. Funeral services were held in the Saints' church, sermon by Elder Jerome E. Widermuth.

JOY.—Bro. Freeman E. Joy, of Plymouth, Massachusetts, died May 22, 1904, after a long and painful sickness. He was born at Dennisport, Massachusetts, September 6, 1846, and united with the church thirty-five years ago. He leaves a widow and two daughters to mourn his departure. He was greatly afflicted and suffered continually for a number of years, but always manifested a patience obtained through faith in God and his overruling providence through all his afflictions. Funeral May 26 at the home. Services in charge of Elder N. R. Nickerson.

EMMONS.—Bro. James M. Emmons departed this life at his late residence near Anaconda, Montana, June 16, 1904. Bro. Emmons was born in Calloway County, Missouri, in 1830, where his early life was spent. He joined the tide of emigration to California in 1862, where he joined the Morrisites. He moved his family to Deer Lodge Valley in 1881, and, some time after his arrival, he united with the Reorganization, in which organization he remained a faithful member till death. Funeral services conducted by Elder J. D. Stead, and the remains laid to rest in the Hill Cemetery, Anaconda, Montana.

HUTCHINSON.—Sr. Charlotte Hutchinson, at Little Deer Isle, Maine, June 14, 1904; aged 83 years. She was baptized April 20, 1871, by Elder George W. Eaton. Funeral services by J. N. Ames.

EATON.—Peter Eaton, Jr., born in Deer Isle, Maine, August 25, 1823, died July 3, 1904. Was baptized into the Reorganized Church March 9, 1866, by Elder George W. Eaton; was ordained a teacher by Elder T. W. Smith, June 1, 1869. He lived a consistent life, and was held in much esteem by the Saints. He leaves three sons, two brothers, and one sister, also a number of grandchildren and great-grandchildren to mourn. Funeral services by Elder S. O. Foss.

GERARDY.—At Nebraska City, Nebraska, Mr. John C. Gerardy, Yardmaster of Burlington and Missouri River Railroad, by falling from an engine. Deceased was son-in-law to Elder J. W. Waldsmith. He died July 7, 1904, aged 35 years, 1 month, and 15 days. Funeral was held at the residence. A brief service was conducted by Elder C. H. Porter; at the close, the Masons took charge, and laid their brother to rest according to the ritual of their order. It was a very impressive funeral, and hundreds of people, by their presence, testified to the esteem in which the deceased was held.

SHED.—Sallie Shed died at her home in Frankfort, Pepin County, Wisconsin, July 6, 1904, being at the time of her death 61 years, 5 months, and 13 days old. She was baptized March 4, 1894, by W. A. McDowell. She lived a devoted Christian life. She leaves to mourn their loss five sons, four daughters, two brothers, two sisters, a number of grandchildren, and many friends,—her husband having passed to the other shore about eleven years ago. Funeral held in the Saint's church at Porcupine, in charge of Elder A. V. Closson. Sermon by Elder W. A. McDowell.

DOTY.—Lois Agnes, daughter of Bro. John and Sr. Katherine Doty, born June 25, 1901, at Winfield, Kansas. She was a child of sweet, clinging nature, sensitive and full of tenderness,—too tender for the roughness of this life. Her death was caused by the accidental discharge of a gun, June 20, 1904. It seems peculiarly sad that the victim of such an accident should be one so young and tender. Funeral services conducted at the Saints' church, Holden, Missouri, by Elder A. H. Parsons, assisted by Elder C. F. Scarcliff. The little form laid to rest in Holden Cemetery.

MANSFIELD.—At Jonesport, Maine, November, 12, 1903, Sr. Lois Sawyer Mansfield, relict of Captain Edward A. Mansfield. She was born in Jonesport, June 6, 1821. Her maternal instincts were among her prominent traits. She raised a large family, over whom she reigned with loving dignity and skill. The religious impulse was very marked. When the religious movement, inaugurated by G. J. Adams, had a being, she was active in it. Later she joined the Saints and was loyal in her allegiance to Christ until the end. Funeral was held in the Congregational church. Sermon by Elder F. M. Sheehy.

The *Arena* for July appears in an entirely new make-up, and contains twice the amount of reading matter given in its monthly issues during recent years. It is now one of the very few magazines in the English-speaking world printed on all-rag paper and sewed. The cover is printed in colors.

Under the new management the *Arena* has become one of the most artistic of the world's great magazines of opinion. The contents-matter shows improvements quite as great as those that mark the mechanical work. Mr. Flower discusses briefly the leading events and happenings of importance throughout the world. There are a score or more of these brief and pungent editorials, dealing with progressive movements and important events. Book-studies and reviews are also a strong feature. In this issue we have a study of the life and work of Thomas Carlyle, in which, in addition to the extended review of "The new letters of Carlyle," Mr. Flower vigorously defends the character of the great Scotchman, though pointing out his limitations as a thinker.

Among the contributors to this issue are Edwin Markham, Joaquin Miller, Professor Edwin Maxey, F. Edwin Elwell, the curator of ancient and modern statuary in the Metropolitan Museum of Art, F. F. Mackay, the well-known actor and director of the National Conservatory of Dramatic Art, Hamlin Garland, Albert Bigelow Paine, Irving Bacheller, Will Allen Dromgole, Captain W. E. P. French, U. S. A., Daniel L. Cruice, Frederick W. Nicolls, and Mr. Dan Beard. The paper which will cause the most discussion is "The confessions of a dipsomaniac," the author of which is said to be a prominent American novelist. Certainly the paper is more than a clever piece of writing, possessing a fascination akin to Stevenson's Dr. Jekyll and Mr. Hyde. It has been edited by the eminent authority on dipsomania and allied morbid phenomena, Doctor William Lee Howard, and therefore possesses the merit of being an accurate

scientific study. Among the literary papers which call for special notice are "The little brown men of Nippon," by Joaquin Miller, in which is depicted Japanese life as Mr. Miller knows it from personal observations. "The tendencies of recent fiction," by Frederick W. Nicolls, is an essay marked for exceptional ability and discrimination.

Among the timely social and political discussions are "The Chicago election," a record of one of the greatest popular municipal victories of recent years, written by the eminent lawyer and direct legislation leader, Daniel L. Cruice, of Chicago; "Tibet, Russia, and England on the international chess-board," written by Professor Maxey, LL. D., of the University of West Virginia; "A national art theater for America," and "A socialism in our midst." The latter is by an army officer, and is a most interesting and instructive description of the United States Army on its economic and social sides. Altogether, the July *Arena*, which opens the thirty-second volume, vindicates its claims to be a review of opinion indispensable to thoughtful men and women.

#### The Wizards of the Painted Desert.

Three hundred Mokis and Zunis are at the World's Fair in St. Louis and this is the first time in their history, extending over thousands of years, that these so-called Cliff Dwellers were persuaded to leave their mountain homes in the Painted Desert, in Arizona and New Mexico, to show the whites assembled at the world's Fair their strangely fascinating mode of daily life.

For this contingent of highly capable redmen a special exhibit has been arranged which enables them to conduct themselves precisely as in the far-off homes. The Cliff Dwellers' Exhibit, as its name indicates, is in the form of a mountain, several hundred feet high, into which the Mokis and Zunis have carved their homes. They are fond of getting as far away from the ground-level as possible, and to see them perched almost in mid-air or moving about in their rooms, reached by winding foot-paths, far above the surrounding country, is a sight at once diverting and instructive.

In a sort of court-yard, back of the Cliff, is a duplication of the Pueblo of Taos, a famous place in Mokiland. Beyond this is the Teatro Moki, or Moki Theatre, in which they perform their many dances, now for the first time to be seen within the pale of civilization. The eagle-dance, the war-dance, the peace-dance and the world-famous snake-dance are here performed by chiefs and medicine men in a way to cause the average onlooker to stare in open-eyed wonder. The dance first became known to Caucasians in 1897 and since then, every other year, hundreds of travelers and scientific men gather from all parts of the globe in Mokiland to witness this strange spectacle. The Mokis charm venomous snakes in full sight of the audience. They handle them with blood-curdling sang froid, even carrying them about in their mouths. This is a mysterious process that baffles the knowledge of white men. There are snakes in this collection whose bite would cause death in thirty seconds. The reptiles are lulled into quiescence by the Mokis and made apparently harmless.

In other parts of the complete exhibit are shown the burial customs of the Zunis, who, like the Egyptians of Holy Writ, have a way of embalming their dead to withstand the ravages of all times. Mummies five thousand years old are to be seen in this strange exhibit with faces so well preserved as to reveal the features of the dead in true outline. The Cliff Dwellers' Exhibit commends itself to all who desire to inform themselves of a phase of aboriginal life on this continent, the very existence of which very few even well-read persons have had cause to suspect. The collection of aboriginal pottery, thousands of years old, is very complete. Here may also be seen, in full operation, the manufacture of the world-famous Navajo blankets. Over fifty little Indian children, Mokis, Zunis, and Navajos perform hourly in the Teatro Moki.

#### The Battle-Ground of Modern Thought.

The *Chicago Record-Herald* has conceived the unique idea of assigning a page of its Sunday edition to the public for the free discussion of important questions of the day. Under the head, "The Battle-Ground of Modern Thought," an opportunity is offered to the public for the sane discussion of all problems engaging the attention of the American people. Writers of ability present their views on subjects not generally treated in the daily press, and *Record-Herald* readers generally are invited to join the debate. The fairest, most forceful and original contributions are published. The following are a few of the subjects which have been discussed since this department was first established: "Is Blacklisting Within the Law?" "Trusts and the Proper Way to Regulate Them." "Great Peril That Besets

Pagan China." "Liquor Trade and Its Evil Consequences." "Are Free Books Wanted in Public Schools?" "Inhumanity to Animals." "New Struggles for the Negro."

The *Record-Herald* disclaims any responsibilities for the dogmas upheld, the theories advanced, or the panaceas advocated. It reserves the right only to preserve order, to keep out personalities and rancor and to see that good temper and candor characterize the discussions.

#### Is Woman the Equal of Man?

Dr. Lyman Abbott, in the July *World's Work* says that doubtless the enlargement of women's educational and industrial opportunities has been accompanied by some intellectual errors and some practical evils. The most serious of these errors is the opinion that equality of character involves identity of function; that because woman is the equal of man, therefore she is to do the same things which he does. Those of us who have been interested in claiming and pressing for woman this larger life, do not deny there are distinctive feminine and masculine spheres of activity, and that each sex renders the best service to society within its appropriate sphere. What we object to is the endeavor of the male philosopher to evolve woman's sphere out of his own consciousness, and shut her up within it; what we insist on is that both sexes shall have equal liberty and equal largeness of life, and that each shall find its appropriate sphere for itself.

#### Forest Resources of Texas.

Of all the States in the Union Texas has the largest wooded area. Nor does this include the chaparral growth extending throughout the Rio Grande country, but only the vast timber section of east Texas and the central and far western woodlands. These are estimated at 64,000 square miles. Much of this territory has been cut over, especially in the shortleaf and longleaf pine sections, but conservative estimates still place the merchantable forest area of Texas at 27,000 square miles. There is now annually cut about 125,000 acres of timberland, yielding about a billion board feet. The lumber industry is exceeded in value only by the cotton and cattle industries. In its forests Texas has 61 species and varieties of trees of commercial importance.

For the last two years the Bureau of Forestry has been engaged in a careful study of forest conditions in Texas. Its collaborator in that work, Professor William L. Bray, has now prepared a bulletin entitled "Forest Resources of Texas." This bulletin describes and classifies the forests of the State, deals with the determining causes of their distribution, and discusses fully both private and State management. It will be issued soon, when it can be obtained by applying to the Forester, U. S. Department of Agriculture, Washington, D. C.

The magazine that is indispensable in a Presidential year, the *American Monthly Review of Reviews*, is living up to its well-earned reputation. The issue for July is strong in political articles of wide and timely interest. "Theodore Roosevelt as a Presidential Candidate" is considered in graphic, trenchant style, yet with dignity, as befits the subject, by one of the delegates to the Chicago convention. The article is profusely illustrated with pictures of the President and his family. Then there is the major part of the speech of the Honorable Elihu Root, of New York, temporary chairman of the convention, presenting the record of the Republican party from 1901 to 1904. In "The Progress of the World," Doctor Albert Shaw reviews the political history of the past four years in the United States, discusses men and policies, and "rounds up" the situation in his own convincing and informing style, bringing the reader up to the Democratic Convention at St. Louis—which will be handled in the August number of the *Review*. This department is copiously illustrated. A group of three short, well-illustrated articles show what the national government is doing in the way of health and sanitation on a large scale. Colonel William C. Gorgas, of the Medical Corps, U. S. A., who will have charge of the Government's sanitary work on the Isthmus of Panama during the construction of the canal, writes on "Solving the Health Problem at Panama." "The Porto Rican Government's Fight with Anemia" is described by Adam C. Heselbarth, and "Government Care of Consumptives" (at Fort Stanton, New Mexico) is told by Oliver P. Newman. William E. Smythe, author of "The Conquest of Arid America" and other works on irrigation, considers the entire problem of the reclamation of arid lands, under the title "The Triumph of National Irrigation." The war situation in the far East is presented interpretatively in "The Progress of the World" and in many "Leading Articles," and interesting side-lights are thrown upon it by Park Benjamin's discussion of "Battleships,


Mines, and Torpedoes," helpfully illustrated with diagrams, by the sketch and portrait of Prince Esper Ukhtomsky, the Russian editor-statesman who has just made a tour of the United States, and by the illustrated article on "What the People Read in Poland and Finland." Many Americans will be surprised at Canada's commercial expansion, as outlined by Mr. P. T. McGrath, who presents a graphic picture, which is supplemented by a railroad map. Besides these, there are the regular departments—the "Record of Current Events," "Current History in Cartoons," "Leading Articles of the Month," and "New Books." The noteworthy features of the cartoons for July are pages of Japanese and Russian popular cartoons, from original sources. The book department is also very full and copiously illustrated with portraits of authors of "Summer Reading."

#### Journalism and Business Morals.

It may be said that nothing has done more to lift the moral tone of business than the healthful criticism of the press. Twenty years ago, the state of financial journalism—not merely the purely financial press, but also that portion of the daily press devoted to finance—was not extremely good. Such journalism was marked by much ignorance, with, unfortunately, at least, some dishonesty. Apart from this, the theory upon which it was mainly based was not sound. The people who "made" most of the financial news seemed to think that they were entitled to control, in large measure, its publication, both as to matter, time, and manner. Even at this day, it is difficult to convince some otherwise highly intelligent bankers, directors, and managers, that the public has a right to knowledge. A case occurred within a month that illustrates very well the point of view obtaining in some circles of the financial community. A certain corporation undertook to make an issue of securities. This fact was developed and published. A financial writer called on one of the directors, showed him the news as published, and asked if it were true.

"Yes," said the director, "it is true, but it is pretty hard that two or three gentlemen can not discuss their private affairs without a reporter breaking in."—*The July World's Work*.

American fruit-growers and market-gardeners have been experimenting with many varieties of fruits and vegetables in Cuba, to learn what may be most profitably produced there for the American markets. One result of this has been fine Cuban cantaloupes in the New York market the last week in April of the present year, and more all through May. They are of good quality, and the business is likely to be developed, thus adding another month to the cantaloupe season.—*Country Life in America*.



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## NEW BOOKS

### JOSEPH SMITH, WHO WAS HE?

A valuable work of 255 pages completely refuting the charges that Joseph Smith taught and practiced polygamy. Paper cover 50c. Cloth 75 cents

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This book is a compilation of scripture on the priesthood and the duties of the various officers in the priesthood. Every church officer should have one \$1.00

## Herald Publishing House

Lamoni, Iowa

## GRACELAND COLLEGE

Applications are invited for the following positions on the Faculty of Graceland College for the ensuing academic year, beginning September 13, 1904, and ending June 7, 1905. Candidates will state fully qualifications and experience, present occupation, age, and other pertinent details: testimonials from competent educational authorities should accompany each application. Candidates for positions 1, 2, 3, and 4 are requested to state the amount of salary required.

1. CLASSICS AND PEDAGOGY: College and preparatory grades. Work in History and English of preparatory grade may be required. University degree necessary.
2. MATHEMATICS AND NATURAL SCIENCE: College and preparatory grade work in Mathematics, Physics, and Chemistry. Preparatory work in Geology (including Physiography), Biology, and English may be required. University degree necessary.
3. MODERN LANGUAGES AND HISTORY: College and preparatory grade work in German, French, English, and History. Preparatory work in Latin may be required. University degree necessary.
4. SHORTHAND AND TYPEWRITING: Pitman-Dement system of shorthand and touch method of typewriting. Work in English Grammar and Composition, Spelling, Orthography, and Elementary Geography will be required.
5. MUSIC: Pianoforte, Organ, Theory, and Vocal. Experience in teaching requisite. Salary based on tuition receipts.

Applications must be addressed to the  
President of **Graceland College, Lamoni, Iowa**  
and should reach him by July 30. 28-3

## FIVE PER CENT

From this date until further notice the **STATE SAVINGS BANK** of Lamoni will pay

## 5 per cent

per annum interest on one year time deposits either for new money or renewals of matured certificates. The Capital Stock of this Bank has recently been increased to **\$30,000**, and at the liberal rate of interest now offered for time deposits, many can afford to send their surplus funds to this Bank.

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**A BARGAIN!** Good new residence property in Lamoni for sale at a bargain, if sale is made now. Within two blocks of Saints' Church. Write to **Lock Box 344, Lamoni, Iowa** 29-3

July 29th

the Nickle Plate Road will run an excursion to Chautauqua Lake, N. Y., and return at one fare for the round-trip (\$14.00) from Chicago, with return limit of August 30th, by depositing ticket. No excess fare charged on any train on Nickle Plate Road. Cheap rates to other eastern points. Three daily trains, with vestibuled sleeping-cars. Individual club meals, ranging in price from 35c to \$1.00; also service a la carte, and Mid-day Luncheon 50c in Nickle Plate dining-cars. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street and Auditorium Annex. No.14 28-3t

## THRESHING MACHINE

**FOR SALE CHEAP** A Robinson & Co. threshing machine, consisting of

traction engine, separator, water tank and equipment in good condition, has been ordered sold at once for one-half its present actual value. For terms write to 28-4 **W. B. KELLEY, Lamoni, Iowa.**



# The Saints' Herald

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

R.S.Salyards

Volume 51

Lamoni, Iowa, July 27, 1904

Number 30

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

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## Editorial.

### UNCHRISTIANLIKE WORK.

There is a paper being published at Morehead, Kentucky, called the *Helper*, of which R. B. Neal is the ostensible editor. It is called the official organ of the National Anti-Mormon Missionary Organization of the Churches of Christ.

The number for June and July, 1904, is especially devoted to misrepresentation of the doctrine, history, and attitude of Mormonism in general, and of the Reorganization specifically. There are two matters in said paper that we notice for reasons which are obvious. The New York *Sun* published in its columns December 9, 1845, a letter purporting to be from Emma Smith, the widow of Joseph Smith the Prophet. In this letter she is made to say that she had not believed what her husband called his apparitions or revelations, as she thought him "laboring under a diseased mind, yet they may all be true, as a prophet is seldom without credence or honor excepting in his own family or country; but as my conviction is to the contrary, I shall educate my children in a different faith, and teach them to obey and reverence the laws and institutions of their country."

This is an extract from this purported letter published in the *Helper*. Bro. Heman C. Smith sent to this paper a denial of this letter from which this quotation is taken, in terms as follows:

NAUVOO, December 30, 1845.

To the Editor of the New York *Sun*:

*Sir*: I wish to inform you, and the public through your paper that the letter published Tuesday morning, December 9, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.  
 EMMA SMITH.

This denial was published in the *Times and Seasons* January 20, 1846. There were but two more numbers of this paper, the *Times and Seasons*, published, the breakup occurring that spring.

The *Helper* comments unfavorably upon the fact that the *Sun* did not publish the denial. This may be true, but we have reason to believe that the denial was sent to the *Sun*, and if it was not published it was not the fault of Emma Smith. Though not published in the *Sun*, the fact that it was published in the official paper of the church is evidence of its genuineness. The statement of Emma Smith to the effect that the letter published in the *Sun* was a forgery is a sufficient denial of the statements made in the forged letter. No specification was necessary.

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### July.

Beneath the full midsummer heat  
 Are stores of golden, garnered wheat;  
 Are billows of unripe oats, gray-green;  
 Are armies of corn-blades, trenchant, keen.  
 The killdeer flutes his mournful cries;  
 The hawk in charmed circle flies.  
 Berries ripen beneath the leaves,  
 And warm and still are the musky eves.  
 The moon shines bright in the cloudless sky,  
 The crickets sing and the soft winds sigh.  
 —Sara Andrew Shafer in the *Outlook*.

One of the leading features in the July *Cosmopolitan* is found in its series, "The Great Industries of the United States," this article treating of cotton from its plant-life all the way through the mills to the finished product—elaborately illustrated with twenty-eight photo-engravings. This series in the *Cosmopolitan* should be read by every schoolboy. It is an easy means of getting a thorough knowledge of the great industries of the country for both young and old.

This effort upon the part of the *Helper* is with a view to sustain the statement that Emma Smith was not a member of the church over which her husband was presiding. The fact that the Prophet's wife was a member of the church is too well established by the additional fact that she remained with her children at Nauvoo without becoming identified with any other body and was universally known as a member of the church. Emma Smith was a member of the church October 1, 1845, when she with eighteen other members of the Ladies' Relief Society signed a certificate to the effect that there was no secret wife system known to the church so far as they had knowledge. This certificate was preceded by a statement of twelve members of the church, men of families, showing that they were members of the church. In the same official organ, the *Times and Seasons*, in the number for January 15, 1845, the editor, John Taylor, afterwards president of the Utah church, succeeding Brigham Young, has this to state with regard to Emma Smith, in an editorial:

Suppose we say a word concerning the "prophet's wife," Mrs. Emma Smith: She honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with Mother Earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuation of this ninety-ninth expose of Mormonism, as a fixed star is from the gambler's lamp at midnight . . . . The fact is, the story must have been put in circulation to injure the Latter Day Saints; and as Mrs. Smith was one of them, to destroy or murder her reputation and create division in the church.

The fact of her membership is further attested by her uniting with the Reorganized Church at the same time that her son Joseph did, April 6, 1860, at Amboy, Illinois, on her original baptism into the church, and she remained in this fellowship until her death. It is true that she married a Gentile, in 1847, after her husband's death, but she was a member of the branch of the Reorganized Church at Nauvoo during the existence of that branch, and her name remains upon the record of the church unto this day.

The effort made by the *Helper* to disparage the memory of this woman is contemptible, but fully worthy of the men who are engaged in this anti-Mormon crusade.

As a basis from which to estimate the animus of the *Helper* and its helper, we notice in this same issue of the *Helper*, page 6, middle column, the following:

It appears that an association of Southern Methodist ministers, held at Huntington, West Virginia, passed a resolution as follows:

"Whereas, the purity of our homes and the peace of our Zion are in danger from the insidious attacks of Mormon elders; and

"Whereas, we are hindered in our efforts to combat their nefarious work, from lack of information; therefore be it

"Resolved, That we indorse the strong anti-Mormon literature being published by R. B. Neal, of Grayson, Kentucky."

We take pleasure in informing Mr. Neal that Emma Smith did make a "selection of sacred hymns"

and that it was for the use of the church of which she was a member, and that the same was in use for many years. Copies of it are yet extant and plentiful. Furthermore, she did subsequently make a selection for the use of the Reorganized Church, of which she was a member. Therefore the *Helper* is in error when it states that if this was done by her there is no record of it, as is found in this editorial to which we have been replying.

We call attention to the fact that the letter appearing in the New York *Sun* December 9, 1845, was succeeded by a denial in the *Times and Seasons* of January 20, 1846. This would barely allow time for a letter to New York and the writing of the denial and publishing it in the issue for January 15, of which number the page dated January 20 is a part. We suggest that Mrs. Smith was the best judge as to whether the letter to the New York *Sun* was or was not a forgery. We know personally that she stated frequently while living that she wrote no such letter; that it was a forgery.

The *Helper* publishes on its last page the caption of an effort declaring that the Josephites reject the old family Bible; and in this effort quotes from the General Conference Minutes for September 15, 1878. The caption reads, "The Josephites reject the old family Bible." The resolution upon which the *Helper* bases its conclusion came up on controversy arising from what is known as the Decatur District Resolutions. When this matter was presented for consideration two resolutions were presented, which appear in our compiled General Conference resolutions on page 48, Nos. 214, 215. The first is an indorsement of what is known by us as the Inspired Version, and is as follows:

That this body, representing the Reorganized Church of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures as revised, corrected, and translated by the Spirit of revelation, by Joseph Smith, Jr., the Seer, and as published by the church we represent.

The second is like this:

That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this church of Christ.

The *Helper* in order to misrepresent the scope of this last resolution, quotes the words, "Holy Scriptures." This is an error, or a mischievous and willful misrepresentation. The words, "Holy Scriptures," in this resolution refer to the Bible, the Old and New Testaments of the King James Version, and incidentally all other versions of the Bible which may be used under the title "Holy Scriptures," but refers more specifically to the King James Version.

To show that this is correct we present from the revelations given to the church that which should be conclusive. In section 17, Book of Doctrine and Covenants, paragraph 2, the Holy Scriptures are referred to as true, and that the Book of Mormon was intended to prove this fact to the world.

Revelation given in 1831, the next year after the church was organized, section 42, paragraph 5, the following instruction is given:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel.

Again in paragraph sixteen of the same section:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues.

At this time, in 1831, they had no other Scriptures but the King James Translation.

In pursuance of the spirit of these statements a resolution was adopted at the Conference held by the Reorganized Church June 12, 1852, as follows:

That the whole law of the church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.—Resolution No. 6, General Conference minutes.

This was followed by another:

That this conference believe it the duty of the elders of this church, who have been legally ordained, to cry repentance and remission of sins to this generation through obedience to the gospel as revealed in the record of the Jews, the Book of Mormon, and book of Doctrine and Covenants.

The record of the Jews referred to was then understood to be and is yet the Bible.

In April, 1885, the following resolution was adopted:

Resolved that it is the sense of this body, that any man who accepts appointment and ordination as a representative of the church is under obligations to teach, sustain, and seek to establish the faith of the church; and no one, be he whosoever he may be, has any right to attack the divinity of the faith in part, or as a whole, as set forth in the Bible, Book of Mormon, and Doctrine and Covenants.—General Conference Resolution No. 298, par. 6.

In 1892, April 15, the following resolution was adopted:

Resolved that we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication, should simply rest upon its own merits, the church being responsible only for that which it authorizes to be done, or which it accepts after it is done.—General Conference Resolution No. 368.

This resolution was presented by the Quorum of Twelve and adopted by the church. With these constant affirmations made by the body in conference assembled, together with the fact that the Epitome of Faith put out by the church persistently states that we believe in the Bible, of what value is the captious reasoning of this avowed enemy to Mormonism, whose object in maintaining his paper is to destroy Mormonism and to fight intemperance or the saloon

element? In the last-named conflict the *Helper* can not possibly be stronger than the Reorganized Church, which is universally known as an uncompromising foe to the sale of intoxicants as a beverage. What reliability can be placed upon such efforts to destroy Mormonism as we have noted in this article? We can but think that if the *Helper* is rightly named, it has an animus behind it that is not the spirit of true Christianity.

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PAUL KRUGER DEAD.

The telegraph brings the news of the death of Stephanus Johannes Paulus Kruger, the last president of the Transvaal Republic, South Africa. He was born in Cape Colony in 1825. He took part in the great exodus from Cape Colony in 1834-36, when more than six thousand Boers left that country after its conquest by the British. These were Dutch and Huguenot farmers who made an effort to establish a new colony in the interior of Africa. Kruger became the executive of the Raad under President Burgers in 1872. In 1880-81 he held a post in the civil service and began his plotting for the overthrow of British supremacy. He was one of three with Pretorius and Joubert when the Transvaal gained its independence at the battle of Majuba Hill. He was elected president of the republic in 1882, and after the adoption of the constitution was in 1883 elected for five years, and successively elected to succeed himself in 1888, 1893, and 1898.

Kruger foresaw the contest with England, and during the five years preceding it bought rifles and cannon in France and Germany and succeeded in arming his people to a great extent for the struggle which he believed would ensue and which he declared would be so serious that the cost to suppress the republic would be of such a character as to stagger humanity. After the defeat of the Boers, Kruger left Africa and took up his abode in Switzerland, where, in exile, he saw the Boer republics fully absorbed in the British Empire. He was an old man, broken-hearted, waiting for death, and at three o'clock on the morning of July 14 he died. The only relatives with him at the time of his death were his daughter and her husband. So passes one of the unique characters of the century; a shrewd diplomat, a stern religionist, a lover of his people and of their liberty, a man of wonderful virility, agility, and physical strength. He was a hero to his people. The history of his life will read like a romance, and he takes his place among the heroes with an undisputed right thereto.

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"SALOME; or the unbroken vow," is the title of an interesting Book of Mormon story, by Julia N. Dutton, beginning in the August *Autumn Leaves*.

## NEWS FROM THE FIELD.

Bro. J. W. Wight, writing from Williamsburg, Illinois, July 16, gives a total of one hundred and six baptisms in his field during the last quarter. Pretty good showing under the circumstances. There have been sixteen marriages in the same period.

Bro. J. W. Rushton, writing from Hamilton, Scotland, reports six baptisms, four of them by Bro. William Newton in the south of England. He feels hopeful of the work, though prevented by lack of means.

Bro. I. N. White sends a branch and district report from all the branches and districts in his field except Spring River, which is reported by Bro. J. T. Davis to Presidency.

Bro. W. H. Kelley, writing from Salt Lake City, reports from the force in his field except one and we believe he has not yet reached his station. Brn. Stead and Peak are having good audiences in Montana. The missionaries seem to be in good spirits.

Bro. C. A. Butterworth writes from Sidney, New South Wales, June 7, that he has baptized seven. He states that the work is steadily onward and all are doing well. "There appears to be an advancement along spiritual lines, which indicates a brighter day ahead."

Bro. J. W. Morgan, Colorado mission, reports seven baptisms, not including Bro. Petre's report; two not reporting.

By advices from Bro. Ellis Short, Independence, Missouri, July 16, we learn that the Manufacturing and Mercantile Company has done an excellent business during the last six months. See notice in miscellany.

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WE ARE asked, "Is there any harm in Saints going into a dance hall to watch the people dance?" We think persons might be better employed. It would be a good deal like going into a gambling den to see people gamble, into saloons to see people drink, or into pugilistic halls to see persons pound each other;—it is a waste of time that might be better employed.

## GRACELAND NOTES.

Sr. Lois G. Johnson, Bishop's agent for Nova Scotia, remits for good part of their apportionment of college fund, with South Rawdon Branch still to hear from. This will insure Nova Scotia's quota on this fund, for the South Rawdon Saints will do their duty.

A brother from Pittsburg, Pennsylvania, sends twenty dollars for college, and five for tracts to be sent to Llanelly, Wales.

Elder J. D. Stead sends offerings and writes: "Success to Graceland. I am of the opinion that Graceland will have money to loan if every other district has or will do as well as the Montana District."

W. G. Sterrett, of Pleasant Grove, Utah, writes as follows: "As I am in favor of Graceland College being kept open and used for the benefit of the whole church, I herewith inclose five dollars to apply on the college debt, from myself and family."

John Farley, Bizbee, Arizona, June 20, 1904: "Dear Bro. Kelley: You will find inclosed a money order for fifteen dollars to be used for Graceland, as we poor, far-away Arizonians don't want to see her closed. While we may not have any children to send to aid in filling up the class-rooms, we believe in education and lots of it. I think if there was more of it in the world there would be more Latter Day Saints. Sister Fike, of Naco, Arizona, says that she is going to send three scholars to Graceland next term. I hope and trust the debt may be raised and the educational part of the church work may prosper."

Sr. Effie A. Benedict, of Helena, Montana writes: "I have not been unmindful of Graceland's wants while planning for services at Unionville. When I was down at Helena a few days ago, I bought an express order for five dollars, which I inclose, to help lift the college debt. I have a selfish interest in Graceland, as I wish my three children educated within her walls sometime, when they are old enough. I shall do all I can to help 'the beautiful young girl.'"

D. R. Baldwin, Jonesboro, Arkansas, July 6, 1904: "I want to congratulate the church on the wise movements of those handling the college matters. God help us to abhor the thoughts of going back on any church movement having in view enlightenment of the rising generation. It is but little that we can do from this quarter, but that little shall be done gladly. Please forward to me as early as possible a statement of the amount falling upon the members of Martin's Creek Branch, and I will do my best while visiting them in their scattered condition."

Bro. Frank W. Burton, of San Jacinto, California, sends an offering to Graceland for himself and family and writes: "We would like to send more, but times are a little hard this year,—crops and fruit being nearly a failure here; but we wish for the success of Graceland." Bro. Frank is the son of Elder Joseph F. and Sr. Emma Burton, our missionaries in the Society Islands.

O. C. Scagin, Bay Minette, Alabama, July 19: "I see a call for Graceland College. Inclosed you will find a three dollar money order to apply on the debt. I am a poor boy, but I feel like helping what I can. May peace and prosperity be with Graceland!"

H. C. Powell, Cayucas, San Luis Obispo County, California: "I feel interested in Graceland, and felt so bad when I heard there was a likelihood of its doors being closed. So I will add my mite, one dollar and a half. I have a cousin by the name of James Sloan who is not a member of the church, but who is convinced that we have the truth and is ready to be baptized. He wishes to send to the church two dollars and a half and also two and a half to Grace-

land. Inclosed please find post-office order for same. There is no branch of the church here, so we never get to hear any preaching; but I tell you we would like to. We feel interested in the gospel and are willing and ready to help at all times, and we pray that the good Lord will prosper Graceland and the household of faith."

Bro. S. D. Condit, Blackfoot, Idaho: "Graceland is looked upon with favor among all, and no doubt our district will get her proportion, though it may be a little late owing to scattered conditions of the Saints."

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#### EDITORIAL ITEMS.

The work of Bro. R. O. Self at Harrisburg, Nebraska, received favorable notice and comment in the *Banner County News* for Friday, July 15, 1904.

Bro. W. E. LaRue has succeeded in getting a column article in the *Madison Bulletin* (Maine), his effort being mainly explanatory of the differences between us and the Utah faction.

Bro. W. S. Hankins, priest and also president of the Traverse, Missouri, Branch, a small branch in the southern part of the Spring River District, sends in the following report as a local man: Preached six times, assisted five times; had charge of four prayer-meetings, administered the sacrament twice; helped organize one Sunday-school; held five discussions at five different schoolhouses, one night sessions of two speeches each; four places were new openings; baptized five; married two couples not members of the church; and had spoken at union Sunday-school some four or five times; time covered by report from January 1 to July 1, 1904. This is an excellent report for a new local man in a region where they have not had an official visit for many months.

A report from the Terlton, Oklahoma, discussion, held by Elder W. M. Aylor, shows that the victory was clearly in favor of the Saints, and much good done for the cause of truth during the debate. Bro. Aylor's opponent in behalf of his side seems to have relied upon the works of R. B. Neal. This of itself would show the turn the discussion would take if we had nothing else to go by. Mr. Neal writes and talks a great deal about the Latter Day Saints and the work of our elders. The trouble with his writings, however, is that they are wholly unreliable. All our elders have to do is to show up the cunning way in which Mr. Neal tries to conceal the truth, and expose his garbling methods so that an audience will understand the same, and Mr. Neal is down and out. We know of no man who has shown a greater weakness in his opposition to the truth of the Reorganized Church of Jesus Christ than is shown by Mr. Neal.

He seems to have no proper standard by which he is willing to have the matters tested. He is not willing to abide by a Bible decision; he can not by the facts of history, nor the developments of science; hence his reliance upon "stories told and circulated" and his cunning efforts to combine and weave what has been said by Latter Day Saints who "apostatized from the faith," and make it appear that this is the proper teaching and belief of the true Latter Day Saints. Mr. Neal's little bark must surely go down wherever it comes in contact with the truth and a fair examination is had.

The *Dowagiac Herald* (Michigan) for July 1, 1904, makes favorable mention of Bro. Asa Cochran's work at Dowagiac. Speaking of the Latter Day Saints it says: "These people believe in having but one living wife, and that we must suffer for our own sins, and not Adam's. They have other beliefs that would make the world better if we all lived up to them, and none that are detrimental to good morals or good religion."

By letter from Bro. Gomer R. Wells, manager of the Australian Standard Publishing House, No. 63 Nelson Street, Rozelle, New South Wales, dated June 27, 1904, he informs us that he is sorry to note that their publishing department in Australia was put in the category of private enterprises, and was not sustained as a church enterprise at the close of General Conference. He states: "Please note that the *Gospel Standard* is not nor never was a private enterprise. It is as much church property as the *HERALD*, and managed exactly the same. The Bishop here is the president of the Board of Publication." We think Bro. Wells' intention is to state the matter as he understands it, but the *HERALD* is a creature of direct organization and authorization of the General Conference, and has been under the management of the Board of Publication chosen by the church and sustained from time to time by the Conferences. We are not aware that the *Gospel Standard* was originated in this manner, and we know that it is not under the direction of the church Board of Publication. To us it is similar to the *Canadian Messenger*. The *Gospel Standard* may not be a private enterprise in the sense that it is run by individuals for individual profit. It is technically a church enterprise, but surely not in the same sense the *HERALD* is, or even the *Ensign*. However, we are glad to note what Bro. Wells says in regard to it, and trust that it may become a most excellent auxiliary to the work in Australia, and thus necessarily to the work at large. We surely welcome the *Gospel Standard*, and so far as the *HERALD* is concerned, give it the right hand of fellowship. We acknowledge receipt of catalogue of books, pamphlets, etc., from Gospel Standard Publishing House.

## Original Articles.

### MAN'S NATURAL LOSS HIS SPIRITUAL GAIN.

And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.—John 12: 23-28.

In these words of our divine Teacher and Lord, there is a remarkable and apparently abrupt change of thought from himself to the figure of a corn of wheat, and from that to man and then again to himself; but the order of thought is perfectly logical. There was a necessity for the glorification or perfection of the son of man, the humanity the Lord assumed in coming into the world. He states the means by which that perfection is accomplished and some of the changes which must take place in effecting it. There is something to put off, obstructions to be removed, before this great step in life can be taken. The Son of man could not be glorified without undergoing temptations and utterly rejecting all that was not in harmony with his nature. It was a human and not a divine nature the Lord assumed; a nature full of imperfections and hereditary evils. It was a life in this world which he must hate and reject, a life which in some way seemed desirable; for there can be no life without love, and hence his soul was troubled when the hour came for him to take a great step in his perfection; for this could not be taken without the rejection of much that at first constituted the life of the Son of man, as the Lord was the embodiment of all human perfection, both in its principles and in the means and order of its development. He is the way. He has set us a perfect example and we must follow him if we would rise above a merely natural life.

Man is essentially a spiritual being; he has capacities for the reception of life from the Lord which lie folded up in the material body as the germ of the future plant is folded up and hidden in the corn of wheat, and his nature can not be developed, he can not attain the highest possibilities of his being, without rejecting much that in some stage of his progress was necessary, but which, having accomplished its work, becomes useless and an incumbrance in every step of his progress. There is much to put off and leave behind, much that has served its use and for a time has been a part of our life, and that we love; but it must fall into the ground and die. This is a universal and eternal law, founded in divine wisdom, and inherent in the order and nature of man's life.

It is to some illustrations and applications of this

law to human life that I desire to invite your attention, and first I wish you to see it as a universal law of the divine operations because it will come home to your understandings and hearts, with much greater force. You will say, If infinite wisdom always works according to this method, if God follows it in attaining his own ends without any exception, it must be an infinitely wise method, and there can be no other way to attain the highest good possible for any created being. It is like the law of heat or gravitation, which no rational man can ever hope to evade or violate with impunity.

If you look at the growth of a plant you will find it proceeds by distinct steps, the prior step being a preparation for the succeeding one, and the means by which it is taken. And when the hour comes for it to advance it always has something which it gradually puts off and leaves behind. The corn of wheat must fall into the ground and die before a new plant can be produced; and further on in its progress the leaves must fall, the blossom fade, the shell or husk must give up its life. They were all useful and necessary in their time and place, but when their work was done they were cast off as an incumbrance.

The same method and order are seen in more or less distinctness in the growth of every animal and insect. The insect is first an egg, then a worm, and then a winged thing of wonderful structure and beauty; and when the hour comes for its transition it leaves behind all that is not essential to its life in its new and more perfect state, all of which were necessary and good in their order.

Man being made to dwell in two worlds, passes through all states from the very lowest; and ever as he rises leaves behind him all that can not be made useful in his onward and upward course. But the lowest material and sensual things are useful and essential in their time and order. To live fully and consciously in this world, man must be clothed in a material body. This body is the mediator between him and the world, in order that he might live a conscious life upon the earth and have freedom and power to make the provisions for his future and real life which can only be made in this world. It was necessary that the material body and the lowest class of mental faculties should be developed first, that they might be used as instruments in collecting the material for the accomplishment of his work in this world, that he should be gifted with senses and sensuous desires and delights, with natural affections, with a love of himself and the world and all things that can minister to his natural wants and delights. The body must be continually supplied with food; and the Lord has provided for our careful attention to its wants in giving us an appetite for it, and making food so savory to the taste. If we were never hungry and had no appetite for our food, would we ever eat?

To insure the perpetuity of the race the Lord has endowed us with the power of loving and the desire to be loved. We are mutually attracted to each other by motives more or less pure and exalted according to our natures. Man and woman are drawn towards each other by mutual attractions and mutual wants. Each one is the complement of the other. The intimate relations of married life would not be possible without such mutual attractions. To provide for our many wants in the helpless period of infancy the Lord has planted the parental affections in the heart. By other affections and wants he gathers us into families and societies, into states and nations.

All our moral and intellectual powers are formed by exercise. Everything in the universe, both great and small, was formed from use, in use, and for use. To insure their use and gradual development the Lord has given the soul a desire for knowledge, as the body, for food; and he has filled the world with beautiful and attractive forms that continually tempt men to examine and possess them, to explore the hidden secrets of their natures, and to gather from them all possible delights. Man is so formed that his life in this world, with all its necessary limitations and imperfections, might still be complete and desirable to a certain extent.

The world is very beautiful and is perfectly adapted to our state here, to call all our natural faculties into exercise and keep us ever on the alert to learn or do something that may be useful for the development of our own life and for the good of others. Many of our relations to others are the medium of pure, deep, and most exquisite delights. So wise and merciful is the Lord that he makes even our cradle, and nursery, and the first rude outlines of life, attractive and beautiful in themselves, as well as prophetic of much better things. He has done all this to secure the preservation of our lives and the development of our various natural faculties, that they in turn might be used as instruments in the formation of our spiritual faculties. Thus in their place and order they are all good; they are all necessary. But they are not a final good, nor the highest good, and when the hour comes to take a step in advance, (a step they have been instrumental in preparing us to take,) they must give way, they must be cast off; and here comes our conflict and trial. The world is so beautiful; and our love for it, and our natural affections have become so strong that they are not willing to give place to any other. We become bound to it by innumerable attractions, and buried in it, and practically we regard it as the only world, and our natural knowledge, relations, and possessions, as the only things desirable. The whole force of thought and affection is directed to the life in this world. Such a state of things can not exist without the loss of our spiritual and eternal good. It is as

though the whole power of the plant was spent in the accomplishment of the end.

The man, for example, who gives his whole thought, affection, and energy to supplying the wants and ministering to the gratifications of his appetites and senses does not rise above them; he lives a merely sensual and animal life. He may not be intemperate in the enjoyment of his sensual delights, nor need he be gross and low. On the contrary, he may be very delicate and refined, according to the usual meaning of these terms, and choose the most attractive modes to gratify his tastes; but if he seeks those delights as a final end instead of as the means to a higher, he is loving his life in this world, he is depending upon it for his happiness, he can never take another step in advance, he is bound to that sensual state by innumerable ties; his affection, his life is in it. The same is true of any worldly affections. The man who seeks for riches for any merely worldly good he can obtain by their means, develops nothing in himself higher than what he seeks. He stops as it were, in the beginning of life. He seeks nothing more than the means of living in this world; he desires to live well in a worldly sense, to have the comforts and the elegancies of life, and the freedom which large means would give him, and the power to gratify his tastes in the most desirable manner; but he thinks and cares for no other life than this, his aims and ends are all bounded by this world. The principle applies equally well to those who engage in any of the professions, who devote themselves to literature, science, or art. The man who labors hard to acquire knowledge and power to write a book, or to become an eloquent orator, for the money, fame, or power he may obtain by such means, is living for this world alone; and however much intellectual power, or even genius, he may possess this world bounds all his hopes, his knowledge, and his aims.

Whatever we know or do, whatever we seek or obtain that regards ourselves, or a life in this world alone, falls short of the end for which we were created. No truly spiritual principle is developed by it. However great and good and desirable all knowledge and power, and riches and accomplishment of whatever nature may be, they are only instruments to a higher and an eternal good.

We have nobler faculties within us than any we have yet exercised, though we have risen to the highest pinnacle of fame, or obtained the greatest success—faculties we have not yet called into action, and for which all those other powers are only an instrument and means of development. But more than this, these natural things now becoming an obstruction and hindrance to us they blind us to the true ends of life. The moment we begin to love the things of this world for themselves, and to regard them as a supreme good, they arrest all our progress

and all desire for it, and thus they become positively injurious to us. We set our hearts upon them and seek to hold possession of them as ours. We do not use them for the end for which they were given us. They do not fall into the ground and die, and they bear no spiritual fruit, and we are losing all the eternal good we might gain from them; and soon we shall lose them also. Now the Lord, in his infinite love and mercy, desires to lead us on to the highest good possible for us. He seeks to have the inmost forms of life unfolded in the largest degree and fullest measure. He desires to have us rise and move on, hence there arises a conflict between us and the Lord. We seek to live here, we are drawn by all the attractions of our natural affections to this life, and become rooted and buried in the earth. He seeks to lift us up and to unfold those faculties which will enable us to live for ever in Christ's kingdom on the new earth. When he sees it will help us, or remove any hindrance, he takes away the natural good, that he may loosen the hold of our natural affections upon it. One man loses his property, and in the eyes of the world he is lost and ruined. What is it for? It is to show him that he can not rely upon riches. It may have no perceptible effect upon him at first; but, being plunged into grief and despair, his soul is troubled. But the Lord sees that when the estate is gone an obstruction to his spiritual progress is removed, or a weight is lifted from him which was pressing him down to death. Is not his natural loss a spiritual gain?

This is doubtless the experience of every one in some degree. Why is it? Because the Lord has something better for us, but which he can not give us so long as our hearts and hands are full of the things of this life. We often murmur and think the Lord unkind; but he is all the time striving to lead us to something better than we are seeking. We may not see it, for we can not yet perceive the good for which he has removed these obstructions and is preparing us. The greatest afflictions we meet with, in life, arise from the loss of those who are bound to us by the strong and sensitive ties of natural affections. Our children, and parents, and friends die, and we often wonder why it is. They made life so pleasant; they were a comfort and joy to us; our very life was bound up in them, and now it is very desolate. The deserted room, the vacant chair, the unoccupied place at the table, the broken link in the domestic circle are reminders of a terrible void in the soul. The smile and the voice, and the welcome presence, the strong arm and the faithful, loving heart are gone. All seems gone. The charm of life is taken from the earth. Why is it? The greatness and keenness of our sorrow for the death of our children and friends is just in proportion to our natural affection for them, as we regard them as belonging to us in this world. The Lord has endowed us with these

natural affections for a most important purpose, to secure a most important end, and to give us delight in securing it; but they are still only a means to a higher end. Our children are the Lord's. He created them to become spiritual beings, and to live for ever in a spiritual world. Mere natural affections would keep them for ever here, would deprive them of their immortal birthright. When the Lord takes them from us it is to show us what we have forgotten, it is to break the force of our merely natural affections and lead us to regard them with a spiritual affection. And we never truly or rationally love our children, or any one else until we love them as spiritual beings; and *all* natural affection was intended to lead to that spiritual affection. When it does not it becomes perverted, and, like all other worldly and selfish loves perverts our lives and hinders the development of the highest capabilities of our being. When these affections are wounded, and the object in which they centered is removed, it is for the purpose of weakening their force, that a higher and purer love for them may be born within us.

The Lord never takes away from us the slightest natural good except for the purpose of giving us a greater spiritual good, or of preventing us from falling into a greater evil. He never suffers us to be turned aside from any purpose except to lead us to something better. The Lord is not against us, he is for us. He never deprives us of any real and substantial good; but is ever seeking to give us more largely and more richly. Therefore, whenever we are crossed in our purposes, when, having made due exertions, we fail of some natural attainment, when what we already possess of worldly goods is taken from us by no fault of our own, when pain and sickness fall upon us, and we feel that we can neither give nor receive delight, when we are bereaved of our children and friends, or those still dearer to us, when we are tried and tempted, we may know without a doubt that he who regards us with infinite love is permitting these trials to loosen our hold upon the things of this world, that there may be room in our hearts for something better. Every weary step, every disappointed hope, every pang of bereavement tells us, if we will hear it, that our heavenly Father has something better for us than this and tells us as plainly as though an angel from heaven stood by our side and said, Drop these worldly goods from your hands and hearts, that the Lord may fill them with heavenly goods. It may be many are ready to say, But it is very difficult to see it. Why does not the Lord show us the spiritual good, and place it side by side with the earthly, that we may see how much richer and worthier it is? Because he can not give it to us until the worldly good has ceased to fill the heart. The things of this life were designed to be instrumental in introducing a heavenly life; but if they occupy and hold the



place of the heavenly, there is no room for them. All earthly and natural affections, and knowledge, and possessions, are as the corn of wheat to the germ within it. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. The Lord can not give us the higher good until we are willing to give up the lower; and here is where the trial comes,—we see the earthly good, and our own hearts are not willing to trust the Lord for any higher good.

We are like the husbandman, who, having the seed of some precious plant, is unwilling to cast it into the ground for fear it might not grow; but there is no other way to raise fruit from it. So our love of life in this world must fall into the ground and die. That is, it must be kept in subordination to a higher life before that life can come into conscious action. Our life in this world is evil and false. We must keep it in obedience to a truly spiritual life, never suffering them to obstruct it; but it is hard for us to give up what we love, to hate our life in this world, and we can not do it without many struggles and much painful effort, because what we love is our life, and we are bound to it by the most sensitive and powerful ties. It is a part of our very being, and to give it up seems to be the surrendering of everything we have and are; but it is only that we may become something nobler and better. This we do not see, however, and when we find that what we love is fading and passing away from us, our souls are troubled, and we are inclined to pray, "Father, save us from this hour." But we may know, if we will, that for this very cause we have come unto this hour. We have been brought into this state for the very purpose that these obstacles might be removed which prevent our taking another great step in life,—a step from natural to spiritual life.

Our Lord himself came into this state. The nature he assumed was full of evil propensities and obstructions to his divine nature; and this fallen, perverted nature at first constituted his natural life; and this was the life he laid down for his friends. It was in some way so much his life that it cost him many painful struggles, and even the most terrible agony, to put it away; and can we hope to have all our selfish, worldly loves destroyed, and a heavenly nature begotten and developed within us, without any pain or struggle, when those trials come which are to loosen our hold upon a worldly life, that the Lord may give us eternal life instead? Shall we pray, "Father, save us from this hour," when it was for this very purpose that infinite love brought us to this hour? No, let us rather bow our heads and say, "Father, glorify thy name; carry out thy purposes of infinite love and wisdom in regard to me; let the blow fall; let my life in this world fade and die; let all its interests perish if they obstruct thy purposes of love and hinder the attainment of a spiritual and

eternal good." When we can sincerely offer this prayer, we shall find that the Lord has never taken from us the slightest earthly good without giving us a greater good. We never can give up a selfish and worldly affection, however strong and precious it may be, without receiving an inconceivably higher and purer life. This is surely a most comforting truth, and will prove a powerful support to us in the trials and temptations of life. We all need it, we need it every day, we need it for comfort and support, we need it to encourage us to let go our hold upon the world, to give up this life, that we may follow the Lord and serve him, and thus move steadily on to the attainment of the highest good possible for us,—the attainment of eternal life in the great immortal glory, and the never ending peace and happiness, when we shall change this mortal body to an immortal body. Then Death can not feed on our immortal souls any more; but we will be like Christ, and share in all of his glory.

"Sanctify them through thy truth, thy word is truth."—John 17:17. "And for their sakes I sanctify myself, that they also might be sanctified through the truth."—Verse 19. "And the glory which thou gavest me I have given them; that they may be one, even as we are one."—Verse 22.

ISAAC TRUE.

CHICAGO, Illinois.



#### GOD KNOWS US AND OUR WORKS.

SERMON BY ELDER E. L. KELLEY, AT LAMONI, IOWA,  
JULY 10, 1904.

In the first chapter of the gospel of Saint John, verse 47, we have the history of an occurrence in the time of the Savior that will furnish the lesson for the hour:

Jesus saw Nathaniel coming unto him, and said of him, Behold an Israelite indeed, in whom is no guile! Nathaniel said unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. (Inspired Translation.)

The incident at least furnishes to the mind, at the beginning, the thought of the nearness of our heavenly Father to his children in this world. And if I shall be able to present to you the nearness of the relationship, and the interest that our heavenly Father has in his children here, possibly you will have some better idea of what true religion is, and what the brotherhood of the race means.

In this instance it was a time when Jesus was in this world working personally. Yet it seems from the historical statement that, though he was not present under the fig-tree with Nathaniel, so far as bodily presence was concerned, yet he knew just what Nathaniel was doing. He was able to compre-

hend the thoughts of his heart, the reasons for his presence under the fig-tree, the object of his soul, the hopefulness of his life in God and his work. Jesus, in calling his attention to the fact that he knew him before he was called by Philip, while he was under the fig-tree, brought to his mind, doubtless, what had passed through his heart while he was beneath that tree wrestling with God with reference to what he might do in life; and what men and women in this world ought to do. He not only called the attention of Nathaniel to the nature of his own thoughts and feelings while under the tree, but by this showed the further fact that God is cognizant of his children in this world in whatever situation they are placed, whether under the fig-tree, in the closet, in the city, or upon the high sea. Wherever they are, if they but realize the fact that their heavenly Father is not so far away but that he can see and hear, and knows what they are doing, they will be in position to live better in this world than they possibly can without such a thought as this.

This is in harmony, also, with the statement that you will find in the language of the apostle, in Acts 17:27. Referring to the fact that God had made of one blood all nations of men that dwell upon all the face of the earth, and determined the bounds of their habitation, "That they should seek the Lord, if they are willing to find him [I am reading from the Inspired Version; the other reads, "If haply they might feel after him, and find him"], for he is not far from every one of us." "Though he be not far from every one of us," is the reading of the King James Version, as also the Inspired, and this is the thought that I desire especially to call attention to. Is it a fact that in this life we are so related, as the workmanship of Him who is the great architect of all in this probationary state, that all things which surround us, and the bounds of the habitations of men have been fixed, and that he is so near to each and every one that he knows what we do from time to time; and that what we do in this life is to stand to our credit, or to our discredit, in time to come, and by which we must be judged and rewarded, or disapproved, before him? It is stated by Moses with reference to the Lord in his time, that "He is the Rock. His work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and righteous is he. God in his work is right and true all the time. It has been taught by some that men and women were not required to have any particular works on their part, here, in order that they may reach heaven; for heaven was to be reached without works. Would you like to go over on the other side, dwell and receive an inheritance with God whose works are always just and good, whose works are perfect, when you have nothing to stand to your credit in the shape of good works? If any of you will think but for a moment of the doctrine, that men

and women can do nothing in the way of good works to bring them commendation in the hereafter, you will discharge the idea from the mind, discard it from your theory of a religious life, and you will enter upon another course, one more in harmony with God as he has revealed himself in the Bible,—and wherever else he may have revealed himself to his children. Instead of coming before him with nothing to commend them, they should come with something to their credit. If they have nothing to their credit, having done nothing, they stand in the attitude of those referred to in Revelation called Laodiceans, of whom it is said, "Because thou art lukewarm, [having no good works for yourselves, nothing to commend you to God,] because thou art neither hot nor cold I will spew thee out of my mouth." God's ways and judgments and dealings with his people are entirely different to the idea that nothing they may do in this world will stand to their commendation when they are to be judged by him. He has given the test beforehand, so that all may know that if we have nothing to commend us, nothing of good that we have done, when we stand before him, we will be cast from his presence instead of having it said to us, "Well done, thou good and faithful servant."

It is stated by the prophet, Daniel, as you will find recorded in chapter 4, verse 37, that King Nebuchadnezzar, after he had undergone trials and tribulations sufficient to show him that God did take cognizance of men in this world, stated in the fullness of his soul, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment." Nebuchadnezzar had not fully comprehended and realized this before. He had to be made acquainted with the fact that God did look after men and women here in this world, and understood what they were doing. And if they wandered so far from him that they thought they were the important ones of the earth, that they need have no allegiance to him, that whatever they did was right because they did it, he still understood their state and situation, and their feelings, and he could bring them down to eat the grass of the field, as he did this great king; or overthrow them in various other ways.

I know that sometimes persons wonder when they think that a great nation, as Russia for illustration, is unable to overcome a heathen nation, as represented by Japan. But when you take the works of the two nations, and compare them with the revelation of Jesus Christ, as furnished here in the New Testament, it is found that to-day Japan, although essaying in a sense to worship idols, is in fact performing more of the works of the Christian as represented in the New Testament, than the Russian, who says that he believes God, but in life and works is far from him. Christianity,

true Christianity, is represented by the works of the individual, that which he does and not what he says he believes. It is easy, as Jesus says, to say, "Lord, Lord," but he that doeth "the will of my Father who is in heaven," he is the one who is justified. So the apostle referred to the fact that some who had not the law, when they did by nature the things in the law their consciences accusing or excusing them in the day when God should judge the secrets of men by the gospel. (See Romans 2:14-16.) They would be judged according to their works; while on the other hand you might find a professedly Christian nation with works far below them, not accepted of the Lord. It was in this way that Israel was overthrown in Canaan. They were God's people. He had led them there. He had given them a home there; and even said that they should become the richest of all people, and the head of all nations, if they would but serve him. But he also said that in the day that "you shall turn from me, and serve other gods, I will turn from thee." We understand then that God is so interested in whatever his children do in this world, that he may point out here and there a nation, or an individual as we have seen, and say to the individual, or the nation itself, You have come short: you are "weighed in the balance and found wanting," just as he said to King Belshazzar. Here God, who knows all things and understands the hearts and feelings of men and women in this world, comprehended the situation of the king, so that his judgment was correct. The certainty then exists that God has ordered in this world, that his children might set their hope in God, and not forget his works which is: Keeping his commandments. When we talk with reference to the works of God in this world, as they relate to his children, we soon come to a level where they are comprehensible. The keeping of the commandments is a work that God has directed. So it is stated in the New Testament that if we fail to keep his commandments our works are "reprobate," at variance with him.

It is stated in the gospel, in the letter to Titus, that in the glorification of God in this world we should show forth the same by good works, and he sets forth the contrast between good works and evil works so clearly that you will notice it from the reading. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Men and women sometimes are not ready to perform every good work. They are apt to think, when such are presented, that they have performed all that God requires at their hands. But the apostle instructs one of his ministers, in teaching the saints, to "put them in mind . . . that they should be ready to every good work." The thought that good works are not required at our hands in this world, is entirely foreign to the Scriptures, or the

revelments of God in any of the revelations that he has made. Speaking again with reference to certain classes who had moved out of the way, he says, "They profess that they know God; but in works they do deny him, being abominable, and disobedient." Their works were evil works in that they denied God; but he also mentions what they failed to perform; and this is the part I call to your attention, "And unto every good work reprobate." They were at variance with their profession. Whatever good work belongs to the work of God, they were at variance with that. Would it not be a good thing if we could all get in line and perform what God has called us to do in this world, not being disobedient, but in harmony with the good works that are referred to in the gospel and made binding by commandment? But these individuals to whom the Apostle Paul referred failed to come up to the standard, being abominable in many things in their lives. They were not in harmony with right and truth in anything, "but to every good work reprobate."

It is stated by the Apostle Peter that our heavenly Father is without respect of persons, judging according to every man's works. (See 1 Peter 1:17.) And if God is without respect of persons I need not expect to be commended of him in time to come unless I faithfully carry out the work that he has set me to do. I must not carry out the work that he has placed the apostles to do. That is not my work. He has called others to perform that. I can not fulfill the duties of the president of the church. That is not my work. I am not prepared to perform the work of a seventy, of a pastor, of the presiding officer of a branch or stake. I am to carry out and perform the work of the special office that God has directed me to do, and can not usurp any other place and be acceptable to him. God is to judge every man according to his works; and his works must be in accordance with the duties, the place, the station in which God has placed him. If he undertakes to work outside of this, it is only a question of time when it will be said of him, You have overreached the bounds, you belong to the class who have said that they were apostles, but they were found liars, referred to in the Revelation.

Men and women can not assume that they can perform this work or that work. Each and every one must stand in his or her place. It is a beautiful thought, too, that God has promised to give us the highest reward that is in his power to give, if we shall perform the work that is given us to do, acceptably before him. He has promised it to the sister who fills her proper place in the prayer service, in the Sunday-school. He has promised it to the brother who goes and fills his place in the seventy's office, the priest's office, the deacon's office, or the bishop's office. But he has promised to extend the

commendation to no one, unless he does so perform his work.

In Revelation 2: 2 it is stated, in a communication to the church at Ephesus: "I know thy works, and thy labor, and thy patience." This was after the ascension of Jesus into heaven. While he was here in this world he said to Nathaniel, "When thou wast under the fig-tree, I knew thee." And now in heaven he speaks to one of his churches and says, "I know thy works, and thy labor, and thy patience." I know what you have done. And you will notice from the reading that he did not simply know the church as a whole or the presiding officer alone; but he knew each individual that was connected with the church; and each one who failed to perform his part in the church was not approved of him. Is it a fact, my friends, that we are in so close relationship with God at the present time, that he in giving communication to us to-day may say, I know thy works at Lamoni; "I know your patience"; "I know your charity"; I know your failures? If it is a truth as the Bible holds it forth, let us not be slow to acknowledge it. Let us be Saints who will live in accordance with the law that is laid down in the books, performing the work that God has directed us to do; not trying to see how little we can do in order that we may keep the commandments, but how much we can do.

Again he writes to the church at Smyrna: "I know thy works, and tribulation, and poverty." I know it all: your works, your tribulation, your poverty. "(But thou art rich)," he says. After all, thou art rich. Why? This church at Smyrna, notwithstanding its poverty, notwithstanding its tribulation, had stood for the word of life, had stood for the truth that God had communicated to the world, and they were standing there holding up that truth, urging their brothers and sisters that eventually there would be a rich crown. Jesus looking upon their works said, "I know your works, your tribulation, your poverty, (but thou art rich)." Then he urges them to go on with an exhortation that ought to move every brother and sister, every child of God in this world to more and better deeds.

Again he says to the church in Pergamos: "I know thy works; and where thou dwellest, even where Satan's seat is." God not only knows what his children are doing but he knows what place they are living in. Did you ever consider the temple of the heathen in Pergamos, a city in Mysia, a little country in Northeastern Asia? The temple was built in the form of a serpent, and they were worshipping the serpent instead of God. The message calls it "Satan's seat"; and to-day when we glance back over the history we find that it was the serpent Satan that they were worshipping. Jesus says of this little band of saints that had been established by the preaching of the apostles in Pergamos, "I know thy

works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." These faithful saints in Pergamos held fast the name of Christ, although they were in such a terrible place as that. Jesus not only saw the saints there as a church, but he saw them as individuals, and one a martyr who was slain in this wicked city on account of the fact that he held forth the divine name of the Son of God. Jesus observed this; his work was not lost. Then you and I must come to the conclusion that when we are standing against the assaults of the enemy of truth in this world, when we are doing all that we can in this world to sustain that which is true, and upholding the faith of our blessed Lord and Savior, we are under the eyes of the Commander of the greatest army ever known to the world, either in this or any other time. How careful should we be, then, in the performance of our duties. And if sometimes we are permitted to hear from him, Well done, thou good and faithful servant, I saw your tribulations and know your works and that you withstood the enemy, and became a perfect man in Christ, under these conditions, will not that be reward enough for us all? Do you want any more than that? And if any of us are called, as was Antipas, in such a strange, wicked city as he was, to give up life and become a martyr for Him, are there any who would fail to stand for truth? In our works and ways, then, in this world, I hope that if we have accepted the idea that possibly God did not know what we were doing, or that it was indifferent with him, we will change at once. If there is anything true in religion in this world it is this: God is closely connected with his children, and interested in their welfare. If we can realize this and make it as clear and forceful in our lives as when Jesus saw Nathaniel under the fig-tree we will be more careful in our lives and our works that they be such as to commend us to him when passed upon. That is where the religion of the world is so different from the religion of the Bible. The religion of the Bible is to bring God nearer to us. The religion of the world places him further off. Did you ever hear of individuals who did not believe God was very close; that he would not hear them if they cried unto him; that he would not answer if his children called to him? That God was so far away that when trouble came upon them, terror was their portion right away. What is the reason? They did not possess the religion that Jesus Christ brought into the world, because his religion brings the child and the Father near together; and Jesus in this way taught, Enter into the closet and when ye have shut the door, pray to your Father who is in secret, and your Father who seeth in secret shall reward thee openly. I am not afraid of the young men and

women, the boys and girls of the church, doing very great wrongs if they will burden their minds with the thought that God knows what they are doing. Honesty and uprightness, virtue in this world, all that is true and good can be brought to the highest state of perfection, and the people brought to that state and standard if they will but realize that our heavenly Father sees and knows what they are doing. But when they begin to think if they are in the dark God does not see them, or if they are far away in some distant city, the brethren do not know, and possibly the angels do not come into that city, then they can be led into divers temptations. Why! it is easy enough for an individual under such surroundings and circumstances as that to learn to begin to smoke or chew the obnoxious weed that God has said it will be pleasing to him if his children shall not do, and which they would not think of doing if they were standing with his children in this world in a sacred place. But he knows them where they are, and his angels know.

A short time ago I was at a conference in a neighboring district to this, and at the Sunday-school service I noticed that the one in charge of the general work, in instructing the little children in religious duty, made this proposition to them. He was urging them to good works, and in a measure the advice was all right. He said, If each one of the Saints in this district would give him the money that is expended for intoxicants, tobacco, tea, and coffee, he would pay the college debt, and not ask a cent from anybody else,—that is, their portion of it. It was all very well to call their attention to it; but there was another thought connected with it. Suppose, for illustration, that district could have taken the money that was expended for these things, and the proportion of the college debt that had been allotted to them had been made, and every other individual in the district had been released from performing his or her part, would you want to have been among the number who were thus released? Where would your good works have come in? When it comes to a proposition of duty among God's children, it is not based on the fact that there are certain ones in this world who have squandered, and if he could receive the part that is squandered God would have sufficient in the treasury. That is not the proposition upon which a single dollar is to come into his treasury. If it is squandered it is only to the condemnation of those who thus squander it. The position we should occupy toward any good work in the church is, I will do my part; God wants us to perform our part in the work. He could furnish the means without our aid if he did not want us to do the work. You take a family and supply the family, giving the children nothing to do in order that they might help supply the family, and you will soon ruin the family. And if God supplies the family (the

church), not giving the children anything to do in the work, he would soon destroy the church. There is an excellent reason why we are given something to do. He wants us to thus work in every department of life. Not that we are to work as the slave; that is not the proposition. God does not want us slaves in any sense; but the idea is that men and women should work in this world for their own good and in order that they may show forth in their lives fruits,—their good works, and have something of treasure to their own credit. The apostle says: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—Titus 3: 8.

In our work in this world, then, the fact that our heavenly Father has asked us to do something ought to be an incentive to perform, whatever the cost. Not only that, but it ought to be a testimony to us that God is watching over us and is conscious of what we are doing.

I heard the statement made a short time ago that our work in paying the college debt would keep money out of the church treasury. Well, if this is true, did not Christ know it when he said, "Pay the college debt"? The objection, if true, makes him place the college the first work. There was never a wider mistake than this. I have yet to find the first individual who has given to the college at the expense of the performance of his duty to the church. If I should find such an individual as that I would turn his money back to him. Why, I would not like to bring a charge against this audience and say that there are some who have not conformed to the law of tithes and offerings as God has commanded. It would be equivalent in a sense to charging them as being "reprobate to every good work." You would not want me to charge you with not having complied with the law, would you? God leaves the responsibility with you of fulfilling the law and the performance of duty to his church. The bishop will not go around preferring charges against you. By and by Christ will judge whether you have conformed to his word or not. He is the one to whom you are paying tithes if you pay in his church. It is stated by the apostle that "there he [Christ] receiveth them [tithes] of whom it is witnessed that he liveth." (Hebrews 7: 8.) Christ receives when they are paid to the bishop, whom he has placed in his church to receive tithes and offerings. I hope you will not misunderstand me this morning. If you should pay one penny or one dime to the college at the expense of your duty to the church, you would be under condemnation rather than approval. You will never find a word from the bishopric asking men and women to perform one duty at the expense of another duty under God's law. First perform the duty to the tithe and offering fund, and after you

shall have performed that duty, instead of being less able to perform some other duty you will be more able to do something else. That is the reason, then, that the apostle says, "Put them in mind . . . to be ready to every good work." Put them in mind of that. Just a short time ago the Lord said, "Pay the college debt." That is another good work that he has asked us to do. Let us do it, then, as becometh men and women of faith and confidence, and prove ourselves Saints indeed.

In our efforts, then, let us keep in view the fact that our heavenly Father knows what we are doing.

I will refer to one or two more Bible proofs, then leave the subject with you. "To the church at Thyatira," Jesus says, "write: I know thy works, and charity, and service, and faith, and thy patience, and thy works." "Notwithstanding," he says, "I have a few things against thee." A few things. Simply conforming to one thing is not sufficient then. The church at Thyatira could not fulfill the law by conforming to just a few things. There were a few things with which they were at variance. "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." He had measured them and weighed them. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not." I refer to it upon this occasion to show that each individual's work in the church is known as well as that of the church itself. Your work is known; so is mine. God knows each of us, and by and by we are to be rewarded, as the apostle says, "every man according to his works." And if there is a beautiful statement in all God's word that our minds should be brought to dwell upon more than others it is that found in Revelation where he says, "Blessed are the dead that die in the Lord from henceforth; for their works do follow them." Their works not only commend them upon this side, but on the other side. And if there is anything that will give hope and cheer to the heart in this world, it is the fact that after we have expended our time and opportunities in the service of God, sustaining that which is good and true, the works which we have done will be placed to our credit, and will so appear there on the other side.

But he says of the church at Philadelphia: "I know thy works: behold I have set before thee an open door, and no man can shut it." Then he goes on to show how no man could shut the door as long as they kept the faith that was manifest there in him. No man can shut the door, if we but stand true to the faith. God says to the church at Philadelphia, No man can shut the door; and so he says to the church at Philadelphia in our time, and in New

York, and San Francisco, and Chicago, and every great city in this country where he has a church planted: No man can shut the door if the Saints there will engage in good works and honor him and his law. And no man can shut the door in Lamoni either if we so stand. But if we shall fail to perform our part, do our work, then the evil one comes in, and shuts the door.

But again, to the church of the Laodiceans he says: "I know thy works, that thou art neither cold nor hot." And because they were lukewarm, neither cold or hot, he would not receive them. God receives or approves men and women who have something to their credit. It is represented by the Savior in his teaching recorded in the twenty-fifth chapter of Matthew, that the one who went and hid his talent in the earth was not commended. Instead of being commended it was stated: "You should have put my money to the exchangers, and then at my coming I should have received mine own with usury." Men and women in this life should perform some good work, and whatever the talent it should not be hid. It was not usury in the way we sometimes use the word, that is, to get more than the money is worth. That is the usual definition of usury. But God wants us to put our talents to use so that we shall have something from a proper use; not more than it was worth. It is not that God indorses unlawful interest in this world, but he urges right-doing with our property if we have it, as anything else. So this one referred to should have placed his talent to proper use, and thus have had something to his credit. But no, he was afraid. He did not do anything. He was not willing to do anything. And because he was lukewarm he did not perform anything. So we read, "because thou art lukewarm, neither cold nor hot, I will spew thee out of my mouth."

In our work, then, let us not forget that the Lord is near and watching over us, and that he is cognizant of what we do. And those of us who are making an effort to keep his laws ought to be willing to be tried and tested here, and now; not wait until we get over on the other side. Here is the time and place. If we can not stand here, how do we know that we shall be able to do so when we pass to the other shore?

May the Lord help us so to work that we shall not be of the class of the Laodiceans, neither those who failed to do their part in any of the other Asiatic churches to which I have referred; but by our good works we may be approved of him, and finally be rewarded with the faithful and true of all ages.



Religians should take note of several new features in the Religio's Arena of *Autumn Leaves*. Among them, the series of pen and ink cartoons and "The Religian's Dictionary," begun in the August number, and the "Question Box" begun in the July number.

## Selected Articles.

### HOW TO BECOME FISHERS OF MEN.

To-night I am to speak to you about preaching, and I want to do it with the utmost simplicity. I do not presume to be a teacher who has secrets to unfold; still less can I claim to be an expert in the great vocation. I suppose it is true of every preacher that as we grow older our sense of the inefficiency of our work becomes intensified. The wonder grows that God can accomplish so much with such inadequate implements. One's satisfaction with the evangel deepens with the years; but one is increasingly discontented with the imperfect way in which we present it. No, I do not speak to you as one who is proficient; I am only a blunderer at the best. But I speak as one who is honestly desirous of better and more useful equipment, and it is in the strength of my desire that I dare to speak to you to-night. I have often been amused by the headline to the preface in Izaak Walton's *Compleat Angler*. Here is the quaint sentence: "To the reader of this discourse, but especially to the Honest Angler." That is the adjective I will borrow to-night. We are here to confer together, not as expert anglers, or even as successful anglers, but as those who are "honest," and who are sincerely desirous to become proficient in their ministry. More than two hundred years ago there was a young probationer in the Church of Scotland named Thomas Boston. He was about to preach before the parish of Simprin. In contemplation of the eventful visit he sat down to meditate and pray. "Reading in secret my heart was touched with Matthew 4: 19: 'Follow me, and I will make you fishers of men.' My soul cried out for the accomplishing of that to me, and I was very desirous to know how I might follow Christ so as to be a fisher of men, and for my own instruction in that point I addressed myself to the consideration of it in that manner." Out of that honest and serious consideration there came that quaint and spiritually profound and suggestive book: *A Soliloquy on the Art of Man-Fishing*. All through Thomas Boston's book one feels the fervent intensity of a spirit eager to know the mind of God in the great matter of fishing for souls. Without that passion our inquiry is worthless. "The all-important matter in fishing is to have the desire to learn."

"Now for the art of catching fish, that is to say, how to make a man—that was not—to be an angler by a hook, he that undertakes it shall undertake a harder task than Mr. Hales, a most valiant and excellent fencer, who in the printed book called *A Private School of Defence*, undertook to teach that art or science, and was laughed at for his labor—not that but many useful things might be learned by that book, but he was laughed at because that art was not to be taught by words." So says Izaak Walton in

his famous book on Angling. It is painfully true. If books would make an angler, I should be the most expert fisher in this neighborhood. On one of my shelves there is quite a little collection of fishing books, out of which I have been able to borrow many hints and suggestions in my own particular labor. I think I know them fairly well, and in many of their chapters could pass an examination with honors. But in the practical handling of the rod I should come in the rear of the most incompetent. In angling I am a splendid theorist, but useless in practice. Is it not here that we must begin our consideration of the ministry of Christ? Books can not make a preacher; he may find them full of helps, but they are not creators of gifts. They may teach how to make sermons, but they have nothing to do with the creation of prophets. We are made by Christ. "I will make you." We are fashioned in his presence. Every wealthy and fruitful gift for our work is born directly of his own grace and love. Ring out the music of the changing emphasis in this phrase! The promise reveals its treasure as each word is taken in turn and given distinctive prominence. "I will make you," no one else and nothing else can do it. Neither books nor colleges nor friends! "I will make you." He will make us just in that secret and mysterious way in which true poetry comes into being. The gift will come as a breath, as an inspiration, as a new creature. "When he ascended on high. . . . He gave gifts unto men." He dropped one gift here, and a commonplace man became a pastor. He dropped another gift here, and the undistinguished became a prophet. He dropped a third gift yonder, and an impotent man became a powerful evangelist. "I will make you fishers of men." But even though the germinal gifts of the preacher are Christ-born and Christ-given, our Lord expects us to reverently and diligently use our minds. He will further fashion and enrich his gifts through our own alertness. The incipient capacity will be developed by our own intelligent observation and experience. What can we learn which will foster our heaven-born gift? Let us turn to the fisher in natural waters, and see what hints he may give us for the labors in our own sphere. What, then, does the angler say to fishers of men?

"Keep out of sight!" Mark Guy Pearse is an expert fisher, and rarely does a year pass without his paying a visit to the rivers of Northumberland. And he has more than once laid down what he considers to be the three essential rules for all successful fishing, and concerning which he says, "It is no good trying if you don't mind them." The first rule is this: Keep yourself out of sight. And secondly, keep yourself further out of sight. And thirdly, keep yourself further out of sight! Mr. Pearse's counsel is confirmed by every fisher. A notable angler, writing recently in one of our daily papers, summed

up all his advice in what he proclaims a golden maxim: "Let the trout see the angler and the angler will catch no trout." Now this is the first essential in the art of man-fishing: the suppression and eclipse of the preacher. How easily we become obtrusive! How easily we are tempted into self-aggressive prominence! How prone we are to push ourselves to the front of our work in quest of fame and praise and glory! The temptation comes in a hundred ways. It steals upon us in the study and spoils our secret labor. It destroys the efficacy even of the bait that we prepare. It comes upon us in the pulpit and perverts our workmanship even when we are in the very midst of our work. The Devil secretly whispers to us in the most unctuous flattery: "That was a fine point you made." And we readily respond to the suggestion. And so the insidious destruction is wrought. We don't stand aside. If I may vary my figure, let me say that our function is to draw aside the curtain and hide ourselves somewhere in its robes. Let us remember that so soon as our people see the preacher they will not take his bait. As soon as we become prominent our Lord is never seen. Keep out of sight!

"Cultivate a mood of cheeriness and praise." Here is a bit of counsel from an old book whose phraseology and spelling have quite an old-world flavor about them. It is a book on fishing. The writer is recording the requisite virtues of the angler: "He should not be unskillful in musick, that whensoever either melancholy, heaviness of his thoughts, or the perturbations of his own fancies, stirreth up sadness in him, he may remove the same with some godly Hymn or Anthem, of which David gives him ample examples." Is not that rather a far-fetched notion of an angler's equipment? Why should he require the gift of music? Because, says my author, when the angler is depressed he can not throw a light line. When a man is melancholy his throw will be heavy. When his spirits are light and exuberant, he will be able to touch the surface of the water with the exquisite delicacy of a passing feather. Can we not apply the counsel to the ministry of preaching? If we come into our pulpits in a depressed and complaining frame of mind, we shall lack the requisite throw. If we are possessed by melancholy we shall catch no fish. And therefore it is well that we, too, should resort to the service of song. We must sing away our depressions and melancholies before we preach the evangel of grace. We must put on "the garment of praise." I frequently consult a book given to me many years ago, and now out of print,—Earnest Christianity, an account of the life and journal of the Reverend James Caughy. There is much in that journal that reminds me of David Brainerd and John Wesley. One day James Caughy was depressed and melancholy, full of lamentation and complaint. There was no music in his spirit and there was no power upon

his tongue. He preached, but ineffectively, because his words were not pervaded by the spirit of praise. And then he took to the corrective of prayer and singing. He adopted William Law's counsel, and chanted himself into lightness and buoyancy of heart.

He exchanged the "spirit of heaviness for the garment of praise." And now mark the change in the diary. "Easy preaching now. The sword has a new edge, more apt to penetrate; more strength in my soul's arm to lay it around me fearlessly." That is the spirit. We must address ourselves to the great act of preaching in the exuberance which belongs to a thankful and praiseful heart.

"Study the fish!" George Eliot was once listening to the complaints of some angling friends as they were describing their fruitless day's work. Looking into their empty creels she said: "You should make a deeper study of the subjectivity of the trout." That is a very suggestive word, and pregnant with significance for the fishers in the world of men. We must study the fish that we may find out what will win them for the Lord. All fish can not be caught with the same bait. We must study the individual prejudices and habits and tastes. We must discover what will catch this man and that man, and address ourselves accordingly. I was once passing through a little village in the Lake District, and there was a card in the shop window which gave me more than a passing thought. On the card were a number of artificial flies with this engaging headline: "Flies with which to catch the fish in this locality." The shop-keeper had nothing to say about the requirements of the midlands. He had studied the characteristics of the fish in his own neighborhood, and he had discovered what bait provided the best allurements. We preachers must do it in our own localities. It was the practice of the Apostle Paul: "To the Jews I became as a Jew that I might gain the Jews." He became "all things to all men that he might gain some." He baited his hook according to the fish he wanted to catch. I don't think we should fish with the same hook for Lydia and the Philippian jailer. It may be that we shall discover that a sermon will never effect the purpose. We may find out that a letter will do infinitely better work. Or it may be that a direct talk may be the requisite constraint. Or, again, it may be that a long conversation, apparently indirect and aimless, but quietly dropping one delicate hint, may win a soul for Christ. Study the fish!

"Learn from other fishermen!" Other men will never make us fishers, but they may make us better fishers. If we have the rudimentary gift their experience may help to enrich it. Let us turn to the expert fishermen and see if their ways and methods can give us helpful counsel. John Wesley was a great fisher, can we learn anything from him? Doctor Alexander Whyte has told us how he has made a patient and



laborious study of John Wesley's journals for the purpose of classifying all the texts upon which the great preacher built his evangel. Is not that a splendid discipline for any one who wishes to become skillful in the great ministry? What did Wesley preach about? And how did he fit his message to the changing circumstances of his varying spheres? The Salvation Army has a great body of expert fishers. They lack many things, but they catch fish. How do they do it? We may dislike many of their ways, but what is it in their ministry which enables them to win multitudes for the Lord? What was the secret of Finney and Moody? And what is it about Torrey which constrains the people to become disciples of Christ? Let us set about this investigation like men who wish to do great business for the Lord. Let us eagerly pick up any hints which these highly endowed and experienced men may be able to give us.

"It is a great matter to take a trout early in your trial. It gives one more heart. It seems to keep one about his business. Otherwise you are apt to fall into unproductive reverie." I know no word more closely applicable to the work of the ministry. If we do not catch men we are in great danger of losing even the desire to catch them. Our purposed activity is in peril of becoming a dream. Let me counsel my fellow preachers in the lay ministry to make up their minds to catch one soul, to go about it day and night until the soul is won. And when they have gained one man for the Master I have then no fear as to what will be their resultant mood. The joy of catching a soul is unspeakable! When we have got one soul we become possessed by the passion for souls. Get one and you will want a crowd! And let me say this further word: Keep a list of the names of the souls you win for the King, and if on any day you are apt to be cast down, and the lightness and buoyancy goes out of your spirit, bring out that list and read it over, and let the contemplation of those saved lives set your heart a-singing, and inspire you to fresh and more strenuous work. It is a good thing to have lists of the Lord's mercies by which to drive away the clouds in a day of adversity. Let your labor be directed to the immediate catching of men for the Lord. "It is a great matter to take a trout early in your trial."

And now I will close this meditation by offering a suggestion which I obtained from an advertisement in an anglers' paper some time ago: "Now is the time for your old favorite rods to be overhauled and treated with a steel tonic that will not fail to work wonders in the way of renewing their strength." And following this advertisement came this confirmatory testimonial: "I am glad to acknowledge that a very whippy gig-whip of a rod has been converted into a powerful weapon." My hearers will immediately perceive the spiritual significance of the words. There are times when we need the "steel

tonic" in order that our poor ministers may be converted into powerful weapons. And, blessed be God, we have the promise of this redemptive work in the very names in which the Holy Spirit is revealed to us. He is called the Renewer, the Reviver, the Restorer of souls, and by his baptism the poorest, weakest agent can be turned into a powerful weapon. "They that wait upon the Lord shall renew their strength." Let us turn to our Lord this very night, and seek for that renewal in the strength of which we shall turn to our work with multiplied possibility, and with perfect assurance of success.—*World Wide.*

## Sunday-School Department.

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The Sunday-School Lesson for July 31, 1904.

A BIT OF HEBREW HISTORY.

Abraham was the founder of the Hebrew nation. The Lord led him from his home in the East to Canaan and promised that land to him and to his descendants after him.

But the Lord told Abraham on one occasion that his descendants in a strange land would be in bondage for four hundred years.

In the time of Jacob, the grandson of Abraham, eleven of his sons with their families went down into Egypt in a time of famine. The twelfth son, Joseph, was already there and in the high office of prime minister to the king of Egypt. It was to his kind protection that the aged father and his other sons and their families went.

They were treated very kindly upon their entrance into the land of Egypt, but, after they had been long in the land, their increasing numbers gave rise to a fear upon the part of the Egyptians that they would overrun the land and become its owners. This led to the adoption of various harsh methods, intended to keep the Hebrews in subjection, for it was not desired that they should depart from the land on account of the valuable labor they were able to render in public works.

But, in time, the Lord raised up Moses and gave him commands to lead the Hebrews out of the land of their bondage to Canaan, the land promised to Abraham and his descendants after him.

The number of the Hebrews was now very great. There were six hundred thousand men able to bear arms, which is estimated to imply a total of at least two million of men, women, and children.

In speaking of them and of the work of Moses with them, Geike says, "These tens of thousands of freshly emancipated slaves, only a few of whom understood the mighty work that had been done for them, followed their leader, glad to escape from the lash of the drivers; but only to murmur at their first difficulty on the morrow. Such a people, migrating in mass, he had to lead through the desert to the Land of Promise, caring for them and training their minds and hearts! Out of a horde he had to form a nation; conquering a home for it, giving it social and religious laws, and making it fit for noble national life."

If only a few understood the mighty work that was done for them in leading them out of Egypt, how little did they understand of the mighty work that lay before them in which the greatest obstacle to their success would be their own lack of discipline and moral strength. The great, helpless multitude passed out of Egypt by the path through the Red Sea when the

mighty hand of the invisible God held back the waters that they might escape, and they sang a great song of rejoicing, esteeming themselves free from Egypt.

But they were free only in a temporal sense. The degradation of Egypt was yet upon them, and they could become free from it only by learning to believe and obey the word of the unseen Jehovah whose unfailing presence with them was manifested by the pillar of cloud by day and the pillar of fire by night.

How dimly they perceived the light of his presence, how feebly they trusted him, how little they understood him, how often they disobeyed him can only be gathered from a careful study of the history of their long sojourn in the wilderness.

In forty-five days after leaving Egypt, the Hebrews reached Sinai, where God gave them his law through Moses and with it great promises of blessing conditional upon their continuing to obey it. At this place they entered into a formal covenant to serve God and to renounce the idolatry they had learned in Egypt, "the house of bondage."

They stayed at Sinai nearly a year; then they started on again, and in a march of about the same time as that from Egypt to Sinai, they reached the border of the land of Canaan. Here they utterly refused to go into the land, though encouraged by the Lord to do so and to trust him to open the way as he had hitherto done.

They stood on the borders of Canaan, the land of rest, but they were spiritually unprepared to enter in. In spirit, they were yet in bondage to Egypt. They did not enter in; for forty years they wandered in the wilderness; then God bade their children go forward to Canaan, and in time they entered in and possessed the land.

Now, what has this to do with our lesson this week?

It has this to do with it: Those saints to whom Peter wrote were admonished by him to gird up the loins of their minds, to prepare themselves for the toilsome journey before them, not a journey in the physical sense but in a spiritual sense.

As the Hebrews went forward, incited by their hope of reaching the land of rest, so the saints had a hope of "grace" to be brought to them at the revelation of Jesus Christ, at his coming.

As the Hebrews were under the necessity of leaving behind, not only the land of Egypt, but also its sins, so the saints were admonished by Peter to leave behind them the lusts of their ignorance, those evil habits that had characterized their lives before they entered into the gospel covenant to serve God.

And what have these things to do with us, that we should give time and thought to the study of them?

They have this to do with us: There is before us something to be attained which corresponds to the land of rest sought by the people of long ago. We hope for a place with Jesus when he shall come.

Notice the teaching points of the lesson. They will make the application of the lesson to us.

#### THE TRIBE OF LEVI.

The lesson refers to this tribe's being chosen to serve in the temple instead of the first-born sons of Israel. Some may not be informed upon this topic; we will, therefore, offer the explanation that, on the night before the Israelites left Egypt, the Lord sent upon the households of the Egyptians the last one of the ten plagues. This was the death of the first-born son of each family.

On that night the Israelites ate the passover supper for the first time. By command of the Lord, each family killed a lamb and put some of its blood upon the door-post; the flesh of the lamb was eaten.

When the angel of death went through the land, he passed over every house of the Israelites where the blood of the lamb was on the door. The first-born sons of Israel were saved by the blood of the lamb.

Because they were thus spared, the Lord claimed them as his own, but afterwards he took the tribe of Levi to serve him in the tabernacle in the place of first-born sons out of all the families, and the tribe of Levi, ministering thus in the tabernacle and temple service of God, were supported by the other tribes.

When you study the Sunday-school lesson, study with that sincere desire for understanding of the truth that is prayer in the heart.

It is possible for a pupil to gather an inkling of what is in the lesson from the *Quarterly* alone, but in order to get the full benefit of the lessons as outlined, it is necessary to use the Bible and other scriptures as suggested in the lesson.

It is a mistake to hurry Sunday-school scholars into the senior grade. The intermediate lessons are of sufficient depth for the average child until he is fifteen or sixteen years of age, and to hurry him or permit him to go into the senior grade before he is able to comprehend the matter presented there is to run the risk of wearying him and of making his study of the scriptures distasteful to him because of his lack of understanding.

"The end of learning is to know God, and out of that knowledge to love and imitate."—Milton.

ANNA SALYARDS.

#### Discipline in the Sunday-School.

There may be different applications of the word discipline, but our purpose in this paper is to use it in the sense of government; subjection to laws, rules, and regulations; a prescribed form.

We might compare the Sunday-school without discipline to a ship without a rudder. It is not under control, is unmanageable, and drifts with the tide. But when properly equipped with steering apparatus and a well-trained crew, it reaches its destination in safety and on time. So the Sunday-school with a prescribed form as its rudder, must be equipped with officers and teachers who will unitedly stand at the helm and guide their barque over all shoals and rocks of difficulty, that might otherwise cause its overthrow and prevent a safe anchorage.

#### MUST BE READY.

This band of workers or crew must be ready "at a word" from captain or superintendent to perform cheerfully any duty that will insure the success and promote the welfare of the school. The prescribed form may vary in schools, but whatever is adopted as such form should be honored and closely followed by all, especially by teachers and officers, as they should be examples for the child in all things. It may consist of an opening song by the school, which comprises every member, superintendent, teacher, officer, and pupils. This song service should be entered into with spirit and with understanding as far as possible by all, for "the song of the righteous is a prayer to God," and we should "make melody in our hearts to the Lord," for it is pleasing unto him. The singing should always be led by a chorister, that harmony may obtain. Those who refuse or fail to sing have thus far marred the discipline of the school by failing to perform a duty—a part of the "prescribed form." Especially should the teachers sing if possible, for what "teacher" does has great influence over the child. It were better to feign singing by moving the lips than to appear indifferent. The word of the Lord to the youth of our day is, "Let the young of the church cultivate the gift of music and song." Is not the Sunday-school a good place to put that command into practice?

#### IN THE OPENING PRAYER

but one can pray vocally. All should kneel or bow the head, and lift the heart to God that there may be unity, for in union

there is strength. An earnest, heartfelt prayer by a band of Sunday-school workers would surely be pleasing to the Lord and acceptable. "The prayers of the righteous availeth much with the Lord." Is not this a part of the discipline of the school?

## RESPONSIVE READING,

if a part of the exercises, is worthy our best efforts. Let the leader of the response read in a loud, clear tone of voice that all may hear and follow in unison, that this may prove a pleasant and instructive part of the hour.

When the Lord's prayer is repeated in concert let every voice be heard and not a few scattering ones, for that is chaos, not order. "Order is heaven's first law," and why should we not emulate it?

## MARCHING.

Perhaps the step our schools have taken in regard to marching to classes, has met with as much opposition as any move we have ventured. Yet, has a reasonable point been made against it as part of the exercises of the school? We believe not. There are those who object as a matter of timidity, but this can soon be overcome, with a desire to be "in line with duty." The child enjoys the march, then can not the older ones "humble themselves as a little child," in this instance, and thus encourage him? To see old and young in the Sunday-school—the army of the Lord—keeping step to good music is a grand sight, and we are sure it is pleasing to the Lord, our General. But like all other features of the school, it must be our best effort; otherwise it savors of confusion rather than order.

## BEST EFFORT.

If every member of the Sunday-school, from superintendent to youngest member, could feel that the success of the school depended on his best efforts in the discharge of every duty, what a glorious work the Sunday-school would prove to be! Think you the Lord is pleased with half-hearted labor? No, let us be "true-hearted, whole-hearted, faithful, and loyal," for nothing short of this will be acceptable to him.

## BARRIERS TO GOOD DISCIPLINE.

One of the greatest drawbacks in any work is jealousy, and we regret to notice that it is found among Sunday-school workers. If an earnest, ambitious teacher or officer advance a good thought or plan for the improvement of the school, do not let jealousy poison your mind against it because another may receive the praise or glory, as you may term it; but rather encourage and emulate it, and thus gain in wisdom and advance the work. Well may jealousy be termed "the green-eyed monster," for such it proves in the path of our success in every good work. It arises always from selfish motives, and they go hand in hand. "Selfishness has no part in the establishment of Zion," so let us examine ourselves as teachers, as officers, as pupils, lest we harbor such things. Let us be ready also to graciously submit to the majority in all things and not adhere so tenaciously to our personal views as to cause division. "A house divided against itself can not stand." Discipline means due subordination to authority. So let us not take a firm stand against any plan or principle that will cause division and be a detriment or barrier to the good discipline of the school.

## ONE MORE THOUGHT.

"What is connected with a wagon, of no material use to it, and yet the wagon can not run without it?" Answer: "Noise." While the Sunday-school can not run without some noise, we think that it could run with much less than it sometimes does. A little thought and attention to this matter would avoid what often proves confusion and babel, rather than a well disciplined school. With Paul we would say, "Let us think on these things."

ANNIE L. STUART.

For the convention of the Little Sioux, Iowa, District.

## Letter Department.

GRAVELFORD, Oregon, June 27, 1904.

*Editors Herald:* I take this opportunity, by the request of Bro. Holt, to write to your paper. The brother having started on his summer's work in these parts, wishes to let the readers of your paper know just how the skirmish has commenced. Having been released from his winter quarters, by the good Lord stopping the rain that he has told about, he visited the Saints at Bridge and gave them good words of cheer; from there to Myrtle Point, and I think preached to them; thence to Bandon, holding meetings in that branch, with renewed comfort to the Saints and friends; thence back to Myrtle Point, whither a man like myself was dispatched to bring him to Pleasant Hill. He gave us several good sermons which were gladly received, and did some visiting among the Saints for a day or two, answering all inquiries, and telling of his long visit with Doctor Conover and wife. He also held meetings at Lee, Pleasant Hill, and Bridge; splendid interest at Bridge, a lighted hall being furnished by one Mr. Nosler, who belongs to the Christian Church. On the 4th Brn. Keeler and Holt came back to Myrtle Point to fix up the tent, aiming to be in readiness Tuesday the 14th for the train to Coosbay. They expect to set up the tent at a point called North Bend.

Bro. Holt is a very logical man in his speaking, and Bro. Keeler has made a very good reputation where he has been heard. I have just heard from the elders. From the report given by Bro. Holt the meeting at North Bend was not a success. There was too much wind, afraid it would wreck the tent, so they turned their course to Douglas County. I am sorry to hear this, as all the Saints in this county made their best effort to get a tent so there could be some way to reach other points, and this is one of the best months to do tent work, and the prospects look bad. The news is discouraging, and the likelihood is that nothing can be done. Now I know there are places here that ought to be reached, and it will take a tent to do it as there is no church to get, and all the schoolhouses are being closed to preaching. You can balk the best horse that was ever hitched up, if you tie him down to a stump, and we have been stumped. But let's make another pull, and that for a good reunion and perhaps we can adjust matters there to meet the wants of the people. The Saints of this branch have been doing fairly well, and it makes me glad to see them full of zeal, showing a willingness by taking hold to help. But the Devil is always lurking, and he generally gets hold of those that are shirking, and it keeps those that are true and brave busy fighting him off. Hoping that there will be an increase in good to the work,

A. J. MAYSE.

SEATTLE, Washington, June 24, 1904.

*Dear Herald:* While I sit here in the home of our genial Bro. and Sr. Garbutt viewing from the window the distant snowy peaked range of the Olympia Mountains, that look so beautiful as the early morning sun casts its light upon them, I am truly reminded to some extent of the distance from loved ones left for the gospel's sake, also many others that are passing along amid the changes that are taking place as time goes on. And while the mind reaches back in remembrance of those in the different mission fields where I have labored, I am again reminded of the many blessings received and the joyful times had while associated with them. And while our partings were not altogether with joy and gladness, because of our separating, perhaps to meet no more in this present life, I could only say, Lord, thy will be done; send me where thou seest best, and I will go without a murmur, although many preferred I be sent back, not only in Central Illinois District but in other fields as well. So not having the opportunity to attend our late General Conference, I remained in the field until April 12. Bidding the Saints and friends farewell I went to St. Louis for a few days' visit with

son Edward and wife, and meeting with the Saints over Sunday in their services, returning home on the 20th. Not much rest, however; many sick to look after, garden to arrange and plant, house-cleaning to be done and affairs to arrange to get away to my appointed field. While at home I preached a few times in Lamoni and vicinity, baptizing three precious ones, and administering to the sick some sixty times. Once more in the early morning of the 24th of May, I bade loved ones good-by, took train via St. Joseph, Denver, Salt Lake City, Portland, arriving at Seattle, the 6th of June, in company with Bro. O. B. Thomas, whom I have known so many years. We were accommodated with thirty-day tickets to stop over at different points, and made our first stop in Salt Lake City. We found Bro. Amos Chase busily engaged in the work. By his kindness we were taken in carriage to different parts of the city, and the views from the belfrey of the city hall, the four state university buildings, Fort Duglass, the temple, the tabernacle, and the beautiful wide streets were all interesting. While there four days we held five meetings, three on the street, and two in the Saints' chapel. Bro. Chase has so pushed the work that it is no trouble to get a large crowd of listeners on the street corners. Notwithstanding the joy and pleasure of being there, two things were not so pleasant. First we found Sr. Chase not able to be up very much of the time, but feeling very poorly, having overdone herself caring for the home, and in her effort to assist Bro. Chase in street work. Second, we learned, in meeting Sr. Ballantyne, of Moorhead, Iowa, the sorrowful news of the death of her husband that had occurred about two months before our arrival there. He had been ailing for some time and it was supposed bringing him West might be of great benefit to him, but so bad was his condition, that in about thirty hours after their arrival he passed away.

Again we hastened on our way, viewing the scenes of the valley, and the Wasatch mountain range along the way, finally reaching the Columbia River, and gliding along its bank, with the Cascade Mountains on the left, with magnificent scenery from their base to their summits. We were made to wonder, From whence came all this grandeur? In a short time we came in sight of the great city of Portland, anxious to see and make the acquaintance of the Saints. The writer tarried with the Saints over Sunday, preaching twice, Bro. Thomas going to Seattle two days before, where I arrived near five o'clock Monday evening, welcomed by Bro. and Sr. D. W. R. Davis and family, formerly of Lucas, Iowa. Found Bro. Thomas had not lost much time after arriving here, but had preached twice on Sunday and made glad the hearts of another couple in uniting them in the bonds of matrimony. Soon after my arrival here I made inquiry for Bro. J. C. Carlisle, the one suggested by Bro. Gomer Griffiths that I labor with in tent work up in British Columbia. No one in the district seems to know anything of his whereabouts at the present, so not satisfied to sit around and do nothing I set about looking up and hunting out of this great city some former acquaintances that had come West. Among these were the family of Bro. Charles Hammer, in what is called Georgetown, in South Seattle. We could not help weeping anew because of their bereavement in the sad loss of the twin sister Girtie, who died the 6th of March with diphtheria. So closely were they confined they had no opportunity for funeral services, this not being permitted under the rules of the board of health. They desired that I should preach her funeral sermon and have secured the Methodist Church building for the funeral sermon, Sunday, July 3. We are in hopes that this meeting will be the means of reaching the hearts of some that will work to us an opening in Georgetown, as a gospel sermon has never been preached there, I am told. Next I sought to find our very much esteemed Bro. George Thorburn's father and mother, and also his brother Walter, who resides in the great city. The father and mother reside in the suburb town of Renton. We were truly glad to meet them at their son Walter's,

and we were very socially entertained while there. George will no doubt be glad to know this.

I must tell you that the young lady, the bride of Bro. Frank Pierce for a short time, just one week, was led by Bro. Thomas into the waters of baptism. Many hearts were made glad to witness this act as recognized of God. We held some meetings at Mr. and Sr. Briggs' residence, (where the Saints have held their meetings for some time,) waiting patiently for our tracts to arrive, so we could commence our street services. They finally came and we obtained permission from the mayor and chief of police, commenced our work last Monday night, and are having a goodly degree of interest manifested on the part of quite a number. May our Father give success to the work done, as he knows the necessity of all. T. J. BELL.

*Dear Herald:* Leaving Inman, Nebraska, my home, May 9, I went by team to Meadville, stopping enroute with Bro. Claus Storejohn near Turner, Mr. Tyler at Newport, Bro. J. J. Davidson, Long Pine, and Mr. and Sr. Hurless, Ainsworth. On the 15th preached twice in Bro Moores' home, Meadville, being joined by Elder W. W. Whiting and his daughter Dolpha with the "Tom Thumb" organ. We remained till the 29th and held meetings. Saints were encouraged, and friends to the cause made. Mrs. Gamet joined us at Meadville on the 28th, and accompanied us to Bonesteel, where we arrived on May 31. June 4 and 5 we had two-day meeting at Bonesteel. These meetings were fairly attended and enjoyed, or so we thought. I continued preaching at intervals at Bonesteel till June 16. Bro. Roman Wight having joined me he did the preaching on the 19th. On the 21st we drove to the home of George Williamson. Of course we were trespassers on the territory of Bro. Eli Hayer, and now that we are safely back to our own side of the river ask his pardon.

George and Roman were schoolmates in the sweet days of boyhood, and enjoyed the visit. There we were joined again by Bro. Whiting and Dolpha, and held in all eleven services in the schoolhouse at Castalia. The story of a restored gospel had not been told at that point and we had a full house and excellent interest.

On Monday Bro. Wight baptized Bro. George Williamson, which will be good news to the Saints of Gallands Grove, Iowa,—his old home.

Grandma Williamson is living in the home of her stepson, George, and was rejoiced to have the elders come. However, she only attended one service, feeling too feeble to make the exertion necessary. We had a pleasant home at George's house and were made welcome in many places where we visited. For all of which the missionary feels grateful.

LEVI GAMET.

SALT LAKE CITY, Utah, July 7, 1904.

*Editors Herald:* I arrived here on Wednesday, the 29th of last month, from Lamoni, Iowa. Found friends, and at evening met the Saints in prayer-meeting, Brn. A. M. Chase and Swen Swenson among the number present. Much excitement was going on about the city over the prize inducements offered to those who purchased tickets to Saltair. Money, houses, and lots were to be raffled off, each one holding a ticket having a chance. It was a record-breaking day, over fourteen thousand visiting the pleasure resort. Saturday evening the drawing took place at the Salt Palace.

Sunday, July 3, Sunday-school was held at ten o'clock in the forenoon, and was quite well attended, Sr. Pauline Higgins in charge. At eleven o'clock Bro. H. N. Hansen and the writer were put in charge of the sacrament and prayer service. The meeting was good. At five o'clock in the evening Bro. Swen Swenson preached to the Scandinavian Saints. At six o'clock in the evening Bro. A. M. Chase made some good points, on the street, to attentive listeners. At half past seven in the evening,

Bro. H. N. Hansen preached in the chapel with good effect. It was a busy day and everything passed off to edification.

The glorious Fourth was spent in Liberty Park with the Saints. An abundance of refreshments had been supplied, and eating and drinking and conversation occupied the time principally. At two o'clock in the afternoon a program was rendered consisting of patriotic songs, readings, and speeches in honor of our country, after which we returned home tired enough. The evening, until ten o'clock, was spent in counsel with the officials present, talking over matters affecting conditions here. Retired late and slept soundly. July 1, a heavy rain and hail-storm and cloudburst visited the city, which caused much damage. This was a record-breaker for this country. The weather is warm, but crops do not look as well as they do east. However, there is promise of plenty. Our reunion is to be held here, beginning the last Saturday in August. There is a feeling of hopefulness among the Saints, and they are well.

Yours truly,

WM. H. KELLEY.

ARTHUR, Ontario, June 28, 1904.

*Dear Herald:* It must be years since I asked for space for a letter, and even now if I am too lengthy you may cut it out. Believing as I do that the following kind of items will always be of interest to your readers and help your (our) paper, here goes: It is said if one wants to secure or preserve a hearing in writing or speaking they first must have something to say, then say it, then quit. Sometime in last May, 1904, in the town of Grand Valley, twelve miles from Arthur, there was a pastor of the Disciple Church, Reverend L. A. Chapman, who doubtless seeking for notoriety, or with some other motive (God knows), undertook to belittle the Saints and slandering Joseph Smith by writing a lengthy article in *Dufferin Post* stating that he could prove that Joseph Smith both taught and practiced polygamy. His attack was uncalled for. No one had given any offense. He certainly knew that there was a wide difference between the Reorganized Saints and the branch of Utah Mormons, so called. His letter was sent to President R. C. Evans who immediately answered it through the *Post*, asking Mr. Chapman to meet in public debate and affirm his own assertions. Chapman's second letter was headed, "Challenge accepted," but instead of accepting it himself states it would be lowering his dignity to stoop to discuss with R. C. Evans, but that they had men that were of that class, meaning Clark Braden. (What a compliment for the man imported.) He said he never was afraid of any man he had ever met yet, but must confess from what he heard of R. C. Evans he must "quail before this man." Oh! how holy some men get when they are called upon to prove their lies.

But now what? After R. C. Evans answers Chapman's letters to the *Post*, he feeling the sting of defeat writes for his big brother, Braden. Of course Chapman is too holy to "slander" any man "living or dead," he said in his letters, and in the next breath attacks the character of Joseph Smith and R. C. Evans. Think of it! He is too holy to debate but can engage one of the low class (Braden). Now what? At this epoch Chapman evidently knew R. C. is to be engaged in attending and presiding over our two district conferences, one at Humber Bay, the other Chatham. Braden arrives the very day we begin; advertises widely for six nights lectures against us in Chatfield hall, Grand Valley. Some of our people went to the lectures, and took notes, but were forbidden to ask a question, Braden even calling out, "shut your mouth," "you are a liar," "no Mormon can speak here." The most bitter persecution was used, and I am told from good authority that some of the leading preachers of their own town called the attention of their congregation to the way the Saints were suffering in their own town.

Chapman lowered himself in the minds of the people of Grand Valley, and made matters worse by importing Braden. He then tried to say it was the people of Grand Valley that were

responsible for Braden's coming; but none of the preachers of other churches stood by Chapman. In fact they signed a paper saying they had nothing to do with it, and so did some of the most prominent members of the other churches. The Methodist preacher did not care to sign the paper but said "I do not wish to be mixed up in it"; and did not indorse Chapman's position.

By the time R. C. gets through with the conference work, Braden has done his worst, but our turn comes. R. C. announces for a six-night lecture in the same hall, (put out bills with his picture on them,) to commence Monday, June 20. His famous name called forth a packed house, some prominent people driving from our town to hear him. R. C. is greeted with continued applause and a good hearing. The first night he spoke about two hours, and judging from his excellent lecture, the close attention, and hearty applause, I would consider his first night wiped Braden and Chapman off the map. Crowds came, a number driving every night twelve miles, and Braden's stock in trade was like a bubble when the light was turned on; his imaginary shadow-men of straw became annihilated. R. C. examined Braden's attack on the Book of Mormon, Doctrine and Covenants, and Inspired Translation, showing it to be but a third-class infidel argument, worn out, and borrowed from such men as Underwood. Braden also asserted Joseph Smith was a polygamist, swindler, forger, and liar; this was all disproved, and Richard gave the decision of three courts and sixty-nine witnesses, showing the charge that Joseph Smith practiced polygamy, or had revelation on the same, was untrue.

He also exposed the "Spalding Romance" in a very plain and forcible manner. If any man can believe the Spalding story was the origin for the Book of Mormon after hearing the evidence produced by R. C. Evans he is easily pleased and ready to gulp down any story or lie so long as it goes against the divine origin of the book. Yet Braden is ever ready to dish up any kind of trash, where he thinks the hearers are not posted,—any kind of lies, any kind of stories, so long as it goes against our claims; but thank God, their folly will be made manifest, and was. R. C. exposed his misrepresentations to the satisfaction of every honest, unprejudiced person. He also exposed "Braden" by the evidence of his own wife and a host of Disciple preachers and editors; showed Braden's indorsements were frauds, read the evidence from the Grand Valley preachers and prominent citizens that show that even in Grand Valley he is not wanted.

But lo, and behold! Bro. Chapman had packed up bag and baggage and left for the States, while R. C. was in the heat of his lectures.

It is the opinion of many that even Chapman was disappointed in his man Braden, and many of the citizens became disgusted with Braden's misrepresentations of our books. The following is a quotation taken from a handbill the Disciples spread around during R. C.'s lectures to say they did not send for him. Of course "they," the church, did not send for him but their preacher and a few that hold spite did. The Disciples are divided over that I understand.

"I have this to say, The Disciple Church had nothing to do with Bro. Braden's coming here, have not paid or promised to pay him any money, or any other consideration to induce him to come to Grand Valley.

GEORGE TOUGH,

"Clerk Disciple Church, Grand Valley."

This shows the church does not indorse him. Poor Braden! where will he get rewarded? Is Chapman going to put up? It seems the people of Grand Valley do not want him. We must give Chapman credit for trying hard to urge the people to give collection for Bro. Braden; but now since the Disciple Church did not send for him and the people of the Valley will not pay him, and Chapman is gone, and Bro. Braden is getting old, what about the money? Surely this wonderful debater will not be left to live on five hundred dollars a year in such a country village as Grand Valley! Thus the lectures ended on Saturday, June

25. So on Sunday, at nine o'clock in the morning, we all assembled with the Grand Valley Saints in their church to enjoy a season of prayer. A number of members of the neighboring branches assembled and a profitable and spiritual meeting was enjoyed.

At eleven o'clock in the forenoon R. C. again spoke, and gave a very feeling and effective sermon, mostly directed to the Saints, which the writer considered a treat. At the close of the meeting privilege was granted for those desiring baptism to make it manifest, and one fine lady stood up. R. C. baptized her by her request. Another gentleman (a Disciple) expressed his opinion to the writer at the close of the prayer-meeting, that he had never been at such a spiritual meeting in his life, this being the first sermon he ever heard us preach except hearing the lectures, and he is almost persuaded.

After these services we were all invited to Elder J. H. Taylor's new mansion to partake of "Bessie's" pastry. The table seemed rather weak to carry the burden, but when the "little Welshman," round and fat, his partner, "Fred," long and thin, "the blacksmith," and many other "star boarders," who never miss a meal nor pay a cent, occupy places, they help the table bear the burden. So after hearing some fine singing, (I was singing,) and an hour's chat, we tried to pack "Napoleon," "Fred," and a buggy full of valises into one buggy. The conclusion was that we must walk, so some fellow took pity and drove "Fred" to Arthur also; there they gave us another parting sermon, and on Monday, the 27th, R. C. and Fred left for other quarters. We indeed enjoyed the week's hard work; but experience has proved to me that when we work hard our spirituality is stronger. Work develops muscle, physically; so with the other.

In the interests of our Lord's great work, I am, and ever hope to be,

Your brother,

GEO. BUSCHLEN.

#### Extracts from Letters.

M. M. Turpen, Thurman, Iowa: "Bro. J. M. Stubbart is with me and we are holding meetings in tent with fair attendance and good attention by those who come inside of the tent. We are in good health and spirits. Sr. Stubbart is improving in health."

J. D. Stead, Woodside, Montana: "Everything seems to be going all right here. Bro. Peak and I have plenty of work to keep us busy. Our health is good and we are enjoying ourselves generally. Warren is a nice man to labor with."

J. F. Mintun, Des Moines, Iowa, July 16: "The work in the city is moving along without any friction, and the larger number of the Saints are feeling well in the gospel, and are having very spiritual prayer-meetings."

Bro. Fred A. Smith, writing from Osage, Minnesota, July 14: "We are holding a few meetings here and stopping with Bro. Henry and Sr. Jane Way. We went fishing yesterday and caught seventy. Fred M. said he was ashamed to look a fish in the face. We are boys yet, and can hardly resist the temptation to go fishing. We have inherited some things. Reverend Braden has broken out again, this time at Moorhead, Iowa. He has challenged. I have cautioned patience and moderation. May arrange for discussion if I find it needful. Our reunion at Dunseith, North Dakota, was a good one. The people received Bro. Fred M. nicely, and it has been a good thing for him and the people."

William N. Hanner, 532 West Liberty Street, Cincinnati, Ohio: "My heart has been made to rejoice the last few weeks because of blessings received. Bro. J. W. Metcalf has been here since July 3, and Bro. William H. Kelley (of Indiana) came on Tuesday, the 12th, and we are having good interest, presenting the truth to the people on the street corners of Covington, Kentucky. The Spirit has been with us. Bro. Ebeling baptized three June 14; I baptized three, and Bro. J. W. Metcalf confirmed them July 3. On July 10 Bro. Metcalf baptized one more.

The tracts which have been sent me I have taken pleasure in distributing, and if others have tracts to spare and will send them to me I shall be glad to receive and use them in Cincinnati and Covington."

Miss Ina Russell, Marshfield, Wisconsin: "I do not belong to any church, yet I am interested in the Reorganized Church. My father and mother have been members of it for twenty-eight years. We are deprived of church privileges; no branch within forty miles, and we have not seen a Latter Day Saint for two years. Three years ago we had Brn. Gowell and Whiteaker here, and were refused the use of the Methodist church because we were Mormons."

Bro. O. J. Hawn, McGregor, Michigan, July 13: "I baptized eight here last week and expect to baptize more next Sunday. This makes seventeen baptized into this branch this summer."

Bro. W. D. Ellis, Sparta, Washington: "One baptized here and more are interested who, we trust, will obey."

Bro. Fred M. Smith, writing from Bemidji, Minnesota, July 11: "Friday we reached here from Lansford, North Dakota, where we had been to see the Graham children. We were met by Bro. Birch Whiting and driven to his home eight miles north of here, where we stayed over Sunday. Bro. H. A. McCoy was holding meetings in a schoolhouse nearby, and we assisted him, F. A. speaking three times, I once. We came in again this morning, and are now at the home of Porter Nye. We go to-morrow to Osage. Last night I had the to me novel experience of hearing a pack of timber wolves give one of their doleful and hair-raising nocturnal concerts. Oof! I was glad I was indoors."

S. D. Condit, Blackfoot, Idaho, July 19: "Bro. Pender and I held street meetings at Pocatello last week with some interest. He remained to continue for a time, while I will cooperate with Bro. Vanderwood. We began here on the streets last night. Thus far this work seems successful. We had good interest at Malad. Our workers are all hopeful of good results."

#### Nickel Plate Excursion

to Boston, Massachusetts, and return, account G. A. R. National Encampment, at \$17.75 for the round-trip, from Chicago. Tickets good on any train August 12th, 13th, and 14th, and on special train from Chicago at 8 a. m., August 13th. Final return limit September 30th. Also rate of \$20.70 for round-trip via New York City and Boat, with liberal stopover returning at that point. If desired, stopover can be obtained at Niagara Falls and Chatauqua Lake within final limit. Three trains daily, with modern sleeping-cars. Particulars at city ticket office, 111 Adams Street, Chicago, or address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation of berths in through standard or tourist sleeping-cars. No.18-30-3t.

## Miscellaneous Department.

#### Conference Minutes.

Spring River.—Conference convened with the branch at Joplin. June 1 to 5, the first three days being occupied by the auxiliaries of the district. Business session opened 10 a. m., Saturday, with President John T. Davis in the chair, T. S. Hayton, Maud Einstein, and J. A. Davis clerks. Branches reporting: Pittsburg, Pleasant View, Fairland, Columbus, Webb City, Traverse, Galena, Miami, and Joplin. Five branch presidents reported work done in their respective branches. Ministry reporting: General church appointees F. C. Keck, J. T. Riley, John T. Davis, F. M. Slover, J. A. Davis, and W. H. Smart; Elders F. L. English, J. A. Graves, Steven Briggs, T. S. Hayton, J. M. Richards, J. L. Lancaster, W. H. Prewitt, A. C. Greer, and H. J. Thurman; Priests W. S. Hankins, W. B. Hillen, J. B. Warren, and M. T. Beck; Teachers J. C. Powell and George Rhonemus. The treasurer's report showed a balance of \$7.67 on hand. The reunion committee was granted all rights necessary for conducting the coming reunion to be held at Berry's Ferry, Indian Territory, beginning August 19, 1904; and was also authorized to operate cooperative boarding house, and to invite speakers for the reunion by first consulting with the dis-

trict president and missionary in charge. By the unanimous vote of the assembly the District Musical Association was admitted as an auxiliary to the Spring River District. Sunday-school association minutes were read as a report and accepted. High Priest John T. Davis was reelected president of district, Elder F. L. English assistant, and T. S. Hayton secretary and treasurer. It was decided to hold next conference with the Pleasant View Branch, October 22, 1904. Through the patriarchs and others present at the sacrament service the Holy Spirit gave words of counsel, comfort, and cheer to the Saints; it was a grand spiritual service long to be remembered.

#### Pastoral.

To the Saints and Those Who May be Interested in This Mission: My field address will be Spokane, Washington, and I shall be glad to visit or wait upon any who may need my services. I hope to make the scattered Saints a speciality. I ask their assistance in opening up new places wherever opportunity may offer for preaching the gospel. If Saints or friends who may have relatives or friends in my mission will write me particulars, I will be glad to call on them in the interests of the church or otherwise.

Bro. Griffiths has placed me in charge of this field and I hope to have the cooperation of all the Saints in making a successful effort in spreading the gospel into the new fields, leaving the branches to be cared for by local authority. To this end we shall work and labor.

In gospel bonds,  
T. W. CHATBURN.

#### Reunion Notices.

The Eastern Oklahoma reunion will convene August 19, in S. J. Hinkle's grove, four miles east and three and one half miles south of Stillwater, Payne County, Oklahoma, lasting ten days. Plenty of pasture free. Cooperative boarding tent on the grounds. Come all who can. By order of committee. S. G. Amous, William Budworth, S. J. Hinkle.

Camp-meeting convenes August 19, 1904, in Green's Grove, three miles south of Tabor on the Tabor and Malvern Railroad, eight miles from McPaul on the Kansas City Railroad. Good speakers in attendance. All those wishing tents must order by August 10, giving size. 10x12, 3 foot wall, \$1.75; 12x14, 3 foot wall, \$2.20; 10x14, 6 foot wall, 2 rooms, \$2.50; 12x14, 6 foot wall, 3 rooms, \$3.50; this includes freight. J. F. Greene, secretary, Tabor, Iowa.

The reunion of the Saints of Utah will be held at Salt Lake City, August 27 to September 4, inclusive. The committee will make every effort to look after the comfort of visiting Saints and friends. So come and help us make this meeting a success. T. Thoreson, chairman committee.

The Western Nebraska and Black Hills reunion will convene at Minatare, Nebraska, on the North Platte Valley on Friday, September 30, and continue until October 9. Apostle F. A. Smith will be with us and we hope to have Elder D. M. Rudd, of Dow City, Iowa, also R. O. Self, C. W. Prettyman, and S. D. Payne, of missionary force. Come and have your spiritual strength renewed. There will be hay and water for horses; fire-wood will be furnished free to all. Will try and arrange for tents for all. For further information write J. L. Detrick, Bayard, Nebraska.

#### Conference Notices.

The district conference of Utah will convene at Salt Lake City, September 3, at 10 a. m. Let branch officers see that all reports are in the hands of our secretary, (Sr. Margaret McLane, 163 Center Street, Salt Lake City, Utah,) in time for this meeting. Also let our local force of the ministry remember to place a written report of their labors for the past six months, with her promptly, as we have a resolution to that effect. Trusting that all may cooperate to make this conference our very best and praying that the spirit of Christ may aid us, I am, yours for the cause of Christ, T. Thoreson, president.

The Northwestern Kansas conference will be held on reunion grounds in Bergier's Grove, near Osborne, Kansas, on August 13 and 14. Please send all reports at as early a date as possible to F. E. Taylor, secretary, Beloit, Kansas, Victor Star Route.

The Ohio conference will be held at Vales Mills, August 27 and 28, commencing at 10 a. m. We expect our minister in charge, with others, to be present. Reports expected from all the branches. Send to D. E. Fri, secretary, Creola, Ohio. S. J. Jeffers, president.

The West Virginia conference will convene September 3, 1904, at 10 o'clock, with the Buffalo City Branch, in Jackson County. Saints coming from east or west will come over the Ohio River branch of the B. & O. Railroad to Millwood Junction, thence to Ripley over the R. M. C. V. Railroad where they will be met by the Saints. Write Bro. Henderson or Riley Williams at Marstal, West Virginia and they will meet you. G. H. Godby, president.

#### Convention Notices.

The Sunday-school convention of the Northwestern Kansas District will convene near Osborne, Kansas, August 12, 1904, at 2.30 p. m. Reports should be sent early, to district clerk, Myrtle Coop, Downs, Kansas. Let us all try to attend, bringing the good Spirit with us. John A. Teeter superintendent.

Program for the afternoon session of the Kirtland District convention to be held Friday, September 16, 1904, at Sharon, Pennsylvania: A short talk on Sunday-school work by superintendent; a paper on the merits of a Sunday-school library by E. A. Webbe; a question for general discussion, What is the best method of teaching the Doctrine and Covenants in the Sunday-school? a blackboard exercise for the primary class by Sr. Hattie R. Griffiths; a paper on teachers and teaching by Sr. Annie Baldwin; a solo by Bro. T. U. Thomas; a paper by Sr. Emma Lutz; a question for general discussion, Which is the most beneficial to the church, the Sunday-school or the Religio? A question-box will also be a feature of the program. V. D. Schaar, secretary.

The Clinton District association will occupy the time from 8 to 9 a. m., on Friday, Tuesday, and Friday, and from 8 a. m. to 12 m. on Wednesday, at the reunion at Eldorado Springs, Missouri, August 12 to 21. We want to employ the time mostly in normal work, and urge every Sunday-school worker in the district to attend prepared to assist. C. W. Keck, superintendent.

The Religio association of Clinton District will hold their convention at the reunion at Eldorado Springs, Missouri, on the afternoon of August 17, 1904. During the reunion the Religio will occupy one hour each day from 8 to 9 a. m., alternately with the Sunday-school. On Wednesday the Sunday-school occupies in the forenoon, the Religio in the afternoon; in the evening a joint entertainment will be held. The work will instruct and encourage. We wish all workers to come prepared to assist in this work. Election of officers will take place. Secretaries of locals will forward reports and credentials in time for the convention, to Sadie Dempsey, secretary, 521 North Main Street, Nevada, Missouri.

To Saints of Different Sunday-schools in Western Nebraska and Black Hills: At a meeting held July 3, in which there were three Sunday-schools represented, it was decided to convene sometime during our reunion to be held at Minatare, Nebraska, September 30 to October 9, and organize a district association. All superintendents please come or see that your school is represented. Let us organize, for "in union there is strength." J. L. Detrick, for the committee.

#### Business Notice.

The Independence Manufacturing and Mercantile Company have just closed their semi-annual invoice and their business is reported as highly satisfactory, having earned eight per cent on the capital invested for the first six months of the current year, or at the rate of sixteen per cent per annum. They also report the outlook for future business excellent. They still have about eighteen thousand dollars of stock for sale.

July 16, 1904.

#### Two-Day Meetings.

There will be a two-day grove meeting in the Salem Branch, August 20 and 21; also a two-day meeting at Deloit, August 27 and 28. Speakers will be provided for these meetings. D. M. Rudd, president.

#### Addresses.

Walter W. Smith, 3354 North Howard Street, Philadelphia, Pennsylvania.

Elder J. C. Crabb, 631½ North Union Avenue, Portland, Oregon.

T. J. Bell, care of Carrier 35, Seattle P. O., Seattle, Washington.

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Makes the food more delicious and wholesome

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## HE DON'T CRAVE THAT FILTHY WEED!

Bro. W. A. Welton, of Little Sioux, writes April 7, 1904, saying: "I have used tobacco from the age of eight years. I purchased three boxes of your **Quit-to-bac** and did not use quite one of them and can say I don't crave the filthy weed. I am now twenty-four years old. I would advise all who want to stop using tobacco to try **Quit-to-bac**. It is bound to cure for it did cure me!" Why not try it? **Three boxes postpaid only \$1.50** with a positive guarantee to cure or money cheerfully refunded for the asking.

Address (Bro.) **B. F. ORDWAY, Peoria, Illinois**

### TO WHOM IT MAY CONCERN:—

The undersigned Board of Directors are pleased to make a report on the business of The Independence Manufacturing and Merchantile Company showing a net gain or increase of \$2,793.29 from December 16, 1903, to July 5, 1904, as follows:—

Net assets of corporation, December 16, 1903.....	\$25,242.55	
Amount of stock paid up, December 16, 1903.....		\$25,242.55
Net Assets corporation, July 5, 1904..	\$32,243.14	
Capital stock paid up, July 5, 1904.....		29,449.85
Gain or increase from December 16, 1903, to July 5, 1904....		2,793.29
	\$32,243.14	\$32,243.14

P. S. You will note the above increase is equal to about nineteen per cent per year.

Yours Respectfully,  
**B. J. SCOTT, G. H. HILLIARD, A. R. WHITE,**  
**ELLIS SHORT, P. PETERSON, R. MAY,**  
**A. L. YINGLING, FRANK CRILEY, J. A. GILLEN.**

30-3

### Cheap Rates to Boston via New York City and Boat.

\$20.70 for the round-trip, from Chicago, via Nickel Plate Road, August 12, 13, and 14, with liberal stopover at New York City returning, and also stopover at Niagara Falls and Chautauqua Lake within final limit, if desired. Also rate of \$17.75 from Chicago to Boston and return, via direct lines. Tickets good on any train on above dates and also on special train from Chicago at 8 a. m., August 13. Final return limit September 30, by depositing ticket. Through sleeping-car service. Meals in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also service a la carte. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation of berths in through standard and tourist sleeping-cars, and full particulars. No 19-30-3t

### Herald Office Publications.

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- RUINS REVISITED.** By S. F. Walker. An able work on archaeology. 75
- 205. Cloth.....
- MINISTRY BLANK REPORTS.**
- 209. Per dozen..... 10
- PRIEST'S ANNUAL REPORT.**
- 224. Per dozen, 10 cents: 100.... 75

### National Encampment, G. A. R.

The Nickel Plate Road will sell tickets, August 12, 13, and 14, at \$17.75 for the round-trip from Chicago, via direct lines, with stopover at Niagara Falls and Chautauqua Lake, if desired, within final limit. Also, if preferred, rate of \$20.70 between same points for the round-trip via New York City and Boat, with liberal stopover returning at that point. Tickets good on any train on above dates and also on special train from Chicago at 8 a. m., August 13. Final return limit September 30. Meals served in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also a la carte. City ticket office Chicago, 111 Adams Street. Chicago depot, La Salle Street Station, corner Van Buren and La Salle Streets, on the Elevated Loop. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation in through standard and tourist sleeping-cars and other detailed information. No 20-30-3t

- ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**
- 207. Per dozen 10 cents; per 100.. 60
- MARVELOUS DISCOVERIES IN BIBLE LANDS.**
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- EUSEBIUS' ECCLESIASTICAL HISTORY.**
- 226. Each..... 1 50

## FIVE PER CENT

From this date until further notice the **STATE SAVINGS BANK** of Lamoni will pay

## 5 per cent

per annum interest on one year time deposits either for new money or renewals of matured certificates. The Capital Stock of this Bank has recently been increased to **\$30,000**, and at the liberal rate of interest now offered for time deposits, many can afford to send their surplus funds to this Bank.

Kindly direct all letters to  
**W. A. HOPKINS, Cashier,**  
 Lamoni, Iowa.

## Interest Never Sleeps.

It works while you sleep like a silent partner.

If you have any money that is not earning interest, write at once to the oldest established bank in Lamoni.

## The Commercial Bank,

D. F. Nicholson, Cashier. LAMONI, IOWA.

## DIRT BY MAIL.

Only \$80 for a large corner residence lot at Lamoni. Size 100 by 175. Send \$10 as first payment. Balance on long time.

**D. F. NICHOLSON,**  
**LAMONI - - IOWA**

### SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. **F. A. BLACK.** 15

## A BARGAIN!

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## FARM! FOR SALE OR RENT!

142 Acres near Lamoni. ✖

Address, **I. N. W. COOPER,**  
 Independence, - - - Missouri 1

### THRASHING MACHINE

## FOR SALE CHEAP

A Robinson & Co. thrashing machine, consisting of traction engine, separator, water tank and equipment in good condition, has been ordered sold at once for one-half its present actual value. For terms write to **W. B. KELLEY, Lamoni, Iowa.** 28-4

## KEOKUK & WESTERN R. R. CO.

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



# The Saints' Herald

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

RSSalvards

Volume 51

Lamoni, Iowa, August 2, 1904

Number 31

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### GOSPEL TEACHING; A VOICE FROM THE PAST.

Being impressed the other day to write a gospel sketch, and thinking about the subject, a whisper of the Spirit said, "Examine the *Times and Seasons* which lies on your desk." Opening the book without premeditation the two following articles, written in 1843 and published from the Boston, Massachusetts, *Bee*, were presented to our attention. The first was written by Elder George J. Adams, one of the most able elders of the later period of the presidency of the Martyr and Patriarch. He was at work in the missionary field at the time of writing of the article and took up the pen in defense of the faith as he was duly entitled and accredited to do by the church, for which task he was amply able. We produce it in its entirety as being as good an article for the purpose as we feel qualified at the time to present. It is a voice from the past, the early portion of the year 1843.

The second article, signed H. R., is evidently from the pen of Henry Rogers, a man who was identified with the work before the death of the Martyr, a quite able man, and one who refused credence or sanction to the revelation of plural marriage, and remained aloof from any connection with the church thereafter. Like many another, believing in the gospel as he heard it preached by the elders of the latter day work, yet declining entirely to give the new and dangerous theories any moral support, he quietly withdrew and remained aloof. We commend the articles to the readers of the HERALD for the value there is in them.

### WHAT DO THE MORMONS BELIEVE?

This is a question often asked, and the following sketch from the pen of Elder Adams, the big gun of Mormonism in these parts, will throw some light upon the subject:

#### A SHORT SKETCH OF THE RISE, PROGRESS, AND FAITH OF THE LATTER DAY SAINTS, OR MORMONS.

The Church of Jesus Christ of Latter Day Saints was first organized in the state of New York, in the year of our Lord one thousand eight hundred and thirty, on the sixth day of April. At its first organization, it consisted of six members. The first instruments of its organization were Joseph Smith, Jr., and Oliver Cowdery, who received their authority and priesthood, or apostleship, by direct revelation from God—by the voice of God—by the ministering of angels—and by the Holy Ghost. They claim no authority whatever from antiquity, they never received baptism nor ordination from any religious system which had previously existed; but being commissioned from on high, they

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Some time ago we received a package of descriptive booklets and pamphlets illustrative of Hawaii and its history, directed in the handwriting of Bro. Gilbert J. Waller, of Honolulu. We were absent at the time they were received, did not examine them until of late, and so neglected to acknowledge their receipt. They are very nice and instructive and we are pleased to get them. Thanks to the brother sending them.

REUNION of the Lamoni Stake will be held at Davis City, Iowa, from the 2d to the 11th of September, inclusive. Notice will appear later.

first baptized each other, and then commenced to minister its ordinances to others. The first principle of theology as held by this church, is faith in God the Eternal Father, and in his Son Jesus Christ, who verily was crucified for the sins of the world, and who rose from the dead on the third day, and is now seated on the right hand of God as a mediator, and in the Holy Ghost who bears record of them the same to-day as yesterday, and for ever. The second principle is repentance towards God; that is, all men who believe in the Father, Son, and Holy Ghost, are required to turn away from their sins, to cease from their *evil deeds*, and to come humble before the throne of grace with a broken heart and a contrite spirit. The third principle is baptism by immersion in water, in the name of the Father, Son, and Holy Ghost, for the remission of sins with the promise of the Holy Ghost, to all who believe and obey the gospel. The fourth principle is the laying on of the hands in the name of Jesus Christ, for the gift of the Holy Ghost. This ordinance is to be administered by the apostles or elder of the church, upon all those who are baptized into the church. Through these several steps of faith and obedience, man is made partaker of the Holy Ghost, and numbered with the children of God. Through this process man is adopted into the church and kingdom of God, as one of his saints; his name is then enrolled in the book of the names of the righteous, and it then becomes his duty to watch, to pray, to deal justly, and to meet together with the saints as oft as circumstances will admit of it; and with them to partake of bread and wine in remembrance of the broken body, and shed blood of Jesus Christ; and in short, to continue faithful unto the end, in all the duties which are enjoined by the law of Christ. Fifth, it is the duty and privilege of the saints thus organized upon the everlasting gospel, to believe in, and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and in short all the gifts as mentioned in scripture, or as enjoyed by the ancient saints.

This is a brief outline of the doctrine of this church, and we believe that it is the only system of doctrine which God ever revealed to man in a gospel dispensation, and the only system which can be maintained by the New Testament.

Now as far as all other modern religious systems differ from the foregoing principles, so far we disfellowship them. We neither recognize their priesthood, nor ordinances as divine. But at the same time we wish well to the individuals of all societies; we believe that many of them are sincere, and that they have the right to enjoy their religious opinions in peace. We do not wish to persecute any people for their religion. But we wish to instruct them in those principles which we consider to be right, as far as they are willing to receive instruction, but no farther. We also believe that the scriptures of the Old and New Testament are true: and that they are designed for our profit and learning, and that all mystical and private interpretation of them ought to be done away;—that the prophecies, and doctrine, the covenants and promises contained in them have a literal application, according to the most plain, easy and simple meaning of the language in which they are written. We believe that the Scriptures now extant do not contain all the sacred writings which God ever gave to man, for it is easily demonstrated, that they contain but a small portion indeed of the things which God has made known to our race, for it is evident that a communication has been kept open between God and man from the days of Adam to the present day, among all nations, kindreds, tongues, and people; except such communication has been withheld by reason of transgression. Thousands of communications were received during the progress of these writings, besides those which are written in it, and thousands of communications have been received since the Bible was completed. Thousands of

communications have also been received among other nations, and in other countries remote from the scenes where the Bible was written. And in short the Holy Ghost is a spirit of revelation and prophecy, and wherever it has been enjoyed by mankind, there communications from God have been received.

We therefore believe in the Book of Mormon, which is an ancient American record lately discovered, containing a sketch of the history, prophecies, and doctrine of the ancient nations who inhabited this country. And we also believe in many communications which God has been pleased to make us in the rise and progress of this church, as he has often revealed his word to us, by visions, by dreams, by angels, by his own voice and by the Holy Spirit of prophecy and revelation; and lastly, we believe that God will continue to reveal himself to us until all things are revealed concerning the past, present, and future; until we have come in possession of all knowledge, intelligence or truth, which is in existence. We believe that the Jews and all the house of Israel will soon be gathered home to their own lands from all the countries where they have been dispersed, and that they will become one nation in the land upon the mountains of Israel, nevermore to be divided or overcome, and that they will all be brought to the knowledge of God, and will become a holy nation. We also believe that Jesus Christ will come in person, in the clouds of heaven with power and great glory, and all the saints with him to reign on the earth a thousand years, and that he will destroy the wicked from the earth by terrible judgments at the time of his coming. We also believe that the saints will rise from the dead at his second coming, and that they will live and reign on the earth a thousand years. We do not believe that the wicked will rise from the dead until the thousand years are ended, but that their resurrection is after the millennium and connected with the last judgment. We further believe that the restoration of Israel and Judah, and the second advent of Messiah are near at hand, and that the generation now lives who will witness the fulfillment of these great events, and that the Lord has raised up the Church of Latter Day Saints, and has set the truth in order among them as a commencement of the great restoration. For further particulars as to our doctrine and principles, I refer the reader to a work entitled *The Voice of Warning*, which is particularly designed as an introduction to our faith and doctrine. I must, however, before leaving the subject, contradict certain reports which are in circulation concerning our principles in regard to property. It is a current report, and often credited by those who have no acquaintance with our society, that we hold our property in common. This is a base falsehood without a shadow of truth. The members of this church have ever held their property individually, the same as other societies, with the exception of that which they freely give for the use of the society, to minister to the wants of the poor, and for the building of houses of worship, etc. The property thus given is managed by proper officers, who render a strict account for all their incomes and expenditures, and who have no right to apply one shilling for any other purpose than that for which it is given.

Having given this brief sketch of our religious principles, we will now proceed to our account of the rise and progress of the church until the present time. After the church was organized as stated in the foregoing, they gradually increased in numbers from that time until June, 1831; the whole church numbered near two thousand. A general conference was then held in Kirtland, Ohio; and was attended by something like sixty of our preachers. From this time until 1835 it rapidly spread throughout all the United States of North America, insomuch that in eighteen hundred and thirty-six branches of the church and general conferences had been organized throughout this vast republic, and at the present time the number amounts to over fifty thousand. In the latter part of the same year it was introduced into Toronto, Upper Canada, when it soon spread through that province; and in 1837, several of the elders sailed to Eng-

land, under the direction of O. Hyde and H. C. Kimball, where they soon baptized between one and two thousand; from that time the work of the Lord has rapidly spread through England, Scotland, Ireland, and Wales, and we have now flourishing societies in the principal towns and cities of Great Britain; numbering over twenty thousand.<sup>1</sup> This glorious message has also spread into Germany, a part of France, and reached even Constantinople, Jerusalem, the East Indies, and the islands of the seas. It is still spreading in every country where it is known, and we anticipate a time not far distant, when a knowledge of the great work which the Lord has set his hand to do in these last days will be enjoyed by all the nations of the earth, for to this end was it sent into the world. The apostles and elders of this church have a special mission to fulfill to every nation, kindred, tongue, and people under heaven, and this is the gospel of the kingdom which was to be preached for a testimony unto all nations, and then shall the Son of man come. If the people oppose this great mission, it will only injure themselves; it will not hinder the rolling forth of the work of God, or the fulfillment of his purposes, for he has set his hand a second time to bring about the restoration of Israel, with the fullness of the Gentiles.—Volume 4, No. 9, pp. 141-143.

*Mr. Editor, Sir:* As you have (in justice) given the Mormons a chance to defend their principles from the attacks of those who are ignorant of its *true* tendency, and some who from self-interest, or what is worse, join in the cry of the hounds and huntsman against the flying and defenseless stag—for no other reason under heaven than because they see others do it. I think if they reflect for an instant on the unmanly, despotic and unjust principle of persecuting the innocent, without knowing the “why and the wherefore”—I say if our calumniators reflect, they will say you have done what justice and *honor* requires of man—given us a weapon to defend (what is dearer to us than life) “the immortal part of man,” our reputation.

I thought myself (three weeks ago) an unchangeable infidel, and lived with a family that some of its members were of the Mormon faith. I had an opportunity of witnessing their private meetings, and everything connected with them. I have heard General Bennett's lectures, and left not a stone unturned to find its character. I have argued with their elders on the truth of the Bible, and ridiculed their belief with every argument of science, philosophy, and conviction of common sense, and accounted for their revelations and miracles as common effect, from a common cause—the works of “*a mind diseased.*” Yet I have always given them credit for honesty, from the very fact of their suffering for principle's sake. Show me a Christian denomination in existence that are so liberal in their principles as the “poor deluded Mormons.” They believe that every honest man, who acts up to the principle of reflection, and obeys those dictates of conscience that show him wrong from right, will be saved, no matter what his belief—whether Turk, Jew, or Heathen. And surely if God is just, he will not condemn a man for his belief, when he thinks from his heart he acts right.

The Mormons do not want persons to believe all that they do, as is falsely affirmed—they do not want to ram Joe Smith or revelation down people's throats, without their knowing for themselves: all they want is to obey the words of Christ for the remission of sin. They want to terrify no man into belief. They do not say it is sinful to read Shakespeare or Byron or any book that you can get an exalted idea from, as your judgment (if you have any) will point out the good from the bad. Let those who contend that the writings of these giants of genius have an immoral tendency, remember there never yet was a general good without a partial evil.

We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of

private property, and we do what others do not, practice what we preach.

A conversation I had with a friend, soon after joining the Mormons, will strongly illustrate public opinion, and show in what light men ought to be held, who condemn without knowing for what, and have only the same reason to offer as Bardolph had for running away—“faith I ran when I saw others run.”

“Mr. R—, why did you join the Mormons?”

“Because I thought they were right.”

“Well, I never thought you were a fool until now.”

“And why do you think I am a fool now?”

“Because you joined the Mormons.”

“How does that prove me a fool?”

“Because none but fools would join them.”

“Why do you think so?”

“Because every one says so.”

“Do you know any of their principles?”

“No—but I know they can not be good.”

“How do you know?”

“Because every one says so.”

“Do you think I am honest?”

“I know you are not.”

“Well, before I was a Mormon, I did not believe in God or devil; yet I was considered an upright man—and now as I believe as you do, in Christ and the remission of sins, you call me a fool; do you not think I can judge for myself?”

“I know you can.”

“Why then do you blame me for using my judgment?”

“Because every one says they are humbugs, and they are scouted out of every place.”

“Then your reason is this: because you see a dog running down the street, with an appendage to his tail, and people shouting and pelting him with stones, you pick up a stone also and pelt and shout after the poor animal; and you call me a fool, because I know the master of the ill-treated dog, and strive to remove the appendage, and protect the poor brute from such treatment.”

It is thus we are condemned without a hearing, and persecuted without a cause.

As a parting word, I would suggest a sentence which no sophistry can refute; and let our calumniators remember they are the words of Christ. “Judge not, lest ye be judged.”

I remain, sir,

Your obliged servant,

H. R.

—Volume 4, No. 9, pp. 143, 144.

#### THE POLITICAL CAMPAIGN.

By letters received from different portions of the field the elders write that the interest in the political campaign and the discussion of the issues are occupying so much of the attention of the people that they seem to have little interest in religious topics. The Republicans have chosen Theodore Roosevelt, present incumbent of the White House, as the nominee to succeed himself as president of the United States; the Democrats have selected Alton B. Parker, of New York, as their standard bearer and principal contestant against Roosevelt; the Prohibitionists have named Doctor Swallow; and a section of the Socialists have named Mr. Watson; others are to be heard from.

The platforms of the two principal parties have been put before the people and may be read and discussed by those who choose. Every man may read and make choice for himself. In some respects they

<sup>1</sup> About ten thousand.—Ed. “Times and Seasons.”

are alike in sentiment, in others they are strikingly unlike. We trust that the brethren in making their choice will do so without engendering heat and ill will in discussing with each other, the platforms, and the candidates. Evidently the candidates are good, upright, moral men, and so far as known, no one need to be afraid of their not being honest in their convictions and American in sentiment. We make no appeal for either, but think it wise to caution the brethren against allowing political differences to draw them into unwise discussion where things may be said in heat that will cause after regret.

#### DISTRICT AND BRANCH COURTESY.

It has to some extent become a custom in places for district conferences and branch business meetings in the preliminary motions incident to their convening to pass a motion inviting visiting brethren to take part in their deliberations. One form of the motion thus extending courtesy used is like this: Resolved, that visiting brethren be allowed voice and vote during the deliberations of this session. This is a matter of courtesy on the part of district conference or branch. It is not a right which visiting brethren can demand or require.

In branches, especially if they be large, where questions incident to the working of branch affairs are being considered, it is of doubtful propriety to extend the right of vote to parties who are not members of the branch; for it might easily result that strangers to the local controversies might carry the vote against the better interests of the branch itself. If the branch be small, there is danger of improper interference in branch affairs where such courtesy is extended. It would be perfectly safe for persons to whom such courtesy might be offered to be very careful about availing themselves of the privilege so granted. It might not be amiss to accept the courtesy as to a voice in whatever was before the meeting, but it would be in good form for visiting brethren to decline to vote. No offense should be taken by visiting brethren in either branch meeting or district conference if the courtesy should be overlooked or neglected. It is a kind of custom based on good fellowship; and while it may be extended by branch or district conference, it is liable to abuse in both directions. In matters pertaining to district or branch discipline or local affairs affecting only branch or district, visitors not members of the branch or district should refrain from voting.

In a small branch with other branches contiguous or near by it might be possible for local brethren desirous of carrying measures to secure a majority by enlisting votes of visitors. We do not say that such is the case or would necessarily be the case, but we simply say it is possible. Precaution is the parent of safety.

Courtesy should never be taken advantage of when

extended to visiting brethren by either branch or district. No one should become so sensitive in regard to his membership as to feel slighted or hurt or to be resentful in case there should be a failure upon the part of district or branch meeting at which he might be present to extend the courtesy referred to. It is not a matter over which any person should allow any ill feeling to arise should there be a neglect or refusal to grant the courtesy referred to.

#### NEWS FROM THE FIELD.

Bro. R. M. Elvin is on duty in his field. His field address is Sickles Avenue, 37 Ward, Pittsburg, Pennsylvania; home address is Box 224, Lamoni, Iowa, where he wishes all Graceland College communications sent.

A report from the Southern Mission, Bro. Heman C. Smith's field, shows fifty-two baptisms as reported by the elders in occupation. Sixty-five confirmations reported, however, show there must have been thirteen baptisms by local men. It is possible there are others. Bro. Heman reports no special difficulties in his field known to him. This is encouraging at least.

An additional item from Bro. J. W. Wight's field shows three more baptisms reported for the last quarter. Bro. Wight reports the missionaries working energetically. He is still suffering somewhat from rheumatism, but is busy in his field. They are anticipating a reunion at Plano, Illinois, beginning September 17, which it is expected will result in good.

Bro. Peter Anderson writes from his home at Stanberry, Missouri, July 23, having left Christiania, Norway, July 1, reaching home the 20th. There are eight baptisms, four at Christiania, one at Frederickshaven, Denmark, two at Grimstad, and one at Porsgrund. Prospects are good at a place not far from Christiania. Bro. Anderson will travel and address himself to the Scandinavian Saints and people where he may elect to labor. We bespeak for him a good reception. He is anxious to represent the interests of the Scandinavian mission and enlist efficient support for it.

The missionary report of Bro. G. T. Griffiths for the quarter is encouraging. Two baptisms occurred.

Bro. F. M. Sheehy reports twenty-nine baptisms in his field. The officers are busy.

Bro. H. O. Smith wrote from San Antonio, Texas, July 20: "Am well. I go to Cookes Point to-morrow to attend conference of the Central Texas District."

A prospectus of the Graceland Oil & Gas Company, of Wheeling, West Virginia, reaches the office. In list of officers and directors we notice names of Wheeling Saints. May they be successful.

Sr. James Schofield, formerly of Columbus and Dayton, Ohio, now residing at 1129 West Avenue, Buffalo, New York, writes that she will be pleased to have elders stop at her home when in that city.

## Original Articles.

### ARE YOU EXEMPT?

And again, every person who belongeth to the church of Christ shall observe to keep all the commandments and covenants of the church.—Doctrine and Covenants 42: 21.

The Saints as a rule are not rich, yet the fact remains that the poor as well as the rich come under the law of tithing. Let us notice what the Lord God has said; "Behold, none are exempt from this law who belong to the church of the living God." Now, you belong to the church, do you not? Then is it not just possible that there are Saints everywhere you go who have been robbing God all the years they have been in the church, and do not realize it nor want to? We came into the world naked, and it is equally true that we shall leave without taking a thing with us. Now, whatever we possess is what our heavenly Father has given us. His blessings cometh anew every day. We depend upon him for breath and for strength; in other words, "In him we live, move, and have our being." Well, what the Lord wants us to do is to take an inventory of all we possess, be it little or much, upon each article set the price we would be willing to pay for it, according to its present value. A tenth then belongs to the Lord. Now that is the beginning of tithing.

If I should discover that I was in debt, then I would deduct that from the amount that I am worth and pay my tithing upon the remainder. Should I not have the money at hand to pay the agent, then I would adopt the installment plan until it was paid; in other words, do the best I could, dealing with the Lord in a businesslike manner, as I would deal with my fellow man. This belongs to the Lord in reality as much as I owe the landlord for my rent or the storekeeper for his goods. Hence treat all alike in a fair, just, and honorable manner.

After thus paying on the principle, it ends that matter for ever, but should I accumulate more property and furniture, then tithe that as well, just as I would if I owned it at the first. This, of course, comes under the title of "increase" or "surplus," together with what money I may have left after paying the cost of living pertaining to family expenses. You see this grand law is a means of discipline in order to teach and educate us to live with economy and frugality, that we may have all the more to pay into the storehouse of the Lord. It is a reasonable, rational, and just law, a law as binding and explicit as is baptism for the remission of sins, notwithstanding that the world misrepresents and treats baptism lightly.

The young as well as the old, the poor as well as the rich have the glorious privilege of complying with this law of tithing. In fact, it should be the first duty after entering into the fold and family of God to get square and right with the Lord. If we do this the

blessing and promises of God will follow as a result of obedience to the perfect law of liberty, the law of the Lord which converteth the soul and maketh wise the simple. This, to my understanding, is the common-sense view of tithing as it is taught by the authorities of the church. Would to God that all adhered to it! Then the good old ship of Zion would speed on; more elders would be put out in the field—the world's great harvest-field, the aged, infirm, and destitute of the church could be better looked after; we should get better prepared for the law of consecration, the gathering, the building of the temple, etc. I intend by the help of God to teach tithing as well as first principles, that those who become interested in our work may be properly educated to see the beauty and grandeur of the gospel system as "the whole counsel of God," "the perfect law of liberty," and "to live by every word of God." I know this tithing business knocks hard at selfishness and stinginess, but the law is here and we can not evade it. It hits also the rich, that they may be humbled or forfeit their inheritance in Zion.

The writer knows of persons coming into this church by counting the cost and planning to get in right to get square with the Lord first thing. Please notice what the Lord says again: "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you."—Doctrine and Covenants 41: 2. Now this is spoken to those of the church. How solemn, impressive, and true are the words! Truly this "is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned [at his coming.]"—Doctrine and Covenants 64: 5. The decree has gone forth to "gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5.

It can not be construed that lodging, feeding, and giving the missionaries clothing and money is by any means complying with the law of tithing. This law is for the support of the families consisting of wives and children of the missionary force, and for the maintenance of the worthy infirm and helpless among us. It is also the duty of the Saints to look after the welfare of the traveling ministry as far as circumstances will allow; in fine, treating them as brothers indeed, and sharing with them to the last piece of bread. What a grand exhibition of love for the cause that must be: being united together in one grand effort to get the beautiful gospel of Christ before the people that the world may be warned, the honest in heart gathered into the gospel net, and the righteous people be prepared for the second advent of Jesus Christ our Master!

FRANK J. PIERCE.

LEEDS, England.

## SOME VITAL QUESTIONS TO AND ANSWERS FROM PROMINENT SEVENTH-DAY ADVENTISTS.

As ministers for Christ we dislike to have the faith, doctrine, and history of his church misrepresented, nor do we like to hear the faith of other churches incorrectly stated. All should be very careful in speaking of the doctrine of his religious neighbors. With this thought in mind, and with a desire to know the true position of the Seventh-day Adventist Church on certain points, the following questions were sent to some of their leading ministers:

1. Does the Adventist Church accept people into their church who have been baptized by immersion by other religious societies without being baptized by Adventist ministers?
2. Who was the first ordained minister of the Adventist Church? Who ordained him?
3. Is the fourth commandment of the Decalogue binding on all nations of men in all ages of the world?
4. Does the Adventist Church claim that Mrs. Ellen G. White is a prophetess of God?
5. Is Mrs. Ellen G. White regarded as a prophet to and for the Adventist Church in the same sense the Bible claims Moses was to the church of God in his (Moses') day, and in the same sense as John the Baptist was a prophet in New Testament times?
6. Is there an apostolic quorum in the Adventist Church known as a quorum of twelve apostles? If so, name them.

W. W. Prescott, president of the Review and Herald Publishing Association, and editor of the *Advent Review and Sabbath Herald*, Washington, District of Columbia, wrote on April 12, 1904, as follows:

1. So far as my knowledge goes, it has been the custom of the Seventh-day Adventist Church to receive people who have already been baptized by immersion without rebaptism, in case the candidate for admission is satisfied with the previous baptism.
2. I do not know who was the first ordained minister of this denomination, and, of course, I can not tell you who ordained him.
3. It would seem clear that every precept of the eternal law of God was intended for all peoples of all time.
4. It is the generally accepted belief of Seventh-day Adventists that the gift of the spirit of prophecy is exercised for the benefit of this church through Mrs. Ellen G. White.
5. Mrs. White defines her work as that of a messenger with a message. I do not know that I can profitably add anything to this brief statement.
6. I do not know of any such thing as an apostolic quorum in this denomination.

It will be noticed by the above that the headquarters and principal publishing department of the Seventh-day Adventist Church has been moved from Battle Creek, Michigan, to our national capital.

On April 7, 1904, Elder M. C. Wilcox, editor of the *Signs of the Times*, Oakland, California, kindly answered the six questions in the following manner:

1. The Adventist people do accept people into their church who have been baptized by immersion in other *Christian* religious societies without being baptized by Adventist ministers. Usually, however, converts desire re-baptism. That is very common, but it is not required.
2. . . . I have not time to look it up. . . .
3. The fourth commandment of the Decalogue stands in the same relation to mankind as do all the other precepts of that law.

"The Sabbath was made for man" and God "hath made of one blood all nations of men for to dwell on all the face of the earth." Mark 2: 27, Acts 17: 26-31, and Exodus 28: 11 ought to settle the Sabbath question with all.

4. Mrs. White is considered one through whom God has given precious instruction to his church in these last days, and especially along the line of bringing them to the word of God and to its more earnest study.

5. There may have been those who have compared Mrs. White to Moses, but there has been no statement or action in the church which has placed her in any such position at all, neither has she ever given utterance to anything which would seem to indicate that. We believe in the restoration of the gifts of the Spirit as Christ gave them. Mrs. White has one or more of these gifts. Others have other gifts. The Lord has placed them in the church for the benefit of the church and to make the church more effectual in winning souls for Christ.

6. Was there ever a time since the gospel was preached to the Gentiles when there were just *twelve* apostles?

It is utterly impossible to answer these questions in so brief a way and do it satisfactorily. If you will obtain the little tract on the Spirit of Prophecy by Elder Loughborough, you will get much more definite information concerning the spirit of prophecy among the Seventh-day Adventists.

In a letter dated at Eufola, North Carolina, May 10, 1904, Mr. J. O. Johnston, president of North and South Carolina Conference of Seventh-day Adventists, replied to question number 5, from which we extract the following:

Seventh-day Adventists regard Mrs. White as a prophetess or "mouthpiece for God," just as truly as the church in the wilderness regarded Moses, but she is not in any sense a leader of the church as was Moses. Her work corresponds more to the work of John the Baptist than it does to Moses, though we do not claim that *she* is that "Elijah that was to come" or anything of that kind. We believe that God has given a work to our denomination that corresponds exactly to the work of John the Baptist. . . . Mrs. White is recognized among us, and has been for fifty years, as one to whom God has given divine revelations for the guidance of his work here upon earth.

From Lone Oak, Texas, May 16, 1904, Andrew Nelson, a missionary and son of Elder N. P. Nelson, president of the Southwestern Union Conference, answered question number 3 regarding the Sabbath of the Decalogue being binding on all nations of men in all ages of the world, in these strong words: "No other answer can truthfully be given but 'yes.'" Mr. Nelson also answers question number 4 as to the belief of the Adventists claiming Mrs. White as a prophetess of God. He says, "Yes, so they believe and teach."

We now come to the real question with a direct answer, giving information regarding the first ordination of a minister in the Adventist Church. The answer is from the pen of Elder J. N. Loughborough, acting church historian, Oakland, California. He wrote on May 12, 1904:

Some of our earliest ministers were those who had been ordained to the gospel ministry in other denominations, and went forward under that ordination. . . .

The first one ordained as a Seventh-day Adventist minister by Seventh-day Adventists was myself. This ordination was at Grand Rapids, Michigan, in the month of June, 1854.

Mr. W. N. Glenn, of the *Signs of the Times*, Oak-

land, California, presents some interesting history in the following account:

William Miller was a member of the Baptist Church, . . . and was licensed to preach in 1833. I believe he was not an ordained minister. Elder James White was a member of the Disciple Church, and Mrs. White (then Ellen G. Harmon) was a member of the Methodist Church. They were both interested in the movement conducted by Mr. Miller.

Hardly any one who has heard the Adventists present their uncompromising belief on the Sabbath question would suppose that they come into possession of the doctrine by the accidental presence and unauthorized teaching of one Mrs. Preston, a Seventh-day Baptist; but such is the history of the introduction of that part of their faith, as will be seen by the following:

From the Adventist *Camp Meeting Journal*, Sparta, Wisconsin, June, 1898, under the caption of "A brief sketch of their origin, progress, and position," we extract the following from page 3:

"SEVENTH-DAY SABBATH.

"But how did the observance of the seventh day become a cardinal feature of their faith and practice? The primary causes of this change were the following: Late in the autumn of 1844, the time of which we have been speaking, Mrs. Rachel D. Preston, a Seventh-day Baptist, removed from the state of New York to Washington, New Hampshire, where there was a flourishing company of Adventists. All parties were zealous to give and receive new light, and a mutual exchange of views took place, she adopting their views of the soon coming of the Savior; and they, by faith seeing the ark containing the ten commandments in the temple in heaven, as a part of their views of prophecy, were all ready to accept her views of the binding obligation of the Sabbath of the Decalogue, and to begin its observance. Thus the doctrine of the observance of the seventh day, and the doctrine of the soon coming of Christ, came together; and those in whom these views were united, thus became Seventh-day Adventists. The first church of Seventh-day Adventists was thus developed in Washington, New Hampshire, in the last three months of 1844.

"DATE OF SEVENTH-DAY ADVENTISTS.

"These views of the sanctuary modified and enlarged their views of prophecy to a great extent; but their doctrines did not become sufficiently formulated to begin to constitute a settled system of belief till the following year, or 1845; which may therefore be set down as the year in which the Seventh-day Adventist denomination began."

The above item of history would, we believe, serve as a real surprise to the greater number of Adventists as to how and when the observance of Saturday was first held sacred among them as the day for sacred worship; for it is plainly stated that after Mrs. Preston arrived in their midst "a mutual exchange of views took place, she adopting their belief of the soon coming of the Savior," and they accepted "her views of the binding obligation of the Sabbath of the Decalogue" and began its observance.

With the foregoing account before us we are led to inquire, Did the Lord or his angels have any part in that "mutual exchange of views" which took place when Mesdames Preston, White, and Company so suddenly and completely evolved (?) from Seventh-day Baptists and Adventists (Millerites) to Seventh-

day Adventists? Who can tell us by what authority such purely accidental views of "the binding obligation of the Sabbath" should cause their so-called soul-destroying "mark of the beast" to be so perceptibly prominent on all Sunday observers from the days of Adam to the present? We are persuaded that the principal promoters were just two women named Preston and White.

Adventists ought to be able to see why the Lord did not come to earth to accept them in 1843 or 1844 and usher in the millennial reign of peace, as was predicted by their honored leader, William Miller, for they were wearing that offensive "mark of the beast" until Mrs. Preston, a Sabbatarian, removed the "mark" from the "elect." Surely the day of miracles (?) was restored, but the venerable Mr. Miller never allowed that "mark" to be removed from him and went down to his grave in 1849 without being identified with the Seventh-day Adventist movement.

In an editorial in the *Advent Review and Sabbath Herald*, Washington, District of Columbia, May 5, 1904, there appears an article entitled "It will come," which expresses kindly consideration for the work of William Miller, one of the prime movers of their faith, also declaring the soon coming of Christ. A portion of the article reads:

The day of the Lord will come. It has been long delayed, but it will come. It is now almost exactly threescore years since the definite time passed which it was thought would usher in that day, and although the believers of that time were sorely disappointed, yet it will come, and it is threescore years nearer now than it was then. The scoffers may mock, and may ask, "Where is the promise of his coming?" but "the day of the Lord will come." The evil servant may say in his heart, "My Lord tarrieth," and he may "begin to beat his fellow servants," and he may "eat and drink with the drunken," but the day of the Lord will not always be delayed. It will come. And we have reached the time when we may with assurance take up the promise, "There shall be delay no longer," and we may declare by the word of the Lord that those now living, even some who are already crowned with the snowy crown of threescore and more years, will "remain unto the coming of the Lord."

In connection with the above we take the liberty of inserting a few extracts from an old work entitled *Memoirs of William Miller*, furnished us in a letter by Mr. Charles A. Shook, of Buchanan, Michigan, who is a member of the Advent Christian denomination and speaks of Mr. Miller as having been the "morning star of the Advent movement." He copies the following from page 77:

"LOW HAMPTON, September 5, 1822.

"I hereby acknowledge that I have long believed it my duty . . . to leave for the instruction of my brethren, friends and children a brief statement of my faith (and which ought to be my practice); and I pray God to forgive me where I go astray. I made it a subject of prayer and meditation, and therefore have the following as my faith,—reserving the privilege of correction.

"(Signed) WM. MILLER."

Article 15 of this declaration reads: "I believe that the second coming of Jesus Christ is near, even

at the door, even within twenty-one years,—on, or before, 1843.”

Yes, Mr. Miller went “astray” in his teaching and needed to “reserve the privilege of correction,” and what was true of the “morning star of the Advent movement” is a safe warning to all his admirers.

The Reorganized Church of Jesus Christ of Latter Day Saints offers to them and to all mankind the everlasting gospel, restored to earth in fulfillment of Revelation 14:6, 7, and we say to seekers after the “old paths where is the good way,” that if you will carefully investigate the message and humbly obey it, you will find sweet rest for your troubled souls.

#### SUMMARY.

1. Their first leader, William Miller, a Baptist, predicted the second advent of Christ would be on, or before, 1843.

2. Mrs. E. G. White and others would not follow Miller after the autumn of 1844.

3. Mrs. Preston, a Seventh-day Baptist, introduced the Sabbath of the Decalogue to Mrs. White and company in the fall of 1844 and they began its observance at once.

4. The Seventh-day Adventist denomination “formulated” their “settled system of belief” in 1845 whose faith and doctrine were an outgrowth of Miller’s false teaching and dismal failures, together with the accidental presence, persuasions, and practice of Mrs. Preston.

5. Seventh-day Adventists did accept ordained ministers from other Christian societies who preached and administered in all the sacred ordinances of their church.

6. J. N. Loughborough was the first man ordained to the ministry in their church, which was in June 1854; about ten years after their organization.

7. Adventists recognize water baptism by immersion by Christian anti-Sabbatarians as being legally signed passports to heaven.

8. They affirm that the fourth commandment of the Decalogue is binding on all nations of men in all ages of the world, and they should be required to maintain it in debates.

9. Claims are made for Mrs. White that she is a prophetess of God, and that as truly as Moses and John the Baptist had specific works to perform as prophets, so has Mrs. White a special message from heaven for earth’s children.

10. Later developments, however, indicate that Mrs. White’s extraordinary (?) messages were from Mr. Miller and Mrs. Preston instead of being angelic.

11. No quorum of twelve apostles in their church.

12. Adventists should be forced to affirm, in debates with Latter Day Saints, that Mrs. White is a prophetess of God, which is only fair. The Saints affirm that Joseph Smith was a prophet of God, and do it willingly.

C. J. HUNT.

DELOIT, IOWA.

#### CONCERNING THE SMOOT CASE.

I think a slight synopsis of my visit to the investigation of the Smoot matter is due your readers. The reports of what was said in that investigation concerning our church are largely taken from the public press, which gave only brief and disconnected statements of it. I here submit the matter in full, taken from the Proceedings before the Committee on Privileges and Election of the United States Senate in the Matter of Protestants against the Right of Honorable Reed Smoot, a Senator from the State of Utah, to Hold His Seat, a government publication. The committee was composed of Senator J. C. Burrows, chairman; Senators George F. Hoar, J. B. Foraker, A. J. Beveridge, Albert J. Hopkins, Fred T. Dubois, Lee S. Overman, Louis E. McComas, Chauncey M. Depew, W. P. Dillingham, Edmund W. Pettus, Joseph W. Bailey, James T. Clark; George M. Buck, clerk.

The protestants are W. M. Paden and eighteen others and also a protest by John L. Leilich. The latter protest is not being considered by the committee at present. At least, no one was at hand to represent it. The former are represented by Counsellors J. G. Carlisle and Robert W. Tayler. Mr. Smoot was represented by A. S. Worthington and Waldemar Van Cott. Franklin S. Richard was in the interest of Joseph F. Smith and others. Thomas F. Stevenson appeared for the National Reform Association, “composed of Christian citizens, men and women of all branches of the church whose object is to maintain and promote the Christian features of the American government.” He does not appear in the present investigation of witnesses, but was told by the chairman he might be heard later on.

There has already been published in the HERALD a testimony of Joseph F. Smith and others wherein they admit that they are living in violation of the laws of God and laws of the land. So I need not comment on that further than to state that I was present and heard B. H. Roberts and Angus M. Cannon make those statements. One could not help but feel sorrowful to hear a man of Cannon’s age (and he seemed to be sincere in his convictions) make such fatal admissions. At his age in life one expects to see the fruits of a good character formed through a long series of years under religious influences supposedly from the right source, and it seems anomalous that one bearing the name of Latter Day Saint should make such admissions before the civilized world. One did not feel the same sympathy for Roberts, as in his testimony he showed very clearly that he was hedging for all he was worth. As to honesty and integrity he does not impress one as does Cannon.

As I have indicated elsewhere in the public press it seems that Senator Burrows is unusually well qualified to conduct this investigation, he having previ-



ously served on committee work relating to Mormonism in his congressional career.

The following questions put by Senator Burrows to President Smith and Apostle Lyman show that the senator is well posted and knows the difference between true and pseudo Latter Day Saintism:

The Chairman.—Is there a denomination or a portion of the Mormon faith called the Reorganized Church of Jesus Christ of Latter Day Saints?

Mr. Lyman.—There is such a church; yes, sir.

The Chairman.—There is such a church?

Mr. Lyman.—Yes, sir.

The Chairman.—Do you know where is its headquarters; who is at the head of that church?

Mr. Lyman.—Joseph Smith.

The Chairman.—Joseph Smith?

Mr. Lyman.—A son of the prophet.

The Chairman.—And he is a son of the original prophet?

Mr. Lyman.—Yes, sir.

The Chairman.—He is at the head of that church?

Mr. Lyman.—Yes, sir.

The Chairman.—Do you know where he resides?

Mr. Lyman.—At Lamoni.

The Chairman.—How does that organization differ from yours?

Senator Dubois.—In what State is that?

The Chairman.—In what State?

Mr. Lyman.—In many particulars.

The Chairman.—No. In what State does he reside?

Mr. Lyman.—In Iowa.

The Chairman.—He is the president of that church now?

Mr. Lyman.—Yes, sir.

The Chairman.—Without going into it generally, in what respect does that organization differ from yours upon the question of polygamy?

Mr. Lyman.—In what respect?

The Chairman.—Yes.

Mr. Lyman.—Why, in every respect.

The Chairman.—They denounce it, do they not?

Mr. Lyman.—Oh, they denounce it; yes, sir, in strong terms, and almost provoke us to defend it sometimes. [Laughter.]

The Chairman.—Yes; they almost provoke you to defend it. That is all.

Senator Dubois.—Also, they do not teach absolute obedience to the leaders, do they?

Mr. Lyman.—How is that?

Senator Dubois.—They do not teach absolute obedience to their leaders?

Mr. Lyman.—I think not. I think they are not very strenuous. Still, I am not very much of a judge of their doctrines. . . .

Senator Overman.—Do I understand you to say the difference between the Reorganized Mormon Church and yours is that they are not required to obey their leaders and your people are required to obey their leaders?

Mr. Lyman.—No, I did not say that. Somebody suggested that. I do not criticise them in that regard. I believe they do not gather. We gather. I know of no other religious people that gather. They do not gather.

Mr. Worthington.—What do you mean by "gather"?

Mr. Lyman.—Gather together.

Mr. Worthington.—In conference?

Mr. Lyman.—Yes, from Europe to the United States and to the land of Zion. We gather together and they do not. We build temples and they do not. We marry for eternity and they do not, as I understand. I would not like to be taken to task. I may be mistaken in some of these ideas, but I believe those things make us differ. On the first principles of the gospel I think they agree pretty well with us, but they do not believe in the endowments, I understand, nor temple building, nor the

gathering. I do not think they engage in the doctrine of salvation for the dead, which we do.

Mr. Worthington.—Mr. Chairman, might I ask what the question of the Reorganized Church and the difference between that and this church has to do with the question we have here?

The Chairman.—The question I propounded was simply to ascertain whether there was another organization than the Mormon church of which we have been speaking, so that we could know whether there were two organizations.

Senator Hoar.—Mr. Chairman, I think the counsel should understand that while the committee will preserve carefully the right of his client so that he should not be affected by evidence that ought not to affect him—and being a committee of lawyers, they ought to be able to do that—the committee are engaged not only in trying an ordinary case, but to some extent are engaged in an investigation. A committee of the Senate is in part like a grand jury who would inquire into some fact not of itself bearing on the question to see whether it might demand a further investigation, and would do so. That is, we might ask for a hearsay answer in order to see where we can get other testimony.

We are not simply controlled by agreements of the parties or by the narrow issue. While of course they are subject to the possible effect on any human mind, and such proceedings might bias them a little, yet, as I understand it, that is always the rule in legislative inquiries, and I suppose—I certainly have put questions myself which I should not have put if I had been a judge in an ordinary court of justice, trying simply the one issue.

Mr. Worthington.—Mr. Senator, I should say that I understood that perfectly, and therefore I have made no objection to a great many things that I thought the Senators who asked them would not think of considering as against Senator Smoot; but this seems to me to be getting away so far from any possibility that could, either under the charges that are here or any charges that might arise, affect Senator Smoot that I felt justified in making the inquiry.

It is a question about the doctrines of another organization to which he does not belong and never has belonged, and I did not see how it could be pertinent to the inquiry here, either under the charges as they stand or any other against him. I therefore asked the question, not for the reason of suggesting any obstruction to the inquiry, but for the purpose of finding out whether it was supposed to have any bearing upon Senator Smoot, so that, if it was thought it might, we might pursue it.

Senator Overman.—I think my question was proper along that line. If they have to obey the orders of the president and the orders of the twelve apostles I think it bears directly upon this issue; and I had understood the witness to state, and he did state, that that was one of the differences between the Reorganized Church and his church; that the Reorganized Church did not believe in obeying their leaders. Now he says he did not intend to say that. You see how important that question would be. If Mr. Smoot has to obey the orders of that church we have a hierarchy greater than the government.

Mr. Worthington.—I understand it was perfectly competent, Mr. Chairman, to inquire whether Senator Smoot was bound to obey the orders of his church, but I did not see what the fact that somebody belonging to another organization would not be bound to obey it would have to do with the question.

The Chairman.—I suppose the main point to be reached was the power. Did he answer that question?

Senator Overman.—I think he answered it.

Mr. Worthington.—Yes; he answered it.

Senator Overman.—And then counsel objected.

Mr. Worthington.—I objected to the general line of inquiry, Senator.

Mr. Tayler.—Mr. Chairman, I do not want to be foreclosed by the fact that this informal discussion has taken place from taking a different ground when the juncture comes than that which

is stated by Mr. Worthington, for we shall argue that here are two branches, said to be branches of the same church, in which the only difference is that one believes in the doctrine of plural marriages and in the subordination of its people. That is only the distinction between the two. One of them has a history with which we are all familiar. I do not comment on that now at all. It has made great trouble in this country. The other is composed, so far as history tells us anything about it, of a peaceable, law-abiding, orderly people; and it is in respect of those two things around which all of this ease gathers—polygamy and the direction of the people by the apostolate—and if those two were eliminated this hearing would not be going on here.

Senator Dillingham.—That being so, what does the other church have to do with this question? The Methodist Church, the Congregational Church, the Episcopal Church do not believe in the authority of the church nor do they believe in polygamy. Therefore, what has the other branch, as you call it, to do with this investigation?

Mr. Tayler.—I will not argue about the Methodist Church and the Congregational Church. The argument would be analogous, but not forcible. But now we have undertaken to distinguish between these two church organizations and what they stand for, and we discover why it is that one of them is a menace, as it is claimed, to good government and to society and to civilization, and the other is not, both claiming under the same prophet and believing in the same thing save only those two items and elements of faith.

Senator Dillingham.—It is not claimed, I suppose, that Reed Smoot is connected with the other branch?

Mr. Tayler.—No; unfortunately he is not.

Senator Dillingham.—I was asking you how you made that apply to the issue in this case. That is what I did not understand. But you have made your explanation, and I am satisfied with it.—Pages 460-464.

The Chairman.—Now Mr. Smith, one word more. I hold in my hand the Book of Mormon. I should like to have you look at it to see if it is the book. I want you to identify the book.

Mr. Smith (after examining the book).—I recognize the book.

The Chairman.—That is the Book of Mormon?

Mr. Smith.—Yes, sir; that is the Book of Mormon.

The Chairman.—One of your—

Mr. Smith.—One of our editions.

The Chairman.—One of your authorized publications?

Mr. Smith.—Yes, sir; authorized publications.

The Chairman.—It is the revelation of Joseph Smith?

Mr. Smith.—Sir?

The Chairman.—A revelation to Joseph Smith?

Mr. Smith.—It was translated by Joseph Smith.

The Chairman.—Is the doctrine of polygamy taught in that revelation?

Mr. Smith.—Taught in it?

The Chairman.—Yes.

Mr. Smith.—It is emphatically forbidden in that book.

The Chairman.—In this book it is emphatically forbidden?

Mr. Smith.—It is.

The Chairman.—Do you recognize these words? I read from page 132, verse 24:

“24. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.”

Mr. Smith.—Yes, sir.

The Chairman.—(Reading:)

“25. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

“26. Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old.

“27. Wherefore, my brethren hear me, and hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none.”

Mr. Smith.—Yes, sir.

The Chairman.—You recognize that?

Mr. Smith.—Yes, sir.

The Chairman.—You recognize it as the teaching of your church?

Mr. Smith.—Yes, sir. Will the Chairman please read a little further?

The Chairman.—Yes; I will be very glad to read the next verse:

“28. For I, the Lord God, delighteth in the chastity of women.”

Mr. Smith.—Yes, sir.

The Chairman.—(Reading:)

“And whoredoms are an abomination before me; thus saith the Lord of hosts.”

Mr. Smith.—A little further, please. There is still more in connection with that.

The Chairman.—(Reading:)

“29. Wherefore, this people shall keep my commandments, saith the Lord of hosts—.”

Mr. Smith.—That is right.

The Chairman.—(Reading:)

“Or cursed be the land for their sakes.”

Mr. Smith.—Still further, if you please.

The Chairman.—I do not want to read the whole book.

Mr. Smith.—You have to read the context to find out what it means.

The Chairman.—I will allow you to read it in explanation.

Mr. Smith.—If you will be kind enough to pass me the book I will do so.

The Chairman.—Yes; in a moment. Was that doctrine overruled by the revelation of polygamy?

Mr. Smith.—No, sir.

The Chairman.—It was not?

Mr. Smith.—No, sir. If you will be kind enough to let me have the book I will show you.

The Chairman.—I want to know when that doctrine of the Mormon bible was repudiated.

Mr. Smith.—It is not the Mormon bible. It is the Book of Mormon.

The Chairman.—Well, the Book of Mormon. You know what I mean. When was that repudiated or modified in any way, and by whom?

Mr. Smith.—If you will permit me, I will read a little further.

The Chairman.—Certainly.

Mr. Smith.—It is this:

“29. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.

“30. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.”

All you need to do, sir, is to read the whole thing, and it explains itself. The revelation to Joseph Smith does not repeal this. It is simply a commandment of the Lord to him, and received by him and accepted by him to enter into plural marriage by his law and by his commandment and not by their own volition.

The Chairman.—Then you construe that which you have read as the commandment of the Lord to practice polygamy when —

Mr. Smith.—He commands it.

The Chairman.—When he commands it.

Mr. Smith.—That is exactly what the words say.—Pages 480, 481.

There was anxiety manifested on the part of some while I was there, wondering if I should go upon the

stand in the interests of the Reorganization. I was told by one party of Brighamite friends that they hoped this investigation would not degenerate into a controversy between the two churches. It is a little strange how they dread a conflict of that kind while we are anxious to turn on the light and let the public see what the differences are, being fearless as to results and willing to content ourselves with the verdict. We do not know what turn this investigation may take before it is ended, and we may be called upon to testify. The committee has now adjourned until next fall. It might be said that the charge of Reed Smoot being a polygamist is now abandoned. The question hangs largely on the hierarchy being the dominant power in the State and in the church, as well as condoning violators of the law in relation to plural marriages. It will be seen in the preceding testimony that the committee wrung from Apostle Lyman that we are separate and distinct in organization and practice, while Joseph F. Smith allowed the force of the teachings of the Book of Mormon against polygamy.

It will be a part of wisdom for those who have been classing us as being identical with the Mormon church in Utah to abandon such policy, for in the face of such evidence as appears in this investigation, it will be needless.

I have given the names of the different senators above. If any who read this are in touch with any of these senators they may call on and discuss the matter with them, if, perchance, they have influence enough to gain their presence.

F. M. SHEEHY.

SOMERVILLE, Massachusetts, 105 Walnut Street.



#### THE SONG OF THE RIGHTEOUS.

In the Book of Doctrine and Covenants (24:3) we find these words: "The song of the righteous is a prayer unto me." These are words of inspiration from God, and our Lord Jesus Christ, in this last dispensation. We are told in holy writ that some should sing with the spirit and with the understanding, also. I believe that God intends for us as his people to make special effort in this line, equally as much as in prayer, etc., because he has said that the song of the righteous is a prayer unto him. It is of great importance to my mind that those who can sing, and also understand singing, should push forward, so that the singing in the assemblies of the Lord may be more perfect and intelligent. To my mind, also, some of the Saints do not take sufficient interest in singing; for I believe that we will be held responsible before God for this duty, because he has told us that it is a prayer unto him. There is much good to be done in singing. It has charms that will draw people outside of our church in to hear the gospel. The Christian denominations, for example,

encourage singing in order to draw crowds to their churches. And why not we, as Saints, to draw people to hear the everlasting gospel? Let us remember that the angels sing praises to the Most High, and we believe that they certainly do his will. So, dear Saints, let us try to pay more attention to this duty in the future, that we may be blessed. We have superior chances, because if we can sing well with the understanding, and have the Spirit of our God in connection with it, we will feel most glorious and never regret the step we have taken. So let us be diligent in all our duties, neglecting none of them; that we may have a right to the tree of life.

HOWELL JONES.

LUCAS, Iowa.



#### A SIMPLE SOLUTION OF SLEEP AND ITS MYSTERIES.

Not many months ago there appeared in HERALD columns an article under the caption, "Sleep and its mysteries," in which it seems that the learned doctors have overlooked a very simple solution and have become mystified in their self-woven tangles. The writer is led to ask, Is sleep more or less than mental rest, or a relaxation of the sensorial nerve, or does not a complete relaxation of the nerve centers invariably cause sound, unconscious slumber? Can one think independent of nerve vibration? Since the act of thinking requires an action of the nerve center I wish to inquire again, Is not the one who ceases to think the one who is asleep?

Has there been a fact proven, or a phenomenal appearance discovered by all the speculations of the scientific world that can not be reconciled along this line? I think that much of the chemical phenomena observed by the professors very naturally accrue from a perfect relaxation or rest. For instance: the fact is observed by Howell, "that in sleep the amount of blood in the brain is reduced." This is the most natural result of rest or sleep. Why do we violently whip and exercise our hands when they are cold? To increase the circulation of blood. Why do our feet get cold sooner when riding than when we walk? Because relaxation permits an "ebb-tide of blood from" the feet, of course. I quote: "His theory supposes that this ebb-tide of blood from the brain is the immediate cause of sleep through exhaustion of the vasomotor center."

Has not the learned doctor got his supposition theory harnessed in wrong end ahead? Since an ebb-tide of blood from any part of the body is known to be the result of relaxation or rest, why should he reverse matters and suppose this "ebb-tide of blood from the brain is the immediate cause of sleep"?

This exhaustion theory, and the accumulation theory offered by Preyer, as also the fatigue theory of Doctor Stiles, seem to the writer not only to be contradictory to each other but to themselves, and

leave the average mind more mystified than before they spun their fine theories. The old saying that "sleep knits up the raveled sleeve of toil and care" throws as much light on the subject as anything I have read recently, and this leaves us entirely to speculation as to how or by what means this wonderful rebuilding process occurs.

The whole matter will doubtless be more easily solved if we view them separately, viewing sleep as nothing but a relaxation of nerve centers, having nothing to do with accumulation, only to remain passive while the more mysterious, infinite, hidden forces within do the knitting and renewing. This disposes of the mysteries of sleep and brings us in touch with the accumulation process where the true mystery lies. Let us allegorically view man, including the vasomotor center, as a machine in motion; it is all the time running down, wearing out, needs renewing from day to day; but the repairer, he who renews the machine (whom we understand to be the spirit of man whom God formed within the man), must wait until the machine goes to sleep or stops before he can successfully repair, refill the oil-cups, and renew the worn parts. The more passive the body the more profound the sleep and the more perfect the work of the silent repairer. This silent repairer, this spirit, is the infinite part of man; it is he who conducts the infinite process of supply, increase, or accumulation, and he does his best work along this line when the body, including the soul or reasoning, thinking part is relaxed, passive, silent,—asleep. Therefore the mysteries of sleep are solved by one little word of four letters, r-e-s-t.

The writer is reasonably well satisfied that it is the mental, thinking process, the conscious, objective mind, termed by Paul the inner man, that is renewed from day to day, and that this is what the sacred writers many times called the soul of man, instead of referring, as we have been wont to think, to the spirit; that the spirit of man is an infinite personage, an immortal being, the God part of man that is always new, never grows old, never wears out, never runs down, and is therefore not susceptible of renewal. God may and does bear witness with our spirits; he does stir up our spirits mightily at times, as he did the spirit of Cyrus, but not in the sense of reparation, or making anew, or renewal.

So it is that we reach the conclusion that the great mysteries that appear in the process of sleep are unified to a separate process of the spirit performed on sentient beings whenever their mental machinery becomes motionless, or so nearly motionless that they are susceptible of renewal.

D. R. BALDWIN.



"The very flowers that bend and meet  
In sweetening others grow more sweet."

—O. W. Holmes.

## Selected Articles.

ENGLISH.

There can be no more important movement in education than the present demand that more attention shall be devoted in the schools to the study of the English language. It, of course, raises the question whether there is any such thing as pure English. Those continental languages, the Italian, the French, and the Spanish, which were taken possession of at their mediæval birth by organizations called academies, charged with determining what should and what should not be good form in the language, and which have been similarly cared for since, have at least an authority to which to bring every question for settlement, and those who use them are duly told how they are to speak and write. Those languages had each a phonetic spelling conferred upon them by the same authority, which spelling, as it represented the existing pronunciation, has done much towards preserving that pronunciation. This is a service which English spelling can not render, as English spelling is under no obligation to represent the facts of pronunciation. German, as it is to-day, was made a written language at the time of Luther, and largely by Luther. It has also the advantage of a phonetic spelling. A German child who was the pride of his school in Germany emigrated with his parents to the United States. Having got the idea of spelling representing pronunciation firmly into his mind, he balked at the English spelling so much that he had to be taken from school and put to a handicraft. He could not get to understand it. His experience is an exaggerated illustration of the handicap that we place on the world's acquisition of the English language by adhering to a spelling almost as arbitrary as are the Chinese word signs. If a lad learning English could be taught to read by learning the sounds of the letters, as a German or Italian boy can, the number who would learn English would be very much greater, and the advantage to those who have to learn it would be that the biggest obstacle could be removed from intellectual development by the removal of the almost unscalable first rung in the ladder of learning. This mischief was bad enough in Shakespeare's time when everybody spelt as he chose, and the same word in as many ways as he chose; but it is a question whether that was not better than the pedantry which has prevailed since Johnson's time by which it has been attempted to fix the prevalent misrepresentations of sound and to hold every man illiterate who does not conform to spelling-book spelling.

Apart, however, from this conventionalizing of spelling, the English language has, very much to the furtherance of its robustness, grown up untrammelled by authoritative form. It has been free to grow as it chose, adopting words greedily from every

language under the sun till it has become an easy vehicle for all manner of ideas, and has, for this reason, among others, gained rapidly on all other languages. Just as the names of a chance audience in Chicago, while they reveal a people gathered from everywhere, prove the main stock of the people to be Anglo-Celtic, so, still more do the variegated words of the English language prove the main stock to be Anglo-Celtic with a large admixture of French brought in by the Normans, and of Latin and Greek derived through the schools, Latin having been during the formation of the speech the vehicle of all learning. But though the foundations of the structure are thus obvious there is no source from which materials have not been drawn for material to build upon them. The fact that the English speech is not like other tongues, the Chinese especially, a conventional language bound by its classics, makes it all the better fitted from artistic as well as utilitarian purposes. Shakespeare, who used the language when in the making, and Burns, who had two vocabularies in indiscriminate use, did unsurpassed work with these plastic materials. It is, however, to be noted that this liberty calls all the more for ability, if not genius, in the using of it. Almost any architect can do respectable work in classic architecture by adhering to rules; but when it comes to the application of the free Romanesque, which has been so much in use of late, the scope for meaningless imbecilities is infinite. For like reason the training required for the good use of English is of a different sort from that which takes the form of an infinitude of precise rules and precise exceptions. To know English and use it well requires rather a knowledge of the meaning and history of words, a grasp of the rhetorical principles of expression, a rich study of models, and abundant and progressive practice in composition. To counteract the vulgarizing effect of the newspaper, the best models should be made familiar to all school children. There is nothing more unfair to the growing child than to supply him with poor rhymes, poor music, and poor reading for declamation, such as it is the practice to provide for school and Sunday-school exhibitions and special occasions. The rubbish which is yearly sent forth to supply the demand in this direction is, though well meant, a positive wrong to the young people, who will have those cheap things as models impressed on their memory for life.

But still more important than good written models are good spoken models; and here is a matter in which our Canadian schools of the present day, like the English board schools, are at a disadvantage. Teachers who used to be largely derived from the educated classes, are necessarily under a systematic school organization, largely derived from homes where the most slovenly speech prevails, and often offer the most undesirable examples. The cockney

speech is not English. Neither is Montrealish. Still less is our rural speech, where it has had its fountains in the overflowings of the United States. We have localities where the distinctively American language is developed in its extreme form, and we have every variation from that and from an accent which to outsiders more resembles Irish than good English. There are points in which the educated Canadian's use of the language is almost demonstrably superior to what is common in England. The vowels have a purer sound and the "r" is more articulate. There are those who insist that it is good English to pronounce the "o" like ow and to elide the "r" using it only to modify the adjoining vowel. For ourselves we think pure "o's" and "a's" better than diphthongs and we think "r" is an elegant and useful sound that we should not lose, and that though every district in the world seems to have its own "r," there is none superior to ours. While holding this, we are certain that wherever possible good English models of speech from England should be introduced into our schools, and that slovenly speech should condemn a teacher. There have, we are told, been cases in which the opposite has been done, and where an English teacher for rebuking false pronunciations has raised a revolt which has resulted in the departure of the teacher.—*The Montreal Weekly Witness*, March 8, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

Just to be tender, just to be true,  
 Just to be glad the whole day through,  
 Just to be merciful, just to be mild,  
 Just to be trustful as a child.  
 Just to be gentle and kind and sweet,  
 Just to be helpful with willing feet,  
 Just to be cheery when things go wrong,  
 Just to drive sadness away with a song,  
 Whether the hour is dark or bright,  
 Just to be loyal to God and right,  
 Just to believe that God knows best,  
 Just in his promises ever to rest,  
 Just to let love be our daily key,  
 This is God's will for you and for me.

We Thank Thee, Lord.

*Dear Home Column:* Although tired with the work of the day (not that I work very hard, but still there are many little things for mother to do even though her big girls do the hard work), now at its close I send greeting to you, a few of the thoughts crowding my busy brain. First, then,

I thank thee, Lord, for the beautiful flowers,  
 That blossom and bloom mid the sunny hours,  
 A gift of thy love to all.

I thank thee, Lord, for the clouds and rain,  
 For the beautiful fields of growing grain,  
 And the brook that is rippling by.

I thank thee, Lord, for the birds that fly  
 And sing 'mong the trees 'neath the summer sky  
 To gladden the heart of man.

Yes, these are some of God's gifts to us and I thank him for them. If we could always be mindful of the many blessings we receive from God, we would see very much to be thankful for, and it would make us happy many times, although we may be tired or even sick. No doubt but what we desire to be uncomplaining and happy always, but there are times that the flesh with its craving desires overcomes our better judgment, and we begin to feel discouraged and thus we stumble and fall short of doing as we had wished to do. Let us remember that we are to be a tried people. Satan is always setting a trap for us if we get a little negligent, so let us be careful and prayerful.

It is by our mistakes that we learn, that is, if we are willing to admit we have made mistakes and are humble enough to try to do better. I am sorry to say that some either can not or will not see their faults and are the cause of others doing wrong because they stubbornly justify themselves in error, or use a polish to cover it up. When we all stand before the great Judge I think there are some who are counted unworthy here who will at least be admitted and given a low seat if nothing more.

Let us not be discouraged, but keep on trying. That is what I intend to do, regardless of what others may think of me. I mean to struggle on as long as God implants within me the desire to overcome.

I want to follow Jesus,  
I strive to do his will,  
I try with patience all day long,  
My duties to fulfill.

And should I err while trying  
To do my humble part,  
God knows the weakness of the flesh,  
He also knows the heart.

He knows our silent musings,  
He knows our fond desire,  
He sees the barriers round our way,  
And whispers, Come up higher.

Yes, let us strive to live above the cares and crosses. If in no other way let us live above them in our thought, and if we can not do just as we desire let us do what we can and leave the remainder in the hands of God, and wait and trust. He will surely help us in his own good time. Perhaps the things which come our way and appear so different from what we desire, may be the very things that the Lord requires us to do cheerfully. Then let us press onward, dear Saints, and be thankful to our Father in heaven.

With good wishes to all,                      Your sister,  
MRS. JANE HEATON.

#### Our Mission.

"Though we can not cross the ocean, or the heathen land explore," we all have a mission, and it is our duty before God and our fellow men to see to it that this mission is performed as God would have it, for we are in a sense "our brother's keeper"; and if we try to do our duty we will have strength given us to perform it.

Our missions are not all alike, and sometimes I fear we think it such a humble one that it is hardly worth doing it, but be it small or great we should do it well, for God has promised that if only one talent is given not so much would be expected if we do our very best with the one. It may be some of us have missions as home-makers and in training of the little ones intrusted to our care. I fear too often mothers value this work too lightly and feel that they are doing but little for the Master in training the little one for God's kingdom. Do not undervalue this God-given privilege. It is easy to "cross the ocean and heathen lands explore." Nearly all could do that, but how few are fit to train the dear little hearts for their God! To me it is the holiest and most sacred responsibility we can have; and I believe those who

have this mission should thank God that he found them worthy and has chosen the mother to do it.

It is the childless mothers who must seek a place to do some little good for the world and their Savior, and with a longing heart for their dear ones whom God is tenderly caring for, ask, Where, O where can I find something to do, and leave the world some better for having lived? Still, even they have a mission. On all sides there is a call for help. There are motherless children to love and care for, sick and aged to cheer and brighten, the dying to point to the Lamb of God who taketh our sins away, and the poor erring soul to lead patiently, tenderly, and lovingly back to the palace of the King.

A MOTHER.

AMBOY, Illinois.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-School Lesson for August 7, 1904.

The subject of the lesson is The New Birth.

The second primary lesson opens with a brief account of the visit of Nicodemus to Christ, on which occasion he was taught by the Lord that, "except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

This statement of Jesus is the golden text of the lesson, and is our authority, as it was Peter's, for teaching the necessity of the new birth.

The Advanced Intermediate lesson refers us to the teaching of Peter on the Day of Pentecost, when he taught a multitude of the Jews that, in order to be saved, men must repent and be baptized in the name of Jesus Christ for the remission of their sins.

This is like his teaching in the letter we are now reading where he asserts that the saints to whom he wrote had purified their souls, being born again.

Having repented and been baptized, their sins were remitted; they were purified from the sins of the past.

But Peter went on in his letter to tell the saints that they were as little, weak babes, and that they had need to grow.

As an infant has need to be fed with suitable food that it may gradually grow, so saints have need of being fed spiritual food, that they may grow. This is the thought expressed in the hymn so often sung by us, in which we implore the Holy Spirit to feed us till the Savior comes.

#### THE MOST PRACTICAL THOUGHT IN THE LESSON

for us is that suggested in Peter's admonition to the saints to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings and to desire the sincere milk of the word, that they might grow.

If we have been baptized in water and have received the Holy Spirit, we have been born in spiritual life. But we have need to grow into spiritual greatness, into spiritual perfection. We have need to go on and reach what Paul calls "the measure of the stature of the fullness of Christ."

The little babe, properly nourished, grows into the physical stature of manhood or womanhood, and those saints who receive the instruction of the Spirit of truth and apply it to their conduct in life, will be changed gradually into the likeness of Christ; they will acquire his characteristics of greatness; if they continue to grow in those things, they will at some time attain the measure of his stature.

#### ARE WE GROWING?

We measure the baby of the household to see if it is growing. We stand the little one up against the wall or beside some other

tiny toddler, and we all look on with pleased interest to note the physical growth of the child.

Our boys and girls measure themselves to see if they are growing as rapidly as they would like to do. They measure their strength, too, and boys especially are apt to note with satisfaction, if not with pride, when they perceive that they are growing into the proportions of tall, strong men. The time comes with many when they tower above the little mother who stooped to lead them in infancy, and when their muscular strength exceeds that of the father who toiled for them when they were helpless.

It is well for us occasionally to take our measure in another way. It is well for us to note whether or not we are growing into the stature of Christ, whether or not we are growing into his greatness.

If we measure ourselves to-day by Peter's rule, as found in the lesson, it will be necessary for us to ask ourselves such questions as these:

Are we laying aside all malice, and envies, and evil-speakings? If we are doing so, we are overcoming our tendency to be angry, to be jealous, to indulge in unkind gossip against others.

Are we laying aside hypocrisies and guile? If we are doing so, we are striving to be honest and true in words and deeds.

Are we loving the saints with pure hearts fervently? If we are doing so, we are showing it in the practical things of life.

By this measure, we may learn whether or not we are growing into the greatness of Christ.

It is a serious thing for us, if we are not making some growth of this kind.

On Children's Day in Lamoni, Bro. J. W. Wight gave an address to those assembled, and, in the course of his remarks, he related an incident which, by request, he afterwards wrote for publication in this column.

What he related was as follows:

In the Balmain Sunday-school, one of the largest in Australia, was a senior class of boys and girls whose ages ranged from twelve to twenty. There were from twelve to sixteen in the class.

The boys had previously been in a class composed entirely of boys very difficult to manage. While in that class, they had selected for their teacher, a person who had gained their respect and affection, but a certain class of girls wished the same teacher. With the consent of the superintendent of the school, the two classes united.

Prizes had been offered to induce thorough acquaintance with the lessons, and the teacher and scholars entered heartily into the competition, so much so that more than half of the class answered every question at recitation nearly every Sabbath.

In the class were a boy of sixteen and a girl of seventeen.

At a reunion held at Wallsend, about one hundred miles from Balmain, these two were present and took part in the quarterly review of the Sunday-school lessons.

This review took place on Sunday. The two scholars mentioned learned on Saturday that the lesson was to be the general review; their own school was four lessons behind, but late as it was, they set about preparing themselves for the review, and so diligently did they apply themselves that the boy answered every question asked him and the girl all but one. They were the only ones of the entire class with lessons so thoroughly prepared.

Their teacher had instilled into their minds the idea of their feeling free to speak to him of anything they believed to be a mistake, and on the occasion of the review the girl called his attention to a mistake he had made. The teacher took this opportunity to impress upon the other teachers present the necessity of this kind of freedom between pupils and teacher.

We are strongly impressed with a sense of the necessity of diligence in study upon the part of both teachers and scholars

in order to make the Sunday-school work a success, and because of this, we asked Bro. Wight for the account he has given of the incident he has related to us.

If any others can give us such reports of diligence, we shall be glad to receive them.

At the end of last quarter, a little girl's name was written for the second time on the roll of honor that hangs in the second primary room in Lamoni. That means that she has memorized her golden texts for the last two years. Her name is Janette Sprague. She is not expecting to see her name here, or to have what she has done told, but I think she will be pleased to know her diligence is recognized.

Sometimes boys are unruly in Sunday-school because they have not enough to do.

Sometimes there is enough to do, but the boys can not be induced to do it by coaxing alone.

Sometimes they need to understand that their promotion will depend upon their application to their lessons.

ANNA SALYARDS.

#### A Letter.

The following letter from Sr. Nettie Heavener is suggested in two ways, one the subject matter it contains and again because it is just exactly what we would like for all our workers to do. We now have added space for the Sunday-school Department and we would like to fill it at times with letters or short, spicy articles or paragraphs from the workers over the field. Sr. Heavener has told us in a brief but very comprehensive way how they managed the quarterly review. It may be, as she suggested, that some one has done the same thing before, but that does not matter. Many will read this letter who will be indeed glad to get the suggestions it contains. Let us all set about and see if we can not write a short paragraph or page describing some feature of our work in the local school, in the district, in the home class, or elsewhere. Some one will certainly be benefited thereby. Workers are coming into the ranks constantly and they need this help and need it badly. Who will be next to respond? Send items of news of a general interest. If you organize a new school, a home class, a district association, or do anything else of an interesting character to Sunday-school workers, let us hear from you. District workers, local workers, missionaries, and all others, please take notice!

"*Brother Hougas*: Just before our last quarterly review we wondered what could be done out of the usual routine. We wanted something new, interesting, helpful, and instructive. What should it be? Our school is very small, most of the classes have but three or four members. At last we thought of the following plan. It may have been used by many other schools, and many perhaps have not used it:

"On the Sunday before the review we assigned lessons to each one. There were just enough to go around, so you will know our number for that day. Each one was to prepare especially on the lesson assigned. On the review Sunday each one told the subject of his lesson and the golden text, then proceeded to tell all that had been learned from the lesson. Then the school was given the liberty of asking questions, or of giving any additional thoughts gleaned. Some very good thoughts were given and in this way the whole school received the benefit.

"As I said before, many may have tried this. Some of those who have not may not care to do so or may find it not suited to their work. It may, however, help you in thinking out some other plan. Then give us the benefit of your plans. None of us can carry out very successfully the exact methods of another, but by reading and studying over the plans of others, new ideas may be brought to our mind. We may work over these same

methods, make them our own, let them become a part of ourselves, so to speak, then we can use them.

"Praying for success to crown the efforts of all Sunday-school workers,

NETTIE I. HEAVENER.

"PEORIA, Illinois."

#### Items.

The new Sunday-school song-book, *Zion's Praises*, is meeting with great favor wherever introduced. We understand that the first edition of five thousand has long since been exhausted. Many of our choir leaders are loud in their commendations for it. We are pleased to see it so generally introduced, as that means better music at all of our public gatherings.

We note in a letter of Bro. R. T. Cooper, Los Angeles, California, that the Sunday-school at that place made a net gain of thirty-seven in the month just passed. Bro. John H. Haxton, their wide-awake and newly elected superintendent, is now putting his ever present energy and zeal to use. This push and go is characteristic of the brother. When we visited the school last winter he was teaching a class of young boys whom he had gone out and persuaded to attend the school. They were not previously members of any school, but attended regularly and worked well. May the Lord bless him and every other tireless worker in this great cause. Would that we had more as willing as he.

Bro. H. W. Howlett, of Fall River, Massachusetts, in a letter to the General Home Department Superintendent, says: "We instituted the Home Department in our school the first of the year and the blessing of the Master has been with it so that we now have a membership of over fifty, making the total membership of the school about two hundred." This is what can be done in a large city.

The following is from a letter to the Home Department Superintendent. We give it as it is representative of many. There are in every district, if not in every branch, persons like this sister, who would gladly undertake the work of the Home Department if it was presented to them. They are anxious to study and teach their children and this is their best opportunity. District workers should take hold of this more than they have and look after their isolated saints as well as many right in their own vicinity who do not attend the Sunday-school. Here is a part of the letter: "We live ten miles from the — Branch and Sunday-school. I have a family of five children all the way from eight months to eight years of age. And what I want to know is, is the Home Department work suitable to children of these ages? I mean of those old enough to understand. My greatest desire is to raise them up aright. I thought I could teach them at home on Sunday morning as we can not or rather do not go to — very often. There is another sister here with eight children. And if you will write and explain the matter to us, and tell us what we need, we shall be very thankful." And so it is. There are many anxious to take up the work if some one will explain it to them. It is adapted to the needs and uses of all ages and in all conditions. Rapid progress is being made in this department now and we hope that all will take hold and help in the good work.

Another worker writes: "The work is new to us and we are at a loss to know exactly how to proceed. I notice in the leaflet that provision is made for a visitor whose duty it is to visit the members once each month. But our branch is so scattered that it would be impossible to follow out this plan. For instance, there is one family of four which would take up the work, who live forty-five miles from us. They are members of our branch, also members of the Religio Home Department. Would it be practical to carry on the work by correspondence or should their names be sent to the district superintendent as scattered members?" We know of nothing in the leaflet that requires the visitor to visit once each month. It is necessary to go or send at the close of each quarter, to take up the record envelopes and

to give out new ones and new *Quarterlies*. They may, however, visit as often as they can or think proper. Yes, it is a very good way to keep up the work by correspondence. We know of many who are doing the work in that way. Even should he refer them to the district officers as suggested, the chances are that it will have to be done by correspondence by him. Better to keep it in their own branch or school.

Further he writes: "And, again, we have three or four families who live about ten miles from here, and near enough together to meet to study the lesson. Would it be practical to appoint one of them visitor and let him report to the school by mail at the proper time?" Yes, it would be the proper thing to do. There is provision in the leaflet for a class to "meet at a convenient place for study and may choose one of their own number or other suitable individual to lead and instruct them in their work." This is done quite often. And at times it is very difficult to tell whether they should be called a home class or a small school, so well do they conduct their work.

## Letter Department.

OREGON, Missouri, July 19, 1904.

*Editors Herald:* We moved the tent here last Thursday and began meetings Friday night with an attendance of about sixty-five. Attendance is increasing—Sunday night a big crowd out—a great many more than could get in the tent. Monday night is considered the poorest meeting night in the week, yet we had over a hundred present last night. This is practically a new place, there having been no preaching here for a long time, —perhaps twenty-five years. As elsewhere there is much prejudice, especially among the leading churches. Some of the clergy are very rank against us, and others are trying to influence the people to not come to our meetings. Saturday night just as the people were coming to the tent, an old man, Sunday-school superintendent, who should have been in better business, pulled some wagons and buggies across the walk leading to the tent and blocked the walk so those coming from that way had to go around out in the street or turn back. Some of the most prominent people came as far as the obstruction and turned back, going home. We knew nothing of this till next day. The marshal heard of it and said he would be at hand hereafter and see that nothing of this kind happened again, saying it would not be healthy if anything was attempted, calculated to interrupt or disturb our meetings. I suspect that soon the church bells will begin to ring each evening—preachers trying to keep the people from coming to hear us. This will influence some, but usually it has the effect of advertising our meetings and brings us larger attendance. Bro. Haden and I were located with tent at Mound City before coming here. There we met with much opposition, but had good meetings and good attendance. Made many friends, and some are seemingly very much interested in the work, but have not come to that point where they can stem the tide of opposition and accept the gospel. One preacher there told the people to stay away from our meetings as we were hypnotists, and would get them under our influence and they would have to go our way,—they just couldn't help themselves. He also went into a store where we had some of our bills stuck up in the windows, and tore them down and hid them behind some candy buckets.

Now isn't that smallness? However, he went so far beyond the bounds of reason, that many of his own people lost confidence in him and came to our meetings toward the last.

While there we stayed part of the time with Mr. William Sloniker. Mrs. Sloniker told us she used to belong to the Brighamites, but never believed in polygamy. Mr. Sloniker clerks in a store there, but because of the kindness he manifested toward us, he will lose his position. This same preacher worked up such a feeling against him with the other clerks and his employers that they decided to turn him off the first of Sep-



tember. By accident he learned their intentions, and headed them off by offering his resignation to take effect August first, or as soon as they could secure a man in his place. He told them he was ready to turn over his keys any time, and that he did not want to work for a firm who would discriminate against him, just because of his religious preferences. He and wife are both very favorable to our work. So we see how the world goes and how the honest ones must suffer for the truth's sake. We began tent work at Bolckow, also a new place. The Saints helped us much while there by supplying us with eatables, etc. I am confident much good was done there also, especially in the way of removing prejudice. The weather has been unfavorable part of the time, yet we have had good meetings. I hope the honest ones in these places will soon obey the gospel. At times have felt greatly blessed in presenting the gospel to the people, and while preaching have seen many moved by the Spirit of the Lord to believe and almost persuaded to obey, but lacked courage to do so. It is easy to get the unbiased mind to see we have more truth than all others, but obedience is quite another thing; so much said and done against our work—so unpopular. While here we are staying with our genial and hospitable Bro. A. A. Richardson, who is a member of the First Kansas City Branch. Sunday I was called five miles north, Mound City, to preach funeral of Sr. Margaret Fleener. Services were in the Liberty Baptist church. Large crowd present.

So the work moves on in Nodaway.

J. C. VAUGHN.

GALLANDS GROVE, Iowa, July 20, 1904.

*Editors Herald:* It is with pleasure I pen a few lines this morning, feeling inspired with the hope of the gospel of Christ, which evidently contains a portion of the hidden manna and the water of life intended for the present and eternal good of the Saints. It is akin to the fruits of that Spirit which enables us to rejoice in the truth while we love God and Christ, and are kind to our fellows. And notwithstanding we are yet in this vale of tears we can sympathize with those who are under trial and in our weakness endeavor to "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." And it enables us to "Follow peace with all men, and holiness, without which no man shall see the Lord." A knowledge of the truth inspires us with a desire to see the "will of God done on earth as it is done in heaven" which will perhaps never be fully realized until Christ shall come in his power and glory and the "Spirit of God shall be poured out upon all flesh."

When that glorious time shall come and that holy condition shall obtain we shall no longer "know in part" but partial knowledge will be swallowed up by perfection and we shall see as we are seen and know as we are known. "And every man that hath this hope in him purifieth himself, even as he is pure."

To reach such a condition of spiritual life it is necessary to keep constantly before the mental vision and in the mind the ideal character of Christ and upon gospel principles try to approach thereto. The ideal is perfect and high and the distance between our present condition and the one beyond us may not be reached "at a single bound" but little by little with our hands firmly grasped by the divine One he can help us, in patience, to surmount every obstacle, resist every temptation, bear every needful burden, and step by step "march steadily forward" unto victory and the crown.

By the kindness of Bro. D. A. Holcumb and Bro. Joseph Greenwood the writer was furnished a team, harness, and buggy, while he traveled over a hundred miles, performing work pertaining to our office and calling as the writer understands it. I called on a number of Saints who are so situated that they can not often attend religious meetings or enjoy the spiritual

blessings so often enjoyed by the pure and the good. Among this number is Sr. Brown, now in her ninety-sixth year, who is confined to her bed, seemingly nearing the celestial shore. She is living with her son, Charles Reed, and is fortunate in having so good a home, and the kindness of her daughter-in-law will be rewarded by the "Judge of all the earth." I had a pleasant visit with old Sr. Crandall of Panama, Iowa, who is in her ninety-second year, and though feeble in body seems to be rich in faith. She was among those who were driven from Independence, Missouri, in the early days of the church, and it is pleasant to note how distinctly she can remember Kirtland, Ohio, and the work there before the temple was erected.

Mrs. Clebe and daughter made me welcome, as did all others called upon, and we found those who are members of the church in the faith, and interested in the work of the church. Sr. Kirns, who is aged and feeble, with her family, was glad to receive a call, and bade the writer God-speed with an invitation to return. The work done was in harmony with and at the request of branch officers and we trust was beneficial in its way. A number of blessings could have been given if a scribe had been at hand. Meetings at the "Grove" were well attended and good attention given to the word spoken. Saints are looking forward to the Dow City reunion, which convenes September 16, with a degree of pleasure, and the general impression seems to be that the attendance will be better this year than last. The committee is trying to procure rates over railroads to reunion, and will report later if we are successful.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

ANTONITO, Colorado, July 23, 1904.

*Dear Herald:* We have not seen your shining face for two weeks; this seems a long time after seeing you every week when at home. The Saints of this locality have neglected to renew their subscriptions to *HERALD* and *Ensign*, not because they have lost interest in the latter-day work, but some for the lack of means. Others probably have been a little careless. We have been stirring them up along this line and hope our labor may bear fruit in renewed subscriptions to the church publications.

Having been elected district president at the last conference, we left Denver June 30, for an extended trip over the Eastern Colorado District. Arrived at Salida the morning of the 1st, where we had to wait for a change of cars. The inward man feeling the need of refreshment we repaired to a restaurant where we were served with a sirloin steak off the shoulder of what seemed to be one of the cows which,—well, to say the least, she was not a yearling.

At half past one took train for Delta over the wonderful Marshall Pass. Words fail to describe the scenery, which must be seen to be appreciated. Arrived at Delta, in due time; met by Brn. Kemp and Howery and conveyed to the latter's home, a few miles below the town on the banks of the Gunnison River. Visited with the Saints of the Fairview Branch for a week assisting in preaching, priesthood, business, and other meetings.

At Durango we found Bro. Farley had arranged for service the evening of our arrival at the home of our worthy Sr. Barbier. The writer spoke to a small but attentive audience. Sunday attended the Sunday-school and sacrament service; and preached in Woodman Hall in the evening. The three following evenings had the use of the colored people's place of worship. The Saints of Durango are presided over by Elder W. B. Farley, than whom a better man would be hard to find. He is esteemed very highly outside as well as inside of the church.

The evening of the 14th found us at this place. Was met by Elder C. B. Moyers and taken to his beautiful home which is a welcome headquarters for the weary missionary at all times. Held services Friday night at the home of Bro. Webb. On

Sunday Bro. Moyers hitched Frank, his twenty-year old colt, to the surrey and took the writer fourteen miles up the Conejos River to the Fox Creek schoolhouse, where we attended the Sunday-school and service of the Utah church. At the close of their services we announced our services at the home of Bro. W. L. King who lives near. The presiding elder of the Utah branch then offered us the use of the schoolhouse whenever they were not using it, but as we had made our appointment previously, we thought best not to change it. At three o'clock a large congregation assembled, filling two rooms and quite a number out in the yard. After prayer and the administering of the sacrament the writer was called to address the audience. Elder Mortenson of the Utah church requested that we present some of the differences between us and them, and for an hour and a quarter we presented the doctrine of the Reorganized Church in contradistinction to the Utah church. The people paid close attention from start to finish. At the close the Utah elders surrounded Bro. Moyers and the speaker and offered objections to the sermon to the extent that the meeting became almost a bedlam. We finally got their attention long enough to propose that we meet in public discussion on the existing differences. They agreed to reply to what we had said on Monday night, we to use the next night and so on.

Knowing that Bro. J. F. Curtis was at Montevista we telephoned him to come on Monday, which he did. At the close of the Monday night services they tried to shut off farther debate but we would not have it that way. So Bro. Curtis replied Tuesday night from Penrose's tract on Blood Atonement. This was too much for them and they were again ready to quit, but the people wanted to hear their reply. Wednesday night they gave notice that they had to prepare for their conference at Mannasses and would not carry the discussion farther. They proposed to give us thirty minutes to present the succession in the presidency, but we insisted on more time, which they finally granted, extending to forty-five minutes. Bro. Curtis took the stand and used the time to good advantage, firmly establishing our position on the succession and showing that Brigham Young usurped authority that did not belong to him. Elder Mortenson followed with an hour-and-a-half speech, but at the close our work stood out as firm as Gibraltar. He bore a wonderful testimony, calling on us to repent and obey the gospel. He became very much excited and we were afraid that they would use force, but things finally cooled down. We announced services for the following evening. The president of the branch would have closed the schoolhouse against us if he could have done so consistently; but we insisted that they had offered it to us without solicitation on our part, and that they keep their word.

Thursday night we came again, but the members of the Utah church were conspicuous by their absence. The writer opened by summing up what had been presented, but there seemed such a spirit of depression that we gave way for Bro. Curtis to close. We knew that there were eavesdroppers on the outside, and at the close we proceeded very carefully when going to the door, rather expecting trouble.

As we came out Elder James W. Hartley called Bro. Curtis around the corner of the house and accused him of misrepresenting and lying. Bro. Curtis seeing that he was angry started to walk away, when he seized a green cottonwood club about four feet long which he had previously secreted and struck at Bro. Curtis with all vengeance. Bro. Curtis dodged, receiving the weight of the blow on the left shoulder. He then threw the club at him, but missed him. Bro. Curtis picked it up and walked over to where the writer was standing, about fifty feet. I turned to meet Elder Hartley, who was still following Bro. Curtis, Bro. King and Elder Hartley's son following trying to dissuade him from further assault. As I stepped up also to persuade him to desist and use fair means to settle the differences he said, "Oh, you are one of them," and dealt me a blow in the face with his fist. I stepped back and he continued on after

Bro. Curtis who, seeing that we were in for it, dealt him a blow on the head with the same club. We then got between them and got hold of Elder Hartley and let Bro. Curtis get away from him. He followed cursing and calling us names, but we refused to have anything further to do with him and finally got into the wagon and drove away, leaving Bro. King and Hartley's son to pacify the fighter, which they finally succeeded in doing. As we drove home we were very uneasy, not knowing what minute we might be assaulted from the roadside. This is a sample of blood-atonement. They are desperate. Because they can not meet us in fair debate they try something stronger. The main cause of their enmity was because the son of Elder Hartley had signified his intention to be baptized into the Reorganized Church the following day, which we did two hours before the appointed time, fearing interruption from these people. The young man is a fine young man, and though his father gave him notice that he would cast him off he said, I will do what I believe to be right. We confirmed him at the house of Bro. King and came to this place. Satan races but truth is triumphing. We learn to-day that Hartley is circulating reports entirely at variance with the facts. If it were not for consideration for the son we would enforce the law, and send him to the penitentiary. We will hold services here for a few days and then the writer will go to Montevista and Bro. Curtis to Durango. We are slightly disfigured but still in the ring. The Spirit of the Lord has been with us beyond our fondest expectations on this trip.

More anon.

E. F. SHUPE.

PERSIA, Iowa, July 22, 1904.

*Dear Herald:* After considerable delay I took the district tent known as the "Stoker tent" and went over on the Missouri bottom to a district known as Sandy Point, about four miles southwest of the church of that name; and on the 16th with the assistance of Bro. J. W. Pratt pitched and seated the tent in a grove belonging to Mr. James Wilkinson whose wife is a member of the church.

Sunday night, the 17th, we commenced; Elder Charles F. Pratt of the Missouri Valley Branch being present led off with a very good talk to a good sized audience. Elder James Emerson of Magnolia is with me. To-day Elders Robert Chambers and Asa Hight, of Magnolia, came to take our places until Monday, the 25th, when Bro. Emerson and I will again resume the work.

We have good attendance and interest, although there are not many Saints in that immediate neighborhood. Elder W. A. Smith has labored in a schoolhouse in sight of where the tent is located and is lovingly remembered by the Saints and friends there. The prospect for doing good is very bright and we hope the good seed sown will bear abundant fruitage.

To the priesthood of the Little Sioux District I desire to say: The Lord expects each of you to use the talents which he has given you, and not be content to stay on your farms and in your shops and stores making the gospel a secondary matter. When you consented to be ordained you covenanted with the Lord to perform the duties of your office. Are you so doing or are you depending upon the missionary force to do all the work? If you are you will not enjoy the degree of the Spirit you otherwise would, neither will you rejoice in the Lord as you would if you were doing all you could to build up the kingdom. Within your reach are schoolhouses where you may gather a few together and tell them the blessed story. This is the case nearly all over this district. You sometimes feel impelled to move out and occupy. If you will obey this prompting you will be made to rejoice and your growth and development will be in proportion to your determination to overcome the difficulties that beset your pathway. Soon you will see the way opening up before you and you will find your chief delight in this service. There are in this district one hundred and twenty-five members of the

priesthood including deacons who are "standing ministers unto the church." Eight of this number are in the missionary field. Now deduct say fifty more for branch officers and those who can not engage in the ministry by reason of age and infirmity, this leaves sixty-seven of the local ministry. What a work they ought to do! Brethren, the work is the Lord's; he has called you to perform it; the responsibility is yours. May you "be strong and acquit yourselves like men, and may God bless your every effort and fill your souls with his love and a full determination to do his will and to occupy wherever called is the prayer of

Your brother,

SYDNEY PITT, District President.

INDEPENDENCE, Missouri, July 26, 1904.

*Saints' Herald:* I am a daughter of Doctor Levi Cheney. We moved to Independence about ten years ago. Papa died three years ago. In the HERALD, a few numbers back, you published the receipt that papa gave you to publish when we were still at Kent, Illinois. It was the "Cancer receipt." I have received several letters, forwarded from Kent, to papa. Now I am married, have two small children, and I have not the time to answer all of these letters. Some want medical advice about cancers they have, while others want the receipt for the "Black or all healing salve." Now, I know nothing about a cancer, I am unable to give medical advice to persons so desiring; but I know the "Cancer plaster" if used according to directions will remove a cancer, but it is very painful for the time it is on.

Now I will give you the receipt for the "Black salve," and you can publish it and those who have written for it can in this way get it. But those that have asked for medical advice, I can not give it to them.

Here is the receipt:

"*Black or All Healing Salve.* Take resin and beeswax, of each two ounces, sweet oil, eight ounces, melt together. To the above add slowly, while near the boiling point, four ounces of red lead, stirring; and when nearly cold, two drachmes of pulverized camphor, stirring well.

Hoping this will be satisfactory, and all those that have written will receive the receipt, I remain

Your sister,

1320 Short Street.

MRS. G. F. THOMPSON.

OAKLAND, California, July 18, 1904.

*Dear Herald:* In eternity we expect to dwell in peace in the midst of beautiful surroundings, to enjoy the association of the pure, the peaceful and the true. But in this life we have but a mental picture of this, for the real is sadly marred by that which is dark, miserable, and corrupt. So as "art is long and time is fleeting" I desire to write a few lines, giving some observations I have made of the people who love polygamy, for notwithstanding the time is very short in which these people may work, yet working they are, and working earnestly. About seven weeks ago I engaged in conversation with a missionary of the Utah church, a Mr. Robinson, who is president of a mission here in California. He was surrounded by a large number of his people. Although he became very insulting near the close of our talk, yet I did not retaliate, but kept my head, that is, remained calm. As space in the HERALD is valuable I shall not write all the statements that this President Robinson made, but here are a few:

1. Jesus Christ was condemned by the laws of the land. (He compared Joseph F. Smith with the Savior.)
2. He believes and hopes polygamy will again flourish before the end of the world comes.
3. The Lord commanded Abraham through Sarah to practice polygamy.
4. The words of the Savior justify polygamy. (I gave him plenty of time but he could not find them.)

5. In the Book of Mormon times the Lord blessed people in polygamy, when there was no law against it.

6. The laws which condemn polygamy are unconstitutional.

7. Because of the majority of children born being girls, polygamy is natural and right. These are about half of his wild and foolish assertions.

I told him that by judging from the signs of the times and the word of God, polygamy was a failure and would not be tolerated any more. This caused him to get very angry. He said to me: "I'll preach to you in hell!" I told him I had conversed in the past with some of his fellow missionaries (who were standing near by listening) and had never been insulted like that. I asked him how he knew he would preach to me in hell, if he was a prophet or a son of a prophet?

He said he was a prophet but not sustained as one. I had not intended to write this letter but one of our number attended a Mormon prayer-meeting lately and this man Robinson said something which is of interest, thus the reason for my writing. He told the saints to cheer up that they could go, he thought, in the near future to a colony in Mexico and there practice polygamy. I wonder how this would sound if stated during the Smoot investigation?

Yours in the beautiful gospel of Jesus Christ,

JOSEPH FERRIS.

YELLOWSTONE, Wisconsin, July 21, 1904.

*Dear Herald:* I am at present in the immediate neighborhood where the first steps were taken which culminated in what is now known as the Reorganized Church of Jesus Christ of Latter Day Saints. There are only a little handful of Saints here now. Some of them are almost overcome with the things of this world. Nearly two months ago I started from home accompanied by Bro. Gregory who started out with horse and buggy, intending to travel through Northern Illinois and Southern Wisconsin on a missionary tour. We visited the scattered Saints and opened up two new places for preaching in North-eastern Illinois, then moved up into Southern Wisconsin. Last Sunday while on my way to Bro. John Frank's intending to preach to a little gathering of the Saints there, I was suddenly overcome by heat and acute stomach trouble. I became unconscious—the brethren say I had a spasm. This left me very weak and nervous, and now after four days I am scarcely able to sit up and pen these lines. I hope soon to be able to prosecute my missionary work,—God knows.

In gospel bonds,

ELI M. WILDERMUTH.

DELOIT, Iowa, July 12, 1904.

*Dear Herald:* We read so many good, spiritual letters in your columns; and we would like to say to all who read these few lines that we also have truly received a witness of the Father, that this work is true, and he does speak to his children. For we have heard his voice unto us, saying, It is your place to forgive all men. I will forgive whom I will. Vengeance is mine. I will repay. I the Lord suffer these things that their condemnation may be just, if they will not repent. It pierced to the center. It was a still small voice that brought understanding, that showed us our nothingness, and what a frail creature we were in God's sight. We know if we do his will that he does bless us; and we know that many times we are left to ourselves, and then it seems dark and gloomy, and fears arise that we may have grieved his holy Spirit, and we try again harder to overcome, and are blessed. Just as we live we get the reward of our labor. If we do but little, darkness comes upon us; but if we keep his commands we are not idle. Our time of prayer is observed in its season, we search God's word for more light, we try to live by it, and then our example is worthy. I fear many times lest I may yet fall; and I would like to say that while parents have the control of their little children they should not

allow them to leave the church, but should train them to love to stay in the prayer-meeting, and encourage them while they are young to take part in singing, and that God likes to have them own him as their friend. Those who are small, who seem to love to answer the question their teacher asks them, and seem to understand what they mean, those children could learn the gospel law so they would want to obey when eight years old; but to have them baptized and then not to teach them to do their part, and not even stay in meeting, is wrong. Would not this be good for the rising generation? I ask the prayers of all God's people.

Yours for the truth,  
MELISSA L. JORDAN.

WILBURTON, Indian Territory, July 8, 1904.

*Editors Herald:* I will write and let you know how I came to be in this church. I joined the Campbellites when seventeen years old, then went to the United Baptists. I read the Scriptures and saw that the churches all came short in some things. I am forty-one years of age now. This spring I gave Elder Peter Adamson permission to hold a meeting in my house. As soon as I heard he had the Book of Mormon I began to fight the doctrine. Being acquainted with the Scriptures I soon saw that this man was in harmony with the Bible, and after investigating the difference between the Reorganized Church and the church in Utah, I learned that they were not connected at all. I promised God I would accept the truth wherever I found it, and prayed for wisdom, which he gave; and I found the Reorganized Church of Jesus Christ of Latter Day Saints to be the true church of God. I live in a Baptist settlement and have had several warm arguments.

Yours in gospel bonds,  
J. W. MAXWELL.

COVINGTON, Kentucky, July 14, 1904.

*Editors Herald:* I am preaching here on the streets, and in the homes of the Saints. Bro. F. J. Ebeling has labored some here, and has done a good work, having baptized three. Bro. Hanner baptized three on the 3d of July, and on Sunday, the 10th, I baptized Bro. W. A. Daman's wife. What the work needs here is good local care, and it will grow. In Covington we are having a little fun on the streets from the attacks of men. Bro. W. H. Kelley joined me at this place on the night of the 12th and he had a big round the same night answering questions. I will have to go home on the 17th and move my family, and put up screens to the house, then to Rock Castle County. Bro. Kelley will remain here. The Utah elders are preaching here also. They hold one corner and we the next. I preached on the differences last Monday night, and they listened to it but made no reply. It was well taken by the people. On the 19th of June I baptized a Utah elder and his wife at Heaton, Kentucky. Received a letter this morning telling me that N. M. Cantrell was dead. He died on the 27th of June. He was a man that I found to be well liked through that country.

I had a little ripple with the Utah elders at Louisville, just before I came here. It does look like it falls to my lot to get mixed up with them right along. It is real tiresome to hear those elders twisting the law to defend their old shattered craft. I have no confidence in the God of the Utah church. If I did know him to-day, to-morrow he would change, and his law would not amount to anything. In a tract entitled Interview on Mormon Faith, by Elder Ben E. Rich, on page 5, you will find this language: "The Book of Mormon is therefore a great aid to the understanding of Christian truth. But we do not depend upon any book for the gospel which we preach or the order of the church to which we belong." This does not seem to be dictated by the Spirit that directed in giving section 42, paragraph 5, of the Doctrine and Covenants, which reads as follows: "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of

Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching." I was talking with the elders here the other night on this tract and they said, We believe in revelations. Yes, I said, but you don't get any, for Brigham gave them the last one that they have in their book, and they have to set that aside.

Your brother in the gospel conflict,  
J. W. METCALF.

MORRISON, Oklahoma, July 22, 1904.

*Editors Herald:* The members of Oak Grove Branch seem to be alive to the work that is before them, in that all take an active part (those that are close enough) in Sunday-school work. Prayer-meeting last night was well attended, and all present took an active part. Last week wife and I and Sr. Dale took a trip to Pawnee County, visiting the home of Bro. and Sr. McGeorge, who are nicely located on a farm near Terilton; and while enjoying the hospitality of our worthy brother and sister, we in company with other Saints from a distance attended the debate between Bro. W. M. Aylor and Evangelist Al Foster of the Church of Christ. Weather was perfect, and good crowds in attendance. It was a new place where the gospel had never been preached. It was Bro. Aylor's first debate, and he proved himself a power as he stood in defense of the true gospel, and its light now shines with a greater brilliancy in Terilton than the fondest hopes of the Saints ever imagined it could. At close of debate Bro. Aylor baptized nine precious souls, with many more near the kingdom, and all prejudice removed from the minds of the people.

The debate was brought about by Evangelist Al Foster publicly challenging Bro. Aylor, so that put us on the defensive. Debate lasted eleven nights. Foster's main effort was to fasten polygamy on Joseph Smith, and find fault with the Inspired Translation. He used R. B. Neal's line of procedure, but when it was shown his witnesses had been before the courts, and had been impeached, his argument was all lost.

We had on hand HERALDS, *Ensigns*, tracts, and replies to R. B. Neal and company to give out every night. People took them eagerly, and much good was done; we think there can be a branch raised up there soon.

The debate brought to light another family of Saints, that had lately come from Iowa and bought a farm near Terilton—Bro. Partridge, nephew of Israel L. Rogers. I am satisfied he will be of great worth to the cause. We now have fifteen members there.

At present Bro. Aylor is in Morrison, and to-morrow night will commence a series of meetings in the Christian church.

Yours in the one faith,  
W. W. BUDWORTH.

DELTA, Colorado, July 23, 1904.

*Editors Herald:* Bro. E. F. Shupe, the district president, made a visit here on July 1, which resulted in much good, and I believe the work will move along all right in this part of the vineyard of the Lord. I have been preaching here and at two other points since June, but now I expect to move on to other parts where the few scattering Saints are awaiting my arrival, expecting to reach Colorado Springs in time to attend our district conference which convenes the first Saturday in September.

I am feeling well in the Master's work, and am trying to push it along, as fast as I can, in my feeble way. Two have been baptized, and I believe others will follow soon.

Ever praying for the prosperity of Zion's cause,  
JAMES KEMP.

DIXON, Nebraska, July 12, 1904.

*Dear Herald:* It has been some time since I have had opportunity to read the HERALD, or any other of our church papers. I feel lonely when I can not be with any of our faith or read any of the papers. I am spending the summer here with my sister who is not a church member, although a firm believer in the latter-day work. I think there are no people of our belief near here; for I have been here for some time and have heard of none. The people here are mostly Quakers. There is Sabbath-school, prayer and class-meeting, and sometimes preaching. I have attended some and find them to be good, sociable folks, and probably some would be willing to hear one of our ministers should he come here. I should be very glad for tracts, books, or church papers to read myself, and give to others. Were I able to do so would send and get some, but can not. Being very young in years, as in the church, I have found it very difficult to follow the teachings of Christ, and I have gone far away at times. I can only ask to be forgiven, and hope to live a more steadfast life in the future. I ask all of my sisters and brothers in the church (many of whom may know me) to pray for me that I may see my duty, and draw near to Christ. I feel very weak and sinful, still I hope to do better, and be more faithful. Ever praying and hoping for the best, I am,

Your sister,  
KATIE L. NEWBERRY.

CAMERON, Missouri, July 21, 1904.

*Editors Herald:* Bro. John Davis and the writer are sounding the glad tidings on the streets of this town, amid the rumbling noise of heavy dray wagons and carriages tearing past. Some people standing in the rear of speaker would complain because they could not hear, and thought the speaker, like B. Young, could assume the voice of Joseph Smith. This made him somewhat downhearted; but he was encouraged when, at close of meeting, he talked with people who heard plainly what was said more than a block distant.

Cameron is a growing town, very beautifully situated, and will in a few years be a noted city. An energetic band of Saints located here is working hard to build or buy a house of worship. They have a well-attended Sunday-school. The young people (though a little timid at first, in taking the stand with preachers on the street) are all eager to forward the cause; they have a nice Religio. The Prayer Union is doing the right kind of work. The Saints here are very hospitable; Bro. Austin's latchstring is always out and he will entertain you with the news of former days. Bro. Davis and the writer, with the coöperation of willing workers, are trying to interest the thoughtful people in Cameron with the gospel story. We have been here two weeks, and though as yet no definite results are in sight, we firmly believe that "the bread cast upon the water" will be found in due time; let the Saints watch for objects floating on the surface, with the tide of events. It is only by patience and perseverance that we will be successful in the main. It is my intention, though new difficulties confront us every day, to continue the struggle "till the summons home be heard." The continued reports of wars, rumors of wars, and disasters on sea and land, ought to sober every Saint and cause him to prepare for the inevitable testing time; when the Saints will be tried to the uttermost.

Hoping while tossed to and fro upon the billows, I may outride the tempest and with you reach the harbor of safety, I remain as ever,

N. C. ENGE.

ELDON, Iowa, July 24, 1904.

*Dear Saints:* When you get puzzled over any scriptural passage you do not understand, go to the Chief Engineer who directs all things after his grandly supreme councils of the vast universe in which mortals of this world live. It is needful that

you humble yourselves low in the dust by fasting and prayer—that neither bread nor water come into your mouth while seeking for light. If you do not obtain the answer sought, go again and again; prove God by casting all the world behind you and the answer will come.

I was puzzled to understand how one beast could heal the deadly wound of another beast, so I said, I will go fasting and praying to God and he will tell me, and then the answer came. It seemed and was so plain I felt the keen shock of profound ignorance of man or woman in this finite state with all their minds trusting in the wisdom of man; for the natural man can not know the things of God, for they are spiritually discerned. (See Revelation 13: 3.) "And I saw one of his heads as it were wounded to death, and his deadly wound was healed. And all the world wondered after the beast, the second beast."—Verse 12. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed."

Here is the answer: The first beast goes out and makes a declaration of war and his live subjects are killed off; the other beast with his live subjects joins the first beast and adds these live subjects in the place of the dead soldiers, and that heals the deadly wound; and thus saith God to me, The man that joins this beastly power shall lose the reward in heaven, for they are fighting against God. If there was a man that was sorely persecuted, it was I. All kinds of lies were heaped up against me, even to swearing to those falsehoods charging me with base and slanderous things and evil reports; but I thank God that he gave me strength and courage to put my body, soul, and spirit to beat my way onward to join that celestial choir in the angelic state. I am now seventy-eight and am strong for a man of my age, after passing through two wars—the Mexican War and late Rebellion; and lastly, I enlisted in the war for eternity beyond. When I joined the church I quit tobacco, tea, coffee, hog meat, and swearing, and in their place adopted fasting and praying.

B. S. SHAU, M. D.

#### Extracts from Letters.

Amos Berve, Kewanee, Illinois: "Baptized five here July 3."

A. G. Young, Box 106, Cliffside, New Jersey, remitting for six dozen tracts, says: "If any brother has tracts or literature suitable for distribution, and will send them to my address, I can use them here where the gospel is not preached. Some German tracts can be used; and Italian if we had them."

## Miscellaneous Department.

#### Conference Minutes.

Eastern Wales.—Special conference convened June 4 and 5 at Cardiff. J. W. Rushton in charge. The following branches reported: Cardiff 24, Nantyglo 15. Bishop's agent reported, cash in hand 5d. Treasurer reported cash in hand 9s., 81., and ½ penny. The following officers reported: Apostle J. W. Rushton; Seventy E. B. Morgan; Elders William Newton, T. Gould, president, T. Jones; Priests J. Evans, E. J. Trapp, and B. Green. By separate resolutions a code of thirteen rules to govern the district was adopted, and copies of same ordered to be supplied to each minister of the district. Election of officers: President, Elder T. Gould; vice-president, Elder T. Jones; secretary, Priest B. Green; treasurer, Priest E. J. Trapp. No report received from Lydney Branch. Conference adjourned to meet at call of president.

Montana.—Conference met with the Victor Branch, June 26, 1904, J. D. Stead in the chair. Branches reporting: Deer Lodge 65, Gallatin 108. Elders reporting: W. E. Peak, J. D. Stead, A. Christofferson, F. Christofferson; Priests E. E. Williams, J. Eliason, N. C. Whitney; Teacher T. Reese; Deacon Arthur Reese. The present officers were sustained. Conference adjourned to meet at Deer Lodge, November 19, 1904. Frank Christofferson.

## General Church Recorder.

## BRANCH REPORTS.

This is to give notice about branch reports that have not been received up to July 23, some of them a long time due. If any have been sent of those here mentioned (unless on the way at this writing), then they have been lost in transit. If so please send statement and help us with copies of loss and gain that were on missing reports. Where district clerks have kept reports in order to obtain corrections will they kindly write as to prospects, and send reports as soon as can be arranged for. It is not best to withhold reports too long. This office may give aid and information in correcting. Please note the following:

Since the organization of Oregon into two districts last fall copies arrived of the branches in the Portland District, but not of those in the Southwestern Oregon District. Its first conference was held in November, and we hope that the reports will not be delayed much longer, for in the least busy time of the year such back work can be attended to better than in the rush times.

Of the two districts formed in Washington the Seattle and British Columbia Branch reports have been corrected to January, but no copies of those in the Spokane District have arrived, although their conference was held in February. Please correspond or send information, that we may know what to expect.

Eastern Maine reports for February, Idaho reports for March, and Northwestern Texas reports for October and March are not yet received.

Northern California and Central California adjourned in February to meet "on call," but whether conferences have been held by them has not appeared in *HERALD* or *Ensign*.

May reports are due from Idaho, Northeastern Illinois, Western Maine, Nodaway, and Northeastern Texas and Choctaw.

June reports not yet come are: Chatham, London, Eastern Iowa, Eastern Michigan, Northern Michigan, Northern Minnesota, Northeastern Missouri, Clinton (Missouri), Southern Missouri, North Dakota, Portland (Oregon), and Spokane, Washington.

Last October Southern Indiana adjourned without setting time for next session. Have received no reports nor seen any notice that a conference has been held.

Oklahoma and Central Texas have been held this month (July), and other districts hold in August, September, and October, many in the latter month. We will be glad to have all reports as promptly as may be, after good efforts are made to have errors rectified by branch clerks, where items are found wrong, either as to numbers, or in dates, places, or names of persons officiating in baptism, confirmation, and ordination, or in other ways. H. A. STEBBINS, Church Recorder.

LAMONI, Iowa, July 23, 1804.

## Notices.

## TENTS FOR RENT.

The following prices will prevail for the use of tents during the reunion at Dow City, Iowa, which begins September 16: 10x12, \$1.85; 12x14, \$2.20; 14x16, \$2.60. If they are to be set up add 25 cents to above prices. Send all orders and remittances to A. H. Rudd, at Dow City, Iowa.

## QUARTERLIES WANTED.

Bro. John Haxton, 315 Winston Street, Los Angeles, California, particularly desires Primary *Quarterly* for April, 1897, and will be glad to receive any old *Quarterlies*. He wishes to distribute them among Book of Mormon readers.

## Correction.

On page 684, first paragraph, first line in *HERALD* for July 27, read Millersburg, instead of Williamsburg.

## Reunion Notices.

Reunion of the Southern Wisconsin District will be held at Greenbush, Madison, Wisconsin, beginning August 26, and continuing over Sunday, September 4. All are cordially invited to attend. We expect to have Patriarch John H. Lake in attendance. Meals will be served and furnished to all who desire at fifteen cents per meal. All who wish board and tents will please notify one of the committee in ample time to make arrangements for their accommodations. Committee, J. O. Dutton, Milton Junction; Frank Richards, Madison; W. P. Robinson, Oregon, Wisconsin.

The Northeastern Kansas District reunion will convene at Fanning, Kansas, August 26, holding ten days. Those desiring

tents will please write F. G. Hedrick at Fanning. The price for a 10x12 tent erected on grounds will be \$2. Straw and fuel will be free. Pasturage and feed for horses will be furnished at reasonable prices. We have cool, shady grounds with an abundance of clear, sparkling, spring water close to the camp. Apostle I. N. White, Patriarch Alexander H. Smith, President J. A. Gun-solly, of the Religio, and visiting and local ministry will make this reunion one long to be remembered. Come and partake of the spiritual feast. Samuel Twombly, M. F. Gowell, Frank G. Hedrick, committee.

## Conference Notices.

Northeastern Kansas District will meet on the reunion grounds at Fanning Kansas, August 27, at 10.30 a. m. We would like to have a written report from every member of the priesthood in the district. Branch clerks will please mail their reports to me at Fanning Kansas, a week before conference. Frank G. Hedrick, clerk.

The Seattle and British Columbia District conference, previously announced, will be held in the Acme Business College rooms at corner of Second Avenue and Pike Street, entrance on Pike Street. Fred'k W. Holman.

## Convention Notices.

Pittsburg District association will convene at Fayette City, Pennsylvania, Friday, September 2, 1904. Business session 2 p. m., entertainment 7.30 p. m. Bring Zion's Praises with you. Louis A. Serig, secretary.

## Two-Day Meetings.

There will be a two-day meeting of the Kewanee District held at Millersburg, Illinois, on August 13 and 14, to which all are invited. Conveyance will be furnished from Aledo by notifying Bro. Joseph Terry, of Millersburg, of the time of your arrival at Aledo. John S. Patterson, president.

## Died.

MURRAY.—Sr. Martha A., died in Bangor, Maine, June 25, 1904. She was baptized by J. C. Foss about thirty years ago. She was a strong believer in the gospel, although a great sufferer before her death.

LUNDEEN.—By drowning, July 9, 1904, at Newburg, New York, Carl E., oldest son of Bro. Charles Lundeen and wife, of Minneapolis, Minnesota. Carl had promise of a useful life and was well thought of by all who knew him. A large congregation was in attendance at the funeral, which was held at the home of his parents, the body having been sent home for burial. Sermon by Elder E. A. Stedman, from Job 14: 14, and John 11: 25.

JENKINS.—John Lewis Jenkins, at the hospital in Salt Lake City, after an operation for appendicitis. He was born at Malad, Idaho, April 21, 1880. He would have completed his education from the Agricultural College, Logan, Utah, in another year. Respected by all, and idolized by his father, his death was a heavy blow to him, also his sister Mary Jenkins. Funeral services held from the porch of the Lewis residence, from which his mother, and grandparents, had been buried. Over five hundred people attended the services, which were conducted by W. S. Pender. Sermon by S. D. Condit.

LOGSDON.—Sr. Emily A. Logsdon died July 16, 1904. Born August 22, 1843; united with the church March, 1887. She was married December 31, 1863, to Bro. Levi Logsdon. She leaves a husband, five sons, and four daughters. Sr. Logsdon was a kind and industrious wife, and a good mother, loved by her children and all that were acquainted with her. She was a credit to the church. We truly can say, The angels will welcome her home, for she is worthy. Interment in the Fairview Cemetery, West Virginia. Funeral in the Saints' chapel. Sermon by Elder James Craig.

SALISBURY.—At Lamoni, Iowa, July 19, 1904, Sr. Lenora Salisbury, aged 15 years, 3 months, and 25 days. Cause of death was the pouring of kerosene into the stove, the can exploding and the flames enveloping her. She lived six hours, in great agony most of the time. Her mother died two months previously, thus this second loss, and by such awful circumstance, leaves the father and five children, the oldest a daughter of seventeen, inconsolable. Lenora was baptized August 11, 1902, by Bro. W. T. Shakespear. Funeral service in charge of Bro. John Smith, sermon by Bro. H. A. Stebbins.

HODGES.—James, born February 22, 1832, at Aston, Oxford, England, united with the church in his youth and came to

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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America, reaching Florence in 1856, shortly after removing to Omaha where he resided until his death. While in Omaha he found in the Reorganization the church of his youth and became a strong advocate of its doctrines. He died in the faith July 21, after a short illness, leaving a wife, one son, and two daughters, funeral services at the Saints' chapel by Elder Charles Fry. Interment at Fremont, Nebraska.

WIMER.—Hattie R. Randall was born at New Plymouth, Ohio, July 23, 1844. She was married to William Wimer in 1867. In 1870 they moved to Algans Township in this county, where they lived until 1883 when they moved to their farm in Coldwater Township which has since been their home. She died very suddenly on July 31. Was the mother of two children. Her daughter, Miss Ida Wimer, died June 8, 1903. Her son, Milton W. Wimer, is left with his father and many friends, to mourn.

MCADON.—Ida May Bishop was born in Cass County, Iowa, May 2, 1886; baptized by T. W. Chatburn at Council Bluffs, September 5, 1881. Came to Little Sioux in 1881. Married to B. O. McAdon July 15, 1886. To them three children were born, two boys and one girl, Vard S., Nola, and Arl. She died July 15, 1904, on her eighteenth wedding anniversary. Funeral at house, by W. A. Smith, Sunday, July 17, 1904. She was a true Christian.

## Addresses.

J. W. Metcalf, 1719 Seventh Street, Louisville, Kentucky.

The photographic contests held monthly by the *Woman's Home Companion* are of interest to all amateur photographers. The *Woman's Home Companion* gives prizes for photos illustrating special subjects, which are announced from month to month.

The July-September *Forum* contains an article by Herbert W. Horwill on "Literature: The art of letter-writing." The requirements of this art are discussed with reference to the new Carlyle Letters, Lord Acton's Letters, and other correspondence recently published.

An important literary event will mark the August *McClure's* in the appearance of the opening installments of the first story of childhood from the pen of Frances Hodgson Burnett, since the days of "Little Lord Fauntleroy," which has been, by general consent, voted the best book of child-life ever published. In her new story Mrs. Burnett makes a little girl the central character and idealizes her charming heroine quite as she did the hero who preceded her.

Seldom has there been a month before the opening day a brighter prospect for an entirely satisfactory State fair in Iowa than at this time, and interest in the golden anniversary, or semi-centennial, of the Iowa State Fair, has been growing steadily since the first announcement of the Department of Agriculture that this was to be made a notable event in special recognition of the anniversary. The preparations are being made rapidly. The members of the executive committee—President W. W. Morrow, Vice-president C. E. Cameron, and

Secretary J. C. Simpson—have been untiring in their efforts to perfect the plans for the fair in good season. They have been putting the grounds in the best possible condition—cleaning up, making repairs, adding to the sidewalks, arranging new seats, completing a new sewer and general drains and making over the old horticultural hall for use as a women's building. The new main building, or Hall of Agriculture, Horticulture, and Dairy Industries, is nearly completed. A new walk is being built to connect the great live stock pavilion and the new main building, and this will make it possible for one to see a large part of the fair with very little walking and no discomfort. In fact the tendency to concentrate the features about the central part of the fair ground is one that will commend itself to all State fair visitors. The advantage of having the two main buildings near each other on the hillside will be appreciated.

## National Prosperity and Public Expenditure.

The question of prosperity promises to be one which will be brought closely to the attention of the voters. The Republicans claim that it is a genuine, beneficial, permanent prosperity; the Democrats assert that it is a myth. They claim that the cost of living has grown in larger ratio than the increase in wages—assertions which the Bureau of Statistics and the Bureau of Labor will endeavor to controvert. There is no doubt that the Republicans look upon a long dull summer as the most serious factor with which they have to contend. They must know that the crest of the wave of prosperity has passed; that business is sagging; and that there is a decrease in traffic and consequent discharge of railroad employees. The Republicans are, in fact, more concerned over untoward business conditions, possible strikes, and general labor disturbances than they are over the local differences in their party. These are not fundamental, such as those which disrupted the Democratic party in 1896; and, while unfortunate, they are not vitally dangerous. All during the summer the business barometer will be watched with most observant care, and the slightest indication of a storm will cause the Republicans unconcealed anxiety. . . .

The Republican managers appreciate that the appeal for official honesty and economy will be a factor in the campaign. This explains the prompt appearance of a document from the Department of Commerce and Labor, giving the cost of administration *per capita* in various countries. According to this presentation, each man, woman, and child in the United States contributes \$7.97 per year to run the Government, as against \$9.30 for Canada, \$9.45 for the German Empire, \$9.54 for Sweden, \$10.09 for Spain, \$11.45 for Portugal, \$11.40 for the Netherlands, \$12.40 for Cuba, \$12.68 for Argentina, \$14.27 for Austria-Hungary, \$17.30 for Paraguay, \$17.40 for Belgium, \$17.84 for France, \$21.39 for the United Kingdom, \$37.69 for Australia, and \$38.38 for New Zealand. Russia's *per capita* expenditure is approximately the same as that of the United States. Statistics for Japan are not given. It should be stated, however, that these figures, while very gratifying, may not be altogether accurate, inasmuch as a larger proportion of public expenditures is borne by State and local governments in the United States than in many of the more centralized governments of Europe. In fact, the effort which has been made to arrive at a true basis of comparison has only resulted in making the situation more complex. For campaign purposes, however, the figures will, no doubt, have a large circulation.—Henry Litchfield West in the July-September *Forum*.

The *Twentieth Century Home* is retaining the typographical excellence and artistic make-up that won such universal praise for the initial number six months ago. Its popularity proves it to be a giant among the woman's magazines. The August number is excellent in every detail and is beautifully illustrated.

## Nickel Plate Excursion

to Boston, Massachusetts, and return, account G. A. R. National Encampment, at \$17.75 for the round-trip, from Chicago. Tickets good on any train August 12th, 13th, and 14th, and on special train from Chicago at 8 a. m., August 13th. Final return limit September 30th. Also rate of \$20.70 for round-trip via New York City and Boat, with liberal stopover returning at that point. If desired, stopover can be obtained at Niagara Falls and Chatauqua Lake within final limit. Three trains daily, with modern sleeping-cars. Particulars at city ticket office, 111 Adams Street, Chicago, or address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation of berths in through standard or tourist sleeping-cars.

No. 18-30 3t.

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Bro. W. A. Welton, of Little Sioux, writes April 7, 1904, saying: "I have used tobacco from the age of eight years. I purchased three boxes of your **Quit-to-bac** and did not use quite one of them and can say I don't crave the filthy weed. I am now twenty-four years old. I would advise all who want to stop using tobacco to try **Quit-to-bac**. It is bound to cure for it did cure me!" Why not try it? **Three boxes postpaid only \$1.50** with a positive guarantee to cure or money cheerfully refunded for the asking.

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### TO WHOM IT MAY CONCERN:—

The undersigned Board of Directors are pleased to make a report on the business of The Independence Manufacturing and Merchandise Company showing a net gain or increase of \$2,793.29 from December 16, 1903, to July 5, 1904, as follows:—

Net assets of corporation, December 16, 1903.....	\$25,242.55
Amount of stock paid up, December 16, 1903.....	\$25,242.55
Net Assets corporation, July 5, 1904..	\$32,243.14
Capital stock paid up, July 5, 1904.....	29,449.85
Gain or increase from December 16, 1903, to July 5, 1904....	2,793.29
	\$32,243.14    \$32,243.14

P. S. You will note the above increase is equal to about nineteen per cent per year.

Yours Respectfully,  
**B. J. SCOTT, G. H. HILLIARD, A. R. WHITE,**  
**ELLIS SHORT, P. PETERSON, R. MAY,**  
**A. L. YINGLING, FRANK CRILEY, J. A. GILLEN.**

30-3

### Cheap Rates to Boston via New York City and Boat.

\$20.70 for the round-trip, from Chicago, via Nickel Plate Road, August 12, 13, and 14, with liberal stopover at New York City returning, and also stopover at Niagara Falls and Chautauqua Lake within final limit, if desired. Also rate of \$17.75 from Chicago to Boston and return, via direct lines. Tickets good on any train on above dates and also on special train from Chicago at 8 a. m., August 13. Final return limit September 30, by depositing ticket. Through sleeping-car service. Meals in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also service a la carte. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation of berths in through standard and tourist sleeping-cars, and full particulars. No 19-30-3t

### National Encampment, G. A. R.

The Nickel Plate Road will sell tickets, August 12, 13, and 14, at \$17.75 for the round-trip from Chicago, via direct lines, with stopover at Niagara Falls and Chautauqua Lake, if desired, within final limit. Also, if preferred, rate of \$20.70 between same points for the round-trip via New York City and Boat, with liberal stopover returning at that point. Tickets good on any train on above dates and also on special train from Chicago at 8 a. m., August 13. Final return limit September 30. Meals served in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also a la carte. City ticket office Chicago, 111 Adams Street. Chicago depot, La Salle Street Station, corner Van Buren and La Salle Streets, on the Elevated Loop. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation in through standard and tourist sleeping-cars and other detailed information. No 20-30-3t

## ATTENTION!

*Dialogues and Recitations for Sunday-School and Religio Entertainments,*

by Ermina Perkins Kearney. Just the thing to help out convention programs and other entertainments. Send ten cents for sample copy. Six copies for fifty cents, postpaid.

**W. W. Kearney, Lowry City, Mo.**

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From this date until further notice the **STATE SAVINGS BANK** of Lamoni will pay

## 5 per cent

per annum interest on one year time deposits either for new money or renewals of matured certificates. The Capital Stock of this Bank has recently been increased to \$30,000, and at the liberal rate of interest now offered for time deposits, many can afford to send their surplus funds to this Bank.

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**W. A. HOPKINS, Cashier,**  
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It works while you sleep like a silent partner.

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D. F. Nicholson, Cashier. LAMONI, IOWA.

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#### FOR SALE CHEAP

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 Trains daily except Sunday; connect with C., B. & Q. at Leon.



# The Saints' Herald

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

Volume 51

Lamoni, Iowa, August 10, 1904

Number 32

RSSalyards

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### ITEMS FROM A WANDERER.

At the time of last writing we were in the midst of the North Dakota reunion at Dunseith. The regular routine of meetings was carried out with two exceptions. On Thursday forenoon, June 30, the business session of the reunion was held. The vote to have a reunion again next year was carried almost unanimously,—a pretty good evidence that those interested considered the present one a success. At this meeting Bro. Sparling, Bishop's agent for the district, presented the matter of Graceland debt, and stated the amount which had been apportioned to the North Dakota District, which was about sixty-six dollars. He said he would like to see the amount raised speedily. It was pleasing to see the hearty response to his request. Something over thirty dollars in cash was at once brought forward by a number of people, and more was subscribed, to be paid when needed. They kept Bro. Sparling very busy for a few moments, and when the attack was over he smilingly turned to us and said that North Dakota would be on hand with more than her share. We were glad to hear it, and we saw by the look on Bro. Sparling's face that he was not only pleased but proud that the North Dakota Saints should respond so liberally to Bishop Kelley's call. The same promptness of the North Dakota Saints to respond to the financial demands of their agent was manifested at the same meeting when Bro. Sparling, as treasurer of the reunion committee, stated that a certain amount was needed to defray the expenses of the reunion. In a few minutes the money was raised. We mention this to show that the North Dakota Saints are alive and ready to do their part. They have learned that all laws of God are spiritual in their import, and that living up to the financial laws of the church is followed by spiritual blessings. According to a statement of their Bishop's agent the district last year paid in over fifteen hundred dollars in tithing, besides raising over two hundred dollars for Graceland. In 1894 Bro. Sparling was appointed financial agent for the church for South and North Dakota and for the year the receipts were one hundred and fifty dollars. In 1902 he was relieved from South Dakota, and the figures quoted for the last year were for the one State. Surely it represents a goodly growth.

The other exception to the regular routine was on

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A LITTLE sixty-two page pamphlet of dialogues and recitations issued by Bro. W. W. Kearney, of Lowry City, Missouri, adapted to use in Sunday-school and Religio entertainments, has been placed on our desk by Sr. Kearney. They are offered for sale to those who may wish to purchase. Contents are good and may profitably be used. See ad elsewhere.

BRO. J. W. WIGHT secured a half column in the *Peoria Star* for July 25, for the purpose of explaining church differences called up by the Smoot investigation.

THE leaves and a shell of soft wood are all that the vegetation of this summer has made, but the solid columnar stem, which lifts that bank of foliage into the air to draw the eye and to cool us with its shade, is the gift and legacy of dead and buried years.—Emerson.

Saturday afternoon, when the district conference was held, in charge of F. A. Smith and William Sparling. The district holds but one a year,—at reunion time. The business was accomplished by votes which were pleasingly unanimous. All the retiring officers were reelected, there being no others placed in nomination. Bro. William Oaks was recommended for ordination as elder and he was appointed vice-president of the district. His ordination was attended to on Sunday morning by F. A. Smith and William Sparling. At the same time John Stowell was ordained teacher. Bro. John Thompson was ordained an elder on Thursday by F. A. Smith and the writer. Following the conference was a business meeting of the Bottineau Branch. It, too, holds but one session a year, owing to the fact that it is very difficult to get the members, or a goodly portion of them, together. The members are scattered over a wide territory, extending from Bottineau on the west to St. John or farther on the east.

On Sunday morning, July 3, the rite of baptism was administered to three, Leonard Houghton officiating.

The preaching at the reunion was done by the following brethren: F. A. Smith, William Sparling, James Wagener, Leonard Houghton, Charles Howery, John Spaulding, and the writer. The efforts of the brethren were well received. The appointing of speakers and assistants was left with the presidency of the reunion, and every one of the brethren called upon responded cheerfully and did his work without excuses.

It will be noticed that no time was used at this reunion by either Sunday-school or Religio. As presiding officer I made inquiry at beginning of the reunion as to what days these organizations would be likely to want time for exercises, and was surprised to learn that neither of the auxiliary societies had organized North Dakota. We learned that Bro. McElwain had charge of the home class work for the Religio, and that there were seven Sunday-schools in the district.

The attendance by nonmembers at this reunion was better than at Fergus Falls. Prejudice, however, is quite strong. We were surprised to what extent. One woman who had attended the meetings once or twice was subject to severe criticism for even going to hear the Latter Day Saint preachers. She told me this on July 4 in a short conversation we had with her at the celebration. Her critics said it was quite a disgrace even to go to the meetings. We trust, however, that at least some of the prejudice was removed by the meetings.

One incident occurred which saddened the Saints in attendance at the reunion much. Sr. William Graham and daughter Birdie, well known to Lamoni Saints, were expected at the reunion, expecting to come with Bro. McElwain and family. They did not

come. A letter was received about the middle of the reunion from Bro. McElwain stating that on the evening before they were expecting to start for the reunion Sr. Graham was killed. It seems the children had been away from home for the evening, leaving father and mother home. On returning late the children found Sr. Graham lying on the couch dead, with a bullet hole through her head. Their father was missing. The sad news threw gloom over the camp.

This reunion is the third held by the North Dakota Saints. The district was organized on July 2, 1903, at Bottineau, at the reunion there. The first of the reunions was held where this year's one was, on the farm of Bro. John Spaulding. Bro. William Sparling has been intimately associated with the work in North Dakota, and from him we gathered a few historical items which may be of interest to our readers. He united with the church in Iowa, in 1882. He was baptized on Monday, and on the following Sunday he was ordained a priest and the next day he was sent on a mission to Dakota. He was probably the first one to present the work in Dakota, being closely seconded by Brn. Charles Howery and John Spaulding. They met with much opposition from the first. He could not get a house to preach in on his first attempt, and was even told that he would not be permitted to speak on the streets. Some of the opposition was gradually overcome, and branches were built up. The first branch in Dakota (now South Dakota) was organized in 1883, the year following his first preaching. The only church building owned by our people in North Dakota is owned by the Richburg Branch, about ten miles west of West Hope. It is only a small building, but it is home for the branch in their meetings.

The day following the close of the reunion was Independence Day, and Dunseith celebrated in what was supposed to be fitting style. The town is a small one of about three hundred inhabitants, though it is not at all a young town. For about twenty years it has existed as a village, but is not yet incorporated, we were told. It is one of the oldest towns in that part of the country. When the railroads come into the country, Dunseith fared badly, branches of the Great Northern went on the east and west sides, about twenty miles to the west and about thirty to the east. Thriving towns sprang up on all sides. Dunseith's chief industry now, outside of what little trading of a general nature is done there, is to serve as a vast wood-yard for the settlers on the prairie around there. Hundreds of cords of wood, mostly poplar and other soft woods, are brought down from the so-called Turtle Mountains on the north and stored in great piles at Dunseith. Coal is scarce and high priced, so the chief fuel is wood; and after harvest the great piles of wood rapidly disappear as the farmers come to Dunseith to lay in a supply of

fuel for the rigorous winter. And so long as the supply of timber in the Turtle Mountains lasts, Dunseith will do fairly well as a trading point; but the wood supply is disappearing. Fires out of control destroy much, and the settlers are clearing off much. Unless coal is found in the hills Dunseith as a fuel center will not enjoy prestige long.

The so-called Turtle Mountains comprise a range of hills for some forty or fifty miles along the Northern border of North Dakota. We had no opportunity of making anything in the way of a careful study of them; but on Thursday, June 30, we went with Bro. William Oaks to his home in the mountains, about eight miles north from Dunseith. Once up into the "mountains" the country looks quite familiar to one raised in a country covered with glacial drift. The name given the hills is probably due to the number of round-topped hills bearing crude resemblances to turtles' backs. We saw no stratified rock, and should judge there is none except at a considerable depth. The great number of boulders which can be seen, and which are so familiar in the glacial drift of Iowa, would indicate glacial agency in the formation of the Turtle Mountains. This indication is strengthened by the general appearance of the hills, which are piled up in heaps in promiscuous order, or rather disorder. Hollows or depressions frequently occur which have no outlet for drainage. These give rise to "sloughs" or "swales," in local parlance, when small, and lakes when larger. Two branches of Willow Creek drain the mountains immediately to the north of Dunseith, and are rather small but swiftly running streams furnishing lots of cool water. The water storage possibilities of the Turtle Mountains are great.

(To be continued.)

#### GRACELAND COLLEGE.

From present indications, there seems likely to be a good attendance of students at Graceland College upon the reopening of its doors for the fall term's work on September 13 next. Several who are either teaching or intend to teach have signified their intention to take advantage of the privileges offered by the normal department of Graceland, the course of which has been broadened and extended until it is representative of the most up-to-date educational ideas of the country. We commend the attention not only of regular teachers, but also of Sunday-school teachers to this very helpful course.

The business and shorthand and typewriting courses have also been strengthened: the fees of these departments are considerably lower than the majority of commercial schools, yet the course of instruction is of the highest grade.

A pleasing feature of next year's work is the promise of a Freshman collegiate class better in

quality and stronger in numbers than has been the case for some years. We should like to draw attention to the fact that the entrance requirements of the Collegiate department are now of the same character as those required for admission to the great universities, such as Michigan, Chicago, Iowa, etc., and the requirements for graduation require the completion of similar studies and the attainment of an equal degree of scholastic knowledge.

In view of these facts, we invite every parent to consider the practicability of sending their children to Graceland College. All students from sixteen years of age to sixty are welcome. A catalogue will be gladly sent to every inquirer—send for one to-day. President Dewsnup will be glad to enter into correspondence with you.

#### GRACELAND NOTES.

That the Saints are striving to perform their duty and discharge all obligations as shown by the apportionment of the college debt is fully demonstrated by reports from the following districts and officers the past week:

F. J. Updike, Western New York; Samuel Stroh, Southern Michigan and Northern Indiana District; Albert Page, Central California District; Bishop C. A. Parkin, Northern California District; Elder T. W. Williams, Southern California District; Bishop Thomas Taylor, England; J. W. Waldsmith, Southern Nebraska District; A. Barr, Eastern Michigan District; John Cairns, Northeastern Kansas District; J. C. Constance, Millersburg, Illinois; Bishop George P. Lambert, Nauvoo District; Mrs. Predetta Wilson, Sunday-school, at Treherne, Manitoba; W. W. Whiting, South Dakota District.

Elder Joseph F. Burton of the Society Islands, reports that when the apportionment was read to a general gathering of the native Saints, showing that their apportionment had been reduced to twelve cents each, Chilian money, they promptly voted to raise it to fifty cents each so as to perform a commensurate part with their brothers and sisters in America. Certainly this is praiseworthy on the part of the Saints in the Society Islands. Would that every member in the body of Christ, the church, would thus resolve to fulfill his part in the work and do it. Then we would have less criticism and fault-finding of the work of others and soon bring about the possibility of true equality and unity of faith among the Saints.

Mrs. Emma Muceus, wife of Elder Peter Muceus, Porsgrund, Norway, sends to the Patronesses of the college two beautiful pieces of fine harbinger work made by herself and valued at five dollars apiece, for the benefit of Graceland.

Bro. Coleman Snider, of Hamilton, Missouri, sends nine dollars to college and says: "Please let me know if Graceland will be running this year. If so

we will move there and go to school. If not we will go somewhere else. Send us a catalogue." This is a true and proper thought. If the church does not furnish a good school of instruction of this kind we must send our children where there is one. The money is not saved to the church by neglecting our own school. It is turned to some other, and even more, for it costs more to attend schools elsewhere that are performing the grade of work that Graceland College is doing than it does at Graceland, and the evils and miseducation the students are thrown in contact with are very much greater.

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#### EDITORIAL ITEMS.

A letter from Bro. J. F. Burton, dated Papeete, Tahiti, July 19, reached us on August 5, containing some good news. Bro. and Sr. Burton returned to Papeete from a four-month trip among the branches of the Tuamotus. They visited ten branches, including Anaa, where the conference was held. With the exception of the islands of Niau, Rairoa, and Tikahau the Saints were in rather straightened circumstances because of injury to the cocconut crop through insects eating and destroying the leaves. The French have also invaded their pearl-shell industry by bringing in diving-machines. The people of Manihi had an understanding through a treaty arrangement between their last king, Pomare, and France, that the pearl-shells of Manihi were reserved for the natives; they therefore resented the introduction of the machines, took possession of some portions thereof, and thus prevented their diving for shells. Several were arrested and punished by imprisonment. It is hard on the natives, but Bro. Burton insisted that they should be amenable to the law and that they did wrong in taking the remedy into their own hands. Bro. Burton says: "I baptized nineteen young people on the trip, and was made to know that the Lord is so far watching over his people here, and that there are several young people who hereafter will be a power for good in these islands in church work. Bro. Hawkins is in Kaukura and is quite active for one so old. He is president of Kaukura District and is translating the Book of Mormon in his leisure hours. He distributed upwards of three hundred copies of the Doctrine and Covenants in the Tuamotus for sale and sold one hundred and thirteen copies."

The *Windsor Herald*, (California,) for July 22 contains the following notice of the work of Bro. John M. Terry: "Reverend J. M. Terry, of Oakland, an elder and a missionary for the Church of Jesus Christ of Latter Day Saints, has been delivering a series of sermons at the Luther Bell residence, to which the public has been invited. Elder Terry is a follower of what is commonly termed the Mormon Church. His

sermon Wednesday night was a masterpiece of theological reasoning, complete almost to perfection, dignified and fair. In it he took occasion to explain that polygamy was not a doctrine of the original Mormon Church, is not now practiced, taught, or believed in by true followers of Joseph Smith, and he asserted that 'God despised the theory and practice of plural marriages, as is proven by his word.' Elder Terry is a distinctly able minister."

The following taken from the *Chicago Daily Tribune* will prove interesting to Latter Day Saints, although the report has not been confirmed: "Mus-kogee, Indian Territory, August 3.—[Special.]—Mrs. Edward C. Merrick, the official interpreter of the Creek Indian nation for the Dawes commission, talked to an Igorrote for an hour at the Philippine village at the St. Louis exposition last Saturday. He could not understand a word of English, but could carry on a conversation in Creek readily enough. Mrs. Merrick did not ask a question he could not answer. Neither did she do all the talking, the Igorrote asking her many questions. She says they carried the conversation almost as easily as if he was a Creek Indian."

Bishop Kelley has just received one hundred and sixty-three dollars and sixty-four cents cash dividend paid by the Independence Manufacturing and Mercantile Company on stock which the church holds in the company, this being but a part of the dividend declared on the business for the past six months. Four per cent of the dividend was put in "surplus fund" for further working capital. This shows the substantial character of the Independence Manufacturing and Mercantile Company and that it is also aiding the church work.

Bro. U. W. Greene reports a good work being done at Covington, Kentucky, across the river from Cincinnati; also a good work being done at Elmville, Ohio. Brn. J. W. Metcalf and W. H. Kelley (of Indiana) have been doing good work, of which Bro. Greene has had good report. Not many baptisms reported; ministers active.

Somebody forwards a copy of the *Knobnoster Gem* for July 29, in which appears a notice signed by Latter Day Saints, denying the report that our people "had placed their names to a saloon petition recently circulated" in that community. They are to be commended for the position they have taken in the matter.

There are fifty-nine missionaries in Bro. F. A. Smith's field. His July report shows activity and a hundred and fourteen baptisms. He says his men are doing well with few exceptions.

## Original Articles.

### SPIRITUAL, PHYSICAL, AND MENTAL DEVELOPMENT.

SERMON BY ELDER E. R. DEWSNUP, PRESIDENT OF GRACELAND COLLEGE, AT LAMONI, IOWA, JULY 31, 1904.

We shall read as our text this morning the second to the fifth verses of the first chapter of Proverbs:

To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

I wish to call the attention of this congregation to the tendency manifested by the greater part of the human race towards a belief in the hereafter, and in the rewards and punishments accompanying that state. One of the great inducements for men and women to live upon this earth a life of uprightness and circumspection has been the hope and confidence that, when this earth life has come to a close and they have been transported into the hereafter, in return for their strivings, their toilings, and their moilings here they would receive a degree of happiness and exist in a state of pleasure beyond the mind of man to conceive or his tongue to describe.

One can not study the philosophy of the Buddhists, of the Confucians, of the Mohammedans, or—to come to those who believe not only in God, but also in Christ—of the Christians, without realizing the truth of this statement. We can read further than this, and, penetrating the misty mazziness of savagery, find that among those who neither know God as he is nor even possess the civilization common to such as the Buddhists and Confucians there oftentimes (more often than not) exists a belief in the hereafter—in its rewards and punishments: they regard those rewards as an inducement to overcome the difficulties of present existence viewed according to their manner of life and according to their knowledge.

When we come to consider the supreme happiness promised in the Christian system of theology to those that follow out the Christ-life, we can not be surprised that men and women feel themselves constrained to live in harmony with its precepts in order that they may be deserving to obtain its promises. It is not necessary to expatiate upon the pleasures and glories outlined by Isaiah in his wonderful prophecies, or by that later Isaiah, John the Revelator, who, according to the Oriental manner of expression, it is true, but nevertheless with power and force, depicted the happiness that should be the lot of those that lived in obedience unto the law of God, as well as the punishment of those that broke that law, not choosing to honor its injunctions. There is no one, professing the name of Christian, and having a hope in the hereafter, who has not made himself acquainted with the prospects of those that live godly in Christ Jesus. We are told by Paul, writing to the Corin-

thian church, that a day will come when the limitations that at present oppress us shall pass away, when we shall no longer be in the condition of misunderstanding one another, because we shall not see through a glass darkly, but face to face. Therefore, in that day, we shall not be liable to accuse one another of unjustifiable motives, because we shall realize the true inward meaning of one another's actions, and the true intent of one another's hearts. We shall feel then that we have no reason to be suspicious of our brother because what he will seem to be on the surface, so will he be in the heart. We shall feel then that our aspirations after knowledge, our aspirations after closeness of intimacy with God, are no longer limited, because the limitations of earthly knowledge will have passed away, and we shall have arrived at that fullness and completion of divine knowledge that will enable us to comprehend all things and to understand all things. Not only shall we have this wonderful development of intellect or mind; but there will also be that development of spirit that will enable us to be gods, because we shall be partakers of the Almighty God's influence and power. He partakes of—in fact, is the source of—that spirit and power, upon which the ruling of the universe rests, so we in our measure, shall partake of the same, and shall be brought into closer rapport with him than we conceived it to be possible here in life. And along with that we are promised that there shall be no sorrow nor weeping, for God shall wipe away the tears from every eye. We are given to understand that, in so far as we have lived in accordance with God's law, we shall have the chance of resuming that intercourse and acquaintanceship, which has been (and will be in the future) so abruptly broken upon this earth, with those who have gone before us, those of our immediate kin, our flesh and blood whom we have lost. We are promised more. That with all the worthy and admirable characters from the foundation of the earth—aye, with the most admirable character of all, so far as those who have lived this earth-life are concerned, Jesus Christ, we shall have the privilege of association and communion.

The picture as portrayed, then, in the Christian religion is a very beautiful one, and, as I have already said, it is no wonder that man's mind is directed towards it, and that he should desire to live a life of rectitude, in harmony with the precepts delivered by the founder of that religion, so that he may obtain the rewards of happiness and glory promised as the result of living in accord with those precepts.

In fact, the hearts and minds of many of those professing Christianity have been so enrapt by the attractions of this future existence that they have wished to bestow their whole attention upon it, to center their minds so fully upon its promises as to give little attention, or, at any rate, as little attention

as possible, to any other consideration. In connection with such an attitude, this inquiry—a rather peculiar one, perhaps—has to be made by us this morning: whether we are justified in so centering our attention upon the glories of the hereafter as to neglect the present.

The answer to the question must be based upon a careful analysis of the situation. Let us consider what we expect life in the hereafter to be. Are we hoping as some of the older theologians were pleased to anticipate, to sit upon the banks of pleasant streams, strumming golden harps, and enjoying a smooth, undisturbed, and uneventful existence? When we are wearied and perplexed by the toils and turmoils of this life, it may be pleasant sometimes to contemplate such a change; we feel that we should be glad to isolate ourselves from all earthly difficulties, rejoicing in the pleasures of a serene career, by rippling waters, amid the sounds of sweet music, and surrounded by all the æsthetic delights of idyllic ease. Is this going to be the real hereafter, though? I trow not. It would be inconsistent with God's own nature that it should be so. Wherever you find the hand of God in nature, wherever you find the revelation of his actions in men's lives, you there find, every time, on every occasion, evidence of development. Therefore it seems to me illogical to presume that the hereafter will be anything else but a scene of constant activity and development. We have to acknowledge that, so far as the present is concerned, active development is essential, if we are to make the most of the nature that has been bestowed upon us. We realize that unless we have active development in this life we stagnate. Yet, are we willing to make such a gulf between the present and the hereafter, as to suppose that all the activity and development must be here, and that none of it must occur in the hereafter? That would be contrary to the fundamental law of nature. Why, one of the old heathen philosophers makes a statement, which translated reads as follows: "Nature does not make a leap." He recognized the impossibility of such a condition. "Nature" (and what is nature but the manifestation of God?) "does not make a leap." It can not. We may not always understand its processes; but nevertheless if we could we should see that there was a development; from one stage of development it passes to the succeeding stage of development. Thus we can not suppose that we are going to leap from a low condition of development to a much higher one (in the beyond) without taking in the connecting stages. The logical mind can not accept the idea of the Almighty breaking his own law of continuity; it is obliged to admit that there must be a continuity between the life of the hereafter and the life of the present, that the development to be attained in the hereafter must follow upon the development achieved here. In other words, the hereafter will be the logical sequence, will be the

completion of the development here. Now, granting that premise, this religious paradox follows—I do not wish you to be startled by it: That so far as we are concerned, the present is more important to us than the hereafter. Why? For the reason that I have just stated; that the hereafter should follow as the logical result or sequence or completion of the present, and, consequently, if we do not look after the development of the present, the development of the future will not follow. But if we do look after the development of the present, then the future must follow as a matter of course, taking for granted of course, as we do in this argument, the fundamental conceptions of our religion.

Allowing this, it makes it very desirable for us to continue our analysis further, and to endeavor to understand what are the component elements of our life here. If our future life and its development is to be the logical sequence of our present life here, it is of great importance to us that we should obtain the utmost development here in order that we may have a greater development, a higher condition of development, to continue from in the hereafter. It is important for us, then, to study our life here.

It seems to me that so far as this present life is concerned, it has three aspects. You can see whether you agree with me or not. They are: The spiritual, the physical, and the intellectual, corresponding to the spirit, the body, and the mind. Now in what way are these three aspects regarded in the divine law? If we examine both ancient and modern laws given of God we shall come to the conclusion that his law, both then and now, teaches his people to develop along each of these lines: a spiritual development, a physical development, and an intellectual development. None of us will dispute the spiritual. And I think, when we remember the constant exhortations found in the sacred scripture, and in the book of Doctrine and Covenants, especially in the Word of Wisdom, but not in that alone, that we will not dispute the fact that God also ordains development along physical lines. And if we further refer to them, both ancient and modern scriptures, we must come to the further conclusion that God has ordained, by direct instruction as well as inferentially, that men and women shall develop along intellectual lines.

All form part of the law of God, which is not merely spiritual in its application. It is a law that takes in every aspect of life; if we wish to interpret the word *spiritual* in a broad sense, so as to include all these varied aspects, I am quite willing. But when we limit the meaning of the word *spiritual* to what may be termed the purely devotional exercises of religion, then I am at issue. We require not only a development along this line, not only a development of the spiritual side of human nature, but a development of the body, and also of the mind.

I do not think that the condition of the mind is

dependent entirely upon the body; but there is no one that has studied the physiology of the body and the psychology of the mind that will not come to the conclusion that the maxim, "Sound mind in a sound body," is one that has a good deal of truth in it. Those of you who have attempted, as I have, to give long hours to mental work and study, will agree with me that at times when our body has been out of proper condition we have been materially hindered in our mental work. So it is with reference to the mental development that we are striving to obtain. We may be able to overcome to a large degree the inherent weaknesses of our body; but we can not help but allow when we have those physical weaknesses, that if we were without them, our intellectual development would be greater, and the mental problems that we have to face more easily solved. The point that I wish to emphasize upon you is, then, that God's law demands from you and from me attention to spirit, to body, and to mind; and that unless we are prepared to take this care of the three component parts of our human individuality, we are found offenders of God's law. And what is the statement made? If I remember rightly it is found in James 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." I should like to disabuse our minds, if that conception remains in them, of the thought that we are limited to the application of the first principles of the gospel: faith, repentance, baptism, and confirmation of the Holy Spirit; after that attendance at Sabbath and week-day services, the utterance of prayers, the bearing of testimonies, the preaching of sermons, the distribution of tracts, etc., regarding these as composing the whole of our life in God. I deny it. I believe that a man might do all this, and yet not be saved. I believe that he might do all this and yet be out of harmony with God's law. Find me a man that fully realizes his relationship to God, and the responsibility that He has placed upon him, and I will show you one, (it matters not whether he is ignorant in this world's learning, weakly in his physical strength, or undeveloped so far as spiritual knowledge is concerned,) that is endeavoring as fast as he can to remove these hindrances and deficiencies. He may not attain to perfection in this life, but the attempt is there to attain to it. God realizes that such a man is endeavoring to make the most use of his opportunities; and, seeing this attempt to honor the bounties that are given, can not help but respect and add his aid to the efforts of that person, so as to produce the grand result that we understand will be arrived at in the hereafter, viz., perfection.

Now let me call your attention to the word *perfection*. Its literal meaning is *completion*. And therefore when you speak of perfection and its attainment, remember that it means attaining the completion of the life that God has given unto us; that under present conditions, we are incomplete spiritually, phys-

ically, and mentally, and that we are called upon to do our utmost, by the aid of God, to attain to that completion, and then the promise is ours that, if human weaknesses render our striving more or less ineffective, as we expect it will be in the majority of cases, God will complete the process.

How is it that, in describing the hereafter, the prophets and inspired speakers of old laid emphasis upon the fact that, if we are but faithful to the divine law, the imperfection of our earthly bodies shall be removed, and that we shall have granted unto us perfect bodies? Clearly, their inspired intelligence comprehended that the nearer we bring our bodies to perfection, the more are we honoring God in whom, we understand, is perfection of form. Man, it is stated, was made in God's likeness and was pronounced good. And so it is that the inspired ones of old, as well as of the present, have declared that we, with all our physical defects, of one kind or another, shall once more, if we are faithful to God's law, be uplifted in the hereafter to the same perfection of human form that was granted to the first man, Adam.

Now we can not expect that we are going to have all this done for us if in this life we are not going to take care of the body that God has given us; if we are not going to remember that we have certain laws of health, certain laws of physical decency to observe in our homes, in our bodies. It is necessary for us to endeavor, so far as it lies within our power, (and we know that our power is but limited,) to pay strict heed unto those laws of life with which we are acquainted, in order that we may preserve, in as fit a condition as possible, that human tabernacle which God has condescended to make the home of his Spirit.

The same thing applies to the development of our minds. Is there one present here, who has arrived at the years of understanding, that can conceive that God does not call upon us here, individually, to develop the mind which, no matter in how crude a state its development may be, is the channel through which we are able to understand the gospel?

We are constantly told that "The testimony of the Lord makes wise the simple." We are also told that the way of the Lord is so plain, "that a wayfaring man, though a fool, need not err therein." But he will err therein if he continues a fool. It does not say the wayfaring man shall continue a fool and not err therein. But though he be a fool, a fool so far as the knowledge of the material learning of man is concerned, he *need* NOT err therein. At the same time if he continues in that path, which I take for the moment as typifying the heavenly path, the path that leads to the eternal hereafter, he must of necessity obtain mental development.

I have heard men and women in the social meetings of the Saints, whose proudest testimony has

been, "Brethren and sisters, when I came to this church I could not read or write. I could not even read the good old book for myself; but now, thanks to the Lord, I am able to read the good old Bible; I am able to take the works of the church and read for myself, and see what God has sent unto the people." If this is not education, I will confess that I am puzzled.

I am satisfied that if we were to ask for every hand to be uplifted that was opposed to the idea that we are required, even in our religion, to make mental development, there is not a hand that would be uplifted. Because there is no man that even has the slightest claim to reason that can help but accept the theorem, that in so far as God has ordained that there shall be a development of this individuality, a development of spirit, a development of body, there must be a development of mind along with it. The three should work together. And then when they do work together in their highest form the result is perfection of human life. Now, so far as this question of mental development is concerned, it does not necessarily mean that none can have mental development without going to school. Life itself is a development, an education. It is as possible for a man, who, like the ancient Cato has arrived at eighty years of age, to obtain mental development, (if not in Cato's way, at least in some other way,) as it is for a child of eight or ten years of age. Because of the burden of years it may not be possible for some to develop in the same way as others; but all can obtain a measure of development. God is not so much concerned, perhaps as to where we start, as the progress that we make when we do start. It is the desire and the attempt to develop; so long as he realizes that the intent and purpose are there, he can do the rest of it.

And now let me ask the older people here, those who have gone through their three score years or more, and feel that the mental development they have so often heard talked about is a thing that they do not desire to have much to do with, especially in its form of education as so termed. Let me ask this question, whether, when they are fulfilling their duty towards God, when they are trying to do it before God and their fellow creatures, when they are trying to study the revealments of God's will both in ancient and in present times; every week that they do that, do they not feel that during that week they are better in mind, as well as in spirit. Do you not know that the study of the Bible requires mental development? When you read the prophecies of Isaiah do you arrive by intuition at a knowledge that those prophecies have in many ways been fulfilled? Does it come to you by revelation? God does not reveal in that way as a rule. If his prophecies are there on the one hand, and the information respecting their fulfillment on the other, he expects you to put both together;

and while the sources of information are at your disposal God is not going to reveal what you are able to find out for yourself. Such is not his way. The consequence is that even in the study of the holy book there is of necessity, a mental element requisite to the proper understanding of God's relationship to humanity.

I do not wish to dwell upon this topic, as my time is short, but I wish to ask some pertinent questions. The statement has been made right here in town, as well as in many other places, that the acquisition of an educational or mental development is contrary and naturally opposed to the acquisition and retention of the Spirit of God; that when people acquire education they do not get as much of the Spirit of God as they ought to have; the Spirit of God goes out as education comes in. Let me ask you, Does the Holy Spirit of God place a premium upon ignorance? I might ask the question in another way, How is it that in many branches I have been in, where they are not so favored as this branch is, the constant cry is, "We can not get a suitable clerk of the branch. We need somebody that is able to keep the books." You ask Bro. Stebbins what he thinks of the records sent here, and see whether he agrees with education or not. Statements along the same line have been made with reference to branch presidents. One does not need a learned man for branch president, or, for that matter, one who has much book knowledge. But you do want a man who, when placed in that position, will seek to acquire as much knowledge as he can. I am unable to think that there is soundness at all in the idea that the possession of education is opposed to the possession of the Spirit of God. You must remember that mere reading and writing are education. It is a case of degree. And the question is, Where are you going to draw the line? Are you going to say that you should have so much education, and no more? What shall that education be, then? Shall it be the ability to read and not to write? Shall it be the ability to read and write, and not to figure? Shall it be the ability to read, write, and figure, and nothing else? Is it not desirable that we should have a knowledge of history, if for no other purpose than to understand the fulfillment of God's wonderful prophecies? Is it not desirable that we should have a knowledge of our own language in order that we can understand the statements made in the language of the scriptures, and in order that we may present our thoughts in grammatical language? Occasionally, we come across uneducated and ungrammatical speakers evincing much more originality of mind and of thought than some educated persons, yet, as a general rule, give the education and mental development to the man possessing the grander thoughts, and his effectiveness will be vastly increased.

A further thought suggests itself. The teaching



of Christ was based upon a sense of the dual responsibility of man towards his Creator and towards his neighbor. In pursuance of the duties arising out of this latter responsibility, we regard it as incumbent upon us to attempt to uplift our neighbor as high as we can. But we can not uplift him without we, first of all, uplift ourselves. And if we are prepared to take a position which infers that ignorance is a pre-requisite to the entertaining of the Spirit of God, then, of course, we must expect that the world, in so far as it is in harmony with us, will remain in a state of ignorance. If we are not prepared to accept that position, but agree that some degree of mental and educational development is advantageous, how wise are we that we should ordain limits to knowledge and set up an artificial barrier separating the education that is desirable from the education that is not. The only line of demarcation that I shall draw is this: The education that is true from the education that is false. Let us have knowledge wherever it is, whether it is in the earth, or above the earth, in the sciences, in history, or wherever it may be. Let us penetrate into the governments of men in order that we may see the development of humanity, and the exposition of God's purposes, even in the uprearing, the fall, and the uprearing again of nations. Let us endeavor to realize, that we as a people, if we are going to build up a community of our own, a Zion of our own, shall have to build it up by working in harmony with natural laws, as God himself works. It is necessary that we should realize this responsibility and develop our respective abilities, so that when Zion is established, (if his people will allow Zion to be established,) it shall have at its command the best thinkers, the best workers, the best liver. Let us endeavor, as I have exhorted, to develop body, mind, and spirit, so as to be in accord with Christ and his holy law; for as James says, (I will recall it to you again,) "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

God's law covers the whole of our life. There is no portion which it does not cover, even in temporal concerns. The saints of Paul's time were enjoined by him to work faithfully, to endeavor to fulfill the righteous injunctions of masters, "not with eye-service as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."—Colossians 3: 22-25. (Also see Titus 2: 9, 10; and Ephesians 6: 5-8.) The connection between our secular duties and our heavenly reward is a closer one than we sometimes imagine.

Our life in Christ is our life in the world. We live

here a life that calls for attention to the every-day affairs of life, for honesty, for integrity, for development spiritually, physically, and mentally—in every aspect of our humanity; and as we daily progress in this direction, the time will surely come when, step by step, we shall have risen from one development to another, and, finally, shall have attained to that glorious harmony, when in a far more complete sense than we understand now, we shall be in Christ, and Christ in us, and both in God the Father.

## Selected Articles.

POLYGAMY NOT A WHITE MAN'S VICE.

[BY EX-ATTACHE.]

That polygamy exercises a debasing and brutalizing influence has been recognized since the most ancient times, as it was on this account that a plurality of wives was so strictly forbidden by the laws of heathen Rome hundreds of years before the Christian era. While, therefore, the moral and material welfare of the commonwealth demands that everything possible should be done to arrest its pernicious growth on American soil, and no valid excuse whatsoever can be found for the adoption of such doctrines as those of Mormonism by people who have enjoyed the advantages of American birth and education, yet there are several points bearing upon the subject that are deserving of attention just at the present moment, when the question of the admission of Reed Smoot to the Senate of the United States is exciting so much discussion and such widespread interest.

During the war of 1870 the people of Algeria refrained from taking advantage of Germany's victories to recover their freedom from France's rule which had at times been characterized by much severity. On the restoration of peace and the constitution of a republican form of government at Paris, it was resolved to reward Algeria's loyalty by granting to her inhabitants the rights and prerogatives of French citizenship. This, however, could only be done on the condition that the people conformed to the laws of France, which are quite as strict as those of all other civilized countries on the subject of polygamy. Only the Jewish element, which in Algeria, as in other Mohammedan countries of the Orient, was patriarchal in its matrimonial relations, agreed to this stipulation, and received in consequence the full franchise of French citizens, which they hold to this day, whereas the Moslem population, which is ten times as large, and which declined to give up its plurality of wives, was refused civic rights.

Sooner than give way on the subject the government of the republic, although still staggering from the crushing disasters of the war with Germany, preferred to confront the most fierce and extensive native

insurrection that has ever taken place in Algeria, and which was only suppressed after the expenditure of an immense amount of blood and of treasure. It was the Mohammedans fighting for the same franchise and rights that had been accorded to the Jews of Algeria, the French government preferring to resort to arms rather than to yield in a matter where principle was concerned, and to confer the prerogatives of citizenship upon people who would not conform to the French laws on the subject of polygamy.

It is a matter of history that after a sanguinary campaign, which lasted months, the insurgents were finally beaten, and to this day the entire Moslem population, numbering about four million, remains without representation in the French legislature, and without any voice in the affairs of the French nation, the electorate of the constituencies into which Algeria is divided being restricted almost exclusively to about four hundred thousand Jews, whose families in the majority of cases have made their homes in Africa for hundreds of years past.

#### POLYGAMY IN CHRISTIAN EUROPE.

Polygamy is tolerated in several Christian countries in Europe. This is, however, due to exceptional causes. Thus it is permitted by the government of Austria-Hungary in the two provinces of Herzegovina and Bosnia, which theoretically form part and parcel of the Ottoman Empire, and which were confided by the congress of Berlin of 1878 to the administration of Francis Joseph with the object of remedying the chaotic conditions resulting from Turkish misrule, which had, indeed, converted that particular portion of Southeastern Europe into a veritable storm-center. The provinces in question are inhabited to-day by a large and prosperous Mohammedan population. But, although the Austrian governor-general may occasionally consult the principal Moslem landowners and ecclesiastical dignitaries, yet the people have no legislative representation whatsoever, nor any means of influencing in the slightest degree the government.

In Bulgaria, of course, it is different. Its sovereign, though a Christian prince, is vassal to the suzerainty of the sultan. Indeed, as far as the southern portion of his dominions is concerned, he stands in the relation of a governor-general to the sublime porte. It is therefore not altogether surprising that his lieges—all of them, like himself, subject to the suzerainty of the padishah—should enjoy full rights of franchise irrespective to any question of faith or polygamy. In fact, there are quite a large number of Moslems, including several full-fledged pashas in the *sobranje* or national parliament at Sofia who have the full number of wives allowed by the prophet, Mahomet, and who maintain full-fledged *seraglios*.

Nor does the fact of being a Moslem, and being

blessed with several consorts, constitute any disqualification in Greece from voting at parliamentary elections, or from occupying a seat in the *boule* or national legislature at Athens. It must be remembered, however, that less than a hundred years have elapsed since that portion of Europe now ruled by the scepter of King George formed part and parcel of the empire of the sultan.

#### MANY IN RUSSIAN EMPIRE.

Russia has a large Mohammedan population, numbering many millions of followers of the prophet, in her European as well as Asiatic provinces, and permits them to practice without let or hindrance a polygamy which her authorities would be quick to punish with severity among any of the Christian or Jewish subjects of the czar. It is likewise tolerated on the part of the natives, who have no legislative representation, and none of the rights of citizenship, by the British Government in India and in other of her Asiatic and African dependencies; by Germany, Italy, Portugal, and King Leopold in their African possessions, and by Queen Wilhelmina in the Dutch Indies. And while I can not recall any other penalty than that of severe ostracism to have been meted out to those European renegades in the Orient who have adopted along with the Moslem faith the customs of the latter in the matter of plurality of wives, yet there is no doubt in my mind that any ordinary white citizen settled in the African or Asiatic colonies who was to believe himself warranted by the polygamous conditions of the native life around him to marry a second wife before having been freed either by death or divorce from the first would speedily find out his mistake and render himself liable to the pains and penalties reserved for the crime of bigamy.

#### CAN NOT SUPPRESS IN COLONIES.

That polygamy should be allowed by civilized and Christian powers among the native inhabitants of their colonies will doubtless be condemned by those who are unaware of the extent to which it has prevailed for centuries among the African and Asiatic races, and how utterly hopeless it is to dream of suppressing by compulsion and in any other way than by conversion to Christianity, by force of example, and by gradual discouragement, an institution which has since ages past constituted the basis of the entire fabric of the social system in the Orient and in the Dark Continent.

Nor is it only the governments that have been obliged to display in the colonies a tolerance in the matter that has not always been understood at home. Several of the great missionary societies have been forced in the past to adopt a similar policy. Thus in 1834, at the great congress held at Calcutta of the American Presbyterian, the London, the Church Missionary, and the Baptist Missionary societies,

it was, after a long discussion and mature deliberation, agreed that "if a convert before becoming a Christian had married more wives than one he shall be permitted to keep them all, though he shall not be eligible to any office in the church. In no other case is polygamy to be tolerated among Christians." (Brown, History of Missions, vol. 3, pp. 365, 366.) Doctor Colenso, the celebrated Church of England bishop, who spent the last thirty years of his life busily engaged in missionary work in South Africa, particularly among the Zulus, held analogous views, and permitted native polygamists to retain their wives after baptism, though forbidding them to add to their number subsequent to their conversion to Christianity. Nor are these instances of ecclesiastical tolerance dictated by motives of expediency without precedent in the Protestant as well as in the Catholic churches.

#### POPE SANCTIONED ONE CASE.

Every student of history will recall how Martin Luther, the father of the Reformation, gave permission to his friend, Landgrave Philip of Hesse, to marry a second wife during the lifetime of his first consort, while in the cathedral of the German city of Erfurt there is the ancient tomb of a Count Gleichen of the once sovereign house of Hohenlohe, who received from the Catholic Church the privilege of being married to and living with two wives at the same time. The Count had been a crusader, and, having been taken prisoner, was set at liberty by the Saracen sultan's daughter on the condition that he would take her with him in his flight and marry her according to the rites of his own religion. Beggars can not be choosers, so the Count consented, and on reaching Europe went straight to Rome to consult with the pope as to what he was to do, having already a wife in Germany. The holy father, after due consideration, decided that the Count must fulfill his pledges, all the more as the Turkish princess had promised to become a Christian if the Count married her. The union was celebrated by the pontiff in person at Rome, and together the couple proceeded to Germany, where the German countess, realizing that but for the Saracen princess she would never have seen her beloved husband again, consented to the tripartite union sanctioned by the pope, the three living happily ever afterwards, and on their death being laid to rest in the Erfurt cathedral in the same tomb on which the Count is represented kneeling between his two wives.

No less than six foreign monarchs, with whom the United States and other Christian great powers maintain diplomatic relations, accrediting ministers plenipotentiary to their course, practice polygamy. They are the Moslem sultan of Turkey and shah of Persia, the Buddhist king of Siam, the Shintoist mikado, the Confucian emperor of China, and the emperor of

Corea. True, the rulers of Japan, Siam, and China have each but one wife who figures officially as empress or queen, but as they maintain large *seraglios*, the children born to them by the inmates of which are recognized as legitimate, and as princes and princesses of the blood, they can not be regarded as monogamous. So far as I am aware, none of these oriental potentates has ever been represented abroad by diplomats possessed of more than one wife. At any rate, if the envoys had others they left them at home from a feeling of regard for occidental prejudices, and so far, we have been spared in Western capitals the spectacle of a whole bevy of ambassadors claiming one ambassador as husband and representing a single power.

The late Queen Victoria, although sovereign of the greatest Moslem empire of the universe—namely, that of India, and having Mohammedans among the members of her household, was keenly alive to the embarrassment that might arise from the presence of polygamous envoys at the court of St. James, and for the last sixty years or more the Turkish padishah, who claims, as caliph, spiritual supremacy over the entire Mohammedan world, has been represented in London by a Christian.—*Chicago Tribune*, March 27, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

Program for September Meetings of the Daughters of Zion.

THEME, HOME TRAINING.

Hymn No. 80, Saints Hymnal; roll-call of members; response, a quotation from the Scriptures or elsewhere referring to honor; five minute paper, "Illustrations of the example of parents in honor"; discussion of papers from Home Column with the aid of questions given below (preparation for answering these questions to be made at home); business; Hymn No. 23; dismissal prayer.

Questions on papers, "Half hours with parents" (to follow in Home Column):

Does the term *honor* always convey the same meaning? What has often regulated the meaning of the term? What should regulate our standard of honor? What is Webster's definition of the term? Where should children be taught the principles of honor?

Are children likely to acquire "a nice sense of what is right," if their home-training is neglected? How may a "strict sense of duty" become an anchor to the soul? If not properly directed, what evil trait of character may take the place of self-respect? What will self-respect enable one to overcome?

Can you reproduce the illustration given in the reading? Of what can not one be guilty who has self-respect? What are some of the demands that self-respect makes upon us? What is self-respect, according to one writer? What virtue necessary to self-respect, is given a prominent place in the Jewish Talmud, and in the laws given to Israel?

What do we mean when we speak of dignity as a part of honor? Can one be honorable if he is not loyal to his duty or obligations to others? Does a child readily recognize these obligations? Will the teaching of these by precept alone suffice? With what should we endeavor to fill the minds of our

children while young? What was Saul's admonition in Philipians, chapter 4, verse 8?

Half Hours With Parents and Teachers.—No. 9.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

TRAINING A CHILD IN HONOR.

"Honor and shame from no condition rise,  
Act well your part, there all the honor lies."—Young.

"Act well your part." Yes, but what is this part? What is the place which you wish your child to take in the world and what is the part you would have him act? For here, as in the solution of every problem, the answering of every question of right and wrong, it becomes absolutely necessary that we have a standard to which our actions may be referred and by which they may be judged. Honor is a term which has been understood as conveying a very different meaning when used by different peoples in different ages of the world's history.

To illustrate: It has not been so very many years since in the Southern States of our own land it was considered honorable to challenge and fight to the death any man who had in any way insulted or wronged one, and many injuries, it was held, could be atoned for only by shedding with one's own hand the blood of the person who had insulted or injured one. And this code of honor, as it was called, was taught to Southern boys from their earliest years. Indeed, without such teaching, combined with practice, it is safe to say such a relic of barbarism could hardly have existed in the eighteenth century and have been practiced as it was by those calling themselves Christians. But we are assuming that you wish your boys and girls to take the place of honorable men and women in the world, acting well their part and measuring their actions by the only infallible standard of right and wrong, the word of God.

Honor, as defined by Webster, embraces self-respect, dignity, fidelity, virtue, chastity; a nice sense of duty. And, parents, will you listen to us when we assert: In order that your children should go out into the world fully equipped to take their part with the honorable men and women who to-day are fighting the Lord's battle of truth and right, they must be trained in the home in every and each one of these principles, both by precept and example; for without such training they can not acquire that "nice sense of what is right" and more especially will they fail in governing their actions by a strict *sense of duty*. And it is this strict sense of duty which becomes a very anchor to the soul in every hour of trial and temptation.

We say they *must* have this training in the home and we base our positive assertion upon the fact that so delicate and fine are many of the shadings at the beginning between that which is right and that which is wrong that young, untried feet will be just as apt to take the one path as the other. Especially will this be the case when strong inclination, unrestrained by a disciplined will, leads them to the wrong.

Take, for instance, the first element of honor as given by Webster, namely, self-respect. In the beginning, how closely this virtue blends with traits of character which are not virtues, but on the contrary if encouraged, develop into inordinate self-esteem or vanity. And yet, wisely taught and wisely directed, the child or man possessing in himself the element of self-respect will not only have a safeguard against vanity, but will have the stamina which will enable him to endure with equanimity the unjust criticism, slights and neglects of others, for however much he may desire and value the good opinion and respect of others, he values his own self-respect more, and cultivating this by a pure and noble life he patiently bides his time, knowing that the respect of others must in time surely come to him who truly respects himself.

Courage, energy, fortitude, and self-control are all underlying virtues of self-respect. Let us teach our children that it is a good thing to have the respect of all good men, but it is far better to live and die without it, than to forfeit their own self-respect to gain it. Reputation is what I seem to be to others; character is what I really am. If I am worthy of my own respect I will not feel the slights or indifference of others, even when they are intended, as I should if I were wanting in respect for myself, and above all, I will have too much sincere respect for myself to accept slights or insinuations which perhaps never were intended for me and which, if intended, have failed of their mark, because I have no vanity to wound.

In a little volume entitled *Ethics for the Young*, the author, under the heading of self-respect, cites a very apt illustration taken from a French work, *Le petit Chose*, by the famous French writer, Alphonse Daudet, to show how self-respect enables even a child or youth to meet and overcome envy and jealousy, two of the worst and most powerful enemies that man or child has to encounter in this life. In this volume, you must bear in mind, the author is telling the story of his own boyhood. "The hero of the story is a poor boy who lived in the city of Lyons, in France. He obtained an opportunity to attend, without expense, a school made up mostly of boys from rich families. He went wearing a blouse, such as is often worn by the poorer men and boys of France. When he entered the schoolroom, his first glance showed that his was the only blouse there. He saw the boys tittering and from every side he heard whispered, 'He has come in a blouse!' As days went on even the master was mean enough to take part against him because he was poor. When he spoke to him it was 'Come here, What's-your-name,' or 'What are you about, What's-your-name?' Another boy might have become discouraged, envious and jealous and very unhappy. But see what this boy who respected himself did. He said to himself, 'If I am to take a position in this school *I must work twice as hard as the other boys*'; this he did. Later when he was a great man, we may imagine with what pleasure and pride he placed, as the title of the book which was the story of his life, the words which the master had so often addressed to him in contempt. The title we may translate freely into 'Little What's-his-name.'"

May we not call self-respect a proper kind of pride? The man or boy who properly respects himself can not do a mean act; hence self-respect becomes a part and that, too, an important part of honor.

But just here and before we leave this first definition of honor, let us not forget that other definition: "A nice sense of what is right," etc. Self-respect makes many demands upon the individual. Among these is what Booker T. Washington calls "the gospel of personal cleanliness." It tolerates no slovenly habits either in person, personal belongings, or personal surroundings. If parents only realized the intimate relation existing between the inward and the outward, with how much greater care would children be trained in habits of personal cleanliness and in careful attention to all those little courtesies of life which mean so much to the self-respecting man or woman, because they can not be violated without interfering with the rights and happiness of others. The parent who would train his child in honor (through self-respect), can not allow his child to form habits or constantly indulge in actions which are offensive to others because they really trespass upon the feelings and rights of others. Want of personal cleanliness, unkempt hair, dirty hands, uncleaned finger-nails, bad manners—especially at the table, undue handling of the personal belongings of others; in short, all undue familiarity with either the person or possessions of another, is an offense against self-respect and consequently against honor. It is possible we are putting this in a strong light, but is it not true? Children are not expected to know these things until wise and thoughtful parents have instructed them.

Self-respect, the first definition of honor, is, in the words of another, "The enemy of all the vices and the encourager of all the virtues, as it is the heart and soul of manliness." In the Jewish Talmud cleanliness is placed on the list of virtues next to godliness and the laws given to ancient Israel in regard to personal cleanliness have never yet been excelled, if indeed they have been equaled, by any modern sanitary commission. May we not safely infer from this the high estimate God himself places upon this virtue? We have seen how it becomes a part of honor, being a part of self-respect, and if we have used carefully our powers of observation we have not failed to see that it demands the respect of others as well as our own. Indeed, the time has passed when the young man or woman not scrupulously neat in personal appearance need expect to obtain or even be eligible to places of trust and preferment.

(To be Continued.)

#### Prayer Union.

Sr. Stewart, of Oklahoma City, Oklahoma, requests the prayers of the Saints in behalf of her daughter Reta, who is dangerously sick with typhoid fever.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-School Lesson for August 14, 1904.

THE THEME OF THE LESSON.

The theme of the lesson for next Sunday is consecration to the service of God. The temple of the Jews in Jerusalem was consecrated to the worship of Jehovah. It was a type of the living temple of God, his consecrated people.

It was a beautiful and holy house; so were the people who worshiped in it required to be beautiful and holy in spirit.

Its interior was of pure gold; so were the people who worshiped in it required to become purified in heart as gold that is tried in the fire.

On the golden altar in the temple was burned sweet incense; and Israel was required to offer to God the incense of prayer and praise and thanksgiving.

Out in the court, on an altar of brass, were offered sacrifices that were types of the sacrifice of the Lamb of God; and Israel was taught that the spiritual sacrifices God required of them were contrition and humility of heart and obedience to the divine law.

#### THE TEMPLE SERVICE

was intended to teach the things mentioned above and many other things we can not refer to in so brief an article.

It was a series of object-lessons intended to impress principles of truth upon the minds of those who conform to the requirements of the service.

The mistake made by the great majority of the people of Israel was in fastening their attention upon the material objects rather than in perceiving the underlying principles in the service. They fancied themselves justified by the doing of the outward ordinances; they made their worship the mechanical performance of the things prescribed by the law; they consecrated their temple to Jehovah; they consecrated of their lambs, their wine, oil, and grain; they tithed themselves scrupulously in these material things, but they did not consecrate themselves in heart, and it is the love of our hearts that makes our outward service acceptable to God.

#### THE LORD REPROVED ISRAEL

through Isaiah, as we may read in the first chapter of his writings. He said to them: "To what purpose is the multitude of

your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in blood of bullocks, or of lambs, or of he goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them."

From the remainder of the chapter, we gather that, though Israel was thus zealous in observing the outward forms of religion, they were not in heart what the Lord required them to be; they were not consecrated in spirit. They were evil in their deeds; they were covetous for wealth; they were unjust in their treatment of the helpless, as the widows and orphans. It was these things that made their service displeasing to God.

#### JESUS WARNED THE JEWS

of his day that they were under condemnation. He said they paid tithes of mint, anise, and cummin, and omitted the weightier things of the law, judgment, mercy, and faith. And he added, "These ought ye to have done, and not leave the other undone."

We understand from this that the condemnation of the Jews consisted in that which they left undone. It was right for them to tithe themselves as scrupulously as they did of material things, but they should have been so consecrated in spirit to the service of God and their fellow men that they would have exercised faith in God and justice and mercy toward men.

#### THE SAINTS OF MACEDONIA

furnish us an example of true consecration to God and man. Paul tells of them in 2 Corinthians 8: 5, that those people upon embracing the gospel, first gave their own selves to the Lord, and afterwards they gave of their temporal possessions according to the will of God.

#### GOD REQUIRES OF US

something more than outward conformance to the service of the church and the offering of material things, though he does require those things.

We read in Doctrine and Covenants 64: 7, "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land."

When the temple at Jerusalem was dedicated to God, he accepted it, upon the condition that his people should obey his law. When they utterly failed to do this, the temple was destroyed. When the hearts of the people were turned from him, the outward forms of worship were of no worth.

And though we should offer ourselves to the Lord in the outward act of baptism, though we should attend the services of the church, and should do the material things that pertain to membership in the church, we must be consecrated to him in spirit or we can not be to him a living temple into which his Holy Spirit will enter and bring the light of wisdom.

The law to us is as it was to ancient Israel, that we shall love the Lord our God, and man, our brother. If we are the consecrated people of God, we are striving to do this.

If this love to God and man is in our hearts, it will not fail to find expression in the outward works required by the law of God.

#### TEACHERS.

Was it possible for you to attend teachers' meeting this week?  
Did you go?  
Have you prepared your lesson at home?

If not, have you a stated time when you intend to do so?  
Do the members of your class study their lessons at home?  
Do you ever talk to them about doing so?

#### THE SUNDAY-SCHOOL IS ONLY A HELPER.

The burden of the teaching and training of the children of the church must necessarily rest upon the shoulders of the parents. The Sunday-school and Religio can only supplement the work of the home. They can not do what should be done there.

The Sunday-school has the children only once a week and but for a short time then, but the fathers and mothers have them under their care day after day and night after night. They have the greater opportunities and, therefore, the greater responsibilities with regard to the religious teaching of their children.

#### THE CLASS-BOOK.

We were interested a few weeks ago to see some discussion given to the use of the much misused or unused class-book, and, because of its relation to the Sunday-school lesson, we mention the subject again.

Too many teachers use the book merely to record the fact of attendance or absence, but it should record the marks given for conduct and lessons as well as those given for attendance.

The book should be carefully marked every Sunday; at the end of the quarter, it should be footed up, and promotions should not be made without reference to what this book records.

There is a teacher who grades her class every quarter according to the rank their marks entitle them to.

If the class-book be regularly and carefully marked, the tendency of the class will be toward good grades.

Teachers, do not neglect to use your class-book. Let the scholars see you mark them, and when you do not give them perfect marks explain to them why you can not do so. They will thus learn what to avoid.

The lessons taught in a Sunday-school are likely to be in harmony with the general order or disorder of the school. It is the duty of the officers of the school and of the teachers as well to study how to maintain the best order in their schoolroom. Good lessons usually accompany good order.

ANNA SALYARDS.

#### Order in the Class.

[The following clippings are from the *World Evangel* and are some very nicely pointed paragraphs on the subject of order in the class. It will be interesting to read and reread. Note that the points most strongly emphasized are that employment and interest is the best remedy for disorder or lack of order. Also another point nicely made is that silence is not necessarily order, or that *willing* obedience is the obedience necessary to good order.—ED.]

Every one recognizes that order in the class is essential to helpful teaching, though sometimes sadly lacking. Occasionally classes remind us of the chaotic condition of things which existed before government was perfected, when self-control was yet a thing of the future, and for the time being every man's hand was against his neighbor. In every possible way the children then seemed to have the determined purpose of doing the one thing the teacher has requested them not to do. They do not care for the teacher, nor for each other; there is no binding together of childish aims and purposes. They are in Sunday-school, in such a class, because they "have to be."

Of course there are often extenuating circumstances, but frequently the spirit of anarchy in the class is the teacher's fault. We see this extreme lack of government less in Sunday-school than in schoolrooms during the week, because more children are compelled to go through the daily routine of secular study than are required to attend Sunday-school.

Often children are disorderly simply because no opportunity has been given them to expend their self-activity; their nerve force has accumulated, with no outlet, until an explosion is inevitable.

On the other hand there may be a dead inactivity, a listless silence, which some inexperienced teacher may mistake for order; but so long as the very nature of consciousness is motor, the best order must be the result of self-activity directed rather than merely repressed.

Order includes obedience to law, expressed or understood, and is the result of coöperation on the part of both teacher and pupil.

The child is "concrete minded," and concrete illustrations awaken his interest and rivet his attention. The little child's attention is flitting, and is only held by the strength of the impression or the attractiveness of the object presented.

Physiologists tell us that a little child under six years of age does not have and can not have an abstract idea; therefore when we give him the truth in a concrete form, the spirit of which he can understand and apply, we are following a law of the child's nature, substituting "interest for compulsion." With older children, the will comes into play; what seems willfulness on the part of the small child is often really a lack of will.

#### NOT MERELY REPRESSION.

It is the willing obedience, the chosen order, which is of value in character building, though we may have order in a way similar to that in which a child tamed a fly. After pulling off all the legs and wings the child exclaimed, as the fly lay still, robbed of its self-activity, "Just see how tame it is!"

#### ORDER BEFORE CLASS.

From the time that she enters the Sunday-school room the primary teacher should see that the children are properly occupied. Romping children can be easily quieted with picture-books, and will often be delighted to discover pictures illustrating the line of thought of the previous Sunday's lesson. These books of pictures from old magazines pasted on colored cambric can be made on Sunday afternoons at their homes by the larger children, for the especial use of the early comers to the primary class.

A box of shells or different seeds to be sorted is another help in keeping the children orderly and interested before the class has assembled; and other children may see that the chairs are arranged, the papers folded, the pictures pinned on the wall for that Sunday's illustrations, and may help in various ways.

#### HOW TO PREVENT DISORDER.

Keep the children busy. It is much easier to prevent disorder than to restore order when it has once been lost, and it is prevented when the children are kept rightly occupied. The child must do something; if you do not occupy his attention he will find something to do, it may be kicking on the floor, singing to himself, pinching his neighbor, or pulling the hair of the child in front. The right occupation of the child's activities before class, an orderly initiative, is a great help in preventing disorder.

#### VARY THE PROGRAM.

Do not have every lesson begin in the same way; monotony is fatal to the child's interest. Dodd voices the child sentiment in not being interested in "what he has always knowed." Let the opening exercises be varied with pictures, songs, and stories, all strengthening the thought of the lesson for the day. When old songs and stories and pictures are used, frequently the child's attention can be called to an added meaning or new significance in them that he missed at first.

#### VENTILATION.

Plenty of fresh air is a great help in all church or Sunday-school work. See that the children have a well-ventilated, well-

lighted room. If for any cause in winter the primary room becomes overheated and unavoidably close and hot, the windows may be thrown open while the children march around the room singing a marching song, and perhaps keeping time with their hands by clapping.

#### PHYSICAL COMFORT.

Physical weariness is fatal to attention or order. If we place little children in large chairs, can we blame them for kicking their swinging feet against the rounds? The chairs and benches should be small enough for the children's feet to touch the floor; consideration should be had for the children's bodies as well as for their minds.

#### MUSIC A FACTOR IN RESTORING ORDER.

When the class has become restless, it is frequently wise to have all the children rise and silently take some rhythmical exercise to music which they are accustomed to associate with that particular movement. The exercises may illustrate the falling rain, or the drifting leaves, or the flying birds; and the class will become soothed by the music, rested by the physical exercise, unified by the concerted movement.

#### SOMETIMES IGNORE.

It is sometimes wise to ignore a small disorder, at the same time increasing the interest of the work in hand so as to hold the rest of the class and attract even the culprit.

#### THE TEACHER.

The teacher must be ever on the alert, and as Froebel puts it, "Firm yet yielding, leading and following." She must be gentle, and at the same time cause the children to feel her poise and her reserve force.

## Letter Department.

SALT LAKE CITY, Utah, July 28, 1904.

*Editors Herald:* It has been a long while since we wrote you, but we have not been idle. What with weddings, funerals, and street preaching we have kept quite busy. Let us see. The last two weddings,—no, three weddings, were—one at Plain City, April 6, Bro. Albert Coy to a Miss — (I have really forgotten her maiden name but it's Coy now all right); Union Fort, April 20, Bro. Charles Wardle to Miss Elizabeth Smith; and Ogden, June 15, where Bro. Guy L. M. Brokaw and Sr. May Hardy were made one. I shall not enumerate all the funerals in the interim as some of the death notices have been sent to you and there is always more pleasure in reading of a wedding. However, there are two that I do wish to mention. One is the funeral of Willie Stone at Ogden, Utah. This was June 16, 1904. While we were at the wedding of Bro. Brokaw, at the home of Bro. and Sr. Hardy, we were notified that we were wanted to preach the funeral sermon the next day for Willie Stone, son of Sr. Stone of Ogden. So we stayed over the next day and at what is known as the Mound Lot Ward house took part with two other speakers in the funeral services. The father of the young man is a member of the dominant faith here, while Sr. Stone is a member of our Ogden Branch. The young man, I think, held membership with neither church. The circumstances of his demise were such as to make the grief of his parents more than usually acute. Sr. Stone feels that her cup of grief "runneth over." Pray for her. The other funeral that we wish to mention is that of Mr. Edward J. Evans, of Malad City, Idaho. Many of our people will remember him as one of the sturdy pioneers of Malad City and one of the early members of the Reorganization there. For many years he was one of the working ones there, then came a separation from the body. This he has always held might have been avoided, but was one of the pieces of *hasty work* that in years past have sometimes

obtained among some of our branches. He never left the faith and his many friends and neighbors who assembled at the funeral held at Malad City, July 16, 1904, bore ample testimony of the esteem that they had learned to bear for him. His death, which occurred July 14, was (partly at least) the result of an injury received by being jammed, or bruised by a horse or span of horses that he was leading to water. He leaves a wife and five children who mourn the loss of a good husband and father.

We have been holding the usual number of street services here, with good interest. In addition to this we have, by courtesy of Bishop Barton, held two services in the Nineteenth Ward meeting-house here. "The succession in the presidency" was our theme, and we were replied to by Judge Tanner of this city. As to the details of these meetings and points made, we will leave others to write. We will only say that it seemed to us that those who were really looking for truth could see the consistency of our position and the claims of the Reorganization. We think good was done for our cause. At present our son, Charley, is convalescing from an attack of fever and we (Bro. Swenson and I) expect to start on the morrow for a trip to Brigham City and back, speaking in the streets of the towns between here and there, returning in time for our reunion which will convene here the last Saturday in August and continue until the first Sunday in September.

As ever in the cause of Zion,

A. M. CHASE.

HUBBARD, Iowa, July 29, 1904.

*Editors Herald:* With your permission I will endeavor to give an account of myself, not that I have anything of special interest to present, but thoughts and reflections are sometimes caused by what we hear and see around us, and sometimes we feel like giving expression to them either verbally or written.

The experiences of missionary life are so varied and multiplied that one is naturally led to wonder, what will be the next? After a week's stay at Nevada, associated with my worthy colaborer, N. V. Sheldon, in tent work, I left Brn. Sheldon and Christy with the tent, and proceeded to Boone. Upon my arrival, I was requested to speak on the following Sunday, at the Young Men's Christian Association building. But the secretary, who had the building in charge, desired of me to state the subject upon which I would speak, in order that he might announce it. Accordingly I stated that I would speak on "The final destiny of men." This he objected to, stating that it was contrary to their rules to speak on anything which might conflict with the ideas and opinions of others, and this would necessarily bring about a conflict. He also stated that he wanted no doctrine preached, and when I asked him what he understood by the term "doctrine" I got this very intelligent (?) answer: "Anything that conflicts with the ideas of others." After somewhat hastily considering the prescribed bounds and limitations, I told him that I would prefer not to speak under such restrictions; but as that did not seem to satisfy him, I promised to consider the matter and let him know the following day. I concluded to try and so informed him and in the concluding remarks of my sermon on Sunday, I took occasion to call their attention to the fact that salvation was promised only on conditions of keeping God's commandments, and cited several passages as proofs, including this: "Whoso transgresseth and abideth not in the doctrine of Christ hath not God," to which I called special attention. As far as I was able to learn it was well received, and many came to me and expressed their appreciation. I understand this was the first time any of our elders were ever permitted to speak there. After doing some labor in and around Boone, I went to Eagle Grove, endeavoring also there to "preach Christ and him crucified." While there I assisted the Saints in papering and fixing up their church building, located at Head Grove, six miles from town, after which the Saints and friends met in a social way one evening to

partake of ice cream and cake, served by the sisters at ten cents per dish in order to raise funds to defray the expense incurred in the repair of the house. The social was well attended, both by members and nonmembers, and a sufficient amount was raised to defray all expenses with a small balance on hand. Some are very near the kingdom there, and I had hoped to be able to bring them in while there; had performed considerable labor with them occasionally for two or three years, and as they are of my own nationality I was particularly anxious, for the reason that they might assist the work in our native land, but think it only a question of time ere they will enter, as they had had under consideration the blessing of their children, four in number.

Taking our leave of the noble Saints and friends there, we came to Radcliff, where resides old Bro. Odin Jacobs, whom many of the Illinois Saints will remember. He is quite feeble, not able to be out of his bed much of the time, but having a bright hope for the future, which seems to be very consoling to him. I also visited his daughter, Mrs. Ivorson. She is not in the church, but believes it with all her heart, and is only waiting to get the consent of her husband, who is quite popular in all town and church movements and is mayor of the town, and to all appearances a noble man, though somewhat opposed to our work.

While there I called upon the several pastors of the town with the view of securing a church building for holding services, which in every case resulted in a refusal. And as there was no other suitable building in town I made my stay short,—just one day. This is what is termed “freedom of speech” and “religious liberty” in this the land of the free and the home of the brave. Yes, Bro. Editor, it is termed so, but where do we find this much boasted of freedom? They (I mean the several ministers for Christ, so called) virtually say, if not in words, they do by their actions: My friends, so far as we are concerned, there is no freedom of speech for you, and so far as my power and influence goes you shall not be permitted to speak. Suppose all would adopt this same motto, wherein would our freedom consist? I am glad, yes, proud I might say, that we stand upon a broader platform than that, that our churches are open, that we are not afraid of having our faith investigated, but rather court investigation; that we can say to the world: “Come, let us reason together,” let the light come in, instead of saying as do others: “Stay out, we don’t want any more light.”

East of Radcliff about four miles lives Mr. Lage and family, who will be remembered by many of our Lamoni readers, with whom I am at present visiting on my way to Tama County. While at his place last year I made an effort to get a church building in Hubbard, but was refused, but secured a country schoolhouse. After going three evenings in succession, with no turnout, we concluded to adopt the advice of the Savior, “if they will not receive you in one place, go to another.” Many hindrances are placed in the way of those who are *trying* to break up new ground, hence I can fully indorse the sentiments as expressed by Bro. I. N. White in reference to reporting. The present method of reporting is inadequate to do justice to all under the varied conditions under which they labor. It would naturally be judged by those not acquainted with missionary work nor conditions under which they labor, that the man who has preached the most sermons is the one who has done the most work, while others who are compelled because of circumstances to do a good deal of their preaching in a private way to the “ones” and “twos” and sit down to it, without due formality, and hence are not able to report such, have not done much, because there is nothing on the record to show for it. Or, if one has to canvass a town all over trying to secure a building and then be refused by all, there is no column on report blanks to report such work, hence I fail to see how any one system of reporting will do justice to all. But rather let each man stand

or fall upon his merits and he that is “*accounted worthy to stand*” let him stand.

While I am at the desk I desire to refer to one thing to which my attention has lately been called by one not of our church, but who believes the work to be true, and is a noble-hearted woman and would be an honor to the cause of Christ. She said: “I attended a conference once (naming the place) of your church but oh how disappointed I was. My heart fairly sunk within me, when I saw all the style and worldliness there. I had gone hoping to have a good time and enjoy the manifestations of the gifts of the Spirit. But no, there were none there, and I did not wonder when I saw the style and worldliness. I believe that is one reason that there is not the spirituality in the church that there used to be.”

This is the statement of one who would like to come in. Saints, think over it. Let us not prevent the honest from coming in, by our pride and worldliness. It brought condemnation and destruction from the Almighty anciently; it will bring it now, unless we repent of it. We can not serve God and mammon.

“Beware of pride, lest ye become as the Nephites of old.”—Doctrine and Covenants 38: 9.

“Nevertheless thou hast seen great sorrow, for thou hast rejected me many times because of pride, and the cares of the world.”—39: 3.

“Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings.”—85: 37.

“Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.”—95: 4.

These are some of the things with which God has been displeased in all ages and condemned the people who were guilty, and did not repent. Will he condone and overlook such now? Is it not rather a cause of spiritual death in the land? Let us therefore beware lest we become as they of old. Rather let us become “as obedient children, not fashioning yourselves according to the former lusts in your ignorance.”—1 Peter 1: 14. Let us put on our beautiful garments, the robes of righteousness, the “fine linen clean and white,” and when thus arrayed we are ready to meet the bridegroom and enter into the marriage of the Lamb. Are we ready?

In hope,

S. K. SORENSON.

SAGLE, Idaho, July 20, 1904.

*Editors Herald:* We have a branch of twenty-one members, which is in fair working order, considering the circumstances. My husband is superintendent of the Sunday-school, which seems to have a growing interest, averaging about forty in attendance. Prejudice seems to be disappearing some, especially since the Fourth of July. Bro. Frank Chatburn was with us for about ten days before the Fourth, preaching each evening for nearly a week, which was much appreciated. He also delivered the oration at a picnic we had on the Fourth, which task he performed admirably, surprising a good many that had never heard any of our people speak, and they were led to ask, “Is that a Mormon preacher?”

To those who are isolated from church privileges we can not help but extend our sympathy. Let us not complain, but try to feel thankful to our heavenly Father for the present; for we feel that sometime, if we do his will, our desires shall be granted, as all our “present afflictions” must be for the best. Nevertheless when I read a letter from one of the brethren, in a late *HERALD*, it brought tears to my eyes, when I thought of a sweet baby girl of fourteen months, and a dear mother now resting from the cares that so often overtake us. Then comes the thought, We



might weep for joy could we see the terrible trial that might have come to them, but which they have escaped, since we have an All-wise Father. And when we look at the child that we now have, which is so near the image of the first, and watch the growing devotion of her papa, I wonder, Can a person become too much attached to a dear one? It may be so.

Dear Saints, how necessary it is for us to become more patient, and more merciful in all things; that we might be shown mercy; and also to become as little innocent children, putting from us that spirit of trying to rule others.

Your sister in gospel devotion,  
MRS. LILLIE OSBORN.

KANSAS CITY, July 29, 1904.

*Editors Herald:* The heart is gladdened by the refreshing news of the onward march of the restored gospel contained in your columns week after week. And feeling it would be selfish to withhold my mite, I beg space in your valuable paper.

As the result of what might be termed a phenomenal combination of circumstances, and a pass over the "Rock Island System" from Northern Iowa, the long wished for opportunity to live in Zion was granted. The past seven months have been pleasant associations with the Armstrong Saints. Here we meet men and women endowed with spiritual graces, such as characterized the work of God centuries ago. 'Tis pleasant to listen to their testimonies relative to their patriarchal blessings. Our next door neighbor, believing in the supernatural, brought in her horoscope—an astrological production which is somewhat similar to our patriarchal blessings—and requested a perusal of our blessing. I called her attention to the fact that hers only related to this life and her possible promotion in society, while ours invariably exhorted us to a complete consecration to God, and hence promises of a glorious life in the hereafter. While I was reading the latter portion of my blessing, in which these words were used, those who were present were moved to tears: "God has brought thee safely through all the trials of life which thou hast been encompassed with, and so will he be with thee in thy future life. I feel that he will lengthen out thy days here on earth sufficiently to enable thee to perform all that is required of thee until thou hast completed thy work, notwithstanding there are trials before thee that will be hard to endure, difficulties peculiar to surmount, yet he will come to thy help; his angels will sustain thee; his power will be round about thee. Trust thou, therefore, in the Lord, doubt not, nor fear, nor faint by the way, and God will give thee strength to endure faithfully to the end, until thou hast completed thy work. And when thy work is finished here, thou shalt meet the change, shall be able to pass over with joy and rejoicing in God, and thus on the other shore mingle in song and praise and thanksgiving with the redeemed of earth,—with the redeemed of all nations, having a name and a place in the kingdom of God, and being permitted to dwell in the presence of Jesus thy Redeemer, and attain to his fullness, moving along in the line of duty as marked out by God for his faithful ones from before the foundation of the world; and, with those who have waded through great tribulations and washed their robes and made them white in the blood of the Lamb, thou shalt dwell.

"Oh, then, dear brother, be thou faithful, stand thou firm and steadfast in this truth, ever bearing in mind that the prize of eternal life which is before thee, and the privilege of dwelling in the presence of Christ thy Redeemer, is thine; and that thou mayest, if thou art faithful be crowned with his glory and the glory of God.

"These blessings and privileges are beyond the conception of mortals; and this world with all of its riches, with all of its glory and pomp and display, can not in the least degree compare with what God has in reserve for his faithful ones.

"These blessings are for thee to receive. Thus, on these conditions thou shalt attain to the resurrection of the just, and

dwell in the presence of the redeemed, which blessings I feel to seal upon thy head, with the gift of eternal life, in the name of Jesus Christ. Amen."

While I felt my unworthiness it seemed that God was fulfilling in a measure a promise made in the fore part of the blessing: "Thou shalt be blessed and prospered and thy soul shall be filled with joy and rejoicing in God." At least, I am not responsible for the promise, neither am I responsible for the action of Bro. W. H. Pease, president of Armstrong Branch, when, introducing the writer as speaker, he said in part: "It may appear that I am showing partiality toward Bro. Carlson for calling upon him three times in succession, but I have been led to do so." Neither am I altogether responsible for a brother writing me a few days later who came in a few moments after services began from another branch in which (if memory serves me right) he said: "Your sermon inspired within me a desire to be more faithful to God. . . . You preached just right for a lady baptized after meeting who had been a member of the Methodist Episcopal Church."

One passage of scripture came to mind on that occasion, and, what I underscore, with peculiar emphasis: "Behold I stand at the door, and knock: if any man hear my voice, and open the door [remove the barriers that would shut out the spiritual blessings we might otherwise receive] I will come in to him, and will sup with him and he with me."—Revelation 3: 20.

With a desire that the Saints may all be prospered in the divine life and do only those things which please God, I am,

Yours in bonds,

JOSEPH CARLSON.

COVINGTON, Kentucky, July 24, 1904.

*Editors Herald:* Last April I dreamed that Bro. Hanner and a strange man were fishing, in a stream that seemed to be near where I was living. As I looked up I saw a great fish coming down from the sky; it was bright like fire, and I wondered who got that fish. When they came to the house I asked them which one got the fish, and Bro. Hanner said he got it.

The next night after I dreamed this, I went to my sister's where we expected to hear Bro. Ebeling preach; and there was that strange man. It was Bro. Kelley of Indiana. I never had seen him before, but knew him to be the strange man I saw with Bro. Hanner fishing. He ordained Bro. Hanner to the priest's office that night.

I have been in the work three years this August, having been baptized by Bro. H. J. Thurman, at Fairland, Indian Territory. I am always ready to work for the cause of the Master.

Your sister in Christ,

LILLIE PITMAN.

SOMERVILLE, Massachusetts, June 13, 1804.

*Editors Herald:* As I was just reading in the HERALD the letter of "Mignon" I found it just suited me. It seems I could say, Amen, to each line. I was greatly encouraged so thought I would write a few lines too. Please write again, Mignon. You seem to have a great gift that way. I get very lonely sometimes for a talk with the Saints. I have two children and can not get out to meeting often as they are both young. I live near the Saints but would never know it as I hardly ever see any of them. I think as a rule we are all too much taken up with the cares of life to bother to see how another is. Is it right to do this? As one sister said, We hardly find time to read our HERALD. How I miss the Sunday-school too. I used to love it so when I could attend. I would advise any that can attend to try and do so, especially while they are young, for it is such a good place to get a knowledge of the work. I owe a lot of my interest in the work to what I got from the Sunday-school. I still love it dearly. I wish there was some one who had time to go around and visit each Sunday in each branch and study the lessons over together; some one that understands the Bible well

and can explain the lessons, so we that have children and can not attend might never lose an interest. I love the work I am engaged in and I hope soon to be able to attend every meeting in my branch, also Sunday-school and Religio. I miss them very much indeed. I would rather be there with the people of God than in any other place. So let us be faithful and live so that some day we will meet with Paul and Peter and the rest of the faithful ones that have kept the covenant. HATTIE.

HAMBURG, Iowa, August 2, 1904.

*Editors Herald:* I was called home last winter to care for my wife who was very sick. Her ill health detained me at home till the latter part of May; when, by agreement with the officers in charge, I began labors in Southwestern Iowa, in the Fremont District, my wife going with me for her health.

I took my wife to Independence, Missouri, where she stayed and visited with my sister, Mrs. T. J. Watkins, for a while and then joined me here in the mission field. My labors took us into several localities and gave us an opportunity to meet many of our old friends whom we knew twenty years ago, when we lived in this district.

The Saints were very kind to us, for which we are very thankful, and she enjoyed her stay in the district very much. Her health improved while away from home. After a stay of about two months she returned home, expecting to meet our married daughter, Effie Z. Stackhouse, who expected to return from the West about that time.

For nearly a month, I have had the pleasure of being associated with our genial sub-missionary in charge, M. M. Turpen. We held meeting in the district tent at Thurman till the mosquitoes, in their nocturnal raids, drove away our auditors. On the 23d of July we set up our canvas tabernacle here and so far have been having very good attendance, and splendid attention and order. How much good we may do here perhaps never will be known in life, but there are some indications that the waters will be "troubled."

Yours in the faith,

J. M. STUBBART.

BOWYER, Illinois, July 16, 1904.

*Dear Herald:* This beautiful morning I am going to add my testimony to your grand columns. I have often thought I would write, but when I read the many dear letters from the brothers and sisters it seemed to me I ought not to take up space. But if all would think the same way the isolated Saints like ourselves would not be permitted to hear of the many blessings which our heavenly Father is bestowing upon his faithful followers. It does my heart good to know how the Saints are blessed who are permitted to enjoy church privileges. My earnest prayer is that there may be a time in the near future when all the honest in heart may have lived so near to our heavenly Father that each and every one may be partakers of the divine nature, and enter into a closer relationship with God. I am young in this work, but feel to know that it is of God; and the nearer we draw to him, and the more we try to live in obedience to his most holy will, the more we will be permitted to know of him and his works. Myself and husband were baptized August 20, 1902, by our worthy Bro. F. M. Slover, and confirmed into this grand and glorious work, since which time we have tried in our weakness to let our light shine. When we look back over the path we have made we find it to be a very crooked one; but are determined by the help of the Master to do better in the future. I have been healed of a terrible stomach trouble and again of something like heart failure by the prayer of faith and administration of Bro. Slover, and feel to thank our heavenly Father greatly, as it seemed as if my life hung by a brittle thread. But what is this life compared to the eternal and everlasting life where God and Christ are, where there will be no more trouble, neither sorrow nor crying, there to walk in the beautiful light of the city?

I want all the Saints to pray for me and my family, and for all the Saints in this community that we may increase in faith, and live nearer to the throne of grace than we have in our past lives. And let us pray for our enemies if we have any, those that revile and persecute us, that they may soon be led out of darkness into this marvelous light of God. My heart is made to rejoice when I see how the people are blessed who are permitted to enjoy church privileges, and believe in God's own appointed time that we will also be permitted to meet oftener with the Saints, if we live true and faithful as the dear old song tells us:

"When through fiery trials

Thy pathway shall lie

My grace all sufficient

Shall be thy supply.

I'll strengthen thee, help thee,

And cause thee to stand,

Upheld by my righteous, omnipotent hand."

Your sister in the faith,

MRS. VENIE LANE.

BOTTINEAU, North Dakota, July 24, 1904.

*Editor Herald:* The brief notice of our reunion in the columns of the HERALD while good, I am glad to say the effects still continue with us in many ways, and to my mind the increased fervency, zeal, and spirituality of the Saints is the most commendable feature. Since breaking camp, July 3, I have remained within a radius of ten miles and the increased attendance of both members and outsiders is a noticeable feature.

During the past week Bro. Houghton led four, and the writer three,—sixteen in all the past month added to the kingdom in these parts. The other churches are getting a little scared, and are a trifle venomous in their attacks. I reply this week in a column article in the *Dunseith Magnet*, on the "Life and character of Joseph Smith." I would much prefer a Bible discussion but our enemies for some cause or other prefer to "bark at the dead lion," and so we reply as best we can, as you will see below. The enemy dared us to interview certain persons who knew all about "Old Joe." Having been at that same kind of thing before, nothing daunted we started off with pencil and note book, and obtained the following:

*Question.*—"How old are you, Mrs. Wynkoop?"

*Answer.*—"I was eighty-seven years old last October."

*Q.*—"I have been referred to you as one that knows something of the early history of the Latter Day Saints around Nauvoo. What do you know about it?"

*A.*—"I don't care to say much about it? I have heard a great deal but I won't repeat only what I know for myself. My father came to Hancock County, Illinois, when I was nine years old; his name was Yates; he was a surveyor, and at one time owned a part of the townsite of Commerce, afterwards called Nauvoo. My home has been at Augusta, same county, most of the time since; and I am well acquainted with the events transpiring."

*Q.*—"What is your opinion of the Latter Day Saints as you knew them?"

*A.*—"Those that I knew personally were quiet, industrious, and law-abiding citizens, and good neighbors."

*Q.*—"I suppose you know the Saints were charged with theft? What do you know about it?"

*A.*—"I heard of such things being done; but I do not know it. In fact I do not believe it; they certainly did not steal from us. I have strong reasons to believe that the actual thieves used the Mormons as scapegoats."

*Q.*—"Did you know Joseph Smith, personally?"

*A.*—"Yes, and all his family."

*Q.*—"What was his character?"

*A.*—"He was certainly a good man."

Q.—“Did you know Joseph Smith to have more than one wife?”

A.—“No. I knew his wife well, and she was as kind and good a lady as I ever knew; a good woman in every respect.”

Q.—“Was the doctrine of polygamy known or talked of at that time?”

A.—“No.”

Q.—“When did you first hear of that doctrine?”

A.—“I am not certain of the exact year, but am quite sure it was after 1853. My husband went to California in 1849, and returned in 1853, and it was after he came home.”

After further conversation in which Mrs. Wynkoop deplored the report that she had spoken evil of the Saints, she said, “I am a member of the Presbyterian Church, and have been for over seventy years. I do not believe in making reckless statements reflecting on people’s characters. I have stated only what I know to be true.” (Signed) LYDIA WYNKOOP.

Witnesses: Mrs. C. E. Wynkoop, Mrs. M. L. Ray, John Spaulding.

Your brother,  
WM. SPARLING.

VERMILION, Kansas, July 28, 1904.

*Editors Herald:* Having been appointed by our worthy general missionary in charge to labor in the Northeastern Kansas District, will say I am feeling well in the work we claim to love so well. Left my dear companion at home in Stewartville, June 28, and have labored in Fanning, Atchison, and Blue Rapids, am now seventy miles west of Atchison at Vermilion, on the central branch of the Missouri Pacific Railroad. Bro. Twombly and myself with Bro. S. C. Cox, who assists us and kindly cares for us while here, are operating the district tent, with a growing congregation, good attention, and fine liberty in preaching the word. May the good Lord bless his people, and may we all see the necessity of coming up higher.

Your brother in gospel bonds,  
ALMA BOOKER.

WARRENSBURG, Missouri, July 26, 1904.

*Editors Herald:* It is some time since I contributed anything to your interesting columns. Having been appointed to labor chiefly in this stake of Zion, I have reported what little I have done to *Zion’s Ensign*.

I am still in the faith, and rejoicing in the truth, and hopeful for Zion’s weal, and confident of her final triumph; for the God of our fathers is still at the head of the work, and it must move in harmony with his divine will to victory.

I have labored in harmony with those in charge of the field I have been appointed to work in, and surely the Lord has been with me and his divine blessing has been in attendance, both in preaching the word and other duties imposed upon me.

By request of presidents of districts, and advice of missionary in charge, I have labored in the Spring River and Clinton Districts with pleasure, and I think profit, according to the testimony of many good, honest souls. My competent and ever faithful stenographer has nobly done her work, cheerfully and satisfactorily.—Sr. Maria Clark Morgan; known by so many of the Saints where she has lived and labored. We were more than pleased to meet with so many faithful, true, persevering, and energetic Latter Day Saints, both in Missouri and Kansas, who are willing to sacrifice for the work, and the building up of Zion’s cause.

Who shall say the work will not be accomplished, and the purposes of our God brought about for the good of his people and to the honor and glory of his holy name? God has spoken; his word has gone forth; it can not fail.

To all my old fellow laborers, and Saints, and friends, let me say, Let us be true to our trust; do the work assigned us faithfully, and we shall gain the victory.

We are booked for the Eldorado Springs reunion, to commence August 12, also our stake reunion and conference, to be held at Holden, September 2 to 12; and the Pomona reunion of Howell County, September 18; and a part of the time of the Fremont District reunion, Iowa, where we hope to meet with many of our dear old friends, with whom we labored and toiled in the interest of this work for twenty-nine years. May God help us to stand for the right, and endure to the end, and be saved in the kingdom of our Lord, is my earnest prayer for all.

HENRY KEMP.

404 Grand Avenue, INDEPENDENCE, Missouri.

BLACKGUM, Indian Territory, July 23, 1904.

*Dear Saints:* In Christ I do greatly rejoice to see so much work being done, as we read of in the HERALD. We are on a mountain; no town here and the country is not thickly settled yet. We never hear any preaching. There are several other creeds, but no Latter Day Saint but ourselves, and we need the help of a good man full of the Holy Ghost and power to come and preach for us. We are acquainted with Brn. J. D. Erwin and F. C. Keck. Would love to have them come. We are interested in the work of Christ and want to see it progress for there are great and glorious things ahead for those that love him, who are waiting for that glorious time when Christ shall come in the clouds and gather all nations to himself.

Oh, how we long to see the day  
When Christ shall come again,  
And build his kingdom here on earth,—  
In loving kindness reign.  
All nations to him then shall come,  
They will not need to hear;  
All shall know that he is Christ,  
For he will be so near.

We know that Christ will come again,  
We’ve read it in his word;  
And John the Revelator says,  
He’ll bring a grand reward,  
And all who’ve lived for Jesus’ sake,  
In that great day shall know,  
The blessedness of Jesus’ name,  
For he will love them so.

With his own hand he’ll lead the just,  
In that great glorious day,  
So great will be his love for them,  
Man’s words can not convey.  
Then, hallelujahs will arise,  
To Jesus on his throne;  
He then shall be the Conqueror,  
And rule the world alone.

Your brother and sister in Christ,  
W. D. AND L. B. KETTNER.

STANTON, Michigan, July 24, 1904.

*Editors Herald:* Perhaps it will interest some of your readers to hear something from this little branch out here in Michigan. The Crystal Branch was organized August 30, 1903, with fourteen members. Since then two have moved, and one has been laid to rest to wait the resurrection. The 6th of July two were baptized. One, an aged sister eighty years old, mother of F. D. Omans, was baptized by her son, W. S. Omans, priest of the branch. There were present at the baptism four generations of the family, all in the church. The other candidate was eleven years old. They were confirmed that afternoon by Elder S. Stroh. The 10th of July Elder W. D. Ellis came and preached one sermon for us at Maple Grove schoolhouse. So we have some seasons of refreshing; and encouragement to still strive to serve the Lord. We try to meet together at the differ-

ent homes, once in two weeks, for prayer and testimony meeting. We are in hopes the Lord will move upon the hearts of the people, and the pure in heart be gathered and the branch be built up, so that we will be able to build a church, and have an elder with us. Ever praying for the upbuilding of Zion,

Your sister in Christ,  
MARY DUNSHEE.

PACKARD, Iowa, July 27, 1904.

*Dear Herald:* We are encouraged in this latter-day work. Though there are but few of us, we have been blessed wonderfully since our branch was organized about one year ago. Although we have had difficulties and trials to endure within that time, the good Lord has stood by us and brought us through thus far. He is ever willing and ready to help those that put their trust in him. We have a neat little church here which was dedicated July 24, Brn. F. A. and F. M. Smith in charge; very good attendance considering the prejudice that lies in the neighborhood. I do hope and pray that the words that were spoken by the brethren will clear the minds of the outside world and that this work will be built up here and elsewhere. And as our Bro. Fred B. Farr has gone out in the field to help sow the gospel seed, may he as he stands before the world be endowed with power from on high, and may precious souls be born into the kingdom. And may those of us who are left here work together for the good of the cause; may we live lives that will be pleasing and acceptable in God's sight, and in the sight of the world, is the prayer of

Your sister.

S. METCALF.

WILBURTON, Indian Territory, July 26, 1904.

*Editors Herald:* After two month's sickness I am again able to write a few lines to your columns. I have been confined to my bed about two months, very low part of the time. Had it not been for the testimony I had concerning my labors I would have thought my earthly career was about done. Almost daily I receive letters from different parts of Indian Territory, Texas, and Arkansas, asking me to come and hold meetings. In fact, I never heard such a cry for the preaching of the gospel; and to think I was on the bed of affliction and could not respond was indeed saddening. But with a humble heart I was willing to submit to my condition. During my sickness I have learned a grand lesson; and that is that man may plan, but God executes. When I left General Conference last spring, I anticipated one of the greatest year's work that I had ever done, especially among the Indians. And the first meeting I held it looked as if it would be that way. One of the most prominent Indians in that part of the Territory with his wife drove twelve miles one morning to hear us preach, but got there too late for preaching, and had to leave before the evening service. He and his wife ate dinner at Bro. Ed. Craven's, and after dinner I took the Bible and preached to them about two hours, during which time the Indian bowed his head and wept, and said he would give all that he had to be ready to meet Christ when he comes. I promised to go to his town to hold meetings, and he gave me to understand that he and his wife would obey. Should they come into the church no doubt a great many more would join, as they have a large connection.

I take this method of replying to my many friends who have written to me desiring to know how I was getting along. God greatly blessed me during my sickness, and my faith is as strong as ever, if not stronger in this great latter-day work. And I feel that God's work will be done in due time, Zion built up, and Jesus Christ come to his Saints. So whate'er my lot may be I will bow my head and say, God's will be done, and pray that when the end comes I may be found discharging my duties. I ask an interest in the prayers of the Saints that I may be restored.

Your brother,

E. A. ERWIN.

#### Independence Items.

*Dear Saints:* We have been enjoying excellent discourses of late from some of the younger elders: the sermons of Brn. Ammon White and Russell were particularly noteworthy, having been very appropriate to the occasion, considering the impressions made upon readers of Bro. E. L. Kelley's baccalaureate sermon at Graceland, as published in the church papers.

The Bishopric also have been instructing the Saints in regard to Graceland College debt, which has had a good and practical effect. The services have been inspiring in both preaching and prayer meetings.

The sisters of the Willing Helpers' Society have been exerting themselves in the way of helping along the work, and have donated recently fifty dollars toward the Church Improvement Fund. The young ladies also are furthering the interests of the cause by their noble efforts in a "social" way.

Last evening, while the church choir was practicing, preparatory to tent work in this city, to begin in a few days, there was a pleasant little gathering of Saints on Elder Luff's lawn also engaged for good.

The glimmer from Japanese lanterns suspended at every part of the grounds, the groups of happy Saints, young and old, in pleasant conversation while partaking of delectable refreshment, made up a brilliant background to passers-by on the moderately-lighted streets.

All this likewise will be turned to good account for the benefit of the church.

Day before yesterday, the 25th, was Pioneer Day. About thirty people, young folk mostly, gathered on the elevated slope of what has been called "Swope's pasture" for an annual holiday. Singing, amusements, athletics, recitations, essay reading, addresses by the president of "the Mission," and lastly, though not by any means the least feature of the day, was the generous "spread" about noonday. A kindly invitation had been extended which, we believe, was accepted by a few of our own flock: theirs was called "the Brighamites," ours was spoken of as "the Reorganization."

In the afternoon during a lively conversation engaged in by a few on both sides we noticed they could both quote scripture, and it evidently would have been of no effect had we quoted to their elders those words of burning import, as expressed by Prophet Joseph while oppressed with deep solicitude and the weight of chains and imprisonment, "Let our covenants be that of the everlasting covenant, as it is contained in *the holy writ*, and the things which *God has revealed* unto us."

And again, as early as 1838 he saw the necessity of reminding the saints of the possibility of some "creeping in unawares to destroy the flock."

While on our part, under the ban of pity and regret that our brethren and neighbors should continue to rest under the stigma "Brighamism" had brought upon them, on theirs was joy and satisfaction; and they could still exclaim:

"No sad songs for the brave!  
But rather jubilation—peal on peal  
Of joy-bells—Hope's white lilies neath the sun  
Because they died with sacrificial zeal  
Their patriot duty done!"

Bro. Hulmes a short time ago discussed the subject of matters connected with the coming of the Utah people with the authority and weight of argument of one who has this work at heart, and who has surely been called to be an instructor in Israel. Said he, "We must closely discriminate, for the safety of the church."

On Thursday, the 28th ult., the annual Sunday-school picnic was held at Hill's Grove on Rock Creek, a romantic spot about three miles southwest of Independence, and parents, teachers, and children met by means of wagons, trolley, and private conveyance, and enjoyed the occasion in the good old-fashioned

way. Everything passed smoothly to those well prepared for jiggers, jolting rides, and nice long walks in the country. Some of the sisters deserve the credit of having done a great stunt in walking with their little ones from the station to the grounds, a distance of about a mile, through the weeds and dust beneath a broiling hot sun. The day was ideal, the noon-day repast abundant and refreshing, and the young people had a fine time roaming the woods, playing their games on the green, or wading in the creek.

While this was going on the sisters of the Prayer Union were holding their usual meeting in the afternoon at Sr. Eaton's, and, although they were few in number, it was a very enjoyable occasion. Our sister's health is improving and she continues faithful in her testimony concerning the divinity of the work and the noble character of Prophet Joseph. Sr. Henry Kemp related some of the experiences of her eventful life during the cloudy day of the church. Every heart was made to rejoice because of the Spirit's presence and prayers were offered for the sick and also in behalf of the coming tent meetings, that the Lord would bless the efforts of the ministry and that much good might be done. According to the testimony of our sister F. E. Lytle, who is a constant attendant, another witness is added to the many who have testified like our sister first spoken of.

Sr. Matilda Lane, whose name is mentioned in volume 3 of the Church History, long since gone to a restful beyond, left with her daughter an undying testimony concerning the Prophet Joseph. Sr. Lytle says, "My beloved mother attended the sister's prayer-meetings at Nauvoo at which Sr. Emma Smith, the wife of the prophet, was generally present. Not long before the martyrdom, while standing up to bear her testimony, and referring to certain rumors afloat, she heard Emma say her beloved husband neither believed in nor practiced celestial wifery or polygamy. He had no secret relations with any woman but herself: she was his only wife, and he was a pure and noble man." Sr. Lytle tenderly cared for her mother many years until her death, heard her tell this concerning Sr. Emma several times, and to her it will ever remain a lasting and indisputable testimony concerning the pure character of Prophet Joseph. His home life and that of his family were well known to Sister Lane, who lived at that time at the next door, and the two families were intimate friends. Sister Lane and her family continued steadfast in the original faith of the church, although amid much persecution and the enemy's attempts to deceive.

Sunday, the 31st, was a day long to be remembered because of the excellent and instructive discourses, in the morning at the church, by President G. H. Hulmes, and by Bishop Hilliard in the evening at the tent, near the city square, where services are announced for two weeks, and perhaps longer.

There were from seven to eight hundred present, and the bishop held the attention of the large audience by an introductory sermon, evidently well appreciated by all present.

On Monday evening his subject was the restoration of the gospel, and on Tuesday, the unchangeability of God and the unity of the gospel. On Wednesday evening our brother still held the attention of a large assembly and good order and excellent interest were manifested.

The weather continues fine and the city and suburbs are putting on a somewhat brighter aspect, partly through the efforts of Commissioner Sinclair, who says, "We are expecting a considerable company from now on for a while and so we are cutting down the weeds, cleaning up generally."

The Hedrickite brethren have put up a good, substantial steel wire fence around the Temple Lot which is also an improvement in the public eye, and our church janitor and Bro. Horton have been intrusted with keys to the entrance gate for the benefit of visitors who may wish to walk through the grounds.

Bro. Hulmes, a few Sundays ago, while speaking on the subject of the effect of recent land purchases here upon the future, said there was apparent some anxiety and distress, but there

were no reasons for feeling any doubts as to the promises given of God in the past. "Under the ban of slavery this country had suffered for many years, and the scourge of war swept over the land because of this; and do we suppose that God is going to suffer that an incubus shall be placed here upon the people which is directly opposed to the law and commandments to his church? God will not permit it." Abraham Lincoln, in one of his famous speeches on slavery said, "The framers of the organic law believed that the constitution would outlast slavery and they did not want a word there to tell future generations that slavery had ever been legalized in America."

Bro. Hilliard referring in his Wednesday evening's address to the change of conditions here, spoke of the mobbings and bad policies adopted by some in the past in their vain endeavors to suppress the message of the everlasting truth; but, unlike slavery in the constitution, the dark annals pertaining to mob law in Missouri must for ever blot the pages of her history.

He spoke of the lofty motives and pure character of the Saints, although they had been accounted by some, who were blinded by tradition, as the off-scourings of creation, of the necessity of receiving the Holy Spirit to govern our lives and of revelation from God that the gospel might be made plain to the understanding of those desirous to live according to his law.

If forceful argument and scriptural texts can prove effective, much good must surely be done by this tent movement, this shaking of the grasp of tradition and error by an advocacy of the teachings of our elders of "the gentle ways of peace."

Your sister in the gospel,

August 4, 1904.

ABBIE A. HORTON.

#### Extracts from Letters.

P. A. Flinn, Tower, Indiana, writes July 30: "I baptized two here July 10, one a young lady, the other a young married man. They will make good Saints."

## Miscellaneous Department.

### Reunion Notices.

REDUCED RATES TO THE ANNUAL REUNION, DOW CITY, IOWA.

By the kindness of Eben E. MacLeod, chairman Western Passenger Association, and the officers of the lines concerned, we are authorized to state for the benefit of all, that reduced rates to the annual reunion which will be held at Dow City, Iowa, from September 16 to 25, 1904, are secured upon the most liberal terms ever granted.

Ticket agents of lines under the above named association in Iowa, Illinois, Nebraska, and Missouri, will issue certificates with the sale of tickets to the Dow City, Iowa, reunion from "September 13 to 25, inclusive, and for return tickets if presented not later than September 23, 1904."

Procure certificates of agents over each line so that your certificates will cover the entire distance from place of starting to Dow City. Certificates are to be issued to each individual purchasing tickets otherwise they will not be honored. Please be particular about this matter. Pay full fare for going tickets, and when we have procured one hundred certificates, and they have been properly signed by the secretary of reunion, A. H. Rudd, and joint-agent, D. P. Hall, of the Chicago and North-Western Railway, you will be entitled to purchase return tickets for one third full fare. Certificates should not be procured where going fare is fifty cents or less as there is no reduction of fare in such cases, and such certificates will not be counted. As we have three days before and the full time of meeting in which to procure the required one hundred certificates, there can be no doubt that if reasonable care is exercised all may enjoy the benefits of the reduced rates granted this year.

The grounds are in first-class condition; the shade is ample, and camping room all that will be required. An adequate supply of pure, fresh water will be on the grounds and other accommodations will be good.

President Joseph Smith, minister in charge Fredrick A. Smith, Patriarchs Alexander H. Smith, and Charles Derry, Bishop E. L. Kelley, and other prominent ministers of the church are expected to be present. Come with the Spirit, and

in the bonds of true Christian love let us rejoice together, while we "worship God in spirit and in truth."

Will branch officers oblige our reunion committee by reading this notice in their meetings? Charles E. Butterworth, for committee.

The reunion of the Lamoni Stake will be held at Davis City, Iowa, September 2 to 11 inclusive. The grounds are at the edge of town, about five minutes walk from the depot. Plenty of good water will be available. Tents 10x12 will cost \$2 for the ten days. Meals in a restaurant under our own management will be served for fifteen cents each or a little less to regular attendants. Pasture for horses can be had for sixty cents a team for the entire time. Plenty of good straw on the grounds. We have arranged for several of our ablest ministers to be in attendance and we are assured of a good time if the Saints will come praying for a blessing from on high. Those desiring tents please notify the committee at once. F. B. Blair, Duncan Campbell, Price McPeak, committee.

As has already been announced Southern Wisconsin District reunion will convene at Madison (Greenbush) August 26, and close September 4. In behalf of the committee we wish to say, that we are making all arrangements that it may be a success. We expect Patriarch J. H. Lake and missionary in charge J. W. Wight. We wish to call especial attention to the work of the patriarchs, as we believe that many of our people do not fully comprehend this department of the Lord's work. Tents will be \$2.00 to \$2.25, according to size; folding single cots twenty-five cents each; meals at fifteen cents. Those notifying the committee in time will find tents and cots in readiness. We extend a cordial invitation to the Saints and friends of Northern Wisconsin to join us. For further information address W. P. Robinson, Oregon, Wisconsin, or J. O. Dutton, Milton Junction, Wisconsin, until August 22. Then our address will be Chandler Street, Madison, care of H. D. Stevens. Street-car service can be secured from depot to within one fourth of a mile of grounds. If necessary to be met at depot inform committee of time and road on which you arrive. Jasper O. Dutton, for committee.

The twelfth annual Northern Missouri reunion will convene August 19 to 28, in Bro. B. J. Dice's beautiful grove at Stewartsville, Missouri. Prices of tents for the 10 days: 10 by 12, 3 foot walls, set up ready to occupy \$1.75; 12 by 14, 3 foot walls, \$2.00; 12 by 19, 6 foot walls, 3 rooms, \$4.50. The latter will have to be ordered specially. Sr. Lehman and her two daughters will have charge of the boarding tents. Seven meals for \$1.00. This is as cheap as you can board at home. Carrie M. Lewis of Osborne, Missouri, will have charge of the song services; let all the young and old come prepared to assist. We have the promise of several missionaries to be present to preach the word. One half of each day will be devoted for Sunday-school and Religio work. Bro. Joseph R. Lambert will be present if nothing prevents, to help make the reunion a success. Make your arrangements to attend these meetings. Charles P. Faul, secretary.

The Spring River District reunion will begin August 19. The following brethren are expected to be present: I. N. White, of the Twelve, Bro. Short of the Bishopric, J. T. Davis, F. C. Keek, F. M. Slower, and others; also Ammon White, vice-president of the Religio society, to represent that department of the work. We hope the Religio workers will give us their attendance, as Bro. Ammon is an able worker, and will make it interesting for you. All that come by rail will get off at Fairland, as that is the nearest place that you can have your baggage checked to. Some one will be there to meet the trains. Those coming from the north will change cars at Afton, Indian Territory, then to Fairland. Let everybody come and have a grand good time. In bonds, J. T. Riley.

#### Conference Notices.

The conference of the Central Nebraska District will convene with the Clear Water Branch on Saturday, September 3, at 10 a. m. Let us have reports from all the branches in the district. Levi Gamet, president.

Conference of Eastern Colorado District will convene with Colorado Springs Branch, Saturday, 9 a. m., September 3, 1904. E. F. Shupe, president; A. E. Tabor, Wray, Colorado, secretary.

Conference of Northeastern Texas and Choctaw District will meet with the Haileyville Branch on Friday the 23d of September, 1904, at 10 a. m. We shall expect full reports from all the branches. Please send reports to Secretary D. O. Harder, Wilburton, Indian Territory, ten days before the meeting of conference. George Montague, president.

Mobile District conference will convene Saturday, August 27, 10 a. m., with Bluff Creek Branch, Jackson County, Mississippi. F. P. Scarecliff, president.

Pottawattamie District conference will convene at Crescent, Iowa, at 10 a. m., Sunday, August 28, for devotional service. Business session on Monday, by order of the district presidency. All ministerial and branch reports, credentials for delegates, and other business papers to come before the conference, should be sent by August 20, to J. Chas. Jensen, secretary.

Conference of the Kirtland District will convene Saturday, September 10, at 10 a. m. (Eastern time), with the Sharon Branch, Sharon, Pennsylvania. Branches will please have their reports in the hands of the secretary, J. A. Becker, Byesville, Ohio, not later than September 5. V. M. Goodrich, president.

The conference of the Eastern Colorado District will convene at the Saints' chapel, Colorado Springs, Colorado, September 3, 1904, at 10 a. m. Branch officers will please attend to making out branch reports and forward to E. F. Shupe, 3633 Clayton Street, Denver, until September 1, after that to 725 East Dale Street, Colorado Springs. E. F. Shupe, president.

Conference of the Idaho District will be held in Jennings Grove, seven miles east of Idaho Falls, August 20 and 21, 1904. Resolution was passed at our last district conference providing for delegate conference. Branches will be entitled to one delegate for each six members. (Section 180 Rules of Order.) President Kelley and other missionaries from abroad are expected in attendance. Bro. Jennings will provide hay, fuel, and shelter for those who come; also provide for the missionaries. Others should bring bedding and provisions. Those coming by train will be met if notice is sent in time to S. D. Condit, Idaho Falls, care of James Jennings.

Conference will be held at Jonesport, Maine, in the union church, August 27 and 28. E. W. Wilson.

The conference of the Florida District will convene with the Coldwater Branch, September 24 and 25, 1904. E. Powell, president.

The Western Maine District conference will convene at Little Deer Isle, August 20 and 21. All communications and reports forwarded to Little Deer Isle, care J. J. Billings, Eugene Braun, secretary.

Lamoni Stake conference will convene at the reunion grounds at Davis City, Iowa, Saturday, September 3, 1904, at 10 a. m. Please send all branch and ministerial reports to D. J. Krahl, secretary, Lamoni, Iowa.

#### Convention Notices.

The convention of the Northeastern Texas and Choctaw District Sunday-school association will convene at Haileyville, Indian Territory, Thursday, September 22, 1904, at 10 a. m. A. Z. Rudd, secretary.

There will be a convention of Sunday-schools of the Ohio District at Vales Mills, Friday, August 26, at 2 p. m. An organization was effected two years ago, but for want of support, was permitted to relapse. Let us revive the work, and carry it to a successful issue. A program has been arranged, we expect Presidents Fred M. Smith and R. C. Evans with us, and a pleasant time is anticipated. Everybody come. E. E. Long.

The joint convention of the Utah District Sunday-school and Religio associations will meet at Salt Lake City, September 2, 1904, at 10 a. m., just previous to district conference. Business and class work during the day. We expect an interesting program in the evening by the two societies. Come all who can, and be sure and send or bring in all reports in time. Mrs. A. M. Chase, superintendent district association; Charles Wardle, president Religio association.

The Sunday-school convention of the Idaho District will convene previous to the district conference, in Jennings Grove, August 19, 1904, at 10.30 a. m. We desire all Sunday-school secretaries who have failed to send in their quarterly reports since last convention to send them in at once to the district secretary, Elias Richard, Malad, Idaho. It is hoped that all schools in the district will be fully represented, and enjoy the spiritual blessings. Julia A. Condit, superintendent, Pocatello, Idaho.

The Western Maine Sunday-school convention, will convene at Little Deer Isle, Friday, at 2 p. m., August 19. Sunday-schools of this district are requested to send in their reports so they may be in the hands of our president at least three days before the convention convenes. Address Joseph H. Eaton, Stonington, Maine.

## Notices.

## "SHUT-INS" and "SHUT-OUTS."

"Shut-ins" are persons who by reason of long-continued illness, other bodily infirmity or great household cares are compelled to abide at home, and have not the privilege of meeting with the Lord's people to worship. "Shut-outs" are those who by reason of their distance from the place of meeting, are likewise deprived of attending public worship, or the Sunday-school. To both these classes, the Lord himself will come, and abide with them, and they may join in the study of his word with all the church, through the medium of the home class department of the Sunday-school. I will send a *Quarterly*, study-record envelope, and leaflet explaining the plan of the department and enroll them as members of the home department of the North-eastern Illinois District Sunday-school association, to all who will send me their names and addresses. This quarter is nearly half gone already. Please send to-day, so as not to forget it. Yours in love, Charles A. Gurwell, superintendent, 244 Ninety-first Street, Chicago, Illinois.

## The Bishopric.

## APPOINTMENT OF BISHOP'S AGENT.

Central Texas District. The Saints and friends of the Central Texas District please take notice that Bro. S. R. Hay of Central Texas District has resigned the office of agent in the said district and that at the last conference of said district Bro. J. M. Nunley, of Hearne, Texas, was recommended for appointment. Bro. Nunley has been duly authorized to act as agent in and for said district and we hope and trust that every member will strive to assist the brother in his duties as agent and help move along the work of the Master.

The Bishopric extend special thanks to Bro. S. R. Hay for his faithful work in the office hitherto and trust that he may be able to do much good in whatever other line of church work in which he may engage.

In behalf of the Bishopric, I am,

Very truly and respectfully,  
E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, August 8, 1904.

## What the Government is Doing for Irrigation.

The entire western half of the United States has been studied by experienced men and their assistants, and all available data concerning water-supply and the possibility of reclaiming the arid lands of the West have been considered. The reclamation law is very far-reaching, and has many important ramifications. Much must be taken into account besides water and land. It is not sufficient merely to build storage works and turn the water into the stream. The land must actually be reclaimed and the capital returned to the fund, to be used over and over again in similar enterprises. The land must be subdivided into areas of sufficient size to support a family. The Secretary of the Interior may fix the unit as low as forty acres, and it must not exceed one hundred and sixty. The larger figure is the maximum amount of water rights which may be sold to land in private ownership. In all cases, the beneficiary of national irrigation must be an actual occupant of the soil, living on the soil or in its immediate vicinity.

The central idea of the new policy is to assist real home-makers in getting a foothold upon the land. The Government does not pretend to aid speculators, but only to assist settlers in getting the amount of irrigated land reasonably necessary to the support of their families. The new law aims not only at the storage of water, but at the intensive cultivation of the soil by a multitude of landed proprietors.

If only one State were to be considered, a thorough study of its resources and opportunities would be a great task; but when thirteen States and three Territories must be examined, and selections made which will stand the test of future judgment, the burden becomes one of enormous proportions. Often the projects which have been generally regarded as the most attractive, and which have been discussed with glittering generalities in the public press, are found to have fatal defects, and have been consequently abandoned, with resulting disappointment to large numbers of people.—From "The triumph of national irrigation," by William E. Smythe, in the *American Monthly Review of Reviews* for July.

The Astoria and Columbia River Railroad has recently issued a neat little thirty-two page booklet descriptive of some of the attractions along the line. It is profusely illustrated by well-executed half-tones, and is issued from the office of J. G. Mayo, general passenger agent, at Astoria, Oregon.

The World's Fair has been injured more or less by the publication of grossly erroneous statements regarding the cost of living in St. Louis. Gradually these false reports are being refuted in the press and by word of mouth, as visitors from far and near come to St. Louis and find that living accommodations are remarkably reasonable. There are scores of restaurants where an abundant and wholesome meal may be had for twenty-five cents, and there are scores of hotels where lodging at one dollar a day is the prevailing rate. Thousands of private families, in the best residential districts of the city, have opened their homes for the entertainment of World's Fair visitors, at rates for lodgings ranging from fifty cents up per day. For one dollar an excellent room may be had in a most respectable neighborhood, and there are many boarding-houses and private dwellings where lodgings and breakfast may be obtained at from one dollar to one dollar and twenty-five cents. Rooms taken by the week, or occupied by two or more persons, are rented at still lower figures. Naturally, one may find hotels in St. Louis where the rates are as high as those usually prevailing in New York, Chicago, or any other large city; but the fact remains that in view of the great Exposition that is now running in full swing the average rate of living in St. Louis is surprisingly low. Any report to the contrary is made either willfully or through ignorance. That the Exposition is already a splendid success is attested by the unqualified words of praise which it receives from distinguished visitors hailing from all parts of the world, and from the fact that the attendance is doubling with each month of the Fair.

We are used to criticism of fashionable society from those who distinctly do not belong to it, but rarely does an opportunity occur to obtain the frank opinion of one who is really, so to speak, behind the scenes. That brilliant American woman, Mrs. George Cornwallis-West, born Miss Jerome and formerly Lady Randolph Churchill, contributes to the August *Cosmopolitan* an article on "Modern manners and the unmannerly age" in which she does not hesitate to score the degenerate tendencies of her own social set.

Mr. Flower seems determined to realize his expressed purpose of making each issue of the *Arena* superior to its predecessor. The July number seemed to reach the high-water mark of excellence, but the August number will prove, we think, even more attractive to the general reader. Among the leading social, political, and economic questions discussed are the following: "An open letter to President Roosevelt"; "The operation of the initiative and referendum in Oregon"; "Why we favor Japan in the present war"; "The progress of the Negro: A study in the last census"; "The political situation in the Australian Federal Parliament"; "The dragon in America," a discussion of the Chinese question. Among other important essays in the body of the magazine are "The poetry of Poe," "Judaism and the American spirit," and "A golden day in Boston's history." The latter paper is handsomely illustrated, carrying sixteen portraits of men and women who rendered the last century in Boston for ever memorable. Among the contributors are such well-known writers as Doctor Charles Frederick Holder, Edwin Markham, Professor Frank Parsons, Professor Edwin Maxey, and Charles Malloy.

## Making Butter and Cheese.

A generation ago, the making of butter and cheese was a home industry. These familiar occupations have lately developed into special manufacturing industries conducted in establishments known as creameries and cheese-factories; and the effect of this development has been to change the character of dairy farming as well as of dairy manufacture. They have also raised the quality of the manufactured product, and have produced such a uniformity of grade and continuity of supply as to establish the products as important commodities in the general market and to make the factorymen prominent on boards of trade.

Of all the butter, cheese, and condensed milk factories there are in New York State,—which is the leading dairy State,—more than two thousand one hundred establishments. They constitute the most important market-establishment enterprise in the agriculture of the Empire State.—*Country Life in America*.

A feature of the Iowa State Fairs becoming more popular every year is the camping park in the fair-grounds. The men who planned for these fairs wisely secured a beautifully wooded tract of land lying back upon the hills where there is room for a thousand campers and their outfits. Annually many farmers drive to the fairs from long distances and camp out with their families on the ground, where there is shade and water in abundance, and camping space is free to all.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

## HE DON'T CRAVE THAT FILTHY WEED!

Bro. W. A. Welton, of Little Sioux, writes April 7, 1904, saying: "I have used tobacco from the age of eight years. I purchased three boxes of your **Quit-to-bac** and did not use quite one of them and can say I don't crave the filthy weed. I am now twenty-four years old. I would advise all who want to stop using tobacco to try **Quit-to-bac**. It is bound to cure for it did cure me!" Why not try it? **Three boxes postpaid only \$1.50** with a positive guarantee to cure or money cheerfully refunded for the asking.

Address (Bro.) **B. F. ORDWAY, Peoria, Illinois**

### TO WHOM IT MAY CONCERN:—

The undersigned Board of Directors are pleased to make a report on the business of The Independence Manufacturing and Merchantile Company showing a net gain or increase of \$2,793.29 from December 16, 1903, to July 5, 1904, as follows:—

Net assets of corporation, December 16, 1903.....	\$25,242.55
Amount of stock paid up, December 16, 1903.....	\$25,242.55
Net Assets corporation, July 5, 1904.....	\$32,243.14
Capital stock paid up, July 5, 1904.....	29,449.85
Gain or increase from December 16, 1903, to July 5, 1904.....	2,793.29
	\$32,243.14    \$32,243.14

P. S. You will note the above increase is equal to about nineteen per cent per year.

Yours Respectfully,  
**B. J. SCOTT, G. H. HILLIARD, A. R. WHITE,**  
**ELLIS SHORT, P. PETERSON, R. MAY,**  
**A. L. YINGLING, FRANK CRILEY, J. A. GILLEN.**

30-3

### Cheap Rates to Boston via New York City and Boat.

\$20.70 for the round-trip, from Chicago, via Nickel Plate Road, August 12, 13, and 14, with liberal stopover at New York City returning, and also stopover at Niagara Falls and Chautauqua Lake within final limit, if desired. Also rate of \$17.75 from Chicago to Boston and return, via direct lines. Tickets good on any train on above dates and also on special train from Chicago at 8 a. m., August 13. Final return limit September 30, by depositing ticket. Through sleeping-car service. Meals in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also service a la carte. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation of berths in through standard and tourist sleeping-cars, and full particulars. No 19-30-3t

### SPECIAL RATE BOSTON AND RETURN.

National Encampment G. A. R.  
 Start: August 11 to 13.  
 Return Limit: September 30.

The Burlington offers a choice of many different lines, both rail and steamer. The cost of tickets varies according to route selected. Usual stop-over may be obtained at Detroit, Niagara Falls, Philadelphia, Baltimore, and Washington. Stop-over at New York on return trip only.

Special side trips Montreal to Quebec, etc., at very low rates.

For full information concerning rates, train service, etc., apply to  
**L. F. SILTZ, Agent.**

### National Encampment, G. A. R.

The Nickel Plate Road will sell tickets, August 12, 13, and 14, at \$17.75 for the round-trip from Chicago, via direct lines, with stopover at Niagara Falls and Chautauqua Lake, if desired, within final limit. Also, if preferred, rate of \$20.70 between same points for the round-trip via New York City and Boat, with liberal stopover returning at that point. Tickets good on any train on above dates and also on special train from Chicago at 8 a. m., August 13. Final return limit September 30. Meals served in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also a la carte. City ticket office Chicago, 111 Adams Street. Chicago depot, La Salle Street Station, corner Van Buren and La Salle Streets, on the Elevated Loop. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation in through standard and tourist sleeping-cars and other detailed information. No20-30-3t

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

207. Per dozen 10 cents; per 100. 60

### MARVELOUS DISCOVERIES IN BIBLE LANDS.

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## FIVE PER CENT

From this date until further notice the **STATE SAVINGS BANK** of Lamoni will pay

## 5 per cent

per annum interest on one year time deposits either for new money or renewals of matured certificates. The Capital Stock of this Bank has recently been increased to \$30,000, and at the liberal rate of interest now offered for time deposits, many can afford to send their surplus funds to this Bank.

Kindly direct all letters to  
**W. A. HOPKINS, Cashier,**  
 Lamoni, Iowa.

## Interest Never Sleeps.

It works while you sleep like a silent partner.

If you have any money that is not earning interest, write at once to the oldest established bank in Lamoni.

## The Commercial Bank,

D. F. Nicholson, Cashier. LAMONI, IOWA.

## SIX ACRES

What have you to exchange for six acres on west border of Lamoni? No buildings. Some nice trees. Describe fully, with price, what you have to offer, in first letter.

**Lock Box 7, Lamoni, Iowa**

### SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. **F. A. BLACK.** 15

**WANTED!** A housekeeper with one child from five to twelve years of age, to take entire charge of house. One man alone at house. A desirable location for the right person. **W. M. HAVELY, Kellerton, Iowa.**

### KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.

South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.

Trains daily except Sunday; connect with C., B. & Q. at Leon.

## ATTENTION!

*Dialogues and Recitations for Sunday-School and Religio Entertainments,*

by Ermina Perkins Kearney. Just the thing to help out convention programs and other entertainments. Send ten cents for sample copy. Six copies for fifty cents, postpaid. 31r4

**W. W. Kearney, Lowry City, Mo.**

### MANUSCRIPT FOUND

Has just been reprinted, and owing to the heavy expense of publishing it the price has been raised to thirty-five cents. Mark your catalogue accordingly.

**HERALD PUBLISHING HOUSE,**  
 Lamoni, Iowa.



# The Saints' Herald

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

Volume 51

Lamoni, Iowa, August 17, 1904

Number

Flora L. Scott m

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### A VISIT TO ST. JOSEPH AND INDEPENDENCE, MISSOURI.

It sometimes happens that when *we elders* are privileged to accomplish anything, we like others of the brethren to share with us in the good we receive and appreciate. The Saints of the St. Joseph Branch had an opportunity to secure a pipe-organ, which they installed in the church, corner of Seventeenth and Faraon Streets. They invited the Senior Editor to be present with them on Sunday, July 31, to assist them in the installation of their purchase. The music-lovers of the branch under the supervision of Bro. Carl Kinnaman arranged a song program, which with the aid of their new organ proved to be a very acceptable service. Bro. William Lewis, president of the branch, made a successful effort to advertise the meeting which resulted in good congregations both morning and evening, the Editor preaching at both services. This is but a simple recital, but it has significance in this: that it required considerable energy and an appreciable outlay of money by a few to secure the organ. These few proceeded on behalf of the branch, advancing the amount required to purchase the organ and remove and install it. It filled the recess behind the pulpit and perceptibly increased the acoustic qualities of the room.

We were much pleased to address them for the reason that they had been struggling to pay off the debt on their church-building, and the assuming of a new obligation for the organ required an additional sacrifice, which we were pleased to note was gladly made. The branch has about five hundred dollars yet to be raised on their church debt, when they will have their building free. It is nicely located and amply justifies the wisdom of those under whose management it was built.

There has been a perceptible increase in spirituality and the influence of the membership is good. Bro. Carl Kinnaman invited a notable solo singer, a Mr. Williams, to sing for us, which he did at the evening service, rendering "The Holy City" in a highly creditable manner, bringing his own accompanist from the church choir where he is in the habit of singing. It was a kindly act, and shows the estimate of worth in position occupied by Bro. Kinnaman and his associate singers.

Bro. Lewis, the president of the branch since his return from Wales, has regained his health and is

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GRACELAND COLLEGE is to be congratulated upon the success which has attended its efforts to secure a competent faculty for the coming year's work. The indications are that in every branch, the corps of instruction will be abler and stronger than ever before. Appointments have been made to the chairs of Accountancy and Commercial Law, Greek and Education, Latin and German. History and English have been provided for, as also Biology, and the board is now seeking a competent professor of Mathematics, Physics, and Chemistry, who shall possess university qualifications combined with a real enthusiasm for his work. A really competent instructor in Shorthand and Typewriting has been secured, a late instructor in one of the leading commercial colleges of the West. The board has good hopes of securing a very competent instructor in Instrumental and Vocal Music, a graduate of one of our leading conservatories.

the same practical, energetic presiding officer he has ever been. He says, "Were it not for the careless and somewhat disreputable actions of a few who have standing among the Saints, the work in the city would be easy. These create an occasional turmoil and are something of a reproach." However, he is pleased with the advance as a whole.

#### AT INDEPENDENCE.

The Presidency of the stake arranged for a series of meetings in a tent pitched on a vacant lot across the street north from *Zion's Ensign* office, said series to continue so long as public interest would warrant. Bro. George H. Hilliard was secured to open the series. This he did acceptably, preaching the opening discourse Sunday evening, July 31, continuing until Thursday evening. He was followed on Friday evening by Bro. Rudolph Etzenhouser. By invitation from Bro. Hulmes the Editor visited Independence on Saturday, the 6th of August, and preached the evening discourse for Sunday, the 7th, in the tent, Bro. J. D. White occupying at the morning service in the church. The Editor occupied again on Monday night and on the following Wednesday night. At the Tuesday evening service Reverend J. J. Martin, pastor of the Watson Memorial Methodist Episcopal Church, preached the sermon, from 1 Timothy 3: 16:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

By an agreement among the officers of the branch a special invitation had been issued to the respective pastors of the several churches in the city to occupy during the series of meetings. Reverend Martin was the only one who had up to the date of the visit of the Editor accepted this invitation. After the opening exercises and Reverend Martin had risen to address the congregation, he stated that he had been criticized for accepting the invitation to speak in the tabernacle. Some of this criticism had been unfriendly, some of it friendly and commendatory. He gave three reasons why he accepted the invitation to occupy; the first of these was, that he was a preacher, that it was his business to preach and improve every opportunity to address the people on the subject of the gospel; that in reflecting upon the invitation it occurred to him that in the uncertainties of life it might be the last opportunity and the last time he should be permitted to speak a word in defense of the gospel; that if he failed to accept and it should prove to be the last opportunity of his life, he did not know what excuse he should make on the other side for failing. His second reason was, that when the Methodist Episcopal Church found itself without a roof under which to worship, the Latter Day Saints permitted them to occupy a room in

which to worship so long as they needed without cost to them. The third reason which he gave was that while he was not so well acquainted with the doctrine and faith of the people who were holding the meetings as he should like to be, and probably would be, he had long been observant of them as a people in their course of conduct and was pleased to say that he found them honest, upright, and industrious; and he added, significantly, that not *many* of their names were found on petitions for licenses to sell intoxicating drinks. For these reasons he decided to occupy, and should stand by his decision. He then proceeded to give the audience an excellent and spirited exegesis of the text. Taken as a whole it could be safely indorsed by the eldership, the difference possibly being a few minor applications as the Latter Day Saints read the word. He showed himself to be friendly in spirit and kindly in disposition, and we were pleased to be privileged to hear him. He had an excellent audience and they gave him good attention.

An extra large congregation greeted the Editor on Wednesday evening, the tent being filled and many seated and standing around the outside. We do not ask for or expect to receive a more kindly reception, a more attentive interest, or a clearer perception of the truth and better liberty of presentation than we enjoyed on this occasion. What the result of the visit may be is for others to state. Whether the Editor presented the subject matter with sufficient clearness to be appreciated by those who heard, he will not pretend to state. Suffice it to say that he endeavored to do the Master's will as he saw it, and will be content if it was acceptable to the Master and to his people.

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#### PERSECUTION.

It has been said that the Reorganized Church could not be the church because they did not suffer persecution. How is this? At Park Rapids, Minnesota, Brn. F. M. and F. A. Smith held a few meetings during the latter part of June or first of July and baptized two, one of them a Miss Myrtle Sanderson, who was a member of the Baptist fold at the time. On July 21 she received from the pastor of the Baptist Church, W. D. Millikin, a letter worded as follows:

I have been informed that you have joined the Mormons. As you are aware, the Mormons and the Christian churches of all denominations have no fellowship. Mormon doctrines are contrary to the Bible teachings; so you will understand that no Latter Day Saints so called can hold office in any Baptist Church. Accordingly your resignation of all offices in Osage Baptist Sunday-school is respectfully requested. Sincerely yours.

We presume that Sr. Sanderson wrote the resignation. This is accentuated by the following: Bro. Henry Way, at Osage, Minnesota, received a letter

postmarked at Osage, July 27, five o'clock in the evening, 1904, in words as follows:

We, the citizens of this vicinity ask you Mr. Mormons to move on and avoid trouble unless you are a friend to tar and eggs. This Mr. Elders means you.

By order of Citizens Committee now organized.

On the back was this note: "Please hand to Mormon elders newly arrived."

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#### EDITORIAL ITEMS.

By a letter from Bro. Joseph Luff we learn that the reunion of the Southern California District closed on Sunday, the 7th, and is pronounced the best reunion ever held in the district. Ten were baptized, making a total of twenty baptized in the field to date, so far as heard from. The brethren seem to feel well and are active. Bro. Luff says: "I feel happy, very happy in the work and greatly blessed in preaching; health improved some." We are pleased to learn that they have had an excellent session and that the brethren are busy. Southern California is not a fruitful field for proselyting, but Bro. Luff and his confreres will strive to awaken those of the faith who are sleeping and keep them in line if it is possible to do so.

Bro. J. C. Vaughn, writing from Skidmore, Missouri, says: "Bro. Haden and myself are here with tent holding meetings. Have held three services with good attendance—over one hundred. Much prejudice exists. One man by name of Linville, whose father was killed during the trouble in Jackson County, has offered one hundred dollars to any one who would run us out of town and burn the tent. Seems to hold us all responsible for his father's death. Haven't much fear. Feel well in the work and trust we may be able to do much good for the cause of Christ." We hope this information to Bro. Vaughn is incorrect. If true and any one should accept the offer, it would make the one making the offer *particeps criminis* before the fact and liable to severe punishment.

In last week's issue we quoted a dispatch to the *Chicago Tribune* concerning a certain woman conversing in the Creek Indian language with an Igorrote at the World's Fair in St. Louis. When this item was first noticed Bro. E. L. Kelley wrote to Mrs. Merrick, asking as to the truthfulness of the report, and received the following reply: "Dear Sir: Your letter of the 5th inst., addressed to my wife, Mrs. Edward Merrick, relative to clipping from *Chicago Tribune*, is received, and in the absence of Mrs. Merrick, I will answer the same. The facts relative to the Igorrote incident are these: Mrs. Merrick propounded quite a number of questions in the Creek Indian language to this particular Igorrote, and

strange to say he understood her perfectly; there can not be the slightest doubt of this fact. His answers were in the main given very briefly and in broken English mixed with Spanish and Igorrote. However, the fact remains that the Igorrote understood the Creek language; his replies were always made without hesitating a moment and were all responsive to the questions asked. I considered the incident as something remarkable. Yours very truly, Edward Merrick."

Bro. J. M. Baker writes from Sioux City, Iowa, the principal features of his letter being that what with the strike, of which Sioux City is one of the storm-centers, the increasing interest in the presidential campaign, the political and economic disturbances, pretty nearly everywhere observable, keep the people—the ordinary people—from taking much interest in the gospel economy.

Bro. M. M. Turpen wrote August 5 that they would close their meetings at Hamburg on the 7th and move the tent to a grove near Riverton, Iowa. They would labor there until the reunion at Thurman on the 19th.

Bro. E. A. Goodwin, Cadillac, Michigan, forwards clipping from the *Evening News* of that place. It is devoted to the condition of the local branch and differences between the Reorganized and Utah churches.

We are indebted to Brn. W. P. and H. J. Bootman, of Thayer, Missouri, for a basket of Oregon County peaches. They were distributed among the Herald Office force and were enjoyed by all.

The *Kansas City World* noted the visit of the Senior Editor in Independence, Missouri, and the tent-meetings being held there. It says: "This present meeting is highly significant from the fact that for the first time in the history of this community there is beginning to be coöperation between the other churches and this one. The sermon to-night will be by the Reverend J. J. Martin, pastor of the Watson Memorial Methodist Church."

Patriarch Alexander H. Smith preached to Lamoni Saints on Sunday morning (14th). His sermon was reported and will appear in our next issue.

President Dewsnup is very busy at present in securing faculty for Graceland. He reports progress and looks forward to a successful year in college work. Notice will appear next week.

## Original Articles.

### THE ATONEMENT.

The following correspondence between Bro. D. P. Young and myself represents two distinct and conflicting views on a very important subject, both of which (I have reason to believe) are entertained, more or less, by those in the church. So far as Bro. Young is concerned, he informs me it was not written for publication; but so far as I am concerned, the second reply was written with the thought that it might be published.

Each writer avows his confidence in the position he advocates, rather than in his ability to do justice to its defense. Our purpose is not mastery, but truth; therefore the two conflicting positions are submitted to the reader in juxtaposition, believing, as we do, that this will be a means of helping him to reach proper conclusions.

With the Saints, there should be no feeling, or thought, against proper criticism, thorough investigation, and friendly controversy. And, by the way, when opposite views are held, a friendly, full, and free interchange of thought is indispensable to a thorough investigation, and is a leading means of protection and safety to the people. "Prove all things; hold fast that which is good," is old, but sound, and should never be permitted to become obsolete.

Carefully read, think, pray, and search the sacred books of the church, and you will be amply repaid for the effort.

J. R. LAMBERT.

HOLDEN, Missouri, March 29, 1904.

MR. J. R. LAMBERT, Lamoni, Iowa.

*Dear Brother:* I have just read your sermon as published in the *Ensign* of March 24. The subject of man's redemption, through the atonement of Christ, is always one of interest to me, considering it as I do, the *summum bonum* of the Christian religion.

There is very much in your sermon that is good, and will give inspiration to the cause in which we all are engaged; but there are some thoughts presented, also, to which I take exceptions. But you will not consider this strange, however, as it would be too much to expect, while looking "through a glass darkly," to "see eye to eye" upon all points.

I am quite certain you would much rather hear what I have to say relative to that portion of your sermon with which I do not agree, than listen to anything I might feel disposed to offer in the way of praise for the many good points contained in it. And with this thought in mind, I have no apology to offer for what is herein presented, except to state that my only desire is to be found standing on the side of truth.

I firmly believe, where a difference of opinion exists, there is no better way of coming together than through a discussion of the matter; provided it is

done in a calm, dispassionate manner, and with a view to obtaining truth.

Before calling your attention to the particular portion of your sermon to which exceptions are taken, I wish to lay down a rule which shall serve as a basis from which to reason, and which to my mind is a safe one by which to try all questions of this kind which are of sufficient importance to engage our attention at all. Here is the rule: To test the truth or falsity of any position which one may take relating to the Christian philosophy, or any statement of scripture which may be used in defense of a position, one must show the relationship existing between his respective theories and some foundation principle. Let me state the above in another form: In the gospel of Christ are certain well-defined, fixed, and eternal principles, which are fundamental in their character; hence any thought which may be presented, relative to the Christian religion, that in any way does violence to those foundation principles, can not be true.

That there may be exceptional cases, where the above rule for judging the merits of scripture statements will not apply, I am willing to admit; but they are the exceptions and not the rule; and because such exceptions do exist is no argument against the necessity for some rule by which to test all matters, where it will apply; and is needful to an intelligent understanding of any question under dispute. With the above I am sure you will agree, so will proceed and try to show wherein some of your presentments in the sermon referred to, are found wanting, when measured by the above rule.

You say: "There is a technical difference between Christ's being a Redeemer and a Savior." I fail to see how this can be true, since to be saved would be to be redeemed, and redemption to me is salvation. However, this is not the particular point in your sermon with which I am concerned.

In speaking of the sin of our foreparents, you say: "The sin was of that character that after it had been committed and the penalty was applied, man had no power to reinstate himself in favor with God; that is, he had no power to reinstate himself before God in a condition that would secure to him eternal life, until something was done for him. You then discuss, throughout your sermon, and try to show what particular thing was done for man, by Christ, that was the means of reinstating him in a condition whereby his salvation became a possibility. And it is this something that you say was done for man, by Christ, that I object to; not that I do not think what was done by Christ, and *all* that he did, was in the interests of man's salvation; but I object to the thought that any personal act of his in any way changed man's condition, so as to make his works of righteousness any more "meritorious" in the sight of God, with, and since Christ's work, than it would have been, had the same works of righteousness

been done before, or since, without the Christ.

When you take the position that Christ's death, or any number of his personal acts, had anything to do with changing the mind and will of God towards man, or making his individual acts a means whereby man's obedience would be more acceptable in the sight of God, than if done without Christ or his works, you are doing violence to the foundation principles of Christ's doctrine; for he taught that obedience to the doctrine he brought, and which he claimed was not his, but the Father's, would secure to man eternal life; and this agrees with Paul where he says: "The gospel is the power of God unto salvation."

The scriptures abound with statements such as: "That without the death of Christ man could not be saved;" "there is no other name given under heaven whereby man can be saved, but by Jesus Christ," etc. All of which I accept as not only being in the scriptures, but I accept it as being true, that without the Christ and all that he did, man could not have secured salvation. But when I ask what did Christ do, that made it possible for man to obtain salvation, I am compelled, if I would hold the principles of his doctrine inviolate, to answer, his work was to reveal to man the *plan* of salvation. And right here I wish to suggest the thought, that with this view of the mission-work of Christ being accepted as true, is all that is needful to defend every scripture statement concerning the necessity of Christ, as a Redeemer of the world.

With the plan of life and salvation revealed as it was through Jesus Christ, man could avail himself of its benefits by obeying it; and who would say that had it been possible for man to have found the plan of salvation without Christ, that obedience to its principles would not have redeemed him? Neither the scriptures nor Christ so teach. For where in all of his teaching do we find him saying it would add anything to the plan of salvation for him to suffer death upon the cross?

Why, an acceptance of his doctrine would have precluded the possibility of such a tragedy, and shall we say that Christ was not in earnest in his pleading for the world of mankind to accept him with his doctrine? Of course we hear him saying to his disciples that it was needful for him to die in order to man's salvation; but never did he intimate that obedience to his doctrine would not save the world, without his death; surely the redemption of man would have been wrought out as effectually by the perfect life of righteousness which Christ lived, had all men received him with his doctrine, without his death upon the cross. If not, Christ was making strange pretensions in telling the world that obedience to his doctrine as he was obedient to it, would save them, if indeed it was necessary to man's salvation to have the tragedy of the cross enacted.

Ah! Bro. Lambert, such a thought does violence to every principle of Christ's doctrine. Stop and think a moment, and ask yourself the question: Is it possible that the mission-work of Christ would have been a failure if all the world had received him in the same manner as some did? According to your position, to which I am objecting, it certainly would.

Now I believe in the necessity of Jesus Christ as a redeemer of the world; I believe it was absolutely necessary, and without him man could not have been saved. But this is not equivalent to saying that the suffering of Christ and his final death upon the cross was any part of his work. All of that was incidental and might have been averted by an acceptance of him as the Savior, by the world of mankind; but God, foreseeing that the world would not accept him with the plan of salvation, spoke through his inspired prophets and foretold what would take place.

It is often said that what happened, and all that happened in the mission-work of Christ, had to be, to fulfill the scriptures concerning it. Now while this is true, let us remember that the prophetic statements concerning the Christ were not all based upon the fact of their being necessary, and consequently must happen. But the prophetic statements were based upon the facts that such things would be, and would have occurred independent of any prophecy concerning them. Hence the thought that they were needed to fulfill prophecy is not the best side to take in the consideration of this question.

Now I have written lengthily, perhaps too much so. In all probability you will feel justified in considering much, if not all that I have said, as being irrelevant and of little importance. But what I have said was not for the purpose of criticising for the sake of it, but rather for showing the necessity of reaching all our conclusions relative to the principles of salvation by a consideration of them, by their relationship to some fixed and eternal principle of truth.

I believe that Christ went through the process of atonement for the purpose of showing man how to do it; and because of his doing so, the scriptures say, he atoned for (because of) the sins of the world. He atoned, that we might know how to atone for sin. And just as Christ lived a perfect life of righteousness so we must do before we can get salvation. And if we only get a partial salvation it will be determined by the extent to which we approximate to the life of righteousness which Christ lived.

Salvation full and complete can only be claimed by those who are willing and able to make any sacrifice which Christ made, even though it be not demanded of them. It adds nothing to the man who is able and willing to give his life for a principle, to take that life from him. Christ was not better for doing so; but in giving his life for truth he demonstrated to man, not only his loyalty, but set an

example that would be a source of inspiration to him without which, as you say, "man never could have nerved himself to accomplish."

The world of thinkers, for the past thousands of years, have been going astray on the atonement of Christ, in mistaking God's means of revealing the plan of salvation, for the plan itself. It would be reflecting too much upon God's wisdom to say, or even intimate, that he did not choose the very best way for the accomplishment of his purposes in man's redemption. And while I could admit of the possibility for God to have chosen some other means for revealing the plan of salvation, other than through the Christ, I am in no sense willing to believe that God, with all of his infinite wisdom, could have chosen any other plan. But I hold that so far as Christ's personal acts were concerned, they had no more to do with the *plan* of salvation, or in making it more effectual, than the act of making an arithmetic has to do with adding anything to the principles the book teaches, or the death of our colonial fathers had in making the principles for which they gave their lives, better, or more effectual to us.

Whatever you may think of my theory of the atonement of Christ, you will be able to see that I hold to the principal thing, namely, obedience to Christ's doctrine, or the gospel, in order to obtain life eternal.

The above view of this matter of the atonement, to me, puts the scriptures and Christ's teaching in full harmony, whereas any other veils the whole in mystery.

Very truly yours, etc.,

D. P. YOUNG.

LAMONI, Iowa, May 17, 1904.

D. P. YOUNG, Holden, Missouri.

*Dear Brother:* Your communication of March 29 has already been acknowledged by card. I regret that I am not able to give it that extended notice that its character demands, but will undertake a brief reply.

As I have already said, "I may be wrong." You may be right. It is fitting that we fallible mortals make this concession *always*. Nevertheless, I do not believe I am wrong. I believe that my position is in complete harmony with the teachings of the three books, Bible, Book of Mormon, and Doctrine and Covenants. I further believe that your position can not be made to appear to harmonize with all the authoritative declarations contained in said books, without resorting to a doubtful system of interpretation. I notice you claim that your position is in harmony with all scripture and mine is not; but no quotation is given or cited in support of either assertion.

You give a rule by which, it is claimed, we may properly test any and every claim made concerning the Christian religion. That is, as I understand you,

the claim made or theory held must be in harmony with "some foundation principle." Now, suppose the claim made is itself a foundation principle. What then? I do not oppose the rule, but bare presumption as to what is fundamental and what is not, is altogether another thing. More than this, when a fundamental is cited with which I am said to be in conflict, it must be shown that there can exist no proper relationship between my position and the "foundation principle" referred to.

Allow me to illustrate: You claim that my position on the atonement, and the promise of salvation to the obedient, made by Jesus Christ, are in conflict with each other. Are they? Let us see. What are we required to obey? Doubtless we will agree that we are required to obey the gospel. Very well, then what is the gospel? You have said, "It is the power of God unto salvation to *every one that believeth*."

So we see, from this scripture and many others, that salvation is offered to those who *believe* just as much as to those who *obey*. There is no conflict between faith and obedience. Now I hold that the atonement made by Jesus Christ, which includes his death, is a part of the gospel plan and is extremely fundamental in its character. Is it not true that the gospel contains facts and principles which we are required to believe? ordinances which we are required to obey? promises which we are required to secure? I think so.

I am sure you will not require me to prove that the promise of salvation is made only to those who believe in Jesus Christ; but you will, without doubt, require me to furnish you with what I regard as proof that the death of Christ is a part of the gospel plan. In Luke 24: 45-47, we learn that it behooved Christ to suffer (die) just in the same sense that it behooved him to rise from the dead. He died on the cross as a voluntary act in obedience to the commandment of his father (John 10: 11, 15, 17, 18); and in John 12: 50, we learn that his father's commandment "is life everlasting."

When Paul preached the plan of salvation to the people at Corinth, he taught the death and resurrection of Christ. (1 Corinthians 15: 1-3.) Why? Because they are a part of "the power of God unto salvation to every one that believeth." (Romans 1: 16.)

Nephi 4: 8, last three lines, read six or seven lines beginning with the word *behold*, and you will find that here, as elsewhere, it is stated that Christ died for *the people*, not merely and exclusively for the truth, as you put it. The fact is, Bro. Young, that many of these statements are much stronger than my sermon on the very point where you think I am wrong. Mosiah 8: 5: In the midst of this paragraph, you will find the words, "having redeemed them and satisfied the demands of justice." Justice is a fundamental principle and one of the leading

attributes of the divine character. The Book of Mormon teaches that without it "God would cease to be God." Was it necessary that Christ should satisfy the demands of justice? 2 Nephi 6:9: This is in complete harmony with Mosiah 8:5, and is exceedingly strong and plain. Surely, my position as announced in the sermon objected to is no stronger than this, nor is it in conflict with this. Helaman 5:6: "For behold, he surely must die, that salvation may come," etc. This shows plainly that his death is a part of the plan of redemption. Doctrine and Covenants 76:4, beginning with the words, "And this is the gospel": This passage is too plain to be misunderstood. It settles the question in harmony with my position; viz., that the atonement, which includes the death of Christ, is an important part of the divine plan. "And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world," etc.

The resurrection of the dead is one of the most important principles of the gospel. Without it the plan of redemption would be a failure. This, I think, you will admit. Now the Book of Mormon teaches that one purpose of Christ's death was to bring about the resurrection of the dead. (2 Nephi 6:9; 1:6.) From the last citation we learn that the Messiah was to lay down his life that he might take it again "by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." Notice, also, the first words of the paragraph, "Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered."

Alma 8:10: Notice, "the death of Christ shall loose the bands of this temporal death;" etc.

Helaman 5:6: The prophet, Samuel, herein furnishes us with a statement of three very important purposes for which Christ died. First, "That *salvation* may come." Second, "And it becometh expedient that he dieth, to bring to pass the *resurrection of the dead*." Third, and by means of the resurrection, as herein stated, "Men may be brought into the presence of the Lord." Fourth, "Behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death," etc.

I am aware that your claim is that the atonement is only the means by which the divine plan was established. My answer is, I have already shown by irrefutable proof that the atonement is a very important part of the plan of salvation. It is not simply the making of the arithmetic, but is a part of the perfect science contained therein. Moreover, if it was necessary for Christ to die in order that the truth might be "revealed" to the people, then was not his death important and essential? You have not only

taken the position that the atonement of Christ is no part of the divine plan, but you have also affirmed that his death and sufferings were no part of his work as a redeemer, and that all this might have been averted had all the people received his doctrine. But as herein stated, I claim that the atonement is a part of his doctrine. Christ and the apostles never presented a plan to the people, obedience to which would save them, separate and apart from the atonement. The atonement and the principles of the gospel are inseparably connected. "What therefore God hath joined together, let not man put asunder." Further, we are not dealing with conditions as they might have been, but *as they were*.

If your claim is correct, then Christ did not die for those who received his doctrine, for you affirm that had all received it there would have been no necessity for his death; yet it is a fact that the scriptures teach that he died for all men, but especially for those who would receive the truth. I make no citations here, for I take it for granted that you will concede the truth of this assertion.

It may be that I misunderstand you, but it seems to me that some of your positions are in conflict with each other. For instance, on page 9 of your article you say: "Now I believe in the necessity of Jesus Christ as a redeemer of the world. I believe it was absolutely [mark the word] necessary, and without him man could not have been saved." On pages 12 and 13 we have the following: "It would be reflecting too much upon God's wisdom to say, or even intimate, that he did not choose the very best way for the accomplishment of his purposes in man's salvation; and while I could admit the possibility for God to have chosen some other means for revealing the plan of salvation, other than through the Christ, I am in no sense willing to believe that God, with all of his infinite wisdom, could have chosen any other plan."

To me these passages are contradictory. Furthermore, I do not believe that it was possible for God to have secured the same grand results, without the Christ, any more than without the truth separate and apart from Christ. Again I say they are inseparably connected.

Will you please explain to me how it is that little children who are not capable of believing the gospel are "sanctified through the atonement of Jesus Christ"? (See Doctrine and Covenants 74:3; Moroni 8:2.)

My remark concerning the technical difference between a redeemer and a savior was an incidental one. What I meant was this: as a redeemer Christ delivered from bondage of sin and its penalties; but as a savior he did much more than this. I admit that redemption is salvation, but salvation is sometimes more than redemption. However, I am aware that the two words are often used synonymously and interchangeably, and it may be that so far as the

Bible use is concerned, I was not warranted in making even that technical difference. It is not a material point.

There is much, very much, in your article that I can heartily commend. My view of the atonement does not detract from the importance of the truth as taught by Jesus and his apostles, nor from personal righteousness and obedience to God. Paul, who taught all these, was a model minister of the gospel, and in his preaching made an effort to confine himself to the divine plan, said: "For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2:2. "For the Jews require a sign, and the Greeks [Gentiles] seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Corinthians 1:22-24.

Your brother,  
J. R. LAMBERT.

HOLDEN, Missouri, July 9, 1904.

J. R. LAMBERT, Lamoni, Iowa.

*Dear Brother:* Your reply to my letter of criticism upon your sermon as published in *Ensign*, was received in due time. I immediately sent postal card acknowledgment, stating that I would make reply at some future time; and also stated that from what you said you had misapprehended me somewhat; I thought you had failed to comprehend my position.

Have just reread your letter and am still of the opinion that you are laboring under a mistake as to what my claim really is, in regard to the atonement, or redemptive work of Christ.

So far as your position is concerned I am quite certain I understand it, and will endeavor in the following to make myself so clear that the question as to where I stand can not be misunderstood.

You mistake my position sadly, when on page 8 of your letter you say: "I am aware that your claim is that the atonement is only the means by which the divine plan was established." Evidently from the above and what follows as to what you say my claim is, your mistake as to my position arises from *your* idea of the atonement; for you say that you have clearly shown that the atonement is a very important part of the plan of salvation; meaning by the term *atonement* (as I understand you) the death of Christ.

My position is that the death of Christ is no part of the atonement; but the atonement results from, and was secured through, the perfect life of righteousness which Christ lived, his death being necessary only to evidence in the highest possible way his loyalty to the principles of righteousness, which principles are couched in his gospel; and according to Paul is the power of God unto salvation, etc. I further believe that all men under similar conditions must give their

lives for the principles of truth, and would be equally necessary to their salvation; by this (life of righteousness) atonement is made for all sin. To the above I might add that the divinity of the atonement does not attach as a result of having been made by the Christ as a divine, infinite being, but is within itself, an infinite thing; atonement must, and would result through such a life as Christ lived, let it be lived by whomsoever it would.

I object to the idea that Christ's death is any part of the plan of salvation, for as I have said in order to bring it about would necessitate a violation of the principles of love and justice; for how could Christ have been crucified had all men dealt justly with him, or had a kindly feeling toward him as the principle of love enjoins?

If your position be right then the thought as expressed in Acts 4:27, 28 is correct; and Pilate together with the rest of Christ's persecutors were there to do what God predetermined to be done. Do you accept this scripture as it reads, or are you willing to examine it in the light of other scriptures, and say as it reads it must be wrong? So far as I am concerned, I examine it in the same way as I would a statement of yours or any other man, that is by some principle of truth. If the scripture contained in those two verses is to remain in the Bible for my profit, it must be transposed something like this: For of a truth against thy holy child Jesus, whom thou hast anointed for to do whatsoever thy hand and thy counsel determined before to be done, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

They were gathered together against the Christ, but to say God foreordained such a thing, to my mind is contrary to both reason and the principles of truth as taught throughout the word of God.

The above may be taken as my system of interpreting the scriptures. Is it what you would call a "doubtful system"? I ask this question, because in your reply to my first letter you say my position can not be made to appear to harmonize with the standard books, without resorting to a doubtful system of interpretation.

In the rule I gave in my first communication for reaching conclusions as to the truth or falsity of any thought or idea which might be presented, either in the scriptures or elsewhere, I thought I clearly defined my position regarding that point.

I think you in error when you say: "The death of Christ is itself a foundation principle of the divine plan." Now is there no way for us to determine what is or what is not a foundation principle of the gospel of Christ? I think there is.

My understanding is, that before anything can take rank as a principle in any science, it must be shown to be of such character as to be in perfect accord with every other principle of the science. Now, as



before said, the Christian philosophy is composed of certain well-defined, fixed, and eternal principles, and whatever claims to be a principle in that science must be in perfect accord with those principles which the science contains, which are well defined, fixed, and eternal.

Now if the death of Christ be a part of, or a principle in that science, we will expect it to take its place without interfering with any of the rest of the principles contained therein; or in other words, before we can accept it as a principle of the divine plan we must be able to see a direct relationship to the other principles. Can this be done? Let us see: Repentance is a principle of Christ's doctrine, so are justice and love. All of these are among the fundamental principles of the Christian religion. Let us see if we can make the death of Christ a principle of the same, without doing violence to the other principles. For surely if the death of Christ was necessary to complete the plan of salvation, there must of necessity have been some lawful means whereby it might be brought about. And since according to the doctrine of Christ this could not have been done without violating the principles of love and justice, we conclude as before, his death was not a principle of the plan.

You may not consider the above good philosophy, but to me it is the only logical deduction possible.

In support of your position you have given rather an extensive scripture reference; none of which was new to me, and the most of them I had marked in my books as a result of former study of this question.

There is no doubt but that the scriptures teach the necessity of Christ's death; they teach plainly that without it man could not be saved. This you believe and so do I. Now: I hold when I make a claim of this kind I am in duty bound to give a reason why the death of Christ was necessary; and so must the scriptures be its interpreter as to why it makes such claim. All of this is necessary to an intelligent understanding of the matter.

Man is an intelligent being, and as such, has the right to demand good evidence and sound reasons for his belief in anything, and especially for his belief in what concerns him most in the life that now is, and which is supposed to affect his future destiny.

I understand the books teach the necessity of Christ's death; they also teach that it was for the purpose of bringing about the resurrection, without which (the resurrection) man could not be redeemed; but nowhere in the scriptures do I find where it states upon what principle his death does bring about the resurrection, and neither have you explained this matter. You and the scriptures both say it was for that purpose. Alma in the Book of Mormon does say, however, (in his words to Corianton,) the atonement brought to pass the resurrection. The *atonement*, (not the death of Christ). I hold (and it agrees with Alma, and I know of no scripture against the posi-

tion) that the resurrection was conditional upon the atonement, which atonement required such a life of righteousness as Christ lived.

Before man could settle in full for his resurrection he must either before or after subscribe to such a life as Christ lived; and I further hold that God could not in justice to man have resurrected him upon any other terms, for without such a life of righteousness man could not reach the highest and best that his soul yearns for. And for man to be denied any good thing that he desires when he is willing to pay for it would be unjust; and God would be held liable in that he made man with his good desires, and hence must make a way of escape for him from any and every environment surrounding him for which he is not personally responsible, that in any way militates against his reaching the highest and best that is possible.

No, I am not objecting to the thought that the death of Christ was necessary to man's salvation, for I believe it was; but I do object to the thought that his death was of such a nature as would make man's works of righteousness more "meritorious" in the sight of God than the same works would have been if done without his death. I hold that the works of righteousness are the things that God wants man to do. And it was for the purpose of getting man to do them that he sent his Son: Man was lost and could not find himself; the way back from whence he had strayed existed, but he could not find it; so Christ was sent for the purpose of revealing it to him.

So long as I can not devise a better way for revealing the plan of salvation than the one God used, I shall not complain of his method; notwithstanding as I have said, possibly God might have chosen some other. But the plan itself, that which requires man to repent of his works of evil and turn from them to works of righteousness, is immutable, hence God himself is powerless to change or institute another that would answer the purpose.

Yes, the gospel of Christ is indeed the power of God unto salvation, for therein is the righteousness of God revealed. Even those who were instigators of the persecution against the Christ, may have salvation by complying with its terms. The gospel of Christ, what is it? To me it embodies every righteous principle known, obedience to which conduces to man's moral betterment. You may see and understand more of the gospel than I do, I may be able to see more, or less, than others.

You say: "We are not dealing with things as they might have been, but as they were." Just so. But is this any argument against the thought that things might have been different from what they were? According to your theory things could not have been different, and the idea as expressed in Acts 4 is correct, if indeed it takes the death of Christ to help make the plan of salvation.

Liberty and the right of self-government are principles of the highest type of human government; for these principles and others our Revolutionary fathers gave their lives. Without this sacrifice neither they nor we could have secured these rights. Why? Because our mother country would not allow it. Not that the death of our fathers gave these principles their value, but through their death we are made partakers of the blessing.

And just as our colonial fathers might have been partakers of their rights and transmitted the same to us without their death, had conditions been different, so the world of mankind through obedience to Christ's doctrine might have life eternal without the death of Christ.

Let me here contrast my views of this matter with yours: What would be the result if after Christ has died the world of mankind should fail to obey his doctrine? Let the prophet, Abinadi, answer: "But remember, he that persists in his own carnal nature, and goes on in the way of sin and rebellion against God, remaineth in his own fallen state, and the devil hath all power over him, therefore he is as though there was no redemption made, being an enemy to God and also is the devil an enemy to God." Suppose Christ now to have been successful in getting the world of mankind to obey his doctrine without giving his life, what would have been the result? I would not like you to answer the question for me, but I think I could trust Abinadi if he were here, for methinks I hear him say: *Salvation full and complete.*

You complain of me charging you with being out of harmony with some of the foundation principles of the gospel, without giving any citation to prove the assertion. I trust in the foregoing you will be able to see that your position would be at variance with the principles of justice and love, for certainly it would be unjust for the Father to require the death of his innocent Son to satisfy any demand against his sinful children.

And as I have shown: To bring about the death of Christ would necessitate the violating of the principle of love, and of breaking the commandment, Thou shalt not kill.

You think also, that my belief in the absolute necessity of Christ as a redeemer, and my admission that possibly God might have chosen some way for revealing the gospel, or plan of salvation, other than through the Christ, are contradictory.

Let me explain: God had the right to choose his own way for doing his work. My belief is based upon the hypothesis that God had chosen to do his work through the Christ, and notwithstanding he might have chosen some other means, yet after he made choice, it became absolutely necessary. I think you see my position.

You ask me to explain how it is that little children

who are not capable of believing the gospel are sanctified through the atonement of Jesus Christ. My answer is, If little children are ever to be sanctified (using the word to mean to be made purified, clean, holy, etc., as applied in the scriptures to man, redeemed), it will be done in the same way that big children are to become sanctified; through obedience to the gospel. Of course such obedience can not take place until such time as they are able to obey intelligently and this will not be until after the resurrection to those who die in childhood. According to the scriptures (and this is just) all is restored to them through Christ that was lost through the sin of Adam.

Yes, through the atonement all men are to be redeemed, brought back into the presence of God. If you think that the scriptures teach that children are to be sanctified, or redeemed in any other way than indicated above, (and I think you do,) then it will be my time to ask you to explain how it can be done. Evidently little children will not be very far behind the most of us at the beginning, after the resurrection; so there will be no serious injustice in their having all to do in the next life.

Well, Bro. Lambert, after all that has been said in your sermon, together with all that has been said by me, or that can be said concerning this subject, it has little to do with our obtaining salvation; for that will depend upon our righteousness. But I do think it well for us to have an intelligent understanding of whatever we profess to believe. Whether the death of Christ be a principle of the plan of salvation as you believe, and must have occurred in order to man's redemption, or whether his death was a mere incident because of conditions which prevailed and might have been different as I believe, will neither stand for or against our chances for salvation.

If in all that has been said in this long (too long, perhaps) letter, and notwithstanding I would very much like to hear what you have to offer in reply, yet I feel to say: Should you consider yourself unable either by reason of poor health or for want of time from other duties, to give it sufficient notice to make such reply, you may consider whatever disposition you may see fit to make of it will be satisfactory with me.

Trusting that *some* good at least may result from our effort, I am,

Yours in bonds of brotherly love,

D. P. YOUNG.

LAMONI, Iowa, July 25, 1904.

D. P. YOUNG, Holden, Missouri.

*Dear Brother:* Your second letter, in reply to my first, was received a short time ago.

I regret to learn that I unwittingly misstated your position, to some extent, but I think I understand it better now, and will exercise all possible care to

avoid misrepresenting you. To me some of your positions are inconsistent with and contradictory to each other; and it is no great wonder that, to some extent, I should misapprehend your meaning.

I took it for granted that you would be willing to concede that the death of Christ is a part of the atonement which he made for sin; for, as I understand it, this claim is fully and plainly sustained by the testimony of the scriptures. But I see now (what perhaps I should have seen before) that your position is, "that the death of Christ is no part of the atonement"—no "part of the plan of salvation." And yet, strange to say, on page 7 of your letter, you make the following strong statements: "There is no doubt but what the scriptures teach the necessity of Christ's death; they teach plainly that without it, man could not be saved."

How is this? If man could not be saved without Christ's death, then it performed an indispensable part in securing for him eternal salvation. Strange, that it saves man and yet is no part of the plan of salvation! Right here I present two pertinent questions: Does it require more than the plan of salvation to save man? If so, what and how much more is required? Please do not forget your own quotation that the gospel "is the power of God unto salvation."

Allow me to say, in this connection, that I have never claimed that the death of Christ was the entire atonement made by him. Notwithstanding the fact that you think you understand my position on this point so well, you have, unwittingly, of course, misrepresented my position, as stated in my first reply. I do not accept Jesus Christ at any discount whatever, but in the comprehensive sense set forth in 1 Corinthians 1:30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Christ's important work as a teacher who came from God, and who lived a pure and righteous life, as an example for all men, was set forth in the sermon to which you object. My position on this point was also indicated in the following statements of my first reply:

Now I hold that the atonement made by Jesus Christ, which includes his death, is a part of the gospel plan, and is extremely fundamental in its character. . . .

It settles the question in harmony with my position; viz., that the atonement, which includes the death of Christ, is an important part of the divine plan.

So, when you represent me as merely meaning the death of Christ, when I refer to the atonement, you are mistaken. To me the atonement means all that it does to you, *and more*.

I notice, briefly, your remarks on the character of the atonement as set forth on pages 2 and 3 of your last letter. If I understand you correctly, any human being can atone for sin, just as well as Christ did, if

he lives as well. This statement contains truth, but as I see it, is not sufficiently broad, and is therefore misleading and contrary, in part, to the testimony of the scriptures. As you put it, Jesus only atoned for his own sins and thereby revealed the way in which we can, in like manner, atone for ours; but the scriptures teach that he atoned for the sins of all men, and that no sacrifice which was wholly human would do:

If so, woe shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he *shall suffer and die* to atone for their sins.—Alma 16: 26.

Following this testimony of Alma, we have the words of Amulek on the same subject:

And now behold, I will testify unto you myself, that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice."

Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, nay. But the law requireth the life of him who hath murdered; therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be fulfilled; every jot and every tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of the last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption.—Alma 16: 27, 28.

I have purposely quoted at length from one of the most spiritual sermons recorded in the Book of Mormon. This effectually settles the questions as to whether the death of Christ is any part of the atonement, or any part of the plan of salvation; and they are settled too in complete harmony with the Bible and Doctrine and Covenants. It settles the question as to the character of the atonement. The blood of man, beast, or fowl would not suffice. You see, I run against no snag in the scriptures, while advocating the view to which you object; but I do not know

of any scripture which is conclusive proof of your position.

In my last, I quoted from the vision of Joseph Smith and Sidney Rigdon, Doctrine and Covenants, section 76, to show that the death of Christ on the cross is an important part of the gospel plan. To this you made no reply. In paragraph 3 we have the following:

We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw, and with whom we conversed in the heavenly vision. . . . And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.

Now connect the above grand and significant testimony with what is found in the midst of paragraph 4, as given and referred to in my last:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved, whom the Father had put in his power, and made by him.

One more testimony from the Doctrine and Covenants:

For, behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.—Sec. 18, par. 2.

This agrees with the testimony of Paul, as referred to in my last, where he makes the death and resurrection of Christ not only a part of the gospel, but a *fundamental* part.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.—1 Corinthians 15: 1-4.

My position on this scripture, and many others, you have failed to notice. Surely you are not going to ignore or seek to impeach the testimony of Paul, Peter, Alma, Amulek, Joseph Smith, Sidney Rigdon, and Jesus Christ, are you?

In the past, in my controversies with ministers of

other churches, I have ever refused to place myself in the attitude of an apologist for the Bible, for they were equally bound by its statements. Now this little interchange of thought is between professed Latter Day Saints. Therefore, I am under no obligations (and I find no necessity) to apologize for what I find written in the sacred books of the church. It is one thing to interpret what a man says, but it is a very different thing to ignore or seek to impeach his testimony.

You admit "that without the Christ and all that he did, man could not have secured salvation." Why, then, do you refuse to admit that which I have proven by the testimony of the scriptures, namely, that Christ's death is a part of the divine plan?

You illustrate your claim by reference to the colonial fathers who gave their lives that we might receive and enjoy the precious boon of political freedom. Now, while the cases are not parallel in one important consideration, the illustration is not without its benefits. Through the lifework and death of these noble sires, the principles of political liberty were made operative, and the knowledge of self-government (the only perfect government in existence) was brought to the people. Then I aver that their death was a part of the plan, divine plan, by which we were politically saved.

But this is not all: For while the killing of them was unjust and wicked, upon the part of their enemies, yet, through the hands of the infinite One, there has come to us a wondrous salvation, as set forth in Doctrine and Covenants, section 98, paragraph 10.

So, you see, political redemption has come to us through the shedding of blood. Now it is in order for me to ask you the following question: Were not the principles of love and justice violated in the killing of the colonial fathers?

But Christ died, as was plainly proven in my first letter, to satisfy the demands of justice and bring to pass the resurrection of the dead. No matter upon what principle it was done, the vital point is that it *was done*, and has become a leading fact of the gospel we are required to believe.

My argument, that Christ died to satisfy the demands of justice, you have ignored, unless your attempt to show that his death was in violation of the principles of love and justice is meant for a reply; and if it is, then you have succeeded in impeaching the testimony of leading Book of Mormon witnesses.

Man was laboring under the penalty of a just law which left him in the eternal embrace of death, and without the power to extricate himself from this terrible bondage. God's justice demanded the application of this penalty, which left man in a helpless and hopeless condition. Jesus Christ says, I will change this condition by offering myself as a "ransom for all." It was an offering of *mercy* and *love*, which

overcame the demand of justice, not by opposing it, but by furnishing the equivalent of what was demanded, that all men might be freed from the Adamic sin, and if they would repent and obey the gospel, receive eternal life and peace as a reward; while all those who refuse to repent and obey, are delivered from temporal death, and are permitted to go into judgment and answer to God for their own individual sins, but are not required to answer for Adam's transgression.

More than this, justice required that the posterity of Adam, who are not individually guilty of his sin, should have as good an opportunity to secure eternal life as he had. Thus justice made a proper demand on God himself. He could not ignore this demand, because he is just. He found a ransom in the person of Jesus Christ, the second person in the Godhead. It was the Father's will that he should come and make the last great sacrifice for sin, and Jesus was willing to undertake this important mission. (See Genesis 3:3, I. T.; Hebrews 10:7, 10.)

Thus we see that instead of violating the principle of justice, its demands were met fully and grandly; and at the same time, there was such an exhibition of love and mercy, upon the part of God and Christ, as to challenge our admiration.

Now all this was predetermined or foreordained of God. (See Acts 4:27, 28; 2:23.) This predetermination was based on the foreknowledge of God and the agency which he has given to man. He foreknew just what the conditions would be, and worked with a view to these conditions. It was his will that man should have full latitude to his agency. The Book of Mormon tells us that the Jews are the only people who would have crucified their Redeemer and Savior. They could not, then, have had full latitude to their agency without the privilege of crucifying him. They were responsible for their own work. Jesus was not compelled to submit to this order of things, but he submitted from choice. He says:

Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10:17, 18.

Now, sacrifices which required the shedding of blood, under the law of Moses, were only temporary, and as the Book of Mormon teaches, pointed to the great and last sacrifice which should be made by the Lamb of God, who was, because God had ordained it, "the Lamb slain from the foundation of the world." (Revelation 13:8.)

Peter says we are "not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot." (1 Peter 1:18, 19.)

The Jews were not commanded of God to offer this Lamb, but Christ, as God's great high priest, offered himself;

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—Hebrews 9:13, 14.

The above passages show that Jesus was not compelled to submit to the demands of the Jews. The offering was wholly voluntary. "I lay down my life." "No man taketh it from me, but I lay it down of myself." It was an offering of love and mercy which met the demands of justice, set every soul free, made the principles of the gospel operative, and, through faith and obedience (not obedience alone) brought every soul into a condition of reconciliation to and harmony with God.

When Jesus took the cup and gave it to his disciples, he said: "For this is my blood of the new testament, which is shed for many for the remission of sins." Immediately after this he took his disciples unto Gethsemane. It was a trying hour! The supreme moment had come!

"Then saith he unto them, My soul is exceeding sorrowful, even unto death." He prayed: "O my Father, if it be possible, let this cup pass from me." He prayed again, saying: "O my Father, if this cup may not pass away from me, except I drink of it, thy will be done." (Matthew 26:28, 38, 39, 42.)

Now his enemies come upon him and impetuous Peter begins to fight. But Jesus tells him to put up his sword, adding these significant words: "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"—Verses 53, 54.

So far as the part of Pilate and the Jews was concerned, God determined beforehand that it should be done, in the same sense that he determined to "send strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:11, 12.)

You say, if my "position be right, then the thought as expressed in Acts 4:27, 28 is correct." Exactly. Also Acts 2:23: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." These are not the only passages of scripture which prove my position to be right. I do not know of a single passage that stands in the way of my claim. Do you? I should judge from your frequent use of a part of Romans 1:16, "The gospel is the power of God unto salvation," that this is regarded by you as one of the strongest scripture evidences against my contention; but I have proven the death of Christ to be an important part of the atonement and plan of salvation. Paul says that "the gospel of Christ . . . is the power of God unto salvation to every one that believeth."

John says that Christ is the *propitiation* for our sins, and the sins of the whole world. (See 1 John 2:2; 3:10.) Paul says that he "gave himself a *ransom* for all, to be testified of in due time." (1 Timothy 2:6.) Paul also says, when treating on the offering of Jesus Christ, by himself, for sin, that "without shedding of blood is no remission." (Hebrews 9:22.)

I call attention to what is written in Revelation, chapter 5. Here we have a sealed book. The angel said: "Who is worthy to open the book, and to loose the seals thereof?" "A lamb as it had been slain," took the book,

And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the Saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

In your first letter you define what you think to be the purpose of God, or Christ, in the atonement. It was to show us how to atone for sin. "And because of doing so, the scriptures say, he atoned for [because of] the sins of the world."

Certainly he atoned because of the sins of the world, but the statement is too limited, and hence is misleading. Christ atoned for sin in his life, sufferings, and death, by doing for man what no other one, before or since, could do; that is, he made an infinite and eternal sacrifice.

"For" has a great variety of meanings as used in the Bible, and in many passages relating to Christ's sufferings and death the original from which we get the word *for* literally means "in behalf of," as defined by Young in his Analytical Concordance. Example: "This is my body which is given for [in behalf of] you."—Luke 22:19. Your parenthetical phrase is not sufficient to explain away my position.

Yes, I am willing to examine any passage of scripture in the light of other passages bearing on the same point, and this confirms me in the belief that Acts 4:27, 28 is correct. It agrees with Acts 2:23, with other scriptures, and is the same in the Inspired Version. The Revised Version contains precisely the same sentiment, though couched in somewhat different language.

Yes, I still adhere to what I said. In my opinion, in order to support your view by the scriptures, you are compelled to reject what is plainly revealed, that the atonement, including the sufferings and death of Jesus Christ, is a part of the plan of salvation, and then try it by your understanding of what you believe to be "fixed and eternal principles." Is not this a doubtful, and even dangerous, system of interpretation?

I want to call your attention to what I regard as a bad flaw in your reasoning. You have stated several times that the death of Christ can not be any part of

the divine plan, because if the people had been good enough to have received his doctrine, there would have been no necessity for his death, and nobody to kill him! Now this is simply stating that if conditions had been radically different from what they were, Christ's death would neither have been necessary nor possible. Suppose I admit this to be true? I am writing about what was necessary and what God did, *under existing conditions*, and under no others. Again, I have already shown that if your contention be true, then Christ did not die for those who received his doctrine, but you must surely know that the Bible, Book of Mormon, and Doctrine and Covenants teach that he died for *all men*.

You assume, contrary to the evidence, that the atonement, as I hold it, is no part of the doctrine of Christ. And yet you talk about fixed and eternal principles, such as repentance and baptism for the remission of sins. Suppose the people had commenced and continued to stop sinning, would repentance and baptism have remained fixed and eternal? Would they have not become obsolete at once? Then, too, we may truly say, that if the people had been sufficiently righteous and wise, they would have needed no Christ, or Savior, at all. God was dealing with conditions among the people *as they existed*, and not as he would have them to be.

You state that none of the many scripture passages to which I referred, were new to you. You had noticed them before and had most of them marked in your book, etc. It would have been much more satisfactory to me had you taken them up, one by one, and shown me how you get them out of the way.

You admit that one purpose of Christ's death, as set forth in the scriptures, was to bring about the resurrection of the dead, without which man can not be redeemed. This being true, is it not a part of the divine plan? No matter whether the scriptures reveal the principle upon which it is done, or not, it is a great gospel fact which we can not ignore. Why, my brother, will you deny that that which brings about the resurrection of the dead, and without which no man can be saved, is a part of the atonement?

But, you say, it was "the *atonement*"—not the death of Christ—which accomplished this. I have shown from the Bible, Book of Mormon, and Doctrine and Covenants, that the death of Christ was and is an important part of the atonement, and now you undertake to prove that it is not by a passage from Alma, wherein he does not commit himself on this point either one way or the other! More than this, Alma explains his position in Alma 16:26, by saying that the Son of God will come "to redeem his people, and that he shall *suffer* and *die* to atone for their sins."

It seems to me, Bro. Young, you will have to throw away your view on the atonement, or the scriptures,

for they are in direct antagonism on this point. It is easy to tell what Alma taught his son, in Alma 19: 12, in the light of the above quotation.

In this connection you present the speculative claim that each man brings about his own resurrection by his own atonement. In this you are justly entitled to credit (which credit you claim) for not only being ahead of me (for that would be a little thing), but ahead of the scriptures! The truth is, the scriptures teach that Jesus Christ brought to pass, or made possible, the resurrection of all men, and our condition in the resurrection will depend upon our works. (See John 5: 28, 29; 1 Corinthians 15: 22, 23, 28; Revelation 20: 5, 6, 12.)

The resurrection is unconditional, so far as we are concerned, but it is true, nevertheless, that it was brought to pass through the atonement of Jesus Christ.

You say, "Man was lost and could not find himself." "Christ was sent" to show him the way, etc. True, and what is the way? Let the Christ himself answer:

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14: 6.

He that believeth on the Son hath everlasting life.—John 3: 36.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life.—John 5: 24.

One of the leading errors of the past has been the doctrine of salvation by faith only. Now shall we be found guilty of the folly of teaching salvation by works only? In the past the people have been too credulous. They believed what they were taught, namely, that Jesus did it all. Now, the trend of belief is to the opposite extreme, that is, "we can do it all; Jesus was simply and only a revealer of truth. We atone for ourselves and thus bring about our own resurrection," etc., etc. History repeats itself,—one extreme follows another. But if we will be wise enough to intelligently accept Jesus Christ as he is presented to us in the sacred books of the church, not forgetting that he is *now*, as well as in the past, a revealer of truth, we will not go far wrong.

The way existed, but man "could not find it." Yes, thank God, Jesus Christ is "the same, yesterday, and to-day, and for ever." (Hebrews 13: 8.) He was "the Lamb slain from the foundation of the world." (Revelations 13: 8.) Paul and his brethren preached Christ "and him crucified," though to the Jews it was "a stumbling block," and to the Greeks, "foolishness."

When you say that "according to your theory things could not have been different" from what they were, you greatly misrepresent my position. My position is, that considering the conditions, *as they were*, no other Christ and no other gospel would bring the same grand results. I am not at all con-

cerned about what might have been under different conditions.

You quote from the teachings of Abinadi, as contained in the Book of Mormon, but, as in a number of other cases, you fail to give the reference. This places me in the awkward position of being unable to verify your quotations, or of being under the necessity of spending much time in looking them up. But I am confident that Abinadi did not teach in opposition to Nephi, Alma, Amulek, and a host of other worthies both of Book of Mormon and Bible fame. Speaking of the work of Christ for the salvation of the people, Abinadi says: "Being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions; having redeemed them and satisfied the demands of justice."—Mosiah 8: 5.

He also says in the same paragraph, speaking of Christ's seed: "I say unto you, that these are his seed, or they are heirs of the kingdom of God: for these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions." In succeeding paragraphs, Abinadi teaches that through Christ all men will be redeemed from temporal death; that little children have eternal life, etc., etc.

In your quotation, found in paragraph 8, Abinadi simply teaches that so far as future and eternal happiness is concerned, the atonement will not secure it for any, except they repent and live righteous and pure lives. But he does not teach that the atonement did nothing for the unrepentant. It brought within their reach all the privileges of the gospel, including deliverance from temporal death. Is it a safe way to interpret in such a manner as to place the leading witnesses in conflict with each other?

Amulek says (Alma 8: 10):

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those that believe upon his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead, and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all flesh shall be raised from this temporal death.

This holy and inspired man goes on to say that this restoration "shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous." And, after the resurrection, all are to stand before God in judgment. So there is a salvation which comes to *all men*, without any obedience upon their part. As Paul says: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior

of all men, especially of those that believe."—1 Timothy 4: 10.

Contrasting your claim with mine, you say you would not like to trust me to answer your question, but you think you could trust Abinadi. Then you presume, in the absence of evidence, what his answer would be. But you are mistaken. Abinadi is against you also. In the light of what I have already adduced, I ask your thoughtful attention to the following words of Abinadi:

For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished. But behold the bands of death shall be broken, and the Son reigneth and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.—Mosiah 8: 6.

In my first reply I presented what appeared to me a contradiction. In your reply to this you kindly inform me what you meant. I am glad to understand your position, in full, but until you eliminate from your statement the word *absolutely*, the contradiction remains. Please look up the definition of the word *absolute*, and you will see that your statement implies that no other than the Christ under any circumstances whatever, would do.

Your answer to my question concerning the salvation of little children is not satisfactory. No matter what may occur after the resurrection, it is safe to believe that little children, who have not reached the years of accountability, are saved through the atonement, and this proves your theory to be wrong. However, you have no proof for your claim that they will be required to obey the first principles of the gospel after the resurrection. To say the most of it, it may or may not be true. Jesus said of these little ones, "Of such is the kingdom of heaven."—Matthew 19: 14. "Of such is the kingdom of God."—Mark 10: 14. Luke makes the same statement as Mark. (See Luke 18: 16.) In Matthew 18: 3, we have the following: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Verse 4 reads, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." In verse 10 we have a statement which certainly implies celestial glory: "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." In the same chapter we read that "the Son of man is come to save that which is lost." Also, that "it is not the will of your Father which is in heaven, that one of these little ones should perish."

If it is not the Father's will that these little ones should perish, and they are not old enough to make it necessary or possible for them to obey the gospel, what is the result? Salvation, of course. You almost conceded this in your own statement.

Abinadi, when speaking of redemption through Christ says: "And little children also have eternal life."—Mosiah 8: 6.

Mormon says that "little children are alive in Christ, even from the foundation of the world." He also says that parents should be taught to "repent and be baptized, and humble themselves as their little children, and they shall be saved with their little children; and their little children need no repentance, neither baptism."

Further: "And he that saith little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption."—Moroni 8: 2, 3. "But little children are holy, being sanctified through the atonement of Jesus Christ."—Doctrine and Covenants 74: 3.

From the above passages you will see, I trust, why I asked the question, and that your speculative presumptions are a weak offset to the mass of evidence which sustains the view I advocate.

Mormon says that Jesus Christ spake to him on this subject, by the power of the Holy Ghost, saying among other things, "Wherefore the curse of Adam is taken from them in me, that it hath no power over them." To deny vicarious atonement is to deny the books. Little children are not in the same condition that we are, hence not subject to the same law; and whether they will be exposed to temptation, sometime after the resurrection, I neither admit nor deny, for it does not affect my argument in the least.

While this investigation has been a real task for me, on account of physical conditions, nevertheless, it has done me good. I am confirmed and strengthened in the belief that the Book of Mormon came forth at the right time, and those ancient worthies, whom it represents, enjoyed much light and inspiration. My effort has been weak and imperfect, I know; but my position, I believe, is strong and defensible. To meet an opponent who is a thinker, and at the same time honorable in his warfare, from the beginning to the end, is indeed a treat. May the truth march grandly on, as I believe it will, and find us ever ready to fall in line with its movements, is the prayer of,

Your brother in Christ,

J. R. LAMBERT.

#### Wireless Telegraphy in the Far East.

The recent successful employment of wireless telegraphy in the far East in affording a means of communication from the beleaguered Port Arthur, and especially in the transmission of war news from the war zone, has renewed attention to its potential utility. It is known that a wireless station was established at Golden Hill, at least as long ago as the spring of 1903, for regular communication between Port Arthur and the Russian warships in the Gulf of Pe-chi-li. In the waters of the far East there are at least five different systems of wireless telegraphy on the various warships and in the forts. The British have more than twenty vessels in those waters equipped with the Marconi system in which the filings coherer is used. The Italians, also, employ the Marconi system with the Solari coherer. The Germans are using the Slaby-Arco or the Braun system. The French vessels are equipped with the Braun system. The Japanese are employing a system which, it is asserted, is a modification of Marconi's; but this is denied by the Japanese. It is known that wireless experiments have been carried on by the Japanese Department of Communications and the Japanese navy since 1896.—From "Wireless telegraphy to-day," by William Maver, Jr., in the *American Monthly Review of Reviews* for August.



## Mothers' Home Column.

EDITED BY FRANCES.

## The Children.

There are many subjects upon which one may write, but none are dearer to me than the children. There is nothing I love better than children. The dear little, romping, laughing darlings with all their joys and sorrows! Who can be very lonely when there is a child in the house? Not many mothers, I assure you. There are some natures so selfish they do not respond to the open, loving, fearless natures of the little ones, but look upon them as intruders. Such are to be pitied, for they do not realize how much of the brightness of life they miss. "A babe in the house is a well-spring of pleasure," as it grasps each day new ideas, thus imparting new joys to those around it, who watch with loving admiration each act the little man or woman may choose to play in the drama of baby life. We may stand appalled before some great edifice or work of art, yet how tamely does it compare with the human body which the Great Architect has so wonderfully fashioned. Whenever I see little children, whether decked in ribbons, lace, and jewelry, or playing in the highway, making footprints in the dust along the roadside, I realize that life is before them. Their possibilities are as great as have ever been attained by man or woman, for our great people of to-day were all children but a few years since. Treat them not lightly, for 'twas said by him who spake as one having authority, "Of such is the kingdom of heaven." Small wonder then that they should impart so much brightness to the homes that are blessed with their presence! Sometimes tired and weary mothers do not reflect with gladness upon the coming of another little one into the family circle, as they would perhaps were they stronger, or their time not almost wholly occupied by other duties and cares. But judging from actual observation, I feel safe in asserting that wealth, position, nor aught else can bring that true pleasure to man or woman that comes when in companionship with their children.

Children who have been properly taught by their parents seldom fail to grow up good and useful. "As the twig is bent the tree is inclined," is an old proverb, and "Bring up the child in the way he should go, and when he is old he will not depart from it," is another, and one which is often disputed, but nevertheless quite true. Yet there are exceptions to most rules; but there is more truth in the above than many like to admit. Many a good man or woman was lost to the world by spoiling the child, allowing it to become selfish and unreasonable. As the twig was bent so it continued through life. Some people consider life a failure because blinded by selfishness. Because they loved self so much they could not reach out and grasp any of the pleasures of life, they go through life bemoaning their misfortunes, when really a selfish disposition in childhood, which was not properly guarded against by parents and the child itself, was the one great misfortune of its life. This was the keynote to many other misfortunes which it naturally seemed were a part of life for it.

A picture comes before my mind which is drawn from life, of two sisters-in-law. One, the youngest of a family of children, spoiled and petted, and taught to believe she must have her own way about affairs; the other the eldest of six children. They married brothers and sometimes visited each other. The one did not like children—could not bear their noise, and did not wish to be bothered with squalling babies. The other loved them and did not consider life complete without them. But sometimes as one little visitor after another came until half a dozen romping children called her mother, she thought, Surely sister is a happy woman with no caps, hats, or bonnets to hunt and her house a model of neatness; and then she has so much time to do any kind of work she chooses, read, write, and improve her mind, as pleases her best.

The other cared for her aged mother, and she often remarked that it was such a pleasure to have her with her and visit in

quietness with nothing to disturb. She did think it was awful to be bothered by so many children as were in the other home. But time passed on and the sons and daughters of one family grew to mature years and filled good positions in life with honor to themselves and parents, while the aged mother in the other home grew weary of life and passed over the river of death full of years and lamented by her children. Now note the change: The one a happy mother whose sons and daughters often said as they stroked her silvery hair, "Oh, I am so proud of my mother!" The husband when his day's work was done hastened homeward that he might join the happy home-circle where he was met with outstretched hands by happy, joyous children. But in the other home a gray-haired woman finds herself alone. Mother is dead; husband seems indifferent to his home. He was a great lover of children and has never been satisfied without their presence there. He is kind to her when there, but mills, mines, and other things engross his time and the home is run by hired help which is about the only companionship the lonely woman has. What would she not give for one child of her own? She realizes that none are so lonely as the aged who have no children to lean upon in their declining days! But none will come to her now, for she has grown so old she must abide by the choice of her younger days. Many times I have heard mothers remark, "I'll be glad when they get big," but to all such I would say, *Be careful*, for the day will come when you will wish them back again! Enjoy them while they are all your own, for too soon that dear boy will be a man, perhaps a soldier to fall in a foreign land, or choose a vocation which will call him from you; the daughters, perhaps, become brides to adorn other homes; while yet other forms may be sweetly sleeping the sleep "from which none ever wake to weep." Soon enough they will learn the hard stripes of life and bear what we have borne, and maybe more. Then let us keep them children while we can, and let us say with the poet:

"God bless the little children, darlings of our hearth,  
The buds upon the trees of hope that thrill us with their mirth;  
They bring us all our sunshine, and half our comforts bring,  
The world is full of melody when the children sing.

"God keep the little children in the safe and narrow way,  
For the little dancing feet go easily astray!  
God bless them, yes, God bless them; may they never lack for  
love,  
Till they meet the Friend of children in the beautiful above."

ADRIA ELLEN.

## Half Hours With Parents and Teachers.—No. 10.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS  
AND HOME CLASSES.

Edited by the Daughters of Zion.

TRAINING A CHILD IN HONOR.

(Concluded from last week.)

We pass with a brief mention the second definition of *honor*, namely, "dignity." Not because we deem it of slight importance, but rather that it can not, to any great extent at least, be absent from the self-respecting man or woman, because it is so closely allied to this virtue. We have no reference whatever to a stilted kind of manners misnamed dignity by pretentious individuals assuming them, but to the quiet, unassuming manner, the restful ease and grace which is the natural accompaniment of self-respect—the knowledge that one does not seem to be but really *is worthy* the respect of others.

The third definition given of *honor*, we find to be loyalty. Loyalty in this connection means fidelity to duty, for to be a man or woman of honor, one must be true not only to himself but to all others with whom he is even in the most remote degree associated. Loyalty to the trust reposed in us by others at all times demands faithfulness and promptness in discharging our

duty without reference to the fact of its being pleasant or otherwise. Loyalty in their childhood is in some ways natural to most children, but in others it demands watchful care and judicious training in order to its development. For instance, the child is naturally loyal to father, mother, brothers, and sisters, and stands ready to defend them in their absence as well as in their presence. They are loyal to their pets of all kinds, not willing to see them abused or appropriated by any one. But this does not cover the whole ground. There is here, as there is running through all time and all the relations of life, a condition of duty, of obligation, and this the child is often very far from recognizing. That loyalty to parents demands obedience; to brothers and sisters loving service; to his pets that he provide for their physical wants and at all times treat them kindly, the child as a rule needs to be taught. As he grows older he also needs to be taught that fidelity in friendship and also in love still holds this element of *duty*. Friendship demands that we not only defend our friend from all unjust acts or aspersions of others in his absence, but it also demands that, if need be, we defend him from himself. No true friend will see the object of his friendship indulging in that which is wrong without striving with him to desist, and friendship has no right to demand being upheld in wrong.

Of course the child needs to be taught all this and teaching to be successful must be both by precept and example. Not only this, it must be so constant that it amounts to training. And just here we wish to notice what Doctor Trumbull says in regard to this word *training*: "It is a noteworthy fact, that this word," says Doctor Trumbull, "occurs only twice in the Old Testament, and it has no equivalent in the New. Those who were brought up in the household of Abraham, 'the father of the faithful,' are said to have been 'trained.' (Genesis 14: 14.) A proverb of the ages gives emphasis to a parent's duty to 'train up' his child."

Virtue and chastity conclude the list of virtues we have been examining as used by Webster to define the word *honor*. These words standing as they do to represent the various elements entering into the character of the honorable men and women of the earth, comprehensive as they are in their scope and power, yet fail to convey the full meaning of the word. Truly Webster needed to add: "A nice sense of what is right, with strict conformity to duty." And Paul, after lengthily enumerating the duties of saints, must have felt much in the same way when he exclaimed: "And finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4: 8.

"Think on these things!" O the height and depth of this wise injunction of Paul! "As a man thinketh so is he," said the wise man. "It is not that which goeth into a man which defileth him," said Jesus, "but that which cometh out of a man defileth the man. For out of the hearts of men proceed evil thoughts . . . these defile the man." The mind of the honorable, self-respecting man or woman is filled with pure thoughts. How important, then, it becomes for those who would train their children in honor, to guard them from the contamination of low and vicious companions and to early fill their minds with love of the pure and beautiful. Paul well knew the power exerted by thoughts. The mind which is filled with pure thoughts must have these thoughts displaced before evil ones can enter. This is not a work to be accomplished in a day; but it is possible to so guard and train the minds of our children as in time to lead them to abhor evil in all its forms, because they have learned to love its opposite, purity.

How many organized districts in the church? How many branches? What has been our rate of increase? These and other questions are answered by the Church Recorder, in the August *Autumn Leaves*, in the closing number of his article on "The Work of the Recorder."

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Co-operation of Parents With Sunday-School Teachers.

I write upon this subject because having been a teacher in the Sunday-school for a number of years, I have been led to see the necessity of more effective coöperation between the parents of the Sunday-school scholars and their teachers. Having had experience with children who have been taught their Sunday-school lessons and their other religious duties in their homes, and those whose entire training was apparently left to the Sunday-school teacher, I can say that it is an easy matter to distinguish them, one kind from the other. The training in the home is of vast importance, as the impressions made early in the life of the child are those which will have the greatest effect in the molding of its character, a great deal more important than any teaching it will receive elsewhere.

It will be a great help to the teacher when the parents will from the very earliest possible time, implant in the mind of the child the necessity of its being courteous, studious, and obedient, as it is a difficult matter to curb natures that in a measure have become set, as it were, when you have to try to interest children whose parents have neglected to use those golden opportunities in the child's life to teach it those very essential lessons that it must learn sooner or later. Another thing that parents should not neglect is that of studying the lessons with the children, and seeing that they go to Sunday-school with the lesson properly prepared, so that they will be able to answer any of the questions that may be asked them. When this rule is followed by parents it will not be so hard for the teacher to hold the attention of the class, and then the Sunday-school will more readily accomplish the great and good purpose for which it is striving, that of training the little ones to grow up in the ways of usefulness in the cause of our blessed Master. When children come to Sunday-school without their lessons studied beforehand, they are restless, and when a question is asked them they are afraid to answer lest they make a mistake and be laughed at by the others, and in a few moments after class is opened for study they will begin to play and visit with their neighbors and pay no attention to what the teacher is trying to teach them. On the other hand, let the pupil enter the class with the lesson prepared at home with the assistance of his parents, and the opposite condition prevails; instead of being fearful of making mistakes in answering, he will be eager to give answers to the questions asked him and will not care to visit or play during the study hour. It is impossible for the teacher to accomplish the training of children in the short time allowed them for class study; they are with her but one hour during the week, and if the parents or those in charge of them the remainder of the time should neglect to improve every opportunity to teach them the necessary lessons of how to live and act in life, it is a sad fact that this most important teaching will be left out, and the child will be the loser for not having had this most useful instruction.

In Proverbs 1: 8 we read: "My son, hear the instruction of thy father and forget not the law of thy mother." This statement from the wise man clearly shows the necessity of parents teaching their children the right way, and he counsels the children to give heed to the teachings they receive. Solomon also said: "Train up a child in the way he should go: and when he is old he will not depart from it." And I doubt very much if the Lord will hold parents guiltless for neglecting to do their duty toward their children. I should think there would be no greater joy to parents, than to see their children grow up in the gospel and become useful men and women in the service of the Lord. It seems to me that they would be more than paid for all the

labor they had put forth in properly bringing up their children, and is it not time to awaken to a full sense of the responsibility that rests upon us as teachers and parents and work hand in hand more fully than we have in the past for the accomplishment of this great work? Inasmuch as it is very important to get the little ones started right, parents should lose no opportunity while they are young, to instruct in the fear of the Lord and awaken more faith in their children, both by precept and example, teaching them to have faith in God while they are young and they will not forget it when they grow older. It is indeed a sublime sight to behold a little child kneeling in prayer to its dear Father in heaven for the blessing and protection that it needs. The simple faith of childhood, so beautiful of itself, should be cultivated so that when the child gets older it will continue in the fear and service of the Lord. As I look about me I am often led to wonder if the Saints as parents and Sunday-school teachers fully realize the responsibility that is resting upon them in training the children in the fear of the Lord; if they ever stop to think that they are training those who will in the future comprise the church of Christ. And let us remember that as we train them so will they be; therefore let us, realizing what responsibility is resting upon us as parents and teachers, strive and pray more earnestly that in this important work we may be assisted and guided by our heavenly Father, that we may be successful in the labors given us to do.

I fancy that some mother having a large family will say: "Where is the time for training the little ones when there is so much to be done in the home that we may be comfortable and clean?" Dear sister, better neglect some of the home duties of temporal nature for a few hours each week and devote the time trying to prepare the little ones for that blessed and glorious home in the future.

"Blest mother! who, in wisdom's path,  
By her own parents trod,  
Thus taught her son to flee the wrath  
And know the fear of God.  
Oh! youth like him enjoy your prime;  
Begin eternity in time  
Taught by a mother's love."

(Read before the convention of the Southern Nebraska District Sunday-school association at Nebraska City, Nebraska, May 28, 1904, by Mrs. J. S. Meyer.)

#### The Sunday-School Lesson for August 21, 1904.

##### THE LESSON TO-DAY CONTAINS A WARNING

written by Peter to the saints of his time, but applicable as well to those of our own day. The warning is couched in the words of the golden text, "Abstain from fleshly lusts, which war against the soul."

The lesson calls attention to the fact that Israel on the march to Canaan lusted for the fleshpots of Egypt, for the cucumbers and melons, the leeks and onions and garlic they had enjoyed in the land of their bondage; it shows that they lacked in appreciation of blessings God was bestowing upon them and murmured because of the privations they had to endure incident to the journey to the land of freedom and rest.

They mourned over the light afflictions that were but for a moment compared with the lasting peace and pleasures of the home in Canaan, and they even wept for the things of Egypt that would have perished with the using had they possessed them.

And this murmuring and unrest among them did war against their souls and prevented the development of their faith and obedience toward God and their leader, Moses.

##### ONE OF THE PREDICTIONS CONCERNING THE LAST DAYS

is that men shall be lovers of their own selves; that is, they will be selfish, disposed to gratify themselves in the things they

desire; they will not be disposed to abstain from fleshly lusts. Because of this, we have especial reason to look to our ways, to examine ourselves and learn whether we be in the faith.

If we find that we are covetous, proud, boastful, disobedient to parents or others having rightful control over us, if we despise those who are good, if we love pleasures better than we love God and his service, if we are giving more attention to pleasures than we are to the building up of the kingdom of God in the earth and to the establishment of his righteousness in it, then we are not in the faith.

##### THE WORLD IS NOT SEEKING THE LORD

to establish his righteousness. The Lord himself tells us so in the first section of the Doctrine and Covenants. He says every man is walking in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol. He warns us in his word to come out from the world and be separate from its evils. Are we doing so, or are we loving the same things the world loves? If so, are we in the faith, are we abstaining from the lusts of the flesh?

##### IDOLATRY.

The idols of the heathen of ancient times were, some of them, very crude, rough images, while others were of delicate, exquisite workmanship, but he who knelt before the rude image was an idolator in heart as well as the devotee who knelt in a costly temple before an image of gold or of ivory.

Those in poverty may be idolaters as great as those who roll in wealth, if the thoughts and affections of the heart are set on material things. A recent issue of a prominent daily paper gave an article concerning the expenditures of the society women of one of our great cities. Many of those women are estimated to spend ten thousand dollars a year in dress. Is it not possible for a woman with far less to spend to bow at the same shrine and to refrain from lavish expenditure of money in dress simply because she must? Is she not, then, an idolater equally with her more favored sister?

The Lord says to us in Doctrine and Covenants 98: 4, "Care not for the body, neither for the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life."

We are not to understand from this that the Lord does not wish us to take proper care of our bodies, but we are to give the greatest care to the life of the soul. Few people are doing so to-day; the great majority are concerned in securing physical pleasures; they are pleasing the flesh and thinking little of the welfare of their souls.

We all have need to think of Peter's earnest warning which has come down to us through the years, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

##### OUR CONDUCT AMONG THE GENTILES.

Jesus said to his disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

This teaching of Jesus shows that we are required by the Lord to represent him to the world. Peter exhorted the saints to be honest in their conduct among the Gentiles.

The Lord admonishes his elders in Doctrine and Covenants 119: 3 that they should make their counsel to the people effectual by their example; all saints should do this.

The most powerful of all preachers is a good life. Where the Saints live righteous lives, they commend the gospel to the Gentiles.

##### TWO-MINUTE PAPERS.

Many of us do not exert the powers we have until necessity is laid upon us. Would it be a good plan in senior classes for the

teacher to ask members to write two-minute papers on certain verses of the lesson text, on chosen topics of the lesson, or on some of the teaching points? Would the plan claim attention for subjects too often dismissed without being understood, and, perhaps, without any attempt to understand them?

By meeting and surmounting difficulties, we grow stronger; by evading them, we remain in our weakness and often we deteriorate in strength. It would be well for us all, if, by force of circumstances, we could be compelled to meet and at least attempt to answer every difficult question that arises in our study.

There is a law that holds us relentlessly to the task of meeting and conquering difficulties; it is the law that governs our spiritual growth. There is only one way for us to grow in the knowledge of God and in the mastery of self; it is by diligent application of our powers to that work. If we ever enter the courts of glory, it will be after we have exerted all our powers to attain them. "Thou therefore endure hardness as a good soldier of Jesus Christ."

Senior scholars, do not forget to read the teaching points in the lesson. What foundation is there in the lesson text for those statements?

## Letter Department.

COUNCIL BLUFFS, Iowa, August 11, 1904.

*Editors Herald:* June 20 I left my home ones, and boarded the swift-winged traveler for Western Iowa. Arriving at Chicago, the committee to have been there was a strange one, or conspicuously absent. Not knowing as to certainty of appointment, thinking it might, like the committee, have evaporated, and being attracted by the appearance of "The Rocky Mountain Limited," which departs from Chicago fifteen minutes to six in the evening, I was soon whirling over "the Rock Island" toward Council Bluffs, where I was met by our good Bro. Harding, at ten minutes to seven the next morning. Wednesday evening, fifteen minutes to eight, attended prayer service, got acquainted with a number of the Saints, and renewed some old time acquaintances. Sunday, half past ten, and fifteen minutes to eight, a goodly audience was present, and we tried to interest our auditors by themes of the gospel work.

June 29, I ran up to Mondamin to see my little darling Fern, whom I had not seen for eleven years, then a wee babe of three months on mamma's bosom, and so soon afterward, bereft of maternal care, now a girl four feet tall, weighing eighty-seven pounds. I will not attempt to describe our meeting. On returning to the Bluffs, a telegram was brought me announcing the death of Sr. Wimer, at Coldwater, Michigan, and asking me to come and offer funeral remarks. I reached Coldwater, Sunday, twenty-three minutes to seven in the morning, the funeral occurring at two o'clock in the afternoon. A large gathering. Sr. Wimer, like Sr. Dancer of blessed memory, was a humanitarian—"good deeds ascend as a memorial." Returning to Council Bluffs occupied Sunday, and evening, to a fine audience. Tuesday eve found me at Crescent City discoursing with fair liberty and quite a large audience. At this point, the choir is large, and rendered cheering music. Sunday following was at the same place, and preached in the forenoon to a large audience. Was the guest of Bro. McIntosh and Bro. Adams. Hurrying along, and dining at Bro. Evans' we reached the Bluffs, and again tried to break the bread of life at fifteen minutes to eight in the evening. We rode out to Boomer, and Hazel Dell, with Bro. Parish, who indeed is a hustler, for he made good use of us,—attended two Sabbath-schools and preached three times and did other incidental work, involving about nine miles' ride between the after-

noon and evening sessions—all in one day. But we didn't get any supper until after the evening service. The joke is on Bro. Parish and myself.

Last Sunday we occupied here in the Bluffs. Strangers were present and expressed themselves as well pleased. The church-building has recently donned new attire. Decoration is beautiful—walls, felt crepe paper, dark green, with ingrain ceiling, sectional border with gold heading. Cost, seventy-three dollars. Hard pine flooring laid over the old, with heavy paper and lattice wood between. Cost, forty dollars. But the brethren, under direction of Bro. Harding, laid the flooring, after their day's work was done, and with windows refrosted, wood-work painted and varnished, what is there to stand in the way of beauty? And with a band of Saints in *line of duty*, the "beauty of holiness" will blend. The brethren are oiling the floor this week. Bro. Harding is quite proud of the work, and well he may be. So you note they are really alive out here. I must not omit the Religio. That is also doing good work, both here and at Crescent. The society here will give a lawn fête at residence of Bro. Harding, 418 Stutsman Street, on the eve of August 19. Tickets on sale by Srs. Hanson and Harding at ten cents. Ye Lamonians, and all others, can come over, if you have ten cents apiece to spare! Proceeds to be applied to the great work of the last days. One hundred tickets are sold up to date.

Well, the times are ominous! Strikes, riots, hold ups, thefts, robberies, murders, elopements, divorces, and wars, are inaugurating a reign of terror, both in "foreign lands" and at home! Society is rendered unsafe, scandals are being unearthed, and the voice of inspiration will be vindicated, that "the abominations of the Gentiles will be made manifest—revealed," and "all things shall be in commotion." (Doctrine and Covenants 45: 4.) To-day's Chicago papers state, that in connection with the stealing of two hundred thousand dollars' worth of jewels, methods are to be applied which "will lift the lid off a scandal that will shake the social world of America to the very foundation." The greed of gold—the guilt of graft, all remind one of the "woe" pronounced on those who can not keep from "laying hold on other men's goods." (Doctrine and Covenants 56: 5.)

The insecurity of despotic rulers is seen in the unusual temperament of a man who hurls the bomb, and at the same time swallows a poisonous capsule, thus entering his soul against that of his victim in a race to the judgment-seat. Men who care nothing for their own lives, care little for the lives of others,—this among the wicked, plainly manifests the withdrawing of "God's Spirit from the inhabitants of the earth," and the power Satan exercises over his own. Are these the latter days? Where are we? What the instruments of reckoning, the degree of longitude and latitude to us poor mariners on the ocean of time? I'll conclude ere I sermonize. Hopefully,  
S. W. L. SCOTT.

AUCKLAND, New Zealand, July 21, 1904.

*Editors Herald:* My mind and thoughts now are turning toward the home of the free and the brave.

Bro. Rennie will continue the meetings at the Greenhythe Schoolhouse, where we hope in time some may be led to see the light. We have a prospect for an opening at the village of Albany for the fifth Sunday in a month at least. But the weather and roads so far have been unfavorable.

I have been rained out of two or three appointments this winter. Generally a great deal of rain here in winter season. I have been housed in a great deal this season; and been somewhat afflicted in back; either from shot which lodged in or near kidney received from wound while in the Southern States, or from some other cause. Am still in my rented room buying my own food, and have not had the privilege of sitting by the fire this winter, save a time or two, and then for a short time only.

We are growing somewhat tired living on bread and butter principally and long to be where we can get warm meals and vegetables.

We have a chance for another opening in a small church a long distance away. But it will take all day to go and come from Bro. Rennie's; and I am seven miles from there. This mission needs an able-bodied man who can preach on the street if necessary. My voice failed me, and now almost fails me sometimes in a room. Hard climate on voice in open night air. Some voices may hold up, mine won't.

Would be pleased to get off the 12th of August if I could, but if not want to get off not later than September 2, any way. It will be two years to a day August 12, since we anchored in Auckland harbor.

Bro. Hall writes he has been speaking on the street of late in Kaitangata; very good hearing and attention.

No other news of importance. Ere this appears in HERALD hope to be on my way on the broad ocean. Would be pleased so meet some of the Saints at wharf in Frisco.

Very truly,

D. E. TUCKER.

#### That Promised Article.

*Editors Herald:* Some of the elders have sustained disappointment that an article promised by me on Book of Mormon characters has not appeared in HERALD. One was prepared and passed upon favorably for insertion. At my request it was returned for improvement and is not as yet ready for return to office. If it be a good thing when completed, as we may hope, we can afford to wait—if not, no loss will be sustained. So there is nothing to lose. In the meantime others may furnish better. Some are at work on the problem.

It is a matter that can not be rushed.

The Committee on Archæology is disposed to move slowly and cautiously on this feature of work. Such help as I can afford any one I will cheerfully perform and as promptly as possible.

In bonds,

R. ETZENHOUSER.

304 South Fuller Avenue, INDEPENDENCE, Missouri.

#### Independence.

*Dear Herald:* On the evening of the 5th inst., Bishop Hilliard discoursed on the atonement.

Audiences continue large, the tent being well filled and many sitting on the outside. The subjects, original sin, spirits in prison, the judgment, and the different glories, were also discussed in characteristic plainness, and the usual good attention and interest were in evidence.

The choir singing, in charge of Brn. A. H. Mills and R. G. Smith, as advertised, was excellent, and at the close Elder Hulmes announced the following evening service would be in charge of Elder R. Etzenhouser.

The elder chose for his text, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."

Bro. Hilliard had impressed the audience by his plain, outspoken manner, the present speaker, by his choice vocabulary and profound reasoning, while he preached upon the antiquity of the gospel, the message sent to Moses, to Enoch, to Elijah, and the prophets, the same gospel of salvation brought to us and which was proclaimed upon the plains of Bethlehem, bringing peace, good will to men of every age, every country, and every kind.

The closing prayer was offered, also suitable words commendatory of the attention paid the speaker, and the dismissal hymn was sung, "This God is the God we adore." In this rapid-transit dispensation the echoes from the loud doxology scarcely died away ere the nightly circuit of the tent-goers was well-nigh completed.

Sunday was a beautiful day, and the Sunday-school, also the

morning and afternoon services were well attended. There were four hundred and thirty present at Sunday-school, with eight dollars as a collection. Elder J. D. White was the speaker in the morning, and President Smith occupied the stand at the tent in the evening and all seemed pleased with the sermon, the basic theme being the old Jerusalem gospel and the progress of the work. There was an immense throng in attendance, there being as many as nine or ten hundred present.

Brother White's sermon was directed mostly to the young people, exhorting them to live true to the light received, to "buckle on the armor of righteousness and stand firm and steadfast in the testimony of the truth of God."

About thirty Brighamites from England visited Independence on the 8th inst., at the places interesting to them, the Temple lot and vicinity, taking kodak views and interviewing new acquaintances. Some of them seemed very enthusiastic over the changes wrought in Jackson County and the younger element still cling to the traditions of their elders.

On Monday evening the crowd began to gather at the tent and the singers to arrange for the song service, at fifteen minutes to eight; Elder A. H. Parsons led in the opening prayer, old Coronation was sung, and President Smith was introduced as the speaker. He wore a becoming gray suit with short top-coat, which added to his apparent weight and height. With a clear eyesight, a face lighted up by the Spirit, whitened locks and beard, broad shoulders and generous palms, he bore gracefully the weight of more than seventy winters, and "showed" to a Missourian assembly as noble and hardy a personnel of a full-fledged American as ever stepped upon a ministerial rostrum. As the occasion demanded, he was emphatic and outspoken. Many of our town's people were present, and surely they were not disappointed in coming to hear a concise, forceful, and comprehensive exposition of the faith and doctrine of the Latter Day Saints.

To Luther, thundering at the walls of the Vatican, Calvin and Wesley and Knox and other brave men of the Reformation, his tribute was magnanimous; and for the adoption of principles, the best in religion by those of the church, as in politics by men of the state, his argument was incisive and logical. Priestly succession, revelations, churchly ordinances, inspired men and youth, divine records, ministering angels, and lastly the apostasy of the latter days were all embraced in the ultimatum of this great sermon.

On Wednesday evening President Smith closed his part of the tent services by a penetrative discourse, taking for his text "Except a man be born of the water and of the Spirit, he can not enter into the kingdom of God": and again, "Except a man be born again, he can not see the kingdom of God." From many passages quoted from the New Testament scriptures he deduced some wonderful thoughts on the gospel, not unfamiliar to the Saints, but which he presented and clothed with clearest light and significance. The intense interest in the tent services continues, and speakers well supported are announced for the future.

On Tuesday evening, Reverend J. J. Martin, pastor of the Watson Memorial Methodist Episcopal Church, preached before the Saints and a large number of those outside the fold. His theme was, the necessity of a Savior, the efficacy of the atonement, and he rose to heights of eloquence seldom surpassed by any of the sectarian ministers, and scarcely ever reached by the Latter Day Saint elders. He had a deep respect for the Saints, had read much of their literature, yet was not as well acquainted with their doctrine as he desired to be and he was striving to go on to perfection. Elder Martin's sermon was highly commended and an excellent feeling prevailed among his attentive hearers.

Yours in the interest of the latter-day gospel,

ABBIE A. HORTON.

August 11, 1904.

DES MOINES, Iowa, August 8, 1904.

*Editors Herald:* After Fred M. left me I visited Waterloo, Oelwein, Arlington, Center Junction, and Emaline. At the last-named place I found Bro. Case and family, tenting out and holding tent-meetings to an interested congregation, with Bro. Burr assisting him. I remained over Sunday, doing the preaching for them. The tent was full and overflowing, all day, although it was in the midst of harvest. It is in the country and a new place, and the attendance is almost altogether outsiders. It was refreshing to find a place where there was a lively interest, and some lively workers to care for it. I met the Green Valley and Fulton Saints there on Sunday and enjoyed the visit with them. Went from there to Muscatine for a few days and then to this place to be in attendance at their reunion. We are nicely situated in the north part of the city in a little grove on the street-car line, but the attendance of Saints has been light so far. Yesterday meetings were well attended all day; many outsiders, and a very fine day was enjoyed, the weather lovely. One was baptized, a boy. The nights are rather cool, too much so for comfort.

Brn. Hilliard, Derry, and myself are the only ones of the speakers outside of the district force. Mintun, Sheldon, Peters, Roth, and Christy, of the missionaries of the district, are here; Bro. Sorensen is still in the field at work.

The Baptists are mad at Osage, Minnesota, where Fred M. and I held that week's meetings and baptized the two sisters, and the good preacher handed a note to the young sister we baptized who had been a worker in their Sunday-school, requesting her resignation from all the offices she held in the school. I inclose the note to you to read and return, also one of warning for the elders to move on. Well, yes, we will move on at once to storm their castle. We sent Brn. McCoy and Wood in there at once and they are no doubt on the ground and after them long ere this. They wrote me they would go at once.

It shows the disposition of the so-called Christian world. If they dared do it they would put us off the earth, but they will find us stayers, and if need be scrappers too, especially if our rights to free speech and the enjoyment of personal liberty in the worship of God are called in question.

We are all well in camp save some little minor complaints, and all is moving smoothly. F. A. Smith, J. F. Mintun, and N. V. Sheldon were chosen to preside; E. O. Clark clerk, J. F. Mintun assistant, Ward Christy chorister, and Sr. Reiste organist.

With best wishes for the progress of the work, I am,

Yours in bonds,

FREDERICK A. SMITH.

#### Extracts from Letters.

Bro. William H. Kelley, Broadhead, Kentucky, writing to Bishop E. L. Kelley, says, "Yesterday I baptized four, two ladies and two men. Bro. Metcalf also has names for baptism. We have been holding forth in a grove about five miles west of Broadhead, and can say that the interest is all that can be asked for,—one hundred and fifty to two hundred every evening. At our afternoon services we have twenty-five to fifty, mostly ladies. The young folks have organized a choir, and are very prompt, doing all our singing. We are requested to preach on the Book of Mormon, and will comply, beginning to-morrow eve on that subject, and expect large crowds. One evening last week after a rain nobody came out but about thirty young men, and we both gave a talk to men only. It spread like wild-fire, and was appreciated by the older ones who learned of the drift of the talk."

Bro. William C. Cummings, writing from Coalgate, Indian Territory, says, "We have just put in a one thousand dollar brick plant to be owned and controlled by our church people, and we hope to have all, who work in it, as stock-holders, so each one will work to make it a success, and one tenth of the profits will go to the support of the gospel. The plant will be

ready to start in a few days. Shares are twenty-five dollars each; and as the shale costs nothing, and as we have coal and wood right at hand, the plant can not help but be a paying investment. We want two or three elders to preach in the surrounding towns and country. My team and carriage is always ready to carry the preacher, and I will aid in any way I can."

Bro. James E. Entekin, Biloxi, Mississippi, gives a sad account of the drowning of his sister's fifteen months' old girl Virgie, who got outside of the yard and toddled out into the bay unobserved by its parents, and desires the prayers of the Saints for his sister in her trouble. He also says, "We are in a very desolate place, where we seldom enjoy a good sermon. There are other churches here that we could attend; but when we do go we can not feel that we are hearing the true doctrine of Christ. But we hope there is a day coming when we may hear the true gospel being preached regularly in this wicked place."

Bro. E. W. Nunley, Cookes Point, Texas: "Baptized two at our late conference, a lady and a gentleman, both married people. We are waiting and watching for an opportunity to preach. In this country at this season there are lots of preachers who occupy every schoolhouse and church in the land, so we have to wait till they try their hand, then we thrust in our sickle."

Bro. D. C. White writes from Hatfield, Missouri: "On July 31 we closed our tent-meeting at Kellerton, Iowa. We were there twenty days in all. Fairly good hearing and interest all the way through. On Sundays from three to four hundred out. We have been here just a week. Tent crowded at night and the gospel is being preached. Thankful to God we are to be of those who are sent as a witness for the Master and his work of these last days."

Bro. C. J. Cady, San Jose, California, August 4: "I was brought up in the Roman Catholic communion, but at an early age showed evidences of an inquiring mind. Becoming well acquainted with the belief of the 'mother' church, I naturally turned my eyes towards Protestantism, but failed to find of the modern churches an organization agreeing in every respect with the apostolic faith. Four years ago met Bro. A. M. Chase; but despite his reasonings on gospel topics he seemed to have made no impression on me. After a lapse of over a year I met Bro. F. H. Lawn, through the instrumentality of Bro. J. B. Carmichael. His reasonings were apparently of no avail. A little over two years ago, having been guided by the Spirit, I announced my conversion and desired baptism, which I soon had the happiness of receiving under the hands of Bro. F. H. Lawn, and was confirmed by Bro. C. W. Hawkins. May God bless us all."

Sr. Nellie I. McCulley, Newberg, Oregon, August 4: "Will you please ask the Saints to go and call on my sister, Mrs. J. R. Kinyon, 115 South First Street, San Jose, California. She lives close to the Salt Lake Mormon church, and she did not know the difference, so has been going there; but has now found out she was wrong. She was interested in the church and I am anxious for the Saints to call on her, as she feels so discouraged that she made such a mistake. As she is a stranger there they could do her lots of good. She is very lonely. Her husband is not a believer. He tries to think he is an infidel; he was once a Methodist. He met Elder J. C. Clapp at our home and he likes him very much. I really think if the right one could go to see him he might accept the truth; so please call and invite them to church."

Sr. Albertie Neal, Batson, Texas, July 29: "I am in an isolated town without a Saint that I know of; came from our branch in San Antonio, Texas, to my husband here. I am trying to live my best and God is ever with me in all trials. Would like to get samples of our literature, as I do not know which of our papers is best for a young member. I wish to get all the good and no bad if possible out of this world. I realize that God's people help each other very much by their prayers, and I desire to be remembered by all who read this. Would appre-

ciate very much letters, papers, or tracts from any one who desires to send same."

Bro. J. W. Waldsmith, Nebraska City, Nebraska, August 4: "I have of late visited Wilber, Dewitt, Hoag, Beatrice, Tecumseh, and Adams. Three were baptized at Tecumseh last Sunday. The good work is moving along there under the care of Brn. Sutton and Madison. I now have promised ten dollars more than our quota for college debt for Southern Nebraska. I expect to send to-day to Bishop Kelley enough to make up one hundred dollars for this district, and expect to send one hundred and forty dollars later on. I have now promised two hundred and fifty dollars and took up about two hundred dollars two years ago. I think that we have done pretty well."

Bro. W. P. Bootman, Thayer, Missouri, August 9: "The Saints here as a rule are striving very earnestly to live up to the law and are receiving the gifts of the gospel in return. Elder J. T. Davis was here and preached Saturday and Sunday for us. He is an energetic laborer for the Master."

Bro. E. E. Long, Middletown, Ohio, August 5: "Things are looking better at present. We are having good crowds here with fine interest. Have baptized five and are hopeful of others."

Bro. J. R. Lambert wrote on August 7: "I go to St. Joseph Tuesday morning, if able, and from there to Stewartville, to be gone till the last of the month, at least, if my health will permit."

Bro. S. K. Sorensen, Tama, Iowa, August 8: "Will commence services in the city park to-morrow evening. The park is located half way between Tama and Toledo, and street-cars running past the grounds, so it affords both cities an opportunity. Will try also to hold day-meetings. This is a new place. Nights are very cold. If it continues it may spoil our evening meeting. Electric lights will be furnished on the grounds free of charge."

## Miscellaneous Department.

### First Presidency.

#### RELEASE OF MISSIONARY.

For reasons stated by himself that circumstances and conditions which he can not control, he finds himself under the necessity to request that he be released from the missionary field for the remainder of the conference year, Bro. J. Guy Munsell, appointed to labor in the Eastern Mission, is released from said appointment. We regret that Bro. Munsell is under this necessity and trust that the disabilities may be finally removed and he be permitted yet to accomplish good in the field.

JOSEPH SMITH, for the Presidency.

LAMONI, Iowa, August 13, 1904.

### Correction Bishop's Annual Report.

#### NORTHERN IDAHO.

James Jennings, agent.

Jennings, Jasper, t	\$125.00, should be:
Jennings, Jasper, t	25.00,
Jennings, James and wife, t	100.00.

Bro. James Jennings calls our attention to this and states, "I could not consistently preach tithing to my brethren when my name does not appear on the tithing list."

August 8, 1904.

E. L. KELLEY, Presiding Bishop.

### Reunion Notices.

The Northern and Central Districts of California will hold their reunion at Sacramento, in a grove on Q street, between 20th and 21st, commencing September 2, at 10 a. m. Take P street-car, get off at 20th, and walk one block south. Those desiring tents or mattresses notify the undersigned at once. Meals will be served on the grounds at a low price. Come and spend ten days and bring the Spirit of the Master with you. R. J. Parker, for the committee, 1014 22d St., Sacramento, California.

### Conference Notices.

The conference of the combined districts of New York and Philadelphia will convene in Saints' chapel, Hopkinson avenue and Eastern Parkway, Brooklyn, New York, September 3, 1904,

2.30 p. m. At this conference the aforesaid districts will unite into one district as per order of last conference. F. M. Sheehy, president of mission.

The Pittsburg conference will convene at Fayette City, Pennsylvania, September 3 and 4. We expect Brn. R. C. Evans and F. M. Smith. M. E. Thomas, secretary.

The conference of the Southern Wisconsin District will be held at Madison, Wisconsin in connection with the reunion, which begins August 26. Conference will be held September 3 and 4. Branches and officials are requested to send their reports in time, to W. A. McDowell, in care of H. D. Stevens, Madison, Wisconsin, Greenbush Chandler Street. W. A. McDowell, president.

Northern California conference will be held in connection with the reunion at Sacramento, California, September 6, at 10 a. m. A complete report is confidently expected from each branch, also each officer in the district. Elect your delegates ten days before and send credentials and reports at once to the district secretary, Bro. E. S. Chase, Irvington, California. The reunion will be held from September 2 to 11. Come, let us have a joyful time in the Lord. J. M. Terry, president.

### Convention Notices.

Eastern Colorado Religio Association will convene September 2, 1904, at Colorado Springs, Colorado, and hold its sessions in conjunction with the Sunday-school. Blank reports will be sent to all secretaries of locals. Please respond, and be present if possible. W. C. Duncan, president.

The semiannual Sunday-school convention of Northern California will convene at Sacramento, September 5, 1904, in connection with reunion. L. Day, secretary.

The Pottawattamie Sunday-school convention will convene at 1 o'clock, Saturday, August 27, 1904, at Crescent, Iowa. All schools are requested to send credentials for delegates elected to represent them. E. H. Carlile, secretary.

### Addresses.

Albert Giesch, 1315 West Short Street, Independence, Missouri.

### The World's Fair as a Teacher.

In an interesting and richly illustrated article on "The World's Fair as an educational force," President W. F. Slocum of Colorado College says, in the *Outlook's* Magazine Number for August: "It is interesting to note that some of the most valuable exhibits are those of processes as well as results, very often the greatest effort being made to show the former rather than the latter. In many instances these processes are shown so well, are explained so patiently, that glimpses are given into whole departments of knowledge that must awaken an interest which will not be content till wide reading has made the subject a familiar one. Much may justly be said of the unwisdom of superficial work in sightseeing as well as in the class-room and laboratory, and there is danger in thinking 'a ramble through a World's Fair is an equivalent for a liberal education.' But too much emphasis can not be laid on the value of such a ramble to the open-eyed and open-souled thousands who have waited for this event to gain their first vital knowledge of the way other workers do their work. In one sense the influence of a great fair can never be spoken of as local; but its special and direct influence on its immediate locality must inevitably be a marked one. The great value of this to the Southwest can not be measured; this section has already passed through various stages in which its rural home life was represented by the dug-out, the log cabin, and frame dwelling-house. It now is ready to pass rapidly into a more fully developed life into which the arts and sciences, as the older communities know them, are to play their part."

### How Locomotives Have Increased in Weight.

At the Philadelphia Centennial Exposition, the Baltimore and Ohio showed an engine weighing fifty tons. This locomotive at the St. Louis fair looks very small alongside the locomotive called the "Director General," weighing one hundred tons, exhibited at Chicago. But the "Director General" is dwarfed by the monster Mallet-type Baltimore and Ohio freight locomotive, which weighs two hundred and thirty-three tons and which is the largest and heaviest locomotive ever built. It was especially constructed for heavy mountain grades in West Virginia. It towers above every engine about it, and looks like an iron citadel.—*The World's Work*.

**ROYAL BAKING POWDER**  
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199. Paper covers..... 30



*Over the Bank of Mormon*

# The Saints' Herald

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

Volume 51

Lamoni, Iowa, August 24, 1904

Number 34

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

SPLENETIC ATTACK BY DESERET NEWS.

The *Deseret Evening News*, of Salt Lake City, for August 13, 1904, has an attack upon the Reorganized Church of a very peculiar character. It is an editorial which opens in the following manner:

We have received a copy of a pamphlet which is being circulated in Australia by the emissaries of the "Reorganized" Church, commonly, but improperly called "Josephites"; for there are no more virulent opponents of many of the teachings of Joseph the Seer than those professed disciples of the Prophet. They are to-day among the most malignant assailants of our missionaries, and do more to foment hostility and provoke mob-ocracy that almost any other agency of that kind.

Without attempting to defend the pamphlet referred to, leaving that to the Australian brethren, we join issue decidedly with the *News* on three of the points in the paragraph quoted from this leader. The first is the claim to the right of being called "Josephites." This name was given to the elders of the Reorganized Church first in Utah and by the members of the Utah church themselves. We do not claim it as a distinctive title any more than the church in Utah claims the word "Mormons" or "Brighamites" as its distinctive title. But when the *News* charges that the appellation is improper upon the ground that elders of the Reorganized Church are virulent opponents of the teachings of Joseph the Seer, the assertion is wide of the mark. It is not true. The teachings of the Reorganized Church are emphatically those of Joseph the Seer, as found in the standard works of the church, the public journals and writings of Joseph the Seer himself and his coworkers, including the acknowledged organs of the church up to the time of the martyrdom.

We specifically challenge the *News* to name "many of the teachings of Joseph the Seer" which are virulently opposed by the elders of the Reorganized or "Josephite" Church. It will not do to make a general charge and thus sum up what may be held as mental reservations on the part of those who make these charges, for the reason that one accused in such form can not plead to so evasive a charge. In making this charge the *News* is strikingly discourteous in using the word "emissaries" as applied to the elders and ministers of the Reorganized Church. These elders are not sent out in a covert manner, neither do they make their attack upon the things which they denounce in any secret

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#### August.

Over the blue sea broods the heat,  
 In faintest pulses the tired tides beat;  
 Over the sands, with the sun aglow,  
 Silent the cloud-shades come and go;  
 A white-winged sail on the water gleams  
 Faint and far, like a Ship-o'-Dreams.  
 The year's great Sabbath fills the air—  
 And languor and slumber are everywhere.  
 Then storm-winds rise: then breakers roar:  
 Then wrecks are tossed on the rocky shore!  
 —Sarah Andrew Shafer in the *Outlook*.

or covert manner. They do it fairly, squarely, and specifically. Their opposition is not a warfare upon men, but upon the doctrines and principles of faith which in their judgment Joseph Smith did not teach, and which are subversive of truth and right if it could be proved that he did teach them.

The second point we notice is this: The members of the Reorganized Church are professed disciples of Christ Jesus, and their adherence to the teachings of Joseph Smith is with them a secondary matter; the teachings of Christ as laid down in the Bible, the Book of Mormon, and the revelations given to the church through the instrumentality of the Seer, are of first and paramount importance. Are the doctrines and faith of the church found in or based upon the declarations of Jesus, or are they of human origin? is the first inquiry on the part of the "Josephite" believer. The question is not, Did Joseph Smith teach this or that? in any inquiry which the believer may make; but, Is the teaching in accordance with scripture—the word of God? In the sense in which the *News* uses the words "professed disciples of the Prophet," no such profession is made.

Third: The charge made that the "Josephites" are among the most malignant assailants of the missionaries from Utah, is a gratuitous insult and the result of an unworthy animus on the part of the *News*. It is true that the elders of the Reorganized Church do most emphatically oppose the elders of the church in Utah wherever they are met in the mission fields occupied by the "Josephite" elders, but we have yet to learn from authentic sources that these attacks have been malignant or have been intended to "foment hostility or provoke mobocracy" or have resulted in anything of this kind. If the authorities who control the missionaries sent out from Utah would relax their inhibition against discussion, which they have imposed upon their elders, and permit a fair and frank discussion of the differences that exist between these bodies of believers, it would, we believe, remove much of the apparent hostility which the *News* seems to find engendered by Josephite opposition. It is a fact that there are important questions of difference between the two bodies of worshiping believers who are called by the world "Mormons." This fact might just as well be recognized by the *News* first as last, and by those for whom the *News* speaks. These questions, like Banquo's ghost, will not down. They are more or less vital either for good or for ill to those who believe or deny. They can not be disposed of by calling the advocates of either part "emissaries" or charging them with malignancy and intention to provoke mobocracy.

If as the *News* states the contents of the pamphlet "consists largely of garbled extracts from remarks alleged to have been made many years ago by prominent men in this church, which, separated from

the context, are made to appear in an improper light"; and were but the "ideas advanced" by those who "argued in their favor" and "are to be so understood"; then the simplest and safest method of getting rid of the unfortunate position into which these extracts always put the church in Utah in the controversy which is being urged against the things referred to would be a specific renunciation of the theories advanced and argued in favor of; this renunciation to be made by the leading men in the church occupying similar positions to those who made these damaging statements, and an official declaration by the church itself that the doctrines couched in the statements complained of are not the beliefs of the church at the present time.

If the public statements made by Brigham Young in regard to the birth of the Savior, Adam being the god with which men have to deal, and others of like nature upon which issue is joined between these contending elders, are not correct and do not form the faith of the church in Utah now, let their successors so state. If the statements of Jedediah M. Grant, Orson Pratt, and others of like note, which statements reinforced the statements of Brigham Young on the topics complained of, let the men of the present time say so, not in an ambiguous manner, but plainly and specifically. Wilford Woodruff and George Q. Cannon presumed to charge upon those who had gone before them the improper practice of the patriarchal order of adoption which had been at that time practiced for nearly forty years by them, and urged a reversal of the order which had been pursued in such a way as to render almost nugatory that which had been done before under the old order in Utah. Why then may not President Joseph F. Smith and his associates reverse the teaching complained of in a similar way?

The editor closes thus:

"Mormonism" means the doctrines of Mormon. That is easy to understand. There is nothing in Mormon's writings that inculcates polygamy. There is nothing in the root meaning of the word that makes it a synonym for polygamy. The assertion of the Australian "reorganizer" is a palpable falsehood, and his whole pamphlet is of the same nature and spirit. But we advise our elders there not to enter into any contention with him or his ilk, but to preach the pure gospel of the Son of God, which is the essence of "Mormonism," and leave the would-be inciters of strife and excitors of wrath entirely alone.

This is pitifully weak. It will be quite impractical for the *News* to disabuse the mind of the common public of the impression that Mormonism in the ordinary does mean polygamy, however unjust the impression may be; and however strong the aversion of the editor to the conclusion, it is nevertheless true, to which the Editor of the *HERALD* can bear ample testimony after a public experience of over forty years in the United States and abroad, for the "Josephites" have constantly been met with the charge just in this way. It is true that Mormon's

writings do not inculcate polygamy; it is further true that no writer in the Book of Mormon inculcates polygamy. Polygamy must look elsewhere for its origin and support, and we believe that one of the witnesses before the Senatorial Committee frankly admitted that the Book of Mormon did not teach polygamy. The Utah elders have insisted that it did provide for polygamy; Joseph F. Smith took that pitiable ground in his article in the *Arena* and also before the Senatorial Committee. The assumption will not hold; it is false in inception and false in argument; and the pitiful charge to the elders not to enter into any discussion or contention with the Australian writer reiterated to those in America and elsewhere, is but a subterfuge to prevent the turning on of the light.

Let the *News* disavow in specific terms the teaching, charged as false, by these "Josephite" elders, which he improperly calls "emissaries," or let there be a public action of the church on the topics referred to, and it may be possible that there may be less contention between these respective bands of believers. The advice of the editor of the *News* to preach the pure gospel of the Son of God is good. We indorse it emphatically; but we call the attention of the editor to the fact that in the pure gospel of the Son of God as taught in the Bible, the Book of Mormon, and Book of Doctrine and Covenants as left by Joseph and Hyrum Smith, there is not a line providing for, or justifying either the dogma or the practice of plural marriage.

We leave the brethren of the *Gospel Standard* and the author of the pamphlet complained of by the *News* to settle the controversy as to the intent and purpose of the pamphlet, between them and that journal; but we protest now, as we have done for many, many years, against any body of believers in the angel's message keeping out of the fire of investigation by advising the supporters of their faith to avoid discussion. This is contrary to the advice of the Savior in the revelations given to the church; it is contrary to the custom of the elders of the church under the régime of Joseph and Hyrum Smith; it is contrary to the spirit of the age; and we believe it to be contrary to the best methods for the advancement of truth and the elimination of error.

---

#### GRACELAND COLLEGE AND TEACHING ARRANGEMENTS FOR SESSION OF 1904-5.

The following will be the disposition of teaching duties among the faculty of Graceland College, for the coming year:

President, and Professor of Economics: E. R. Dewsnup, M. A.; F. R. G. S.; F. S. S. (Victoria University of Manchester, England).

Professor of Greek and Education: R. M. Stuart, B. A. (State University of Iowa).

Professor of Latin and German: Bertha Kriechbaum, Ph. B. (State University of Iowa).

Professor of Mathematics, Physics, and Chemistry. Appointment not yet completed.

Professor of Accountancy and Commercial Law, and Principal of the Commercial School: J. A. Gunsolley, B. A.; B. S.

Instructor in Biology: J. P. Anderson, (State University of Nebraska).

Instructor in Shorthand and Typewriting in the Commercial School: Clara M. Johnson, of the faculty of Brown's Business College, Davenport, Iowa.

Instructors in History: Bertha Kriechbaum, Ph. B.; E. R. Dewsnup, M. A.

Instructor in English: R. M. Stuart, B. A.

Instructor in Instrumental and Vocal Music. Appointment not yet completed.

Instructor in Elocution and Physical Culture. Appointment not yet completed.

Librarian and Curator of Museum, etc.: J. P. Anderson.

The Board has delayed appointment in Science and Music because its desire has been to secure the very best instructors within its financial reach, but the appointments are now likely to be made within a few days. Graceland has never had an abler faculty, and we expect a first-class record for the coming year's work in all departments, Collegiate, Normal, Commercial, Music, and Elocution.

All that feel the desirability of improving their educational position (how few of us are there that feel otherwise!) and have the shadow of an opportunity, should try to share in the benefits of the facilities placed at their disposal. Those that are debarred from doing so, simply by financial inability, should write at once to President Dewsnup, making a candid statement of their position and wishes, and every consideration will be given to their case by the Board of Trustees. If it is possible to help them, help will be given.

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#### GRACELAND NOTES.

Receipts for payment of college debt are coming in nicely.

The past week we have received good contributions from L. D. Ullom, agent Pittsburg District; Luther Simpson, agent Central Illinois; A. M. Fyrando, agent Little Sioux District; Charles E. Everett, agent Colorado District; who report good prospects of raising the total amount assigned their respective districts.

Also Elder Hubert Case writes that the Oklahoma District will pay its share and more by September 1.

The young ladies' Cooking Club of Lamoni, with the view of assisting the work of the college, gave

an ice-cream social in the town park, and as a result the college debt is forty dollars less.

The Patronesses have lately turned over the hundred dollars on college debt for which they have been working the last few weeks.

T. S. Brown, Hemet, California, writes as follows: "Let us nail the flag of Graceland to the very mast-head and keep it there. The fact that the Latter Day Saints maintain a college is the best evidence we have ever given that we stand for education, light, and truth. I inclose five dollars, and shall help again. Yours for advance."

Here are two more from California, written to Bro. E. L. Kelley. Mrs. E. J. Roseberry, Pope Valley, California, says: "It would be a misfortune to every member of the church, to have our college close, even if we have no children to send. Yours for the education of our young men and women."

Bro. and Sr. R. W. Journey, Merced, California: "Inclosed find two dollars to help liquidate the debt of Graceland College." We felt very sorry when we heard that it was to be closed, but rejoiced when we heard it was to be opened this term. We are among the isolated Saints, but keep up with the work the best we can by taking the HERALD and *Ensign*."

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#### EDITORIAL ITEMS.

We frequently get inquiries concerning manuscripts sent to us for publication. Brethren should remember that we receive a large amount of matter from week to week, all requiring time to look over and to prepare for the printers. Some, unfortunately, we have to lay aside because of lack of merit or because it can not be prepared for use without a great amount of labor. On the other hand, some is good copy and is available almost without preparation. So please bear in mind that we are doing the best we can, showing favors to no one further than merit and good manuscript demand.

The latest number of the Birth Offering series has been completed and is now on sale. Notice concerning the same will be found in Home Column.

Bro. Fred M. Smith writes from Boston. He was there during opening days of the Grand Army encampment. He was going from there to Little Deer Isle, Maine.

Foreman Lambert, of the HERALD force, left Tuesday (23d) for a week's visit at the World's Fair in St. Louis.

President Joseph Smith occupied the morning hour at Lamoni on the 21st, and Secretary R. S. Salyards in the evening.

## Original Articles.

### REDEMPTION OF ZION.

SERMON BY ALEXANDER H. SMITH, AT LAMONI, IOWA,  
AUGUST 14, 1904.

For my reading lesson this morning I have selected a portion of Section 98, Doctrine and Covenants.

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, can not be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me. Verily, I say unto you, Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watchtower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or strength of Zion. Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be

as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily, I say unto you, In that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

The object of this reading lesson is that we may have prominently fixed in our minds that which has been promised of God as the fulfillment of his work, and also that we may have the reminder which may be found in this lesson brought so prominently before us that we may consider our surroundings. For it is said "history repeats itself," oftentimes, and if such be the case then our anticipations and hopes which have been builded upon our understanding of that which has been promised of God through the operation of the gospel, may be postponed, if not lost. My object for this expression is that you may let your minds go back over the history of the past, even the history that has been made by the introduction of the gospel, and the organization of the church under the immediate direction of Christ our Lord, the work performed by his apostles, and take into consideration the hope that filled their hearts, take into consideration that which is evidenced by all the writings of the apostles relative to the anticipation that they would live, that they would participate, that they would enjoy and receive that which was promised through Christ in the redemption of the word. Go with those disciples in conversation with our Lord relative to the signs of his coming, and the end of the earth. How anxious they were to learn, how anxious were they to receive confirmation of their hope. And how sad they must have felt upon the occasion when our Lord upon the mountain lifted up his hands and blessed them, and was taken away. How sorrowful must have been their hearts when they realized that the hopes which they had accepted in the recognition of the Messiah in Christ our Lord was for the moment dashed to the ground; and they saw him leaving them. They had

expected, and built the hope, that he would remain with them; that he would fight their battles; that he would redeem Israel, and make Israel again the ruling nation of the earth. In their hearts they had pictured, evidently, that the Lord had come as the Messiah, to take the reins of government, and that he would sit upon the throne of David and rule righteously, and Israel would be again restored to the zenith of her glory. But it was not to be so. They had cherished hopes of an early fulfillment of that which had been represented in spiritual promises, and their hopes were not fulfilled, nor granted unto them; but the time passed, and the promises were not made to them present, that they might enjoy them as in their then present life.

And after the organization of the church, and the work of the ministry, of those men, after they made such a record which has been left for others to build that hope upon, the world seems to have drifted away from the central conditions which were denominated in the law of the Lord, holding upon the idea, cherishing still the thought and the hope that men would be redeemed and brought into the presence of God freed from everything that made this life unendurable, brought into the presence of God and filled with everything that makes this life joyous and glad, and multiplied blessings should be given them. And yet all that which has been promised has been promised upon conditions. And those conditions have been of that character that those that wish the promise must comply with the conditions; and complying with the conditions, implicitly, they would be in a condition to hold God the Father to his part of the contract, and claim at his hands that which is represented as in his gift to be given to them as an inheritance.

I had forgotten that it was usual to give a text. I expect none better could be found at this present time than the words, "Thou shalt not live by bread alone, but by every word that proceedeth from the mouth of God."

There are things surrounding us in life that are natural, and we witness them every day, almost, of our existence; and yet we do not learn the lesson that might be learned from them, from the witnesses that are speaking. Though it may seem to us that their voice is still and small and scarcely heard, oftentimes neglected entirely, yet they are bearing testimony of the forces that are at work in this great world of ours, bearing testimony of the strength and power and knowledge of him who hath created them; and if we would listen, and learn of them the testimony which they bear, we might approach nearer and nearer to him who hath been the creator of all things that are presented unto us in our lives, and in our fulfillment of the conditions that are imposed upon us in this life.

We see the trees in the springtime put forth their

buds. In the winter time they have been shorn of the beauty of their green foliage. In nature, it appears, provision has been made for them; and in the springtime when the warmth of the sun comes, when the rain falls upon the earth, and the dews of heaven come, those trees put forth their buds, forcing into growth the leaves, clothing the trees in green and beauty. The blossoms come forth, and those blossoms culminate into fruit; the fruit ripens and becomes fitted for the use of men.

The earth puts forth its verdure; the carpet of green comes upon it; the grasses grow, the grains spring forth, come to maturity, and furnish food for all who dwell upon the earth, both man and beast. Yet there is a relative condition between that which grows upon the surface and that which is underneath the surface. There is a reaching down by that which is recognized upon the earth in the verdure and in the vegetables, and in the trees that bear fruit; there is a reaching down and gathering little by little, by the roots that feel their way in the earth to gather from the earth strength to grow and produce, and bring to maturity. Without the light and the warmth that comes from the sun, without the dew and the rain, there would be no putting forth of these roots, there would be no gathering from the soil that which enters into the strength and brings to maturity the seed of its kind. Without all these things that are brought to bear to clothe the earth with beauty, without this light and warmth that comes from above, there would be none of this growth. There is a relative condition existing between that which is presented in life,—there must be, to bring about the spiritual fruit requisite to enable us to enter into the society of those that surround the throne of God; and these conditions must be complied with just as literally as must the conditions be fixed that bring the grand result that we see in the development of the fruit and the grain that are produced upon the earth.

There seems to be all that is necessary for the production of this that is ordained of God to sustain life in the world, in the light of the sun, in the moisture of heaven, and in the strength that is gathered from the soil. There seems to be all that is necessary for their growth. There seems to be all that is necessary for the growth of the animals that roam upon the earth, the fowls of the air, and for the human family, so far as their growth and their life as an animal is concerned. There are conditions that surround each and every department, every form of life. There are conditions that surround the insects that are so troublesome to us. They perform their part in the great economy of God. There are conditions around all life that are calculated to sustain and bring the best results in that which is presented, when the conditions surrounding are lived up to by all things that do exist.

Now we know that there is a reaching down by the roots of the grasses, and the grain, and the trees. There is a reaching down, and there is a corresponding reaching up. There is a growth hidden from the eye; there is a growth exposed to the eye. There is a secret force behind this growth that is pushing it upward. We say it is the law of nature; we say that by reason of the seasons, as they have been ordained, this production is kept up year after year, year after year. But there was a beginning. There was a mind that ordained it. There was a mind that organized it, that studied it out, that created it from the beginning; and that mind has ordained the laws by which it should be brought to perfection in every sphere that we enter into in our investigation. There should be the conditions that bring it to perfection. When these conditions are interfered with then we discover there is destruction in any department that we may enter into in the investigation.

There is this difference between the human family, and that which is presented to us for our consideration in the animal kingdom. There is the same difference existing, so far as we can tell, between the human and the vegetable representation of the kingdoms of the earth. There is the same difference existing all through the ramifications of nature as we look upon it; and that is this: God hath created the human being with aspirations and powers that are superior, that are grander, that are higher, that are far-reaching above all the rest of his creations. And because he has created the human family and endowed them with this greater power, this greater understanding of the things that surround them in life, he demands of them more responsibility; he demands of them more implicit confidence in him, he demands of them more strictly to obey the commandments which he has issued relative to the laws of their being. They can grow and become specimens of the highest development of men in their nature and in their character; they can grow, by reason of the development of the body that is given them, and develop the powers and the uses of the powers that are granted unto them, that are magnificent, and represent the human family as the grandest animal that dwells upon the face of the earth. But that development may be only of the physical or of the mental, and not of the spiritual, but it partakes of the earth; it is that that is reaching down, that is holding down. They have the power, by reason of their organization, of developing their minds, and becoming mentally superior and grander to anything that was ever represented anywhere else in all the realms of nature. They can become higher in their civilization, higher and more cultured in their knowledge of literature, in their knowledge of science: but this is all for the use of this world only. There is that principle in man's organization that prompts him to reach above those things; he is

reaching up, constantly reaching up, and without that that cometh down from above to make his nature full and complete, he never, no never can come to perfection. He may perfect the corporeal man, he may make himself grand in the use of the power of the animal; but he never comes to the height of the glory that he may reach in perfection, until that influence comes from above that has been ordained of God to make him perfect. As necessary as the sunlight is to the vegetation that grows on the earth to make that perfect, is that demand found in the character and organization of man that asks for the influences that come from above to make him that which he ought to be, that which he was ordained of the Master to be,—to make him fitted to dwell in the presence of God. And that is why God has commanded men to gather together and stand in holy places; that they may receive that which he has promised unto them.

Men may read. Men may study. Men may fill their minds with that which is written, which has been the history of the world; but men never come to an understanding of that which has been written under the influences of the Spirit of God, until they receive of the influences of that Spirit themselves. For this reason we preach and tell men to believe in God, believe in him whom they have not seen; believe on his Son Jesus Christ also, whom they have not seen, but of whom those who have seen him have testified. And their testimony is of that character that they can believe; they can believe the testimony of those who have seen, who have heard him, who have felt him. They can believe; they do believe; but they never arrive at that state of perfection and knowledge that is promised to them of God until they receive of the influences of the Spirit of God which bring to them the knowledge, and they see him by the eye of faith, they see him by the power and the influence of the Holy Ghost, and they become acquainted with him, and they then are putting in use the means which God has ordained to develop them along the higher lines of culture, fitting and leading them, and qualifying to enter into the glory that surrounds the throne of God.

Hence we preach and call men to repentance. Repentance is the putting away of that that stands between them and God. Repentance means to cease to do that that bars out the presence of this Holy Spirit. Repentance means the cleansing of the tabernacle. Repentance and baptism are the preparation necessary. We teach them because they are necessary. They are just as necessary to bring about in the individual the grand result that is designed of God, as it is to sow the seed and put it in the earth, and cultivate it, and keep the noxious weeds from gathering around it and choking it. It is just as necessary that these conditions be complied with as it is that the sun should send its heat upon

the earth to warm the seed, and that the moisture should come to moisten it, and cause it to sprout and grow. I say it is just as necessary for the spiritual development of man that he should be planted in the likeness of Christ, which is in baptism,—it is just as necessary in order for him to make the development requisite for him to come into the presence of God as it is for the seed to be put in the earth, and the sun to shine upon it, and the dew and the rain to moisten it. And it is just as natural, too. And when he has complied with that condition, which was ordained of God and commanded of him, he stands then in a position where his reaching upward will have some effect; he is in position where that divine influence of the Spirit may come down and rest upon him, and quicken the powers of life in him, may give him life *more abundantly*. But he must not think to live by bread alone. He must live by every word that proceedeth from the mouth of God. He must not think because the rains came last summer, and caused the vegetation and the grain to grow last summer, that it will grow this summer without rain. We may just as well expect a result of this kind as to think that the commandments that were given to the children of Israel will be given to us, or that we can build upon those commandments, and enter into the paradise of God by reason of those commandments. We might just as well expect the commandments that were given to the apostles for their especial government are all that is necessary to be revealed of God. We may just as well expect to enter into the light and glory of the paradise of God and to prepare ourselves for the coming of the Lord Jesus Christ by the application of those laws to those men then, as to expect the fruit to grow to-day from the rain that fell last season. We must have the influence of the words of God to us as we shall live in the generation in which we live, applicable upon us, while the words that were given to Moses upon the mountain were applicable to Israel, and in a general sense applicable to us. We must have the word of God to us, else there is no communion between the powers of God and the powers here, no communion between that life, and this life here. We must receive the words of God in our day, as well as the words of God that have been spoken anciently. The earth must have had the rain and the dew heretofore; it must have it now. The world must have had the commandments and powers of God heretofore, it must have them now to prepare them for the great day spoken of, in the reading lesson that I called your attention to this morning.

The last few weeks I have been in the fair city, the city of St. Louis, and I visited the fair. It can not be expected that I will preach a sermon immediately afterward, without saying something about it. Do you know the lesson I learned? At least it seemed to me that I gathered from it the lesson that I read this morning, in the statement that the people of God

must gather together and stand in holy places. I learned this lesson, or think I did at least. It was so accepted by me. That God is causing the people of the present generation, irrespective, if you please, of the people called the people of God, to make preparation; and to show what can be done in that preparation for the establishment of the city of Zion.

In Genesis 7:28, Inspired Translation, we find the Lord saying to Enoch, "Behold mine abode for ever." And he was shown the city of Zion. And in chapter 9, verse 22, the Lord makes the statement that "when thy posterity shall embrace the truth, and look upward, then shall Zion look downward," and the city of Enoch shall return to the earth; and when that takes place then it will be time for the angel to sound his trump, and declare, "The tabernacle of God is with men."

In the beautifying of the grounds in that World's Fair, I witnessed what man could do—uninspired; and as I walked around amidst the beautiful buildings, and the beautiful grounds, and viewed the scenes there, all the time there was presented to me a city far more wonderful, far, far beyond that which is represented there. And while I was there in the midst of the people, and on the pike, where there was a babel of sounds, where people gave themselves up to making noise, I was in their midst but not of them. I could not feel that I was of them. I was as separate from them there in the midst, really, as I would have been if I had been thousands of miles from them, so far as any mingling was concerned, more than to see. And I understood, too, something of the nature of the feelings of Bro. Metuaore, who came from the South Pacific Islands, when Bro. Burton wanted to take him up to the dome of the Chronicle building, on Market Street, San Francisco, twenty stories high. He says, "What for, Bro. Joseph?" "Why, to show you the city and the beautiful surroundings." "Oh, Bro. Joseph, my eyes are full now; I will never live to tell all that I have seen in America." I am not going to tell all I saw down there, because I am like Metuaore, my eyes are full of the wonderful things that were brought to pass by the ingenuity, and the science, and the skill of men. I saw in them not simply the skill and ingenuity of the human being to make such things, I saw in them the preparation that was taking place, I saw in them the fact that God was preparing the earth for the time when Christ Jesus shall reign, when all these things shall be made use of in perfection. I saw in them the testimony of the Lord, the witness of the Lord, that the earth was getting ready, was preparing itself for the time of the coming of the Lord.

It may be that I saw things that others did not see. I have been accused of being visionary. I am glad that I am. I want to say to my hearers this morning that the World's Fair is a good thing. All that can take it in, and see it, I would advise them to do so.

That is strange advice perhaps; but if they take it in the right spirit they will learn things there that will be lessons to them through all coming time.

What has all this to do with our hopes, our aspirations? The world was in an apostate condition; the gospel was not preached in its purity, and the crisis came. The Lord sent an angel with the gospel, with authority to ordain and organize and establish his church. And do you not know that in the morn of the establishment of the church, those men who heard the voice and received their teaching from the angel of God entertained and cherished the same hope, the same aspiration? They expected the Lord Jesus Christ would come; they looked for his coming while they were yet alive. They expected to enter in with the ransomed and redeemed when Jesus the Son of God did come. They expected to meet him in glory in this life. They fully expected that the application of the laws of the gospel was of that character that would bring salvation here in this life. And they were seeking to make the preparation. What has been the result? Did they receive their hopes? No more than did the apostles that followed immediately in the teachings of the Lord Jesus Christ. Why? In the lesson that I read to you this morning the statement is made: "Because of their transgressions, they must needs be chastened and scattered." The day of the fulfillment of the hope seems to have been postponed. When the Reorganization was effected nearly forty years ago, your speaker went out with his satchel in his hand, and his Bible, to begin in the work of the ministry as a young man. He expected to live to see the coming of the Lord Jesus Christ. In his heart was the same hope, in his mind was the same fixed thought that when the Lord would come he would be among those that would receive and welcome him. History is of such a character that he will not live to see the coming of the Lord Jesus. Will history repeat itself; will we live and pass off from the stage of action, another generation come with the same hope and pass off from the stage of action, another and another, and so go on countless ages in the same way? Do you think this will be? I do not.

I will tell you what called this to my mind. Something like eighteen years ago I visited St. Louis, the last time. It was in my charge at one time as a minister. And when I went back this time I could count every one that I knew eighteen years ago alive at present in the work in St. Louis on the fingers of one hand, as I met with them in their place of worship there. I wonder, eighteen years more, what will be the condition of St. Louis? In eighteen years more what will be the condition here? I wonder, when these young men, entering in upon the ministry, get to be sixty-six or sixty-eight, if they will have the same hopes, look back over the same scenes that I



ook back over,—cherish the same hope that I cherished.

What is it that can prevent the repetition of that which is in the past? - What is it that can prevent the loss of the hope? What is there that will put away from us, farther and farther away, the gathering of the people of God? What is there that can prevent the redemption that has been promised? What is there that can so move generation after generation from it? I will tell you what there is. God has revealed it in his revelations. It will be the failure of men to keep his commandments. Men seek the riches of the world, the pride of the world, allow the passions of the flesh to govern them. They seek not the glory of God. They seek not to build themselves up in righteousness and purity. They seek not to fit the temple for the indwelling of the Holy Spirit, making it the central and the only thought. They are building themselves up in the riches, surrounding themselves by the comforts of this life, irrespective of that which may be represented in the life to come. They are cultivating themselves and their gratifications for the present life, and the present life only,—too much so. I do not say altogether, but too much so. There are too many that are developing themselves, only for this life, not enough that are developing themselves for the life to come.

Remember this: God has placed no limit on the knowledge that you may acquire. God has placed no limit upon the information that may be given you by reaching upward and partaking of the influence that comes down from God, by living so that the Spirit may come into the tabernacle and dwell with you. Not come to you once a week in your prayer-meetings, or in your preaching meetings, but be with you every day, all the time, in your communion with yourself and your surroundings, in your thoughts, in your studies, in your readings; be with you there and counsel you, and enable you to reach to the heights of knowledge and wisdom that a child of God should reach, qualifying you, should you be called upon to change from this present life into the life to come, that you may enter right into the glories of those that are found in the paradise of God, and move right along in the great economy of God, in the coming to that degree of perfection that you may be entitled to dwell with God and Christ for ever.

That is what we are here for. That is the object of to-day's lesson; that we shall qualify ourselves to enter into the higher and better and nobler society of those found in the presence of God.



“Great occasions do not make heroes or cowards—they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, or we grow and wax weak, and at last some crisis shows us what we have become.”

#### BE CONSISTENT.

To be consistent, I apprehend that the practical life should be all that the espoused theory of the exegete represents, to render that theory conducive of the highest and best good to man. This thought Jesus comprehensively expressed in the following words: “Let your light so shine before men, that they may see your good works, [not hear your theory only] and glorify your Father which is in heaven.”—Matthew 5: 16.

This light, which is the spiritual life of man, will shine so that man can see it as really good works, only when there is compatibility of practical life with a never-changing theoretical life.

The adequacy of this required unanimity of a never-changing faith and works, is the esophagus through which spiritual food is conveyed to the mental and spiritual man, to the satisfaction of a hungry and thirsty soul. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled [satisfied].”—Matthew 5: 6.

A failure, in the practical life of religious exponents, to be consistent with the theory they advocate is, to the sense and judgment of many, a sufficient excuse to brand the theory a delusion, and a snare. This is done by a class of people, however, who will not make an honest effort to practice a good theory, because of the duplicity of its advocate, but who might be induced to do so by the persuasive power of consistency. This is inconsistent upon the part of any such persons; but, inevitably, with a multitude of people this is a lamentable conclusion. And it ought to be an incentive to all incongruous teachers, to reform, and remove the stones of inconsistencies over which, it is quite obvious to the perceptive mind, thousands are stumbling and falling.

Surely one of the grossest and most diabolical inconsistencies, most detrimental to the spiritual growth and development of Christianity, is a professed belief in Christ, orally and loudly proclaimed, and at the same time a positive, practical rejection of his divine law,—his doctrine. The Apostle Paul knew some such conditions, cotemporaneous with his ministry: “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”—Titus 1: 16.

Doctors of divinity who, with the wisdom of modern theological sages, diagnose the case of the sin-sick, and prescribe a dose consistent with their school, if nothing else, and who from mercenary motives, put their accomplishments into the commercial balance to be sold out to the highest bidder, and as quacks peddle broken and diseased extracts from the great panacea, (God's law,) so distorted and mutilated as to be almost beyond the possibility of recognition, refuse to take the dose they so sanctimoniously prescribe for others, even when they are

possessed of the same abnormal conditions, or worse, being too Pharisaical and not enough Samaritan in demeanor. This is one of the many inconsistencies afloat, a parasite right in the very heart of religion, and a sure index to ultimate ruin, chanting in advance a requiem for the dead.

One of those parasitical and licentious inconsistencies is very tersely illustrated in the following anecdote: A minister who always taught, "Remember the Sabbath-day, to keep it holy," quite frequently called Sambo, a servant of his, to do some work on Sabbath mornings. When calling early one day for Sambo to arise, and come to breakfast, Sambo replied, "Don't eat on the Sabbath-day, Massa," evidently knowing what would follow from past experiences. After waiting a reasonable time for Sambo's appearance, the minister called again, when the same reply greeted him as before. This time "Massa" thought he would reason the case, and said, "Sambo, do you not know that you ought to be out shaking the dew off that newly cut hay?" A firm reply came in line with "Massa's" favorite theme, "I don't work on the Sabbath-day, Massa." But nothing daunted "Massa" still argued the case and firmly said in the most reverent tone, "Now, Sambo, look here, if you had an ox to fall in the mire, would you not pull him out on the Sabbath-day?" "Yes sah," was the quick response, "but he could just stay there all day, if I shoved him in the night before."

Do nothing on the evening before, for an excuse to work on the Lord's day. These excuses are not justifiable causes. Be wise and consistent. The most illiterate will discover you, as well as the more wise. The Jews professed to believe in Moses and the prophets; but the fallacy of their profession was discovered; and Christ said, "Had you believed in Moses, you would have believed in me, for Moses wrote of me." Inconsistencies often bear the spirit of persecution. So they persecuted a man who had told them the truth, unto death, but have faced inimical and militating conditions ever since.

James say in an interrogatory statement yet in the sense of the positive, no, "Does a fountain send forth at the same place sweet water and bitter?"—James 3:11. The sweet words of conciliating truth are made to the taste of the observer bitter as gall by the nonconformity of its advocate. Inconsistencies put a false face on Christianity, and a leech upon the unconverted which saps the life-blood of undeveloped religious energies, as the tentacles of the octopus draws the life-blood of its doomed victims. The natural and true face being marred and disfigured many are deceived, and the leech divests them of all desires to investigate.

The true face of restored Christianity represented the Church of Jesus Christ from the year 1830 to 1844 as being strictly and absolutely monogamous, knowing and practicing the one wife system only.

But this divine law given of God to govern latter-day Israel was, in the year of 1852, veneered with a false face by the paint-brush of deception in the hands of inconsistent daubers. And polygamy, the veneering material of seceders, now arrayed in the garb of holy law, appeared, sword in hand, to damn the world of monogamous principle; and with the audacity of Goliath's assumption, asserted its superiority over little David (monogamy). But like Goliath doomed to fall a victim of little David's stone of consistency, the giant carcass of Goliath (polygamy) who once so majestically perched upon the top of the mountains, has been given unto the vultures, that all the earth may know that there is a God in Israel.

Wilford Woodruff, on March 16, 1892, being produced, sworn, and examined, in the Temple Lot case, to the question, why the church (Utah church in Salt Lake) of which he was president, in the publication of the Book of Doctrine and Covenants in the edition of 1876 eliminated from that edition the section on marriage, as found in the 1835 edition, and in all the editions published up to 1876, and inserted in lieu of that section on marriage, the revelation on polygamy dated July 12, 1843, answered, "I do not know why it was done."—Abstract of Evidence, Temple Lot Case, p. 309.

That section referred to as the one eliminated from the 1876 edition, published at Salt Lake, Utah, reads in part as follows: "Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."—Doctrine and Covenants 111:4, (Lamoni edition). Had Woodruff, speaking for his church as he did, really believed in the story of Brigham Young, that that polygamous revelation was given to Joseph Smith, July 12, 1843, he could at least have given that as a reason for its insertion in the Doctrine and Covenants.

Lorenzo Snow, president of the twelve apostles in the Utah church at the time, and for over a half-century a church official, testified in the above case as follows: "Before the giving of that revelation in 1843, [the one inserted in lieu of the one eliminated from 1876 edition,] if a man married more wives than one, who were living at the same time, he would have been cut off from the church. It would have been adultery under the laws of the church, and under the laws of the State too."—Ibid., p. 320. Yet on page 321 he testifies that Joseph was sealed or married to his (Snow's) sister some three months prior to the giving of that polygamous revelation. Shame! And then he continues on page 322 to say in substance that that purported revelation of 1843 was never given to the church until 1852 in Salt Lake, and not until then was it binding on the church. And again in the

intoxication of polygamous rum he says on page 324, that the church in Utah permitting a man to have as many wives as he wants, is the same church that allowed but one wife in the days of Joseph Smith. Consistency, thou art belied; and the Sampson of Delilah's flattery has trampled thee under foot, and blasphemed the word of God. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Revelation 22:18. This will apply to the man or set of men who added polygamy to God's law, and who at the same time eliminated, took away, his word. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing."—1 Timothy 6:3.

The one wife system was the word of our Lord Jesus Christ to his church in 1831; and the doctrine as found therein, viz.: "Thou shalt love thy wife [not wives] with all thy heart, and shall cleave unto her and none else," (Doctrine and Covenants 42:7,) is according to godliness and therefore wholesome words. But behold they changed to the vice of polygamy, in the year 1852, and tacitly acknowledged themselves opposed to the law of the State. Again by the mouth of duplicity and apostasy they charge Joseph Smith with secretly practicing polygamy as early as 1841, and brand themselves as being parties to a lawbreaking element, not loyal and true to the obligations imposed by virtue of ordination, viz., to teach the law of God, to see that it is honored and kept by officials as well as the laity.

What! A prophet of God teaching the celestial law of God's restored kingdom, which law condemns polygamy and calls it an abomination, yet he himself violating that sacred and divine law by actual practice? Such is the picture you paint under the brilliant headlines of your profession, viz.: God changes not, the same yesterday, to-day, and for ever. Shame, ye perpetrators of infamy! So inimical and militating against the restoration work of God, by the man of his choice, are you, that outraged justice long since arose and unmasked the ghastly face of your inconsistencies. The immutable word of God: "Behold I change not," gives the most uncouth exaggeration to your professed authority to put God on the gospel bulletin absolutely on the side of polygamy for thirty-eight years.

When you profess to believe in the revelations given to the church up to 1844, as contained in Book of Mormon and Doctrine and Covenants, as in favor of monogamy, what apology can you offer for going back to the works of David, and Solomon, to make an effort to prove the validity of polygamy? Dare you say that God changed his law as then practiced in old Bible times, to put an inferior one on the infancy of the church, as it was struggling out of the wilderness? And what explanation can you offer in

reconciliation of your professed belief in the law as given to the church from 1830 to 1844, the culmination of that period denominated the restoration period, and so acknowledged by you as a church, wherein the fullness of the everlasting covenant was committed to man? As in the language of a revelation given March, 1831, to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, "Wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning. . . . Wherefore it is lawful that he [man] should have one wife, and they twain [two] shall be one flesh, and all this [no more] that the earth might answer the end of its creation." You believe, or profess to believe all this, so now reconcile that with your avowed belief, that Jesus Christ was a polygamist, and so published to the world in Journal of Discourses, volume 4, page 259. If as they now admit, and always have, that that period of fourteen years witnessed the restoration of that which was from the beginning as stated to S. Rigdon, P. P. Pratt, and L. Copley in 1831, and in that revelation, and in one preceeding it to Joseph, he (Christ) said cleave to one wife and none else;—lawful that man should have one, inferring that more than this would be unlawful,—then in the absence of any evidence in the foregoing revelation that Jesus sanctioned in any way the practice of polygamy, the charge of Brighamites, or the claim that he was a polygamist, is a malignant form of inconsistency. "Let God be true, though every man a liar."

This charge does more than make Christ inconsistent; it brands him as a liar and a hypocrite, and that too just at a time when the church needed a full administration of his law, love, and power. O thou child of the Devil, when wilt thou cease to pervert the way of the Lord? Thou hast said, "If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."—Brighamite Compendium, p. 125.

The church, then, of Joseph's day of fourteen years was a failure, and its fabric of Christianity without foundation. For Joseph (in harmony with the law of the church) declared polygamy a false doctrine when on February 1, 1844, in the notice to Hyrum Brown of his excision from the church, he says, "for teaching polygamy and other false doctrine." (Signed by Joseph and Hyrum Smith, Presidents of the church.) (*Times and Seasons*, vol. 5, p. 423.)

President John Taylor, Brigham's successor, denied the doctrine and practice of polygamy on July 11, 1850, while in a public discussion in France, and declared it unlawful by reading that section on marriage.

Orson Hyde said Jesus Christ was a polygamist. Taylor said polygamy was unlawful. Therefore Jesus was unlawful by the highest Brighamite

authority of that day. Such is the logical conclusion else they must confess duplicity and deception.

Consistency, where art thou? Thou jewel that sparkles as the most precious diamond in the sunlight of truth, arise from the debris of fallen Babylon, and from the opaqueness of hypocrisy and deceit, shine out, that in the effulgence of thy brightness the way of truth may be kept and God, its author, glorified.

J. W. MORGAN.

## Mothers' Home Column.

EDITED BY FRANCES.

### Our Birth Offering Series.

We are pleased to be able to announce to parents, as well as all interested in children, that the fifth volume of our Birth Offering series is now in the hands of the binder and will soon be on sale. This volume comprises, and puts into a permanent form, The Gospel Story and Footsteps of Jesus. It is profusely illustrated and upon inserted leaves will be found a list of the names of those whose birth offerings have contributed to aid in its publication. It is hoped that fathers and mothers will avail themselves at an early day of placing this book in the hands of their children and thus enable the church to furnish others of a similar character. We also hope that it may be a reminder to mothers and other near relatives to send in an offering for the little ones God intrusts to their care, that this work may not be hindered for the want of means to carry it on.

Let your children's names appear in these volumes and by every means in your power bind them to the cause of Christ—the cause you yourself have espoused and for which you are willing to labor and sacrifice. Other volumes will follow in the near future and among them will be the story of the restoration of the gospel, together with instances of the great power by which it was attended. Such books are greatly needed in our homes and in our Sunday-schools and we are looking to you, fathers and mothers, to help us in placing them there. Will you do it?

Send all orders to F. B. Blair, business manager; price fifty cents.

If each Sunday-school in the association would order one volume we would be prepared to issue others immediately. Will superintendents of schools please notice this?

### God Knoweth Best.

Sometime, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgments here have spurned,  
The things on which we grieved with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans are right,  
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How when we called He heeded not our cry,  
Because His wisdom to the end could see;  
And even as wise parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this portion for our lips to drink.

And if some friend we love is lying low,  
Where human kisses can not reach his face,  
Oh, do not blame the loving Father so,  
But wear your sorrow with abundant grace.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend.  
And that sometimes the sable pall of death  
Conceals the fairest boon His love can send.

If we could push ajar the gates of life,  
And stand within, and all God's working see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.—

But not to-day. Then be content, poor heart!  
God's plans like lilies pure and white unfold.  
We must not tear the close-shut leaves apart,  
Time will reveal the calyxes of gold.  
And if through patient toil we reach the land  
Where tired feet, with sandals loosed, may rest,  
When we shall clearly see and understand,  
I think we then shall say, God knows the best.

MAY RILEY SMITH.

GULFORD, Missouri, June 18, 1904.

*Dear Sister Frances:*—As I have never written to your pages before, I will try and contribute a few thoughts. I always look with great joy to the coming of the HERALD, hoping each time to read of the good done by many of our noble missionaries. It fills my heart with gladness whenever I hear of noble, honest-hearted people uniting with the Saints. Seeing so many cheering letters in the "Home Column," and such good instruction to the sisters, makes me feel that each and every one in the fold of God can do something for the advancement of his work. He says, "Work while it is called to-day." He wants us to be diligent, faithful workers.

"Cast thy bread upon the waters, for thou shalt find it after many days." Are we striving to help do this? I believe we can help in many ways to send God's light and truth to the perishing. I love this work, my whole heart and soul are in it; the older I grow, the more beauty and grandeur I can see in it. I have a desire to let my light shine before the world, and bear testimony to this latter-day work. We all should know that it is the gospel of Christ, and it is the power of God unto salvation; so let us not be weary in well-doing, but ever ready to stand in our place and to give a reason for the hope that is within us. It is not every one that saith Lord, Lord, that is acceptable, but it is the doer of the work. I am looking down to the end of this journey of life, when we, if faithful, with all the redeemed ones, will be gathered home to that beautiful world where Jesus has gone to prepare a place for those who love his appearing. My desire and determination is to live and prepare myself, that I may be ever ready.

Your sister,

MARY E. NELSON.

### My Mistake.

One bright October morning I started for my school. Everything in nature was suggestive of Helen Hunt Jackson's beautiful poem, "October's Bright Blue Weather." I went part way on the car and then had to walk a mile and a quarter. When I began my walk I thought I would see how soon I could reach the end of my journey. The sky was so very blue, the trees looked so gorgeous in their holiday attire, and the air was so cool and everything tended to inspire one with life and determination. I walked very fast, till at last I came to a rise of ground; it was a constant up grade for some distance. I found that I could not keep going at the pace I had been, in fact could not go at a steady pace; I was tired, out of breath, and where I needed the most of my strength, I was without it.

I thought how much that is like our life. When everything is going smoothly, and it is easy going, we expend our surplus strength, and then when we encounter some of the difficulties, we find that our forces are weakened, and we have to rest when we should be going steadily onward. Well might we be advised to not grow weary in well-doing, and if we are not to grow weary we must be wise in the use of our strength, and not run well for a season, and then give up the battle. We must not use our strength needlessly as I did in the first of my trip, but work steadily, slowly and the victory will be won with less trouble, and at the end of the journey we will rejoice that by patient continuance in well-doing we were enabled to be crowned victors.

NETTIE I. HEAVENER.

#### A Dream.

On the night of April 1, 1904, I dreamed that Joseph and I, together with a company of Saints, though not a large gathering, were waiting the coming of Christ. I know not how we came in possession of the knowledge that his coming was so near at hand, but we knew it, and all worldly work and cares were laid aside. And we were all standing together in the open air, looking with a solemn, wistful sort of feeling, first to one part of the heavens, and then to another, not knowing from which direction he would come. All one day and one night we continued steadfastly watching and waiting. In the morning of the second day, a change came over us, a feeling of peace, slight at first, but nevertheless distinct. It was daylight, but in the midst of the daylight, there came another light whiter than that of day. And like as the feeling of peace, it was just perceptible at first, but both gradually increased as does the light of the morning, the peace filling our hearts, and the light filling the atmosphere where we were, until neither could contain more. Then out from that brightness burst forth the Son of Man standing upon the earth directly in front of us. It was as though this light had been to him for a covering which shielded him from view until he stood upon the earth; then he threw it off as a garment, revealing himself to our view, smiling pleasantly and genially. In appearance there was nothing that would distinguish him from other men; the distinguishing feature was the exquisite happiness his presence imparted.

While the light was increasing, and the feeling of awe also, for we knew he was drawing near, I began to tremble and fear within myself lest I should be rejected of him. I recounted my many imperfections, aye downright faults, and felt unworthy, yet I said within myself, I will not put myself away, but will stay right here by Joseph until he comes and puts me away. And O the joy, when he extended his hand to me also. How I wished in my heart it might never be withdrawn.

After shaking hands with the people, he spoke concerning the delay and slowness of his coming, that it was needful for us, that we might have our thoughts withdrawn entirely from all other things and fixed upon him, and his coming, otherwise we could not receive him. And as if in answer to the thought of my heart of how different was his appearance to what I had thought it would be, he said, "This is not the final coming, but to help the Saints prepare for it, for without such help they would not be ready."

EMMA BURTON.

KAUKURA, June 6, 1904.

"A commonplace life," we say and we sigh,

But why should we sigh as we say?

The commonplace sun in the commonplace sky  
Makes up the commonplace day;

The moon and the stars are commonplace things,  
And the flower that blooms, and the bird that sings;  
But dark were the world, and sad our lot,  
If the flowers should fail and the sun shine not,—  
And God, who studies each separate soul,  
Out of commonplace lives makes his beautiful whole.

—Susan Coolidge.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

BRO. J. W. HAXTON, of Los Angeles, California, in a letter to the general home department superintendent says: "The home class of Los Angeles, California, is young and not very strong yet, but we are alive and growing, and we are thankful for that. And we expect to stick to it till the blessed sunshine comes in and makes us strong enough to run alone. Then we will march on and on till the hills and dales of Los Angeles ring with the joyful sound. . . . We are growing in numbers and in wisdom. We are adding members to the main school and are self-supporting. We are organizing new classes. We have some excellent teachers who are carrying on the work with great courage and success. . . . We have ordered one hundred each of the home class membership cards and envelopes and expect to find use for a large number of them." This is as it should be. What they can do in Los Angeles can be done in almost any large city, or small one too for that matter, or even in the rural districts. It can be done if there is some one who will do as this brother has done, go at it with your will and keep at it till you have accomplished the work. Many schools are now doing well at this work and many more can and will when once fully understood and appreciated.

BRO. CHARLES A. GURWELL, superintendent of the Northeastern Illinois District, makes a call through the HERALD for all isolated members to correspond with him with a view to introducing the home class work. We hope he will meet with ready coöperation with all members and workers of the district who can help in this work. Other district workers could with great profit to the movement do likewise.

WE HAVE from our beloved brother and missionary in charge, Frederick A. Smith, a report in which he mentions that four schools were organized in his mission during the last quarter. One was organized in the Des Moines, Iowa, District by Bro. S. K. Sorensen, one in the Little Sioux, Iowa, District by Bro. J. M. Baker, and two in the Southern Nebraska District, one by Bro. E. A. Madison and one by Bro. W. M. Self. We are appreciative of Bro. Smith's kindness in reporting the work and the other brethren for the interest taken therein while in the field.

BRO. EDWARD RANNIE, laboring in the Eastern Iowa District, sends in the names of several isolated members who are interested in the home class work. Our general home department superintendent appreciates this kind of assistance as it is just what is needed to reach those who need the home class work. All or any missionaries or others will confer a great favor by sending to the home department superintendent, Mrs. T. A. Hougas, Henderson, Iowa, the names of any church members who could and should be regular students of the Sunday-school lesson and are not in any Sunday-school. Those in well organized districts may be sent to the district superintendent, and if in a school should be looked after by that school. If in doubt, send as above and they will be looked after.

The Sunday-School Army.

"The modern school is indeed a product of the nineteenth century, almost entirely of the latter half of it. We look upon Robert Raikes as the founder of the Sunday-school, yet not one of his own nine children ever attended the Sunday-school which their father founded. It was originally intended only as a means of reaching the boys and girls of the slums. But it now

presents the largest army in the world under one banner—twenty-six million. It is the common meeting-place of all denominations, the discoverer and developer of Christian workers."—Selected.

#### You Can if You Will.

"I can not make a pretty blackboard; there's not a bit of the artist in me," said a primary teacher. One does not need to be an artist to make straight and curved lines and help children to see what they stand for, nor does it require artistic ability to cut pictures from papers and lesson helps to brighten the board and hold little eyes."

And such helping truth into a little soul by the path of the eye is worth the doing. Be willing to make even queer lines for a child's sake; only let your lines have some real meaning, and thoughtfully tell forth the truth.—Selected.

#### "How to Behave."

I have knowledge of a superintendent who took charge of a Sunday-school at a time when it was in a pretty low state so far as discipline was concerned. The children were unruly and the teachers seemed unable or unwilling to make their scholars "behave." But the new superintendent was not in the least discouraged, and he was wise enough to maintain his self-poise, to hold himself well in hand. He did not scold nor threaten nor complain. He did not even rebuke the unruly ones. At the close of the second session of his reign as superintendent he held up a handsome book and said:

"I will give this book as a prize to the boy or girl in this Sunday-school who will write the best essay on the topic 'How to behave in Sunday-school.' Now put your wits to work, boys and girls, and let us know just what you think the conduct of a person should be in Sunday-school. I will give another prize for the second best essay, and we will have both essays read from this platform by the writers, or I will read them if their authors are unwilling to do so."

Nineteen essays were offered in competition for the prizes, and those essays revealed the fact that the writers knew perfectly well how they should behave in the house of God, and in the Sunday-school. The first prize essay was so good that the superintendent had it printed at small expense and each scholar was given a copy. The boy who wrote it read it from the platform, and when he was through with it the superintendent said:

"Now is there any reason in the world why we should not behave just as John says we should in Sunday-school? How many of you think that it is our duty to do just as John says we should in Sunday-school?"

Nearly every hand in the room went up, and the superintendent "had them," as some one said afterward. He certainly had a "long head" and he knew what he wanted to bring to pass when he had those essays written. From that hour the conduct of the scholars changed, and this bit of strategy accomplished more than a year of scolding or threatening or half-tearful pleading would have accomplished. It might be profitable to try this method in your school if the children do not "behave" as they should.—*New Century Teachers' Monthly*.

#### Wanted.

We want a complete list of the names and addresses of district Sunday-school association officers. This we need prior to sending out some work we have prepared. Will district superintendents and secretaries please furnish me with such list of your district officers? Will you kindly see that this is attended to carefully and promptly?

Hopefully,

T. A. HOUGAS, General Superintendent.

HENDERSON, Iowa, August 15, 1904.

#### The Sunday-School Lesson for August 28, 1904.

##### CLOTH, NOT COBWEBS.

A sentence from a gifted writer suggests to us that it is possible for us to be weavers of cobwebs and not of cloth. It is possible for us to spend our time in weaving finespun theories concerning conditions in the eternity from which we came into this life and the eternity into which we shall go after we leave this phase of existence, and concerning other subjects. We may compare this to weaving cobwebs.

But the practical thing for us to do is to give thought to the things that pertain to our duties here, to the weaving of that fine linen which John says is the righteousness of Saints.

God has said little to us concerning the future upon which we enter after this life; he has spoken to us chiefly concerning our duties in this life. If our life-work is done well, our condition in the future will be satisfactory to us. To act our part well in the present is the practical thing for us to do.

##### ONE OF THE STRONG THREADS

One of the threads which we must weave into our character is patience. No life can be really strong and good without this thread of patience in it. James teaches in the opening of his letter that Saints should welcome the hard experiences of life that give opportunity for the cultivation of patience. How else can we grow strong in patience but by passing through those experiences that make it necessary for us to be patient?

##### WITH WHOM SHOULD WE BE PATIENT?

Christ was patient with all men and under all circumstances.

Paul taught Timothy to be gentle unto all men, apt to teach, patient.

Peter taught the saints to be patient, not only with the good and gentle, but also with the froward.

If we follow the teaching of Jesus, we must be patient even with our enemies.

##### WHAT IS PATIENCE?

Indifference is not patience. We are not patient under circumstances to which we are indifferent. That is carelessness, or, perhaps, slothfulness, or disregard of conditions, but it is not patience.

It is often quite a tax upon our patience to maintain silence under great provocation, but a quiet demeanor is not necessarily an evidence of patience; patience is something more than mere silence; it is not sullen endurance or the still planning or waiting for revenge; it is something better and more ennobling than these.

Patience is not always accompanied by sadness of countenance, though often it is. Doubtless we have all seen persons whose patient waiting for something longed for gave a wistful expression to the face, or whose submission to some great sorrow gave a look of resignation that stirred us with sympathy mingled with pain.

There is a patience, brave, strong, and cheerful, that we are called upon by the gospel to cultivate, for we are bidden to be cheerful in our warfare that we may be joyous in our triumph. This does not mean that we shall be indifferent or hard of heart, but it means that we shall be wise, brave, sensible, cheerful under the things that press hard upon us, not sinking down under them in despair but bearing up under them as those who have faith in God and in the preservation of that which is good and the final triumph of all that is true.

Many of us are patient under heavy burdens which we must bear long, but are impatient over the trifles of very little importance and of short duration. We increase our peace, as we learn to be patient with the little annoyances of life.

## PATIENCE IN SUNDAY-SCHOOL WORK.

We need a good supply of it, but we need some other things with it, lest it cease to be a virtue.

We should be patient with unruly boys. We should manifest it in our steady attention to them, being always in our places ready to teach them. We should be pleasant with them; we should prepare ourselves to make the lessons interesting to them. We should do all we can to make the work of the class a success.

But we should not go to the extreme of thinking we must permit them to be disorderly and rude in the class. That is not patience; that is a lack of firmness. If the officers, teachers, and parents of the children are united as they should be in the proper discipline and training of the children of our Sunday-schools, there is no necessity for disorder in our schools, and there should be none.

Too often this disorder results from the lack of energy, a lack of attention to the small things of Sunday-school work, to a mistaken idea of what patience and kindness are. It is not patience or kindness to our children to let them run riot.

Patience does not demand, either, that the officers and pupils of a school shall continue as teachers those who are habitually neglectful of their duties to the class of which they are said to be in charge. And it does not demand that the school shall continue to sustain officers in their places, if they do not attend to their duties, or if they are found to be unable to do those duties.

We should all exercise kind good will toward one another, but we should all labor for the general good, sinking personalities out of sight.

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Did you ever see a mother or father patiently walking along at the slow pace of a little child whom he led by the hand?

Must not Sunday-school teachers be patient enough to plod along where the little ones are able to understand?

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Intermediate teachers, do you not sometimes find it slow work teaching children just promoted from the primary grade to use the Bible? And yet it is very good practice for them, and work that needs to be done. We should be very helpful and patient with children at this stage of their Sunday-school education.

I once read the suggestion that, if we would sympathize with a child just learning to read, we should try to read backwards. If it seems to us that the little intermediate boys and girls are slow in finding the places and in reading the verses of scripture, let us peer over the top of their books and see how much sooner we will find the place in that way.

Be very patient with the slow boys and girls.

The following is an extract from a poem called the "Loom of life":

"When shall this wonderful web be done?

In a thousand years, perhaps, or one;  
Or to-morrow. Who knoweth? Not you or I,  
But the wheels turn on and the shuttles fly.

"Are we spinners of wool for this life-web—say?

Do we furnish the weaver a thread each day?  
It were better, then, O my friend, to spin  
A beautiful thread than a thread of sin.

"Ah, sad-eyed weaver, the years are slow,  
But each one is nearer the end, I know;  
And some day the last thread will be woven in.  
God grant it be love instead of sin."

ANNA SALYARDS.

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Morality rests upon a sense of obligation; and obligation has no meaning except as implying a divine command, without which it would cease to be.—J. A. Froude.

## Letter Department.

WALLSEND, New South Wales, July, 1904.

*Editors Herald:* I am reminded that it is a long time since I contributed a word of any description from this field of labor, and as all truth-loving Saints are anxiously watching, and waiting the fulfillment of prophecies, both ancient and modern, in connection with this great latter-day work; I wish to state that we are steadily moving onward, with omens of a brighter and more prosperous day ahead. We are longing for suitable high priests and elders to be raised up to minister to the needs and wants of the little flocks here and there, so that the missionaries may have their hands loosed to push the work into new fields. As it is at present, one missionary is occupied with our mission paper, another acting as district president, and another as branch president; but seemingly it can not be helped under present conditions.

There is a vast field of labor in this part of the world, and a bounteous harvest to be gathered in, and we trust that no laborers will leave these sunny shores until their task is fully done, not only because of the great expense incurred in taking these long voyages, but because we are so short-handed at present that the work begun often suffers loss in consequence thereof. Missionaries sent to foreign missions should try to labor diligently and contentedly until their labor is required, and course directed, to other fields. We have all for life enlisted in the Lord's great army, and as soldiers should not be like wandering stars floating here and there with no fixed course; but keep in line with the directing power, both in heaven and in earth. At present the missionaries are pushing our claims to the front with commendable zeal, and are meeting with fair success. May the good work prosper mightily until the Lord shall say it is enough.

I am now on a trip through the New South Wales District, visiting the different branches, and assisting the officers of branches and district to set matters as much in order as possible.

On my arrival in Sydney I had three weeks of influenza; but have recovered sufficiently to be out again, for which I am very grateful.

The Saints are beginning to realize more forcibly that the day of sacrifice is upon us, and that consecrations, tithing, and offerings, are some of the essential features necessary to be complied with in order to lay up treasures in heaven and secure an inheritance on earth with the redeemed.

My faith in this work is unshaken, and I feel that when all the projects and schemes of men have failed and passed away, the truth as restored in these latter days will bloom and blossom as the rose.

Faternally,

C. A. BUTTERWORTH.

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SANTA ANA, California, August 5, 1904.

*Editors Herald:* The Southern California reunion is now a matter of history,—a season of pleasant memories, a season of rejoicing to Saints present, a time of spiritual encouragement. The weather was warm and dry, interspersed with cool evenings and mornings, as is usual to this region of California at this time of the year. It was held some two miles west of Santa Ana, in a willow grove, near the Santa Ana River, the waters of which are "dried up" at this season of the year. It is believed to have been the largest Saints' reunion so far held in this district.

The committee appointed to arrange for the reunion had ample arrangements for the convenience and entertainment of all; and unity and good feeling on the part of all present characterized its sessions to the end. Elders Joseph Luff, T. W. Williams, A. Carmichael, and C. Scott were appointed in charge.

Many of the children were present, and two services were held for them, in which they especially participated, and nine of them were baptized by Elder Crumley the last day of the reunion, and confirmed. One adult was also baptized.

I may safely say the preaching was timely, appropriate, and spiritual, and was appreciated. Most of the services were attended by some not members of the church, the evening sessions more particularly. And during the closing day a goodly number not of our faith came and heard the word as dispensed by Brn. Luff and Williams.

Sunday-school and Religio work came in for consideration, though no regularly organized efforts were made in their behalf. The prayer-meetings were not composed of time to spare but were seasons of time well improved with song, prayer, and encouraging testimony.

The reunion for August, 1905, is to be held at San Bernardino, so we may safely conclude the Saints of Southern California are determined to move "onward and upward" in this great latter-day work. Individually, the writer never enjoyed a district reunion better. He realized that the divine favor and Spirit pervaded the services and accompanied the preached word to a goodly degree.

May the Saints everywhere grow in strength, unity, and holiness of heart and life. Our Father is drawing very near to his faithful Saints in these trying days. I must not forget to pay due respect to the coöperative table conducted in the interests of the reunion by Bro. Peter Kaufmann, of Los Angeles, at which meals were served at ten cents each to regular boarders and at fifteen cents for transients, and meals were free to the missionaries. A number of hearty helpers joined in the work, everything was tidy, and meals served on time. Sr. Nellie Holt was in charge of the table arrangements, and while the table was conducted in the interests of the reunion, and Brn. Kaufmann and Schade labored free of charge, the seven dollars left over from the table service was turned over to the general committee. This but illustrates what may be done by coöperation willingly and freely carried out. Coöperation and proportional equality practically carried out is the solution of the economic problems of to-day. But at the foundation of these must be: "Thou shalt love the Lord thy God with all thy soul, might, mind, and strength, and thy neighbor as thyself," in all religious and business relations, together with the rule: "All things therefore, whatsoever ye would that men should do to you, do ye even so to them." Any ideal below this will fail, because below the Christ ideal, and aside from Christ's way of the solution of these problems in this relation there is no successful solution. The world has tried every device so far, imaginable, and presents as results, bold failures only!

Can any one show us a success aside from Christ's proposition? Then can the world succeed without him?

The less of the Christ fundamental there is in national (or man's effort), the greater the confusion and failure,—as witness existing conditions in the religious and economic world. If, therefore, our assertion is not correct, the sooner the world gets rid of the Christ the better. A people can not be one spiritually and religiously, while not proportionally one or equal temporally, "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."—Doctrine and Covenants 36: 2. "Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3. "Now if any man have not the spirit of Christ he is none of his."—Romans 8: 9. I care not whether the word Spirit in this text be construed, to mean Holy Spirit, or the Savior's disposition. Christ loved not only his brother as himself, but poor sinners so ungrudgingly that he gave his life for them. (See Romans 5: 6-8.) Zion will be Zion "because" of three things; viz., her children are of "one heart and one

mind," they "dwell together in righteousness," and there are "no poor among them."

Believest thou this? "Show me thy faith by thy works."

Who that reads the late revelations carefully, and discerns the events coming, can fail to see that God was preparing his people against unequal, unrighteous conditions? He has given us the solution, the remedy. Will we apply it?

The cold, unregenerate, skeptical socialism of the world will never bring the ideal because it does not, can not solve the problem. It can not solve, because it does not change and regenerate the heart. The heart must go with the head.

The object and purpose of God in developing in his children this love for himself and man's neighbor, by sacrifice, tithing, and consecration, is, that such condition or disposition of heart and soul can be developed in no other way. The selfish side of human nature is by this allowed to die; and unselfish spirituality takes its place, and man's whole soul, mind, and spirit carries his energies with it, so his energies are rightly directed. God does not wish the energies of his children misdirected. Are we right here? If not, give us the correct ideal.

Hopefully,

C. SCOTT.

LIMERICK, Ohio, August 9, 1904.

*Editors Herald:* The day following the adjournment of the General Conference I started for my new mission-field, Southern Ohio. The following Sunday I entered upon my year's work, and have been quite busy ever since. With considerable reluctance I assumed the newly imposed duties, but realizing that the same God who has watched over me all the days of my life would continue the same toward me in other fields if I but trusted him. So far nothing but success has followed my efforts, and the burden of my prayers is that it may continue. I find so much to do in the many urgent demands for the preaching of the word in the places where I have visited that I feel to fervently pray the Lord of the harvest to send more laborers into the vineyard and give additional strength of body and mind to those whom he has called and sent forth.

About the middle of May Bro. Jeffers, district president, joined me at the Highland County Branch and with him labored and set the branch in good order, with a full complement of officers. While there I baptized three precious souls.

About the first of June I went to Cincinnati and began operations in that big city and across the river in Covington, Kentucky, and together with the labors of Brn. W. H. Kelley, J. W. Metcalf, and William Hanner seven were baptized. While there last week I organized a flourishing little Sunday-school, with Bro. William Damond superintendent. Bro. Damond followed his country's flag to the far-off Philippines in troublesome times, and while thousands of miles of land and water separated him and his own land, found joy and comfort in being a Latter Day Saint. Bro. Hanner is working faithfully to get the work before the people of those big cities, and is well liked by all with whom he has labored.

From Cincinnati I went to Middletown, and preached in the homes of the Saints. I was not long discovering this fact: if we expected to do any special missionary work at Middletown we must have a public place to which we could invite the people; consequently, in a few hours time fifty-five dollars were subscribed, and with the help of others of the district a tent twenty-six by forty is now being operated there with excellent interest. As a result five have been baptized thus far, two by Bro. E. E. Long and three by myself,—all grown people of good reputation among their fellows. Bro. Greene stopped off and rendered valuable service, ordaining Bro. Long to the eldership.

Sr. Edith Wren has started a subscription for the purpose of erecting a new church. All who know Sr. Edith have every reason to believe she will succeed. This shall be our earnest hope, for no branch can ever expect to have the influence they



should without a public place of worship. The families of Brn. Wren and Countryman look well after the needs of those laboring among them, while the young people add additional interest to the meetings with the song and music.

Bro. Greene and myself held a week's grove meeting at Elmville; good crowds and the best of interest. The elders who know Mr. James Stultz of that place will be glad to know that while there I baptized him, and he is now rejoicing in the truth. He has been a staunch friend of the Saints for some years.

While there we availed ourselves of the opportunity to visit the famous serpent mound five miles distant, so securing wheels, and taking luncheon for an all day's outing we started. All went lovely till we came to the bend of the smooth pike within full view of the high eminence on which the huge old serpent has silently rested for ages. In his eagerness to get there, my fellow wheelsman insisted we take "short cuts," much as I preferred to keep the pike leading directly to the object of our visit. I yielded to his leadership, but this "short cut" demonstrated the fact that his ability to direct matters in a snake hunt is not to be taken with the same complacency as in some other matters. However, after climbing barb wire fences, through stubble-fields, through acres of tall corn, over ditches, fording creeks, and over mountain cliffs, part the time carrying our wheels, and part the time leading them, we finally reached this imposing sight, counting it all joy.

Stretched out before our eyes for thirteen hundred and thirty-eight feet in graceful undulations upon a most beautiful promontory overlooking French Creek, lay this huge monster of ancient degeneracy, making uncanny feelings creep over us. The serpent from head to tail with all its coils is as perfect a representation of the real thing as man could invent with all his modern accuracy. Its large mouth standing wide open, and in its distended jaws in the act of swallowing an oval-shaped pile of earthwork fifty feet wide gives one the impression it may have been used for a sacrificial altar. The scene is very awe-inspiring, and forces one's mind back to the long-forgotten ages when some people were giving expressions to their worshipful natures after the manner of that old serpent in Eden, and who tried hard to induce Moses and Christ to fall down and do homage to him. As to who those people were the world is at a loss to account for, but to Latter Day Saints the mystery is greatly lessened. We also visited Fort Hill, another ancient land-mark of a prehistoric people. The earthworks with the thirty-six gates at regular intervals are plainly visible. The Fort covers sixty acres.

Limerick is the pioneer branch of the district. Years ago glorious experiences were enjoyed here by the many happy Saints. An organization is still maintained, mainly through the untiring efforts of the Beatty families, Rockwell and J. L. Vance. This place for a long time was the sequestered home of the Molers and Devores. The little church still stands as a monument of prophecy dedicated by old Father Ells many years ago, whose body we saw laid beside his saintly wife, when but a boy. For me there are undying charms clinging around old Limerick. I look out of my window now and see the spot, where nine years ago I first met the one who afterwards gave me her heart and hand as a life's companion, to share the joys and cares of life's rugged road. Those days will be remembered by I. M. Smith, R. Etzenhouser, the Molers and Goodriches. Many since those days, with whom we clasped the hand in holy salutation, are now chilled in death, others have moved away perhaps never to return, while others saddest of all, have made shipwrecks of their faith. However, the clouds are silver lined; some have recently returned to their Father's house and renewed their covenant. May God be their constant stay.

Saturday, the 14th inst., we begin a series of meetings in Electric Park at Wellston. Bro. Durand has it well advertised for three meetings a day, and a successful time is hoped for. From there will go to the district conference at Vales Mills, fol-

lowed immediately by some more grove meetings which will practically bring to end the summer's campaign.

Mr. Bridwell, a leading factor of the Anti-Mormon League, has received the nomination on the Democratic ticket for Congress. Quite a step from back-woods country school-teacher at thirty-two dollars per month direct to the halls of Congress. His chances will be very slim if he succeeds no better in this fight than his fight against the Latter Day Saints. The anti-Mormon scare-crow is like a bird with a broken wing, falls to the ground every time it tries to fly. It's done us no harm here.

I understand Mr. Bridwell has been among the Saints (who control no mean number of votes in his district) trying to make peace with them. Could we be made to believe he is converted to the fact that the Saints against whom he and his associates have been carrying on an unrelenting warfare, have as much right to live and enjoy their right of worshipping according to conscience as himself, unmolested by unscrupulous bigots, we would feel perfectly free to let his selection to this high office rest with the fortunes of political choice. But in the absence of such conversion, Latter Day Saints have a degree of legal interest to which they look to the lawmaker of our land to support. Can we securely commit our interest into the hands of this aspirant for political honor? is a serious question for each one to take into consideration. I am no politician, but I have learned by the late Smoot investigation that it is a very good thing to have good, liberal-minded men in those high offices. This has given us a standing before the world no other combination of circumstances could have done.

This church has no interest in politics any further than that good men should be placed at the head of the government, let that be of whatever party they may spring from. I expect to be in the district this fall from which Mr. Bridwell expects to be sent to Washington, on the peaceful errand of spreading truth and righteousness, but shall watch the developments of the issue with a degree of interest. The man who is reported to have said, "I shall give my whole life to down the work of the Latter Day Saints," for no other crime than honestly and humbly worshipping their God according to conscience, is not the man to whom we may look for the least degree of assistance, let our cause be ever so just.

With hopeful feelings, and encouraged to continue the fight as long as God gives me strength of body and mind,

Your coworker,

F. J. EBELING.

VERNON, Texas, May 22, 1904.

*Editors Herald:* Since first hearing the gospel preached by Bro. Bays I have been deeply interested in the redemption of Zion, where the pure in heart are to be gathered, and I feel impressed to relate what was given me in a dream, or vision, in 1889.

I was sorely oppressed in spirit and wondered when the time would come for the invitation to come up and possess the land of Zion. Under this condition of mind the following was shown to me, since which time it has been vividly before me:

I saw a large war-vessel, in appearance like the Iowa, rise up out of the earth. I understood that all the inhabitants of the earth beheld it, and great fear came upon all the people, inasmuch that they began to run in all directions. I said, "It is useless to run, we can not escape it, for there is no power that can withstand it." When it had reached a height of about one half mile, it disappeared, and I saw the vessel no more. The scene changed.

Where the vessel had been there appeared facing me a man mounted upon a large horse and wearing a crown, similar to those worn by ancient kings. The breast of the horse was large and full, across which there appeared lettering of the Roman capital style. There was great excitement and I was anxious to read what was written that I might understand the meaning of

it all. I was only permitted to read one letter at a time, however, as there was a constant changing of letters, so that I could not associate enough of them together at a time to make any words of them. Finally all passed away for a moment and then seven letters appeared at once. I was more anxious now than ever to understand it and exclaimed, "Oh, I must read this," but the same changing of letters occurred as before and I was still unable to read. When the lettering appeared the third time I exclaimed, "O Lord, help me to read this!" but as before I was disappointed, being prevented by the changing of the letters. Then I heard a voice say, "This is all conjecture." Then lower on the breast of the horse appeared the number 1930, in figures which seemed to me to be about twelve inches high.

Now I wish to say that I have been on the plains of Texas since my childhood, growing up like a weed among the long-horned cattle, and I never knew there was such a word as *conjecture*, and when I asked Bro. Amend to tell me the meaning of the word, and he turned to the dictionary and read, I felt like taking off my hat and thanking God that he had hidden some things from the wise and prudent and revealed them unto his ignorant children. Now to the aged, the fathers and mothers in Israel, I wish to say that the time when we shall reach that beautiful Zion is more distant than many suspect; but thanks to his holy name, the trumpet must sound. So to the young,—keep your spirits pure and your robes will be clean for the wedding-feast.

A BROTHER.

OREGON, Missouri, August 6, 1904.

*Editors Herald:* Our tent-meetings are now over, which were conducted by Brn. Haden and Vaughn, two faithful and ambitious workers for the cause of Christ. These brothers seem to be especially fitted for tent work and were always able to meet the opposing arguments so often urged against the work. And they, so faithfully and with such brotherly kindness, answered so many questions of differences in conversation and from the pulpit that the people who attended those nineteen discourses are with but two or three exceptions completely swallowed up in "the faith." The charity shown by the brethren for the positions maintained by the popular ministry of to-day in contrast with the restored gospel was simply remarkable.

There seemed to be an amusing sameness among the Christians or Campbellites here, with regard to this latter-day work exactly harmonizing in faith, practice, and organization with their church of thirty-five years ago, admitting that their ministry had been educated and bred out of the faith by college formality and modern dogmas. They seem much more willing to give ear to the truth than do the membership of other denominations. The Presbyterians did not attend except two or three parties, one of whom looked at his watch about five or six times while Elder Haden was preaching with all of the power of speech and splendid voice which held in silence every adult, and the children were even hushed by it. Yet the tiny little blue lacquered hands of this watch had more attraction for him than all the truth put forth by our brother. But alas, no truth was wanted by him, if the nonsprinkling of infants was our position. "Ah, I will just go home and tell my wife to stay away from such a place where such unkindness toward our babies is taught or intimated. You can go, dear wife, while I keep store if you insist, but you won't hear that which amounts to anything." She said, "Well, if that's so I won't go to hear them." And she did not. In another case two Methodist ladies attended one evening when Bro. Vaughn preached, and after services one said to the other, "I would rather hear our old dog bark than to hear that man try to preach." The other lady, with a rebuking kind of spirit, like the thief on the cross, said, "I would rather hear your old dog howl than to hear our preacher undertake to preach." This was quite an abrupt tilt but was heard by a number near by. The Methodist minister, at the close of his morn-

ing's discourse, told his people that the Mormons were holding a series of talks in a small tent here in town, and the theory they held out as the gospel was the result of some writing dug up in Vermont on a sheet or two of brass, which was purported to be read by some boy or other, and believed by a few ignorant down-easterners to contain a history of the Indians. "Now," says he, "I only want to say to the membership, I can only advise you to stay away from their services; but I will certainly insist on my wife and children staying away." But they went anyway, and one lady told me, who was a Methodist and was present when her minister gave the warning cry to stay away, that if our elders had sang an invitation song any night after that she would have gone up and joined us and been baptized right then and there, because of the truth the elders told would probably occur: that some of the ministry would advise people to stay away, and when they did they virtually said, "I am smarter than you, thus you must obey me."

The colored Baptists were good to attend. They came in such crowds that there was some talk that "their preaching draws too many 'niggers.'" The Methodist and Presbyterian leaders say, "Oh yes, you preach against polygamy, but it is the strong arm of law that compels you to do so." I will see them and hand them tracts as soon as I can get to it.

Your brother in Christ,

A. A. RICHARDSON.

NEW WESTMINSTER, British Columbia, August 1, 1904.

*Dear Herald:* I am still doing what I can for the work in this far off field. I will call attention to the street work commenced in the city of Seattle, as stated in the latter part of my letter in HERALD of July 27. Bro. Thomas and I continued the street work there four and five nights a week up to the 11th of July. Had pretty good interest. During this time I solemnized one marriage; and two more were baptized by Bro. Thomas. In company with Bro. I. F. Mengel, we then bade the Saints goodbye and came to New Westminister to look after the tent-work in this part of the mission-field. After arriving here we got the tent set up, and on Sunday we commenced our meeting, several of the Saints coming out from the city of Vancouver some twelve miles distant. Among those that came were Bro. and Sr. Clark, with son and daughter. These are the parents and brother and sister to Bro. Joseph's wife at Lamoni. We did not have a very large attendance at the tent at any time. A few were interested, and at the last of the week I had three names given me for baptism,—two adults, and a little girl, who were baptized in the Frazer River on Sunday the 24th. This was indeed one of the busy days of my life. I held four meetings, preached twice, baptized three, confirmed them, administered the sacrament, blessed two children, administered to two, Bro. Mengel preaching once. The tiresome part was the walking during the day of eight or nine miles to accomplish the work. During the next three nights, as had been previously announced, I had the opportunity of showing up the difference between the two churches, as there had been a few crying, "Mormons all the same; no difference; we don't want any Mormons here." One man said, "We'll drive them into the river." We thought it best to go on the streets, so we held services five nights, and we had a larger and more interesting crowd than we would at the tent. As the most of the Saints had come over here two Sundays and assisted so well in singing and taking part with us, we thought it no more than right to hold meetings in Vancouver on Sunday, the writer speaking twice, then returned here to the tent and preached again at night, which closed our tent-meetings until we return from our district conference, which convenes Saturday and Sunday at Seattle, Washington. We expect then to do work in the city of Vancouver for a time. From my acquaintance and what I have observed among those Saints, they seem to be making effort to make their example worthy to commend them to God. I hear no complaint or fault-finding or

hardness among them. This should be practiced everywhere, then the Saints would be at peace with one another. May each of us endeavor to look after the present personal duties of life as they daily come to us is my prayer.

T. J. BELL.

SOLDIER, Iowa, August 4, 1904.

*Editor Herald:* I commenced holding meetings here last night. Quite a storm came up and we had a small attendance. Just closed a series of meetings at Moorhead, Iowa, July 31, where I had been for seven weeks. After I had been there near five weeks and had baptized quite a number, taking some from the best people there in the Christian Church, they began to get uneasy, and sent for Elder Clark Braden, who arrived July 13, in his fighting spirit. He abused Joseph Smith and the church for eight nights, and Bro. J. F. McDowell replied to him, but only a few of the Christians came out to hear the reply. Elder Braden would not meet Bro. J. F. in debate but presented some unfair propositions, and then went off crowing cowards; and they would not meet him. But I do not think he hurt the work of the Lord there. I baptized forty-four at Moorhead and left the Saints rejoicing, and the spirit of unity with them. I enjoyed my stay with them and it seemed like leaving home to leave them. Several more were near the door of the kingdom and I think that I ought to have stayed another week. I have baptized fifty-three this year. So the good work is moving on and honest souls are being gathered out, and are coming over on the Lord's side.

Dear Saints, please remember me that I may be faithful, and that the good Lord will bless my labor, and not only mine but all the servants of the Lord, and that many souls may be gathered into the fold of God. May God speed the right.

Your brother,

W. A. SMITH.

BURLINGTON, Iowa.

*Editors Herald:* A line from this place may interest some of your readers. I have been located here now a little over one year. The work moved along fairly well, with good feeling among the Saints and a good spirit present at the meetings, so that we began the conference year with bright hopes; these have been somewhat dimmed by the removal of so many of our active members to other fields. We have certainly paid tithing to Zion, as probably one tenth of our active membership has removed to Independence, and others expect to go. You know what that means to a small branch. We especially feel the loss of our singers; we were justly proud of our song service. Bro. Giesch's family departed for Independence Saturday last. Bro. Giesch has been a faithful worker here for years, one with whom it was a pleasure to associate and counsel, and Srs. Lulu and Mamie were leading spirits in singing, so that the entire family will be missed. We hope, however, that they will find congenial fields of usefulness in their new home. We who remain will endeavor to hold aloft the banner. There are some here who we trust are nearly ready to obey the gospel. It was our sad lot to preach the funeral sermon of Sr. Henry Kaestner, Sunday last. She was a faithful Saint.

We have looked long for a visit from our missionary in charge, Fred A. Apparently the only way to get him here will be to stir up a family quarrel and invite him in to settle it. How about it, Fred?

Sincerely,

ELBERT A. SMITH.

CHICAGO, Illinois, August 18, 1904.

*Editors Herald:* I inclose notice of reunion for publication in HERALD; I sent one some time ago, but do not think it has been printed, have not seen it at least. Frederick M. Smith writes me that Bro. R. C. Evans can and will be with us. Expect him in Chicago next Sunday, and will return from a trip to St. Louis in time for our reunion.

Chicago is looking up, and interest and attendance at meetings is improving. We are to have a church booth, for the sale of articles, on and during the Madison Street Business Men's Carnival, which promises to be a grand affair, and will continue for three weeks, commencing Monday next. Alderman Scully, president of the carnival, has made an exception in our favor, in granting us a free permit, in a prominent place, for our booth, and we are hoping to give our church-building fund a big "boost," as a result.

We are expecting Professor Dewsnup, possibly the Bishop, and John H. Lake to be here next Sunday.

Fraternally,

M. H. BOND.

AVERY, Texas, August 15, 1904.

*Editors Herald:* I started from home in company with Bro. Grimes, May 20. We stopped in Barry County, Missouri, the 21st, and preached a few times and confirmed five that were baptized by Bro. Hankins. We resumed our journey the 25th; after having some trouble getting over the railroad we reached Wilburton, Indian Territory, where the conference of the North-eastern Texas and Choctaw District convened the 27th. We had a fine conference. We departed for Texas the 30th, reaching our destination the same day. On account of rain we did not do much preaching for a while. We baptized one lady near Detroit. Visited Manchester; while there Bro. Grimes baptized a young man and his wife. I rejoiced to see them starting in their pursuit of eternal life together. The tent was shipped to us and we commenced with it July 6 at Detroit. Could not see that much good was done. Went from there to Rosalie. Had large crowds to hear us preach; made some friends. Made somebody mad, too. They cut a hole in our tent and cut some ropes. We are to commence to-night at this place and will continue till September 1, then go to Midway six miles north of Detroit to hold a debate with the Baptists, commencing September 5, half past eight in the evening. Would like all the Saints in reach to attend. Before starting the tent we made a visit to Bowie County; labored there ten days and baptized seven. While there I married a couple and baptized them the same day. Judging from the results manifested from my labor this summer, I have not been very successful, but we sow and the Lord gives the increase. I am willing to trust it in his hands.

The Saints and friends have supported the tent work well here. May the Lord bless them for it.

Yours in bonds,

E. L. HENSON.

SENIOR, Texas, August 9, 1904.

*Editors Herald:* The HERALD and *Autumn Leaves* are a great comfort to me, it would seem very hard to have to get along without them. Have been taking them both for a long time. Our home is about nineteen miles from San Antonio, and that being the nearest branch we seldom get to meet with the Saints or hear any of our elders preach. However, we were privileged to attend conference at Pipe Creek last June, which I enjoyed very much. I have been a member of the church for about eighteen years and I can say my hope gets brighter in the gospel each succeeding year. About three years ago I was made happy by my husband uniting with the church. We are both very anxious now to locate somewhere near a good branch, as I am almost starving for more church privileges and our children are growing up and need to be in a good Sunday-school. We have thought several times of moving to San Antonio on account of being near the church, but as my husband has always followed farming for a living he seems to think he would not be satisfied anywhere but on a farm. As we have lately read a letter in the HERALD from Bro. William H. Kelley concerning the town of Holden, Missouri, my husband wishes me to inquire through the HERALD if any one can give us informa-

tion as to the prices of lands near Holden. I see by Bro. Kelley's letter that Sr. Devore lives at Holden. Perhaps she would write and tell us what land can be bought, improved and also unimproved. We are anxious to sell here and procure a farm near a good branch as soon as possible. From Bro. Kelley's description of Holden and the surrounding country I think it a very desirable place to live. My husband's address is J. D. Edwards, Senior, Texas.

Your sister in the one faith,

LIZZIE EDWARDS.

[We suggest that you inquire of Bishop R. May, Independence, Missouri, concerning the prices of lands at Holden.—Ed.]

TECUMSEH, Nebraska, August 12, 1904.

*Editors Herald:* The work is prospering in this place. A series of meetings by Brn. Sutton and Madison just closed. Four baptisms. More soon. The Advent Christian minister was out to two of the meetings to hear Bro. Sutton discourse on the Book of Mormon. One evening a little Latter Day Saint brother from Liberty, Nebraska, spoke to the people here. He is only nine years of age. Most people here thought it wonderful, notwithstanding a few made the remarks that "most likely he had his speech learned before," or that they "would have to hear before they could believe that he could preach." Wishing you all success in the gospel work, I am,

Your sister in bonds,

BERTHA E. BRANDON.

NEBO, Illinois, August 13, 1904.

*Editors Herald:* Like most every other place in the United States the Smoot case caused considerable talk here. On looking in the Church History at the portrait of President Joseph Smith, my brother who was visiting at my home remarked that this was the likeness of Joseph F. Smith of Utah. I informed him there was no likeness that I could see more than might be expected as they were cousins. He insisted that he had seen in a copy of the *British Whig* a likeness purporting to be that of President Smith of Utah that resembled the one in Church History. After comparing the profiles of both men as I had them, and seeing the difference, he was not satisfied, so got the copy and brought it to the writer to confirm him that he had not been mistaken. I recognized at once that this was the Joseph Smith's (of Lamoni) profile that had been used by some either unscrupulous or ignorant person. By permission I sent this copy of the *British Whig* to conference to Joseph Smith. The rest of the circumstance the HERALD readers are perhaps familiar with: That a correction was sought and had.

As to prospects, the work here is nothing to brag about. Spirituality is at a very low ebb. We expect to finish and have dedicated in the near future, our church building which was begun some three years ago. Some time early last spring a local paper in noticing our meetings referred to us as "Mormons." I took exception and wrote a correction which the editor cheerfully published. The next week the correspondent apologized, but at the same time set up what he thought to be justifiable reasons for calling us "Mormons," so a controversy begun through that paper, lasting all the spring and part of the summer, and ended by the editor refusing to publish his last article because of lack of information and proof, and lack of space, so I was informed.

I attended at Nebo a discussion between a Baptist (J. M. Bandy of Aurora, Missouri) and a Campbellite or Christian (Claud Witty of Marshalltown, Iowa). Well, it was amusing and interesting when of course I thought neither maintained his proposition. It is said that there were thirty-five Baptist preacher attendants at the debate in the little town of Nebo.

One of those professedly know-it-all about "Mormonism," and I, collided on the streets on the guilt or innocence of Joseph Smith in regard to polygamy, etc.

Out of pity, I suppose, one tall, lengthy divine of that *persuasion* upon which the writer had *emerged*, interrogated him if he had ever read anything about "Mormonism." Of course that was a reasonable question. From this a lively controversy issued and as the town was full of people we soon had quite a hearing on the subject of whether Smith was a polygamist or not. His first witness was an old man that used to be acquainted with Smith, and in fact a boy with him, knew him to be lazy, good-for-nothing, fraud, etc. But on cross-examination he was compelled to stretch the old man's age ten years older than he had said he was in the outset, because when I showed what a memory the old man would have to have if he was only ninety as he said he recanted and said he was mistaken—that the man was one hundred years old. So you see if they fail to make a point by using one misrepresentation they use another. I challenged him for one statement that Joseph had made or one quotation from the Book of Mormon or Doctrine and Covenants that sanctioned polygamy. The old grandmother stories of what somebody said that somebody said was about all the proof he introduced, save trying to tell us that when the Temple Lot case came up that the court decisions were that Joseph Smith actually practiced polygamy. Of course all informed Latter Day Saints know about how strong this silly position would be in the face of fact and evidence.

While all this was getting its airing Mr. Roberts, Mr. Witty's moderator, the man who has, he says, debated thirty times, has debated our people, and will begin a discussion with Bro. J. F. Mintun, at Marshalltown, Iowa, beginning August 23, 1904, came upon the scene to inform the people that they could by court decisions, together with history, prove that Joseph Smith taught and practiced polygamy. I presented the Kirtland Temple and Temple Lot cases in the usual way. When asked to bring his decisions forward, Mr. Roberts invited me to Marshalltown to hear the discussion with Bro. Mintun, and there he would produce court decisions to prove Joseph guilty, (take notice, Bro. Mintun, and see that he keeps his word,) but no, did not have them now, was in a hurry, time to go to the debate. How is it they quarrel and debate among themselves, but when a Latter Day Saint comes along they bury the hatchet quickly and join hands and hearts equal to that of scribes and Pharisees of old to quash what they term "Monster Mormons." Indeed 'tis a conflict, and I hope by the help of the Lord to continue true to the cause so beautiful, so full of truth invincible, so practical in every hour of trouble, and with the final victory of heaven, as an eternal seal upon it, till in fact the conflict's over.

Yours in the faith,

W. A. GUTHRIE.

HARLAN, Iowa, August 17, 1904.

*Editors Herald:* Since writing my last letter I have been busy with ministerial duties and have preached at Dow City, Deloit, Salem, and Harlan, in all of which places I have found the Saints and friends kind and seemingly anxious to make the minister welcome. The writer appreciates the kindness of each and all and has been made glad on departing from the places mentioned by the indications given that his return would be welcomed. This is, perhaps, no more true of the writer than of his fellow ministers, who are each and all kindly referred to by those among whom he has labored. So far as I am acquainted with the writer he claims no prominence over his brethren in these things, even if our work in many ways differs. Our hope is the same, and "to every one of us is given grace according to the measure of the gift of Christ." For this divine assistance received in every time of need our hearts go out in gratitude to the Giver of every good and perfect gift.

When we think about the truths of the restored gospel, and the Spirit that accompanies its reception, we do not wonder that the Lord by his Spirit at various times in conferences and reunions has invited the Saints to "come up higher." Just how

far the invitation thus given, which harmonizes with the tenor of the word, may have been appreciated and heeded, is a question which interests all, though it may not be satisfactorily answered only as it is done in harmony with the light and inspiration of the Holy Spirit. If we make an earnest, consistent, and persistent effort to discharge every known duty in the fear of God we may enjoy the Spirit which reveals the things of God to the understanding of the honest in heart. "The Spirit itself bears witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." But care should be taken to satisfy one's self that the testimony of the spirit is in harmony with the word. So long as the spirit and the word agree in their testimony we are safe, but should the spirit not agree with the word we should reject it as not being of God. "And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit." It is indeed encouraging to know that the Spirit of God brings light and truth and always leads in the path of righteousness.

An earnest effort to do right, and in humility to walk to the best of one's ability in the path of truth, honesty, virtue, goodness, and faith, brings the satisfaction to the soul that God approves of one's walk and conversation and will reward for the good done. It is written of Enoch that "he had this testimony, that he pleased God." But his was a high attainment that has seldom been reached by mortal man, though the writer is of the opinion that with the same desire for righteousness, similar faith, and the same kind of obedience, with the same degree of divine help, what has been done may be done again, if it is God's will that it should obtain or be done. To say the least, it is right and proper for each and all to live as near to God as possible without the least disposition to be self-righteous, or to walk in the way of the Pharisee.

The truth will finally triumph and the right will prevail and the truly righteous ones will be crowned.

Therefore while the battle rages and the "enemy is combined" let us in love and kindness grasp each other's hands and with unwavering faith in God and Christ and the means ordained of the just One unitedly march on to victory. The battle may be fierce and our enemies may be numerous, and may rage, but so long as we can hear "the still small voice" testifying within that God reigns, and Jesus our advocate leads us on to victory, there is no such thing as failure. True the battle-ground may be stained with the blood of the Saints, and we may number among the martyrs such noble men as Joseph and Hyrum Smith, Lincoln, Garfield, and McKinley, yet in their way they have but been partakers of the same cross with Jesus and for the encouragement of all it is self-evident that they died not in vain. To appreciate the liberty vouchsafed to us by the shedding of the blood of the righteous is one of the duties of the loyal citizen and the true Christian.

"In the light of God" may the work of God "move steadily onward" to victory and eternal life. May our hope "grow brighter and brighter until the dawning of the perfect day."

In gospel bonds,

CHARLES E. BUTTERWORTH.

NEW PHILADELPHIA, Ohio, July 29, 1904.

*Editors Herald:* The work here seems to be onward and upward. The past month found our chapel under a new slate cover; movements are afoot for a general overhauling inside, including papering, etc. The Daughters of Zion are particularly active. They have a quilt with numbers sold nearing three hundred, so I am told, also will give a dime social on Saturday night which will net quite a sum if present indications do not fail, all of which proceeds will go toward helping the Master's cause. I must not forget to tell you of our Religio Society,

which is doing so grandly now under the presidency of Brn. Albert McMillen and Charles Cramer. The Sunday-school, too, is prospering under the careful supervision of Bro. T. H. Darst.

On last Sunday a week, just as the sun was sinking behind the western horizon, I baptized seven in the waters of the Tuscarawas River; and on last Sunday at the same hour of the day I again administered the ordinance of baptism to a young lady of sixteen summers; others say they will follow soon. So if Satan does not hinder, the prospect is bright for the future of New Philadelphia Branch.

V. M. GOODRICH.

#### Independence Items.

*Dear Herald:* On the 11th and 12th there was the usually interested number out at the evening meetings, although a slight waning of zeal for tent-work on the part of the aged and those living at a distance began to be manifest, and our neighbors who had generally occupied seats outside the clean, white canvas we began to miss from their wonted places.

President Hulmes discoursed eloquently on the gift and principle of revelation, and pointed with clearness to many passages in the Old and New Testament Scriptures concerning the truth that God has been, is, and ever will be a God of revelation, as saith the prophet Amos, "Surely the Lord God will do nothing but he revealeth his secret unto his servants, the prophets."

On Friday night Elder Hyrum O. Smith presented the subject of the Book of Mormon; and what had, in the estimation of men, been attached by impostors to the gospel,—vile barnacles of myths and fables, were changed by the inspired missionary into diamonds of light, priceless gems of thought gathered from the ancient prophets, Nephi and Alma and Mosiah, which had been set in their writings for the cherishing of all honest inquirers of the truth. The speaker, who had never believed any other doctrine than that of the Latter Day Saints, who was a product of this work, and who had been taught that "to examine, and weigh, and consider any code of belief could hurt no man," thought it a strange thing that people would not take the trouble to look into the Book of Mormon, and that they would refuse to investigate any doctrine presented.

He accepted the defense of Paul, and Paul's appeal was his own,—that whatsoever things are true, honest, just, pure, lovely, or of good report, "if there be any virtue, and if there be any praise, think on these things."

At the opening, a most inspiring, duet, "My faith looks up to thee," was sung by Brn. H. Bullard and E. C. Harrington.

On Sunday evening Bishop E. L. Kelley took up the gospel burden, laying his basis for the lesson of the hour in the words, "Behold I lay in Zion a stumbling-stone and rock of offense, whosoever believeth on him, shall not be ashamed." He recommended a life in harmony with the word of God, a life of faith that does not stumble at the word, a life in which to observe all things whatsoever the Lord has told us. The speaker said the thought expressed in the text was intended for universal application, and we had better "be with the few who believe than with those who stumble at the word." Bro. Kelley enjoyed the liberty of the Spirit.

The attendance and interest continued to be excellent, and at the close of a two-week tent service in the work of presenting our claims as a church, the Saints and their friends apparently felt well repaid for the effort put forth.

This sentiment was expressed also at the Sunday afternoon meeting by Bishop May, who thought "the step taken had been an important one and an opportunity had been afforded us of heeding the command in the book of Covenants for the Saints who had been warned to warn their neighbors; and when cooler weather shall come, we will invite them to the church." "We are here," said he, "to be saviors of men, and upon us rest great responsibilities." "The Lord has been well pleased with our

efforts, with the preaching of the word, and the manner in which it has been presented."

It made his heart to rejoice; and "that the light may continue to shine, and deliverance come to God's people" was his earnest prayer.

Elder H. O. Smith again preached to the Saints on Sunday morning, and his sermon was instructive and comforting.

Since August 7 fifteen have been received by letter into our number. Sr. A. L. Blackman, from Iowa, Bro. J. L. Booker of Wilburton, Indian Territory, Bro. J. W. Steele of San Jose, California, and Bro. J. F. Gunsolley of Shenandoah, Iowa, with their families.

Visitors from their missions still continue to call on us on their way to Utah, "The land of grief, of broken vows, of disloyalty to the covenant of youth."

Your sister in the gospel covenant,

ABBIE A. HORTON.

#### Extracts from Letters.

Samuel Twombly, writing from Vermillion, Kansas, says: "Bro. Alma Booker and myself closed an eighteen-day meeting this evening that has had gratifying results, as Sunday, the 7th, Bro. Booker led three into the waters of baptism, and this afternoon two more were baptized by the writer."

Sr. V. A. McAlister, Story, Indian Territory: "I am isolated, but want to let the Saints know that I am still alive in the work. I am among people that never heard of the gospel, so I have the pleasure of telling them of the marvelous work. They seem to like it, and want our literature. Saints who have some to spare, send it to me, and I will put it to good use."

Sr. Sophia Seaman, Blanchard, Michigan: "I am the only Saint in this part. I believe some good might be done if an elder or priest should be sent down here. My companion is gone to the other shore, and for some cause I am left to mourn alone, but my prayer is that God will give me strength to overcome, make heaven my home, and meet Christ and the loved ones gone before."

S. W. Tomlinson, Delhi, Ontario: "The work is onward here. Two were baptized last Sabbath, and the branch organized last night. Spirituality among the members is on the increase."

James D. Porter, Dupont, Indiana: "Have opened up five new places with good attendance and good interest, also visited two of the branches. In my travels have baptized sixteen precious souls."

Sr. Dora Brooks, Bond, Mississippi: "I feel like one born out of due season, as I have not heard a Latter Day Saint elder preach in ten years, though I am yet sticking to the one faith. I have been tossed to and fro, but every time the high water goes down I am yet on the rock."

G. H. Godby, Talleyho, West Virginia: "There are four Saints here. One young sister working for a dollar and fifty cents a week saved fifty cents for the debt on Graceland. Another that has neither father or mother, picked and sold blackberries, and saved a dollar for Graceland, and a dollar to pay for the *Ensign*. Such sacrifices on the part of young sisters ought to put to shame the brethren and sisters who have their thousands and are doing nothing, comparatively, to lift the debt off Graceland. I will send three dollars and a half from four poor members, and I have received letters from other parts, asking to know what their part of Graceland debt is, saying that they want to do their share."

A sum approximating \$50,000,000 is sent from the United States in small sums each year to assist those left behind in the Old World, or to enable them to emigrate. It has been predicted that the number of emigrants would soon decrease be reason of the exhaustion of the supply; but no such promise is warranted by the facts. Last year, 230,622 Italians, 206,011 Austrians, and 136,093, Russians successfully passed the immigration barriers of the United States.—The *World's Work*.

## Miscellaneous Department.

### Conference Notices.

Pittsburg District will meet in conference at Fayette City, Pennsylvania, September 3, 1904. Trust all the branches will report promptly, and I should be pleased to receive report from every member of the priesthood, and a letter from the scattered membership as to their spiritual condition, and demands of the work in their locality. Bring with you the Spirit, and let us worship God in the beauty of holiness. Your servant, Robt. M. Elvin, president.

The St. Louis District conference will convene at Belleville, Illinois, Saturday and Sunday, September 17 and 18, 1904. Branch secretaries please have your reports ready and in my hands not later than September 15. We desire a full attendance, as matters of interest will be brought up. Come with the spirit of the work with you. C. J. Remington, secretary.

The Southern Nebraska conference will convene at the Lone-tree schoolhouse, near Fairfield, Nebraska, September 18 and 19, 1904. All who go will be met at Fairfield. Those of the ministry who will not be in attendance will please send reports to Elder J. W. Waldsmith, or H. A. Higgins, secretary, Nebraska City, Nebraska.

The Southern Indiana conference will convene with Byrneville Branch, first Saturday in October at 10.30 a. m. All branch secretaries are requested to send statistical reports to district secretary, so all mistakes may be corrected if any occur. Bro. J. W. Wight is expected to be in attendance. James P. Sappenfield, president.

Seventh semiannual conference of the Independence Stake will convene Saturday, September 10, 1904, holding over Sunday, the 11th, at Holden, Missouri. A complete report from every member of the priesthood is desired, no matter the extent of work done by any member. Branch presidents and clerks please send your statistical reports without fail. Under head of "Branches reporting" in book of rules you will see this is imperative. Your delegate list must be made upon your exact membership. Reports must be in my hands not later than September 1, that I may have my work ready for the conference. Any resolutions you may have to come before this conference should be sent to me, that they may be disposed of in their order. Remember, beginning with September 2, 1904, there will be held the reunion at Holden, previously advertised in the *HERALD* and *Ensign*, continuing until Sunday night the 11th. This will furnish an opportunity for all the Saints in the stake to have a good outing as well as a spiritual feast. W. S. Brown, secretary, 2143 Bellview Avenue, Kansas City, Missouri.

### Convention Notices.

The Sunday-school convention of the Eastern Colorado District will convene at Colorado Springs, at 10 o'clock a. m., Friday, September 2, 1904. Mrs. Louisa Fishburn, secretary, 1228 Cook Street, Denver.

The Sunday-school convention of the Kirtland, Ohio, District will convene at 10 a. m., Friday, September 9, at Sharon, Pennsylvania. A notice of program for the afternoon session of the convention was published in *HERALD* of July 27, in which the date was given as September 16. This was an error. It should have been the 9th. Yours respectfully, E. P. Schmidt, superintendent.

The convention of the New York District Sunday-school association will convene at Brooklyn, New York, September 5, 1904, at 10 a. m. All officers are requested to report in writing. Benj. R. McGuire, superintendent.

The following program for the Northeastern Illinois convention will be carried out as far as can be, at the reunion to be held at Plano, Illinois, from the 15th to the 25th of September: Monday evening, from four to five o'clock, "The Inspired Version in the Sunday-school," Elder C. H. Burr, of Plano; Wednesday evening, same hour, "The district circulating library," by Sr. Bessie Clark, of Chicago, district librarian; Friday afternoon, the entire time to be used by the Sunday-school and the Religio, viz, first, business meeting of the Sunday-school association; second, "The home department of the Sunday-school," Elder J. A. Gunsolley, of Lamoni. The remainder of the session will be used by district Religio for their business meeting. The evening session will be given, principally, to an address on the importance of the Sunday-school and the Religio, and their relation to the work of the church, by Bro. Gunsolley; this will be preceded by a half-hour musical program. "Normal work" will

be presented at some of the sessions of the convention, if time will allow. The Sunday following, being the last of the quarter, Bro. Gunsolley will have charge of the Sunday-school, and conduct the general review for the quarter. Bring your *Quarterlies* and Bibles. The Zion's Praises will be used as the song book for all sessions of the convention; bring your books. Charles A. Gurwell, superintendent.

#### Reunion Notices.

The Northeastern Illinois reunion and camp-meeting will be held in Stewart's Grove, Plano, Illinois, commencing September 16, continuing until the 25th. The Grove is one half mile from Chicago, Burlington, and Quincy railroad station, and its use has been kindly donated free of charge by the Stewart Brothers and is one of the finest in the State, ample room, finely watered, both by well and nice stream flowing through the grounds. Price of water-proof tents, 10 by 12, for the time of encampment, \$2.50. Wire-wove cots, forty cents. Straw will not be available, practical, nor really the cheapest, or most clean or comfortable. There is ample room for teams, also. Bro. R. C. Evans, of the presidency, J. W. Wight, in charge of the mission; W. A. McDowell, F. M. Cooper, John H. Lake, and other speakers, Religio and Sunday-school workers from Southern Wisconsin and Kewanee Districts, will be present, and we are expecting a spiritual, social, and profitable time; and it should not only be deemed a privilege but a duty for our people of the district to make every reasonable effort to attend, and to assist in giving the reunion, and our work in this district, an impetus, and advertisement. Parties desiring tents should and must apply ten days before meeting or by September 6, to F. M. Cooper, D. R. Pomeroy, M. H. Bond, committee.

Parties coming to the Dow City reunion from points in Illinois covered by the Central Passenger Association, take notice that arrangements have been made whereby they also may obtain reduced rates for the return trip, by taking a certificate from the ticket agent. Ask for a certificate each time you buy a ticket.

#### Dedication at Coalville.

The Saints at Coalville, Iowa, will dedicate their church on Sunday, September 11, 1904. They desire President Joseph Smith to be present and expect Bro. F. A. Smith to be there. All will be welcome. Saints attending will go to Otho, on the Minneapolis and St. Louis Railway, or Carbon, on the Illinois Central, and if they will notify William Jordison he will meet them and convey them to Coalville.

D. M. RUDD, President.

#### Married.

KELLEY—BARR.—At the home of the bride's parents, Lamoni, August 13, 1904, Edmund L. Kelley, Jr., and Verna L. Barr were united in marriage, Bishop E. L. Kelley performing the ceremony. The gathering consisted of the relatives of the two families. After the ceremony the wedding-feast was served at the home of Mrs. Velva Barr-Nicholson. The young people improved the opportunity to take in the St. Louis Fair in connection with the ceremony that made them one for life. The best wishes of their friends follow.

#### Died.

WILCOX.—At Hunter, Belmont County, Ohio, June 15, 1904, little Sarah Ettie Wilcox passed peacefully away from earth to rest in the blessed arms of Jesus. She was born April 1, 1900, near Morristown, Ohio, and was the oldest daughter of Bro. Charles and Sr. Ida M. Wilcox. Father, mother, two brothers, and one sister are left to mourn her loss. Funeral services were conducted by Reverend Moore of the Baptist Church, and the remains were taken to Bethesda and laid to rest to wait the coming of the blessed Master.

SMITH.—Sr. Mary S. Smith passed from years of suffering to the rest of the children of faith, on Sunday morning, July 24, at the age of 49 years, 2 months, 22 days. She was buried from the residence of her sister, where she died, in Oakland, California. The remains were interred at the LaFayette Cemetery eighteen miles east. She leaves a husband, two sons, a mother and brother and two sisters to mourn. Sermon at house by J. M. Terry assisted by J. M. Cockerton with remarks at the grave.

BATTEN.—At East Cleveland, Iowa, July 31, 1904, Bro. Ammon Batten. He was born in Pittsburg, Illinois, August 13, 1871. Baptized by J. W. Thorpe, May 30, 1880. Elder John R. Evans preached funeral sermon to a large number of people. He suffered much for two months with dropsy, and at the last prayed earnestly that he might be taken to rest.

MOORE.—Sr. Julia Moore, wife of Elder A. J. Moore, Vernon, Texas, and daughter of Lewis Gaulter, of Lamoni, Iowa, died on July 20, 1904, after a protracted sickness of over five months. She was born at Salt Lake City, Utah, July 2, 1853. She leaves her husband and one daughter to mourn their loss. Sr. Moore was a faithful Latter Day Saint from early childhood. During her long sickness she frequently spoke of her willingness to die and of her hope in Christ. A short funeral service was held at her grave by Doctor J. H. Hansen, of Vernon, Texas.

WILLIS.—Near Lamoni, Iowa, by drowning August 14, 1904, Bro. George Willis, aged 30 years, 5 months, and 27 days. He was the second son of Bro. and Sr. Joseph Willis. On October 13, 1897, he married Sr. Carrie Scott, daughter of Bro. John Scott. She survives him with two children, one six years and the other sixteen months old, both girls. He was a kind husband and father. Was baptized April 14, 1890, by Bro. A. S. Cochran. Funeral sermon by Bro. H. A. Stebbins, Bro. John Smith assisting.

SHEPHARDSON.—Maryland J., born July 25, 1828, at Lyden, Franklin County, Massachusetts; died August 10, 1904, at his home in Tabor, Iowa, after a long illness, leaving a wife, and an only daughter by a former wife, and two aged sisters to mourn his loss. He united with the Reorganized Church about thirty years ago and prized his membership until his death. Funeral services at the Baptist church in Tabor, in charge of Elder Charles Fry, assisted by Reverend Cable of Malvern. Interment in Tabor cemetery.

VARDAMAN.—David Edward Vardaman was born in Randolph County, Indiana, February 24, 1871. Died August 3, 1904. He was married to Lizzie Barber, April 28, 1895. To this union were born two children, Maggie Lucille and Orpha Gazelle. Father, mother, five sisters preceeded him to the spirit world. He joined the Latter Day Saint Church April 15, 1900, in which he lived a faithful Christian until death. He leaves a wife, two children, three brothers, one sister, one half-brother, four half-sisters, and many friends to mourn. "Blessed are the dead which die in the Lord."

BALLINGER.—William H. Ballinger, son of Sr. Martha E. Ballinger, accidentally shot himself and died almost instantly, August 7, 1904, at Corral, Idaho. Was born July 21, 1879. Leaves a young wife, mother, two brothers, and three sisters, who reside at Boise, Idaho, where they had but recently gone from Woodbine, Iowa. On account of the distance and condition of the country was unable to get an elder to conduct the funeral service. Although a believer in the church was never baptized.

KAESTNER.—At her home in Burlington, Iowa, August 11, 1904, at 5 p. m., Augusta Kaestner, wife of Henry Kaestner. She was born at Brome, Germany, April 19, 1850. She came to America in 1869 and was married to Bro. Kaestner in 1872. Theirs was a happy union, blessed with seven children, who still live. She united with the church in 1872 and was ever a faithful, industrious, virtuous member, a good wife and mother. The funeral was from the home, August 14; sermon by Elbert A. Smith. Bro. Kaestner has our sympathy and prayers in his bereavement.

MCDUGAL.—Joseph McDougal passed away at his home in Centralia, Kansas, Tuesday morning at six o'clock, August 2, 1904. He was born in Ardrickshire, Scotland, March 21, 1826. He came to America in 1855, was married to Miss Matilda Stewart, January 14, 1858, at Alton, Illinois, and finally located in Nemaha County, Kansas, as one of the pioneers of the county which has been his home ever since. To this union eleven children were born. The mother and eight children survive him. He united with the church in 1876. Sermon by Elder Samuel Twombly in the Congregational church.

SMITH.—After one year's confinement to bed Bro. James H. Smith, on August 4, 1904, calmly folded his arms in death at his home in Walnut Creek, California, at the age of 59 years, 11 months, 9 days. The Methodist people kindly offered the use of their church for the services, the minister, Reverend Stanley, assisting in the service, which was held on Saturday, August 6. Bro. Smith was a model of patience and died as he had lived, at peace with God and all men. Sermon to an audience of some two hundred by Elder J. M. Terry. He leaves to mourn a wife, son, and daughter, one brother and two sisters, with other relatives. We knew him but to love him.

In the children's "freak garden," we grow monstrosities and curiosities, from pear-shaped tomatoes to Sandwich Island pumpkins, and from serpent gourds to garden lemons, and from Spanish peanuts to staghorn potatoes, says a writer in *Country Life in America*. The seed-catalogues abound in novelties, the growing of which certainly serves to interest others besides the children.

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

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 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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## Editorial.

### DAVID H. SMITH DEAD.

By telegram message from Doctor Whitman, of the Northern Illinois Hospital for the Insane, at Elgin, dated the afternoon of August 29, we learn that Bro. David H. Smith, youngest son of the Martyr Joseph, had departed this life at about fifteen minutes to four in the afternoon.

It will be remembered by the Saints that Bro. David has been for many years an inmate of the hospital for melancholia dementia, or that form of dementia known as melancholia. He has been in the Lord's hand, and so far as this life is concerned the end is reached. Particulars will be given when known to us.

### FOLLIES, VICES, CRIMES.

It is understood that the average preacher is engaged in a crusade against the follies, vices, and crimes which prevent men from making a success in seeking after life and salvation. We have not space to enumerate all the follies, nor all the vices, nor all the crimes of which men are guilty categorically. We sum up our comment upon the first in this wise: Whatever is in its nature calculated to withdraw the minds of men from a proper consideration of their moral duty to God and their fellow men, which has its chief injury to the individual guilty of it, and in which no element of criminality is found, may be couched under the common head of folly. Of these we are warned in the revelations of God to the church and in the New Testament Scriptures to beware. These may consist of excesses in eating, drinking, dressing, and disorderly conduct by which the fair name of the individual is injured and the church to which he belongs injuriously reproached.

We may class under the head of the second those follies of conduct which result in injury to others as well as ourselves in which no criminal intent is found to be the animus and motive. These are selfish indulgences to the exclusion of care and thought for others, improper uses of what God has given us of personal strength and the good things of this world. All habits of person, by which disease is fastened upon the body and possibly upon those who follow after are vices.

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There's to me  
 A daintiness about these early flowers  
 That touches me like poetry.

—N. P. Willis.

Under the third head we have those things which are forbidden by law human and divine; among these for the purposes of the present article we class the vice of gambling, of which we find in the *Philistine* for July, 1904, the following from the pastor of the *Philistine* flock. We insert it because it is a business man's statement from a business man's point of view, and for that reason it is outside of the realm of sentimental religion and should challenge the attention of every fair-minded, common-sense reader:

As a cold business proposition, let me give you this: I would not trust an amateur gambler as far as you could fling Taurus by the tail.

I will not do business with a man who plays cards for money if I can help it.

No individual in my employ—or anybody else's—who plays cards for money can ever hope for promotion.

A professional gambler may be honest, but your clerk or business man who indulges in a quiet game of draw, is a rogue, a liar, and a cheat.

And the man he cheats most is himself.

And the only man he really deceives is himself.

And the man who deceives himself and cheats himself will get no chance to cheat me if the matter can be avoided.

Beware of the white face, the soft hands and the impassive smile of the poker-player!

The amateur gambler is not necessarily a bad man—primarily his intentions are honest. He plays first simply for recreation; then to add interest, the game transforms itself into penny-ante. From this to betting all the money he has, is a very easy evolution when the fever is on. He wins.

But to quit when you have won, and not give your opponents a chance to win their money back, is more or less of a disgrace.

He plays again—and loses.

Then he wants a chance to get his money back.

He plays first only in the evening—an hour after supper.

Then if he can get away from work at four o'clock and play until supper time, he will do so, just as scores of government clerks do at Washington. In the evening he plays again—excitement is in the air—challenge is abroad—he will come out even and then quit. Men who have work to do can not play all night and do business the next day, so midnight may end the game.

But Saturday night the game goes on until daylight.

Of the "morality" of gambling, nothing need be said—all I affirm is, that it is simply absurd to enter on a habit where success is defeat, and to win is a calamity.

The successful amateur gambler graduates into a professional; he has to, for business men shun him.

No man who plays cards for money can keep his position long. The fact is, none of us have a surplus of brains, and if you are going to succeed in business, all the power you have to your credit is demanded. The man who can play cards at night and do business in the daytime, hasn't yet been born.

Life is a bank-account, with so much divine energy at your disposal. What are you going to do with it? If you draw your checks for this, you can not for that—take your choice. And above all, do not draw on the Bank of Futurity by breathing bad air, keeping bad hours and bad company.

The man who succeeds in business is the one who goes to bed before ten o'clock at night; and only one thing is he jealous of, and that is outdoor exercise.

Gambling robs a man of rest; and the keen edge of his life is lost in shuffling the pasteboards. All he gives to his employer or the world is the discard. Outside of his play he is a weak, inefficient person, and his weakness is very apt to manifest itself in burdening his friends. The curse of gambling does not fall

on the gambler alone, any more than does the drunkard alone suffer for his fault. Suffering falls upon every one within the radius of the gambler.

If your gambler is on a salary, he very often comes around for his wages before pay day; then he gets to discounting his salary to a money shark; then, if he can, he will "borrow" his pay before he earns it, without first consulting you. He intends to pay it back—oh, yes! He wins and pays it back.

This encourages him to borrow more the next time. He takes more in order to win more. He is now obliged to play heavily because his debts are accumulating. It is an old story, and dozens of men in Sing Sing can tell you all about it.

One bad feature of the poker game is the poker face—the impassive, white face with its cold smile. It reveals nothing—nothing but untruth. And the principal reason it reveals nothing is because there is nothing back of it to reveal: it does not token truth, talent, sympathy, kindness, love, nor intellect.

Our actions and thoughts are building brain cells, and the gambler is building cells of folly. His face is astute as the face of David Harum. It gives nothing away. In time, the habit of the man becomes fixed—he is a living lie. He lies to friends, family, employer, and business associates. He for ever plays a part. Life to him is a game of bluff. And get it out of your head that the liar does not look you squarely in the eye. The poker-player is a scientific liar, running on the low gear, and his eyes look calmly into yours. He is astute.

Astuteness is only valuable in protecting us from astute people. It adds nothing of value to the community. Astuteness adds no beauty to the world, nor does it make life for any man happier.

In strict scientific economics the gambler is a parasite and a thief. He consumes but does not produce. If four men start in to play poker with ten dollars each, or a thousand dollars each, it is just a matter of mathematical calculation before all of them will have nothing. All they have will go to the rake-off and for cigars and drink, and the midnight lunch, which they would not need if they went to bed at a reasonable hour.

No man can play the races continually and win. John E. Madden, who has made a million dollars out of horse-racing, says that defeat and nothing but defeat awaits the bettor on cards or horses. And of all the fools, the biggest is the man who bets on "a sure thing." Madden has followed the business for a quarter of a century, and says: "I quit betting years ago, and if ever I bet again, it will be because the disease has got the better of my business judgment." The bookmaker gets it all—he has but to wait and the whole thing is his. It is just like the game of stud poker, where the dealer takes care of the bets, and gives the first booster an ace in the hole. If the boosters do not get the "live one's" money, the dealer will—he gets all the others have, as sure as death, if they continue to play.

Do not imagine that all the gambling is done in the cities—"man made the cities, God the country—but the Devil made the small towns." Hardly a village in America is free from the scourge.

Gambling means blurred vision, weak muscles, shaky nerves. Loss of sleep, lack of physical exercise, irregular meals, bad air, excitement, form a devil's monopoly of bad things—and the end is disgrace, madness, death, and the grave.

I am not a member of the Christian Endeavor Society, the Epworth League, the Baptist Union, the Knights of Columbus, or the Society for the Suppression of Vice, and all I say here is simply a little plain talk by one business man to others, with all soft sentiment omitted.

Boys, we need all the brains we have, in our work. If by concentration, and cutting out folly, we succeed in degree, we do well. But I do not believe we can reasonably hope for success unless we eliminate the pasteboard proclivities—this is a cold business proposition! I am done.

## ITEMS FROM A WANDERER.

For some time past there has been trouble to some extent over the occupancy of a portion of the Turtle Mountains. Some of the Indians who originally owned the hills claim they have not been duly settled with. "Indian scares" have therefore been quite periodical at Dunseith for some time past.

But be that as it may, and the Turtle Mountains of origin certain or uncertain, Dunseith, as an American village, celebrated. And what a heterogeneous mass participated! As we stood on the outskirts of the little village in the forenoon of the Fourth, we could see teams and vehicles of every sort bring their contingents along the many roads leading into the town from every direction. They came from across the broad, open prairie, from out the hills; they came, and came, till the little town was full to overflowing. There were whole Indians, half Indians, and those not Indians. One could hear the people chattering in many different languages. There were Indians in the crude but fantastic garbs of the "original American"; there were Indians garbed in the habiliments of the white man. The Indian women, and half-breed women, showed as much or more variety in dress than the men. Mostly in colors, though, and the bright colors at that.

And as for the white men, it was a cosmopolitan crowd. Short conversations with various persons (people in a new country are not so difficult to draw into conversation as in older places) revealed the fact that very many parts of the United States were represented. But Dunseith celebrated. They had horse-races, foot-races, bicycle-races, ball-games, shooting-galleries, dancing-bowery, etc., etc., and a brass band, too. The small boys had firecrackers, cap-pistols, torpedoes, and were just as noisy as any other crowd of American boys of their numbers.

We saw how Dunseith celebrated,—saw it all,—because—well, everybody seemed to be busy, and as Nahum's chariots did not reach the place we were dependent upon horse-flesh to get us to a railway station, so we waited till the 5th to leave town.

At exactly the hour he had promised to meet us on the morning of the 5th, Bro. James Carson met us, and in a lumber wagon took us up to Bottineau. Bro. Fred A. and I had decided we would go a little out of our way and go to the home of the Graham children, to whom fate had recently been so unkind. We thought a visit, even if short, from home folks, would be acceptable to them. So at Bottineau we went to the home of Bro. and Sr. Frank Howery to wait for the evening train. We there saw what was to us an unusual sight. In a neighbor's well just a little way from Bro. Howery's we saw ice still clinging to the sides of the well down eight or ten feet. It had been there since winter, and we were told it would probably be another two weeks before it would thaw out. There was a wagon load or more of it.

Our train was late about two hours. From Bottineau we went north and west about thirty miles to West Hope, the present terminus of the road. There Bro. John Gordon met us and his aged father who was with us, and we soon started for his home ten or twelve miles to the west. It was eight o'clock or after when we started, but we expected to make most of the distance before dark. At this time of the year the sun shines many hours of the day on the pretty green fields of that great North Dakota prairie. Rising far to the north of east, smiling old Sol sweeps his shining circle through the heavens in a long arc which carries him far into the northwest before he takes his last lingering look over the western rim of that wide expanse of level land. Those great fields of growing grain must look good to genial Sol, for at night he hurries past the grim north, and the western sky has scarcely ceased to glow at his going down before the sky in the east brightens at his coming. On that night it was nearly nine o'clock when we got our last glimpse of the sun as it sank to rest, and then for a long time into the night the twilight lingered in its long good-night caress. How beautiful it was as the "lingering shadows" softly came and went, and the great western expanse of sky gradually changed from the pale light of day into the deepening rich red of a glorious sunset!

We had expected to have supper at Bro. Gordon's and then hasten on ten miles farther west to the home of Bro. William Sparling for the night. But when Bro. Gordon's home was reached, the long, lingering shadows of twilight had quite flitted into darkness and we were admonished to tarry. The universal hospitality of those pioneer prairie homes greeted us, and we were made comfortable for the night.

By about nine or ten o'clock the next morning Bro. Gordon and his team had landed us at the home of Bro. William Sparling, some ten or twelve miles farther west. Here we "changed wagons and teams," and James Sparling drove us to Mohall, where about noon we pulled up at the home of Bro. and Sr. Martin Spaulding. After refreshing the physical man by something to eat and a rest, we resumed the journey, this time accompanied by Bro. Martin and his wife. About twelve miles south and east from Mohall we passed through Lansford. As we entered the town, in the northwest outskirts the road took us past a newly made mound on the prairie, and we recognized a grave. It looked so lonely out there on the open prairie, with no fence to mark the spot as being in a cemetery, that it impressed us. A hush, the one that always comes in the presence of the dead, fell upon us as we passed the lonely grave. We conjectured as to who might be resting there.

About nine miles south and just a little west of Lansford we found the Graham residence, and reached it about the time the boys, Charles and Morgan, were working at the chores. We found a

welcome at the grief-stricken home. Not a noisy or "happy" one; but by the warm pressure of clasped hands, we knew those bereft children were very glad to see home folks and fellow Latter Day Saints.

We stayed over night, giving such comfort as we could, though we felt it was little we could do on such occasion other than to show by our presence that we sympathized with them. We learned that few particulars other than what have already appeared in the HERALD had been learned. On Friday night, June 24, the blow fell, and the happy children returned from their pleasure to find their happiness gone,—their mother was dead, their father nowhere to be found. In vain the search. Scores of men scoured the country, but not the slightest clew was found. The mystery remains unsolved.<sup>1</sup> On the Tuesday following the tragedy, Sr. Graham's body was interred in the new cemetery at Lansford, the third person to go to the city of the dead there. Our wonderings as to who was the occupant of the lonely grave were answered.

On the next morning, July 7, we bade the Grahams good-bye and left early for Lansford where we bade good-bye to the Martins and boarded train for Bemidji, Minnesota.

Bemidji, located by a pretty body of fresh water known as Bemidji Lake, is in the midst of the pine woods, and is a lumbering center. In and around the town but few trees of the big pines now stand. The axman has long since laid them low; but farther back the axman has gone, and the monarchs as they fall are cut up into logs and "driven" down the runs. At the south end of Bemidji Lake stands a noisy and very busy mill, which at this season of the year runs day and night, ripping the logs into lumber at a rate which to a prairie-raised person is indeed astonishing.

North from Bemidji we have a few families of Saints living in the midst of the dense jack-pine forest. They maintain a branch organization, sometimes holding in a schoolhouse about eight miles from Bemidji, sometimes at one about four. This scheme does not compel certain ones to go the long distance all the time,—the hard task of getting to church is shared.

We found Bro. McCoy holding meetings in the schoolhouse about eight miles north from town, so Bro. Birch Whiting took us to his home near by and we stayed over Sunday, assisting Bro. McCoy in his meetings. On Sunday morning the first meeting was set for about half past ten, and the Saints came from over quite a scope of country. Bro. Ed Anderson came from about four miles to the south with a wagon so full of people that some took turns in walking. Mr. and Sr. Porter Nye drove from Bemidji, eight miles

<sup>1</sup> The body of the father, Bro. William Graham, has since been found in a slough, lying in the water and so decomposed as to preclude any definite conclusion as to the manner of his death.—EDITOR.

away. Probably the most striking example of zeal in attending that day was that of Bro. Reuben Oaks, who is janitor of the high-school building at Bemidji. Though he had put in a week of hard work on the school-yard and building, yet when meeting opened he was there. He had walked the eight miles from Bemidji, and returned after the night meeting. He traveled sixteen miles to be with the Saints at three preaching services. A worthy example.

Monday, the 11th of July, we went to Bemidji, to the home of Mr. and Sr. Porter Nye, and that night Bro. F. A. preached at Nyemore, near Bemidji. On Tuesday morning we started for Osage, going by rail to Park Rapids, where Bro. Henry Way met us and by wagon took us to his home at Osage. On Wednesday, Thursday, and Friday nights we held meetings in the schoolhouse, and again on Sunday afternoon and evening. Interest grew, but there was much prejudice manifest. Threats of tar and feathers and bad eggs reached us, but no open opposition met us. We expected to close meetings Sunday night, but at the close of that meeting Myrtle Sanderson, daughter of Bro. Sanderson, requested us to remain over Monday and baptize her. We promised to do so, and on Monday afternoon had the pleasure of seeing Bro. F. A. lead into the water not only her but her mother also. Bro. Sanderson rejoiced much. On Monday night we held another meeting, leaving on Tuesday. Other appointments necessitated leaving. We went to Minneapolis, where we held preaching services on Wednesday and Friday nights, Thursday being prayer-meeting night.

FRED'K M. SMITH.

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#### EDITORIAL ITEMS.

A copy of the *Butler County Press* reaches us in which we note mention of the dedication of the church-building at Packard, Iowa. Brn. F. A. and F. M. Smith were there to assist and were commented on favorably. In regard to the claim that Joseph Smith, Jr., did not practice polygamy the paper concludes by stating that "his grandsons, who were present, certainly do not look to be the descendants of a polygamist." The members at Packard were spoken of as "a good class of citizens," and the wish that "they continue as they have begun" was expressed.

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Sr. Lillie Robinson, Hydesville, California, bears testimony of the Lord's goodness in answering prayer.

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'Tis a common proof,  
That lowliness is  
Ambition's ladder!—Shakespeare.

## Original Articles.

### LOTTERY TICKETS AND MINING STOCKS.

Have you ever purchased a lottery ticket? If you have and are still doing so, then this article is written for you. Not only for you, however, but for all who would do so had they the opportunity. There are many places where it is hard to secure lottery tickets, but not so in California, especially San Francisco and Oakland, where they are even peddled from door to door.

Thirty-seven hundred and fifty dollars for twenty-five cents! The thought naturally presents itself: Just think of the good I could accomplish with that amount. But before purchasing our ticket or tickets, let us consider what the step means. By investing our money in lottery tickets we are committing sin; we are gambling! Oh no! some may say, that is not gambling. "But be assured, dear reader, that it is. It is against the law of the land and also the law of God.

The grand jury of San Francisco, in March, 1904, by its foreman, charged the courts with being too lenient with lottery ticket holders and other gamblers, such as pool-sellers, etc. This is what Police Judge Conlan says in defense to the charges made: "Now, with regard to the allegation that white men arrested for having lottery tickets in their possession are let off too leniently, I will say that I can not make any distinction between them and the Chinese. We fine Chinese arrested for having lottery tickets five dollars apiece and we fix that sum on the recommendation of the district attorney."

The grand jury claims the penalty is too light. Gamblers of all kinds are difficult to convict. As a rule they are hard to catch,—that is, those who are lawbreakers. But we will not dwell upon the laws of the land, which, however, would be profitable, but consider for a moment the commandments of God.

"God doth not walk in crooked paths." Then he is not with his children when they turn aside from the straight and narrow way.

In regard to our performances in this life Nephi says: "In the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul."—Book of Mormon, p. 110.

Fancy Saints praying for the Lord's blessing in a gambling venture! We should not do evil that good might come.

In the machine-shop where I am employed there is a blacksmith who won eleven hundred dollars not long ago in a Chinese lottery. During the noon hour this man and others were discussing the chances of winning, etc. I ventured the opinion that not one man in a thousand would out in a lottery investment, with other remarks of a discouraging nature.

The winner of the eleven hundred dollars replied.—"Say, don't you know, Joseph, that a man has to have something to hope for? If a man has nothing to expect or hope for he might just as well be dead." I will admit that hope should be in every breast; not the hope of the gambler, but the blessed hope which is obtained by obeying God's commandments and living by them.

Many thousands in the past (including Saints) have brought upon themselves disappointment, guilt, and regret by speculating in lotteries. So shall it be in the future, for every one shall certainly reap what he has sown.

In regard to mining investments there are many views taken by men of to-day. The question is this: Is buying mining stocks gambling, or is it a legitimate investment? We present the opinions of a few, none of whom are Saints:

A gambler: "It surely is gambling."

An editor: "Speculating in stocks is gambling."

Church member No 1: "I own stocks and do not consider it gambling."

Church member No. 2: "It can not be gambling."

Church member No. 3. "It depends upon circumstances whether it is gambling or not."

A lawyer: "Buying mining stocks is a legitimate investment unless you invest in a wildcat mine—then it is robbery."

A miner: "It is the worst kind of gambling because of failures and fakirs."

If the history of the past is a criterion for the future, there will be many whose investments shall bring to them, disappointment and sorrow. JOSEPH FERRIS.

### THE PRESENT NEED.

In reference to the article under the above head which appeared in HERALD of May 4, would you permit me to say a few words? Doubtless the views as expressed by the brother may not be in harmony with those held by others equally interested in the "latter-day work." In matters affecting the earth-life of humanity from a political and social standpoint we find much diversity of opinion exists, *quot homines, tot sententiæ*; even the domain of religious life and thought presents an equally varied aspect in this regard. However, the fact remains that at the present period in human history, despite the unbelief of men, the "gospel restoration" has taken place, and as in past dispensations so in this, it has pleased the Creator to cause obedience to revealed conditions to be the basis or governing principle of man's acceptance with himself; hence we find also that in the means of this redemptive plan God becomes a coworker with his creatures and success therefore in his work is assured, if full compliance is rendered. In reviewing the "work" in this the English mission during early past years we find that the local "standing ministry" were the pioneers of the Reorganiza-

tion in propagating the gospel message, and that the organization and building up of both branches and districts in a successful manner was the result only of careful and lawful administration; therefore it is also reasonable to assume that had these conditions remained, there would have been progress and development to record from time to time.

The Lord in 1890 and also in 1894 impressed upon the church the necessity of honoring the law in reference to branches and districts, also other duties, thus clearly evincing that there existed a tendency on the part of some to evade these heaven-imposed conditions, and substitute other methods instead; the results of which would be disintegration and disaster if followed to their legitimate conclusion, yet we still find that there exists a desire on the part of some to neglect their own line of duty by right of ordination, in order to invade a sphere of action appertaining to others and thus create disunity and suspicion. (See Romans 15: 20.)

The spirit and action of Saint Paul in meeting with the elders at Miletus is worthy of all emulation, (see Acts 20: 17-36,) and realizing the forces both temporal and spiritual that are arrayed against God's truth and its ultimate success, we are led to understand that the "need of the hour" is loyalty to the "Word of God," and while the use of eloquent and metaphorical speech may please the multitude yet far more to be accepted and honored by God and man is the gospel declaration and testimony blessed and hallowed by the Holy Spirit's influence; and for such many honest souls are anxiously seeking and waiting.

How unlike the complete works of man  
Heaven's easy, artless, unencumbered plan,  
No meretricious graces to beguile,  
No clustering ornaments to clog the pile,  
From ostentation as from weakness free  
It stands like the cerulean arch we see  
Majestic in its own simplicity.—Cowper.

F. BRUTON.

MANCHESTER, England.

LET US HAVE NO IFS.

This is the caption of a brief, pointed article that appeared in the HERALD some years ago. As a reader at that time I failed to see the point: but since that article appeared, the point has been forcibly driven home to my senses many times, and I am made to feel in my soul that the time is here when I must be more positive in my attitude as a minister for Christ if I would see success attend my work. The little word *if* always leaves room for a doubt. I have noticed that when I have used such terms as, *if* the Bible is true, *if* the apostle was not mistaken, *if* we are to believe the words of Christ, *if* our theology is correct, etc., etc., it has always left room for a doubt, and not only so, but with some minds it always implies a doubt. Such expressions are much

more to the point when we leave off the doubtful little *if*. Again, when speaking of the Doctrine and Covenants if I say these *purported* revelations, or of the Book of Mormon a *purported* history, etc., or of Joseph Smith *who claimed* that an angel revealed this or that to him, or if I say *I believe* God knew, or *if* our profession has been correct, or *since we claim to believe* thus and so,—when I have used these and other doubtful expressions, some of my audience have always been ready to judge me insincere. Others have thought me doubtful or not fully persuaded, and I discern that the effect with the masses has by no means been as satisfactory as when I have expunged these doubtful expressions from my vocabulary. Therefore I have resolved to educate myself in this direction henceforth.

I have sometimes wondered if I have been able to reason this whole gospel economy out by the aid of the preachers, with probably very little of the spirit of revelation. Is this the reason why I have been fearful of compromising myself by being unduly positive?

If I have been doubtful and unbelieving in the past relative to the glorious claims of this most glorious latter-day work, I will wage a persistent campaign against my scruples by a well-ordered system of prayer and fasting until I see the beauty of a more positive coöperation with God—until I become not only a willing and obedient servant, but a "friend of Christ," that whatsoever his Father had revealed unto him may be made known unto me.

God has given us authority, and it is dangerous and sinful for us to boast of the same. Nor is it the part of wisdom for us to go to the other extreme and hide it in a napkin by the use of so much doubtful phraseology. Christ spake as one having authority and we are commanded to follow him.

May God anoint us with a lively sense of the authority with which we are clothed, and give us wisdom to use the same discreetly, is my humble prayer.

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas, July 5, 1904.

"TERRIBLE AS AN ARMY WITH BANNERS."

The above thought, so beautiful in its suggestiveness when read with its connecting language, as found in our sacred treasure of latter-day commandments, covenants, and promises, (section 102: 9,) is worthy of consideration.

The Lord here in speaking of the condition which he desires his people to attain to, says:

Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations, that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject to her laws.

We observe that when God's people meet these requirements, they will not be in obscurity in the

world; neither will they be widely known because of the excellent work of their ministry, or their winning way of presenting a perfect plan of life in word, but rather by a brilliant example,—a pattern for the world.

A practical test of the gospel entire, in actual living operation before all men, speaking in thunder tones to the nations, saying, Look! ye wandering sons of men, groping for the royal highway of life; ye who are bound by the cruel chains of error, and the fetters of man-made institutions, ye who are weary of seeking light where shadows are dense; behold, ye, the light radiating from the city of God's own planting.

The light whose rays will flood the weary souls of men, and illuminate the darkest dungeon in all the habitation of despair, if allowed to enter, will, with its divine flash, strike off the shackles of uncertainty, unbelief, crime, disease, poverty, and misery, and even rob the monster, death, of its terror, by an assurance of the life beyond. Yes, all this, and more, will the voice of a living example proclaim to a needy world, when we live the whole law.

Then will the honest-hearted among the "kingdoms of this world" be willing to say: "Let us become subject unto her laws."

The picture is not overdrawn; the lessons to learn in order to reach this height, not impossible; but how hard to learn; and how slow we ascend the hill of wisdom. What care we must exercise,—what vigilance! But what others have accomplished may we not do?

"Ye are the light of the world. A city that is set on an hill can not be hid."—Matthew 5:14. The story of Enoch and his people is not a myth, but a chapter from real life.

The light from their example has enveloped the earth, and shined down through the ages, and will never fade, but will continue to furnish a standard of excellence for thousands to emulate. Their plane of action was this same old world of ours. Their opposition, from the same source as ours,—the evil one. They had to contend with all the evils which flesh is heir to, as do we. And happiest of all, the same God who led and taught them, rules to-day. The same perfect, unchangeable plan of life revealed to them, and through which they wrought their name, fame, and glory, is again unveiled from darkness, and presented in all its grandeur. They were victorious, then why not we?

Again, we have another beautiful picture presented in the footprints of the nations who wrought before us. On the favored land of Joseph, among the Nephites of old, after the Savior had visited them in love, established his same universal, perfect system of government, viz: the gospel entire, we find, in the result of this planting, as fair a vision of the growth

of the gospel-tree as the pages of history anywhere disclose.

Who can read that happy story, covering a period of two hundred years after Christ, without the deepest feeling of awe, and admiration, and a yearning to participate in such blessings? Think of it!

The people were all converted to the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free and partakers of the heavenly gift.—4 Nephi 1:2.

On all this broad land of America the people were all converted to the Lord.

No wonder the Lord did heal their sick, and raise the dead, and cause the lame to walk, the deaf to hear, and the blind to receive their sight. For they were obedient to the law of the Lord; and he was bound to bless them. Therefore, "the abundance of the manifestations of the Spirit" were not withheld, as they are with us to a great extent; and for reasons which are apparent. They were prosperous in all their undertakings. Riches were heaped upon them in abundance:

And it came to pass that there was no contention in all the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

And thus for two hundred years this people enjoyed a heaven on earth, which began to be broken up only when some were beguiled back into the ways of man, in that they wished to possess more wealth than their brethren.

The great law of the universal brotherhood of man was broken. Pride and vanity entered, and a decline in all the blessings ensued. Pride, selfishness, and wickedness, with all the wretchedness and misery of their making, entered the church—entered the heavenly earth-home of that happy people, and all too soon it wrought their ruin. "Pride goeth before a fall." They were no exception to the rule—are we?

But may we expect a people to ever again attain to such heights of righteousness, as those worthies of bygone ages? We say with confidence, Yes, why not, under the same gospel, the same rules, the same God, with the mistakes of former nations before us to profit by? And God's word is given that he will prepare a bride, to meet the bridegroom, whose coming is near,—a people to meet those ancients of former Zion; and not one "jot or tittle" shall fail of fulfillment.

When shall this be accomplished? When shall this work move forward? When we as his people accept the simple conditions of our promotion; or reject, only to be cast aside as chaff, making room for those

whom God will choose, and who will accept the conditions required by which Zion may become as "a city set on an hill."

Chief among those conditions are: a union of, and an adherence to the law of temporalities and spiritualities combined and not to disregard either.

To partially disregard one or the other of these two great divisions of the gospel, and lay great stress upon the keeping of the other, has been a frequent mistake of the past.

Christ reproved some in his time for overlooking the weightier parts of the law: faith, judgment, etc., while they prided themselves on strict observance of tithes. Is it not possible that we in this age may be led to the opposite extreme?

It would indeed be a strange position to take to make the claim that when the gospel plan was formulated, and its originator provided for the spiritual welfare of man therein, that he overlooked the need for a wise code of laws regulating the temporal affairs of this life. We believe our Lawgiver too wise to make such a vital mistake,—our Master-builder too skilled to erect such a tottering castle. But rather that his wisdom foresaw that among men unchecked monopoly and greed, selfishness and ill-regulated governments would cause poverty, wretchedness, misery, and want, where the natural ample supply was hoarded by some who by shrewdness or chance had managed to get the advantage of his fellow man. And when men choose to trample under foot his counsel they must suffer for it. The Lord foresaw all, and placed within his gospel plan a provision wherein man, when tired of the ways of man, may avail himself of the blessing of a supreme God, through obedience to a perfect law, which embraces all the details of life.

How our hearts should rejoice when by these facts we see more fully the justice of God, and the divinity of this latter-day call upon the nations, in that no other people ever makes the claim that the Lord has revealed a definite, explicit law, in detail, governing the property holding of his Saints. And those who know not the peace and assurance of the great faith-anchor, continued revelation, must depend upon the broken and uncertain records of the past alone for their rules of life in the history of the gospel; hence the mists of error are dense, and the conflicting winds of doctrine toss many about. Oh, that we could as a unit say: all I have and all I am is thine, O Lord; thy ways are superior to all; lead me, and I murmur not.

We dare not stop with the *A B C* of the gospel, lest we be pushed out to make room for the more progressive. Then let us move right on, using the other letters of the gospel alphabet until finally in this great high school we shall be able in the thousand years' reign of the greatest of teachers, to enter His class of perfection.

We have been taught by the Scriptures that the Lord wishes his Saints to be perfect finally; and he required the young man who had kept the law from his youth, if he would be perfect, to make a sacrifice which seemed to him to be too great, and he went away sorrowing. Likewise if we heed not our standing, and lose our golden opportunity, we may be found sorrowing—sorrowing in the realization of what we have missed by neglecting a duty and losing a privilege.

I would not infer by this that any would be urged to sell their possessions and distribute them promiscuously. But only that the law be learned by each of us and honored.

But how easy it is to hesitate! how easy to linger in the old rut of division, selfishness, and greed, into which the world seems to be plunging deeper and deeper, instead of keeping on the highway of union, equity, equality, liberty, and happiness, the simple plan of which lies buried in the rich depths of our records, unread, and nearly unknown by some, while the world itself is blindly clamoring for something better than its present system of division and oppression; and restless minds are scanning the future for relief, and delving in false theories, vain and delusive methods, each with zealous ardor trying to impress his following with his own misguided solution of the problem; shall we stand idly by, with the God-given key within our hand, and fail to unlock the door? Let us unlock the door, raise the standard to the "kingdoms of this world" who are fast coming to a condition in which they would welcome a system offering relief to the cramped situation, and they will surely say of Zion, "Let us become subject to her laws."

It can not be denied that the sacred books are replete with promises to the Saints of prosperity in all the necessities of this life. Are we now enjoying this blessing to a very marked degree? If not, who is at fault? Certainly not God, or his plan. The many calls for funds to assist in maintaining our institutions of learning, to furnish the necessary means for spreading the gospel abroad, and our ability, seemingly, to only partially meet these requirements, would seem to indicate that our financial prosperity is very limited. We recall a statement made by our worthy President, under the caption of "And now what do you think of England," to the effect that rapid growth of the work, in some of the foreign lands, is much retarded because of cramped conditions of finance. And is it not a lamentable fact that poverty and dire necessity is to-day throttling the spiritual growth of its thousands? What chance for the development of the higher nature has the serf who must toil from daylight till dark, in order to barely eke out an existence? The only hope that remains for the breaking of this pall of darkness, is through the perfect law of the Lord—



Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 10.

How much useless labor is annually expended, because of the lack of the Lord's favor and blessing upon our work?

For instance, in raising corn, how many fields of worm-eaten nubbins, where bushels of well filled corn should have been, but for lack of rain or some other condition over which we have no control! The same with every product of the soil upon which man must subsist.

Also in every line of business pursuit, profits are curtailed, and hours and months of labor wasted, for want of being more fully in harmony with the Lord, and his wisdom. And yet we have not time to serve the Lord fully, to get in harmony with his perfect law, with its happy results! We think we must make a living, therefore keep right on to work, whether we get returns or not. Like the man who complained that he was losing money every day in his business—had lost several thousand last year, and when asked why he did not quit, said, "Well, I must do something to make a living."

As tillers of the soil our crops are blighted, our fruit-trees infested with the wood-bore, many insect pests run riot, chintz bug, etc., cotton-boll weevil, which Congress has appropriated a quarter of a million dollars to fight against, and last but not least, the monopoly, which accumulates what is produced, all speak plainly the fact, that we are not fully in harmony with the law of God yet.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground," is a promise which is for us, as well as for those to whom it was addressed by Malachi. For God is unchangeable and just with all.

"Oh, but I have paid my tithing," some of us may say, "and therefore am keeping that part of the law." Yes, but is it not possible that some of us have just leaned very cautiously toward the law of tithing, and, in a very reserved way, may have paid something,—even thousands of dollars,—to the Bishop at different times, and then flatter ourselves that we have obeyed the requirements of the law, when the fact is, we have never, *first*, made a conscientious consecration of all (every dollar) of our *surplus*? We think it is a very easy mistake to make, and therefore possibly *one* of the *important* reasons why the *abundance* of the Lord's blessings is withheld. Remember it is easy for the man who possesses only ten dollars to say: "I have *no* surplus," and the man of a hundred dollars: "I have none," and on up to the man with the large business interests with his thousands invested, to say "Well, I have no surplus, for I need it all and more, to carry on my business." And so a loophole for escape from the whole law is easy to

form, but when the final reckoning shall come, will our flimsy excuses stand?

If we are at fault in this we need not be surprised to find, upon close examination, that we are wasting our lives in a vain effort to secure God's blessing upon our work, when he does not sanction our half-hearted service; and though he may pity our blinded condition, he can not reach us but through his loving law. Saints, let us gird ourselves for the work of hastening the time when his army on earth shall again become "fair as the sun, and clear as the moon."

JAMES YATES.

SEILING, Oklahoma.



#### ARE WE A PECULIAR PEOPLE?

In Latter Day Saint prayer-meetings we often hear the expression, "we are a peculiar people," and many seem to take great delight in the name. The writer seldom if ever hears the expression used but he wonders if they comprehend the meaning of that thought. To our understanding it means a great deal. We may be peculiar in trying to make ourselves appear odd or different before the world, as there seems to be such an idea prevalent, with a class, that all Latter Day Saints must look differently and act differently from other people, quoting Matthew 5: 20: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Thus in our misconception and mistaken foolishness and weakness we make ourselves a peculiar people in the eyes of the world; but are we peculiar in the sense the inspired teacher intended, in that we are separate and distinct in a righteous sense, in following in the Master's footsteps and example so closely that we are keeping all of his commandments?

John 14: 15: "If ye love me, keep my commandments." John 14: 23: "If a man love me, he will keep my word." 1 John 2: 4: "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him."

This is our understanding of what will make us the peculiar people this great Teacher spoke of; not a premeditated or forced condition, but a natural one, which is the result of a proper and intelligent obedience to the principles of the gospel of Christ, a character that is Christlike; one that has overcome selfishness to such an extent that he can truly love the Lord with all his heart, and with all his soul, and with all his mind, and love his neighbor as himself.

Well, says one, that is just as I tried to be when I joined the church. I tried to be just as good as I could be, never said anything evil of any one, never harbored evil thoughts, never misrepresented anything or tried to deceive or take advantage of any one, always attended church, took part, paid my

tithing, established my family altar; taught my children the principles of the gospel, the necessity of obedience, and the necessity of being temperate in all things, and did everything in my power to do good to the best of my understanding.

Were you blessed in so doing? Yes.

Why then the change? Has Christ or the gospel changed? No. Are not your prayers answered? Well, y-e-s, but not in the way they used to be. Why! What is wrong? Oh; I do not know. Do you keep up your secret prayers as you used to do? W-e-l-l, n-o. Do you still keep your family altar? Not all the time. Do you attend church as regularly? N-o. Do you take part when you do go? Not very often. Do you harbor evil thoughts or enmity towards any? W-e-l-l, I don't know as I do feel just right. Do you remember, my brother, what Christ says in Luke 6:31-39? Y-e-s; well! but who can help it?

Last fall when Bro. Johnson, and I traded horses I supposed I was getting a good, sound horse, and now this spring I find he has the heaves.

Well, I am sorry to hear your horse has the heaves, but did Bro. Johnson tell you the horse was sound? No. I did not ask him, as I did not think he could know much about it as it was a colt running in his pasture a year ago, and when poor Bro. Jones lost one of his horses with the distemper last spring and the neighbors were talking of taking up a subscription to get him another horse, but failed as such efforts sometimes do, Bro. Johnson told him to go and take this colt and use it until he could get another, as he would not need it for a year or two. Had the colt ever been worked? No; Bro. Jones had to break it. Well, this was kind in Bro. Johnson, was it not? Yes; Bro. Johnson is good that way; he let Widow Smith take the best cow he had last fall to milk, and it was the only thing that kept her from being supported by the county all winter. Well, that shows a good heart in Bro. Johnson, does it not? Yes.

Now, my good brother, let us look at this matter carefully and see if there is not something overlooked. You say you traded horses with Bro Johnson? Yes. Well, who first mentioned trading? Oh; I did; I drove over to Bro. Johnson's and asked him how he would trade that colt Bro. Jones was working, for old Nig, and he stopped and thought a moment, and said, You ought to have that colt to match yours, and if Bro. Jones is willing to use Nig instead of the colt I will trade. Was Nig all right and sound? W-e-l-l, not exactly. Did you tell Bro. Johnson? No, he did not ask me any questions. What was the matter with Nig? He was balky. Was Bro. Johnson acquainted with the horse? Yes; but that horse used to be as true as steel, until a year ago last winter, when the hired man used him to grub stumps; he spoiled him. Has the horse balked

since Bro. Jones has had him? Oh; I guess not, I think he will not give him any trouble until he gives him a rest, or gets into a tight place. Brother, I am glad you have been so frank in stating your troubles; it shows to me that in your heart you desire to do right. But let us see. You step in one side of the balances and let Bro. Johnson get into the other side and I will raise the beam and we will see which is found wanting (most to blame.)

Now, you say you proposed the trade? Yes. And that Bro. Johnson did not know Nig was balky? Yes. Well now, do you not see you have done not only Bro. Johnson but poor Bro. Jones a great wrong, and you have no evidence whatever but that Bro. Johnson is entirely innocent in the matter? First, you proposed the trade and Bro. Johnson, in the goodness of his heart, was willing that you might be benefited by having a nicely matched team, judging of course by his former acquaintance with old Nig that he was all right, and that he would be as well for poor Bro. Jones to use; and you all the time knew the horse was not as Bro. Johnson had known him, thus deceiving Bro. Johnson and Bro. Jones. Was this right? Did the gospel teach you to do thus? Is this doing unto others as you would have them do unto you? Again, on the other hand, you said Bro. Johnson had never worked the colt and you have had him now ever since last fall and fed him on rather musty hay, have you not? Yes. Well then, is it not fair to presume that the colt was all right when you got him, and contracted his trouble since you have had him? W-e-l-l, I never thought of that.

Now, my good brother, do you think this should not be a good lesson for you to watch and see in the future if there is not a beam in your own eye, before you try to get the mote out of your brother's eye? Yes, I do, and I can now see that Bro. Johnson is a good man and tried to do me a favor, and I have been talking about him all around the neighborhood. With God's help I will ask his forgiveness and try not to repeat it, and will make it right as far as it is in my power. I am very glad to hear you make such a good resolution, and if you carry it out that will be true repentance. But, let us see if this is all we can learn from this experience. You remember that you said you did not keep up your secret prayers as you used to? Yes. And that you neglected your family altar? Yes. That you were careless about going to church and seldom took part? Yes. Well, my dear brother, does it not begin to dawn upon your mind that this was all a trick of the adversary of souls to destroy you; and that the spirit of carelessness or indifference that you permitted to take possession of you soon after you came into the church was only the first step to your getting where you are?

First, you began to neglect secret prayer, then became careless about teaching your family and keeping the family altar, then losing your influence

with your family by not living an exemplary life and attending church and failing to do your duty when there, and a whole lot of other things that you will remember if you will but stop and think. Am I not right? Yes, I must confess you are.

Dear reader, is not this too often the case after we lose our first love for the work, we let a spirit of indifference take control of us and we go down, step by step, as this brother did? Perhaps our pace backward at first is scarcely perceptible, but the adversary is very cunning and crafty and works in the dark, and will overcome the strongest if they do not take God at his word and work by the plan he has given, whereby we can be successful. True, we may not all have gone back in just the order of the above illustration, but let me ask all who read this, to take a retrospective view of their own lives and see if it was not the neglect of duty that always placed them in that lukewarm or indifferent condition; and to think back and see if they did not know at the time they were doing wrong, but simply did not put forth the effort to overcome, by the power that was lying dormant within them, as no one is permitted to be tried greater than he can bear if he is honest. This power is withdrawn from us in the same degree that we permit ourselves to go back; and the farther we get away from the path of duty the weaker we become, and the harder it is for us to stop sliding down the hill of sin and get stated up the road to righteousness again.

Of course, if any one were to try to act the part of a friend and tell us of our faults we would be up in arms at once, but is this the right spirit? Surely Latter Day Saints are not guilty of this; especially when we teach that our example and influence must be good, and that we should support good under all circumstances. While this may be our teaching in theory, still there seems to be too much of a tendency to pattern after the ways of the world, and it may be said that our preachers preach too much to suit the whims of the people, possibly to court favor or flattery, instead of sticking close to the solid, plain truth and practical workings of the gospel. Theory is good in its place, but the day has come when the Saints must be taught more of the practical parts of the gospel. It is works that will save us, not our belief or even our understanding alone, but a practical application of the principles of the gospel to our lives, a close observance of all of God's commandments.

In this day of critics there seems to be a spirit of indifference or carelessness taking hold of the people everywhere, and you will meet people nearly every day that have their names on church records, but by their acts you would not know they ever made any profession of religion whatever. Surely no Latter Day Saint should so far forget his covenant that he could not be recognized as a professor by his acts? The writer can remember the time when to him it

seemed that all who had taken upon themselves the name of Latter Day Saint tried to honor the name by a godly life. But oh, what a contrast we see to-day. We know individuals who belong to the church that ran well for a while, and to-day claim to be strong in the faith, but by their actions, we can see no difference between them and the world, and if there is any, it is in favor of the world, as the world does seem to have a little shame and sense of propriety. Think of a person being recognized in good standing in the church who spends a good share of his time sitting around on the street-corners on boxes, telling wicked, vulgar stories, and laughing at his own smartness; and not stopping with this he does not hesitate to use the Creator's name in vain. We are sorry to say we know individuals in (so-called) good standing, who have engaged in business or some of the professions, who make no pretense to do differently from the world's people. They seem to think they can not be honest and succeed in business or in a profession now. And their religion must not be mentioned; especially where they are not known, for that would be a disgrace, and out among the world they would not recognize another Latter Day Saint, and would even frown upon the faith, and in some cases denounce it. But again, when they want the influence of the Saints they are very good, and deny they ever did the like. Is this not hypocrisy of the worst type? Do you remember what the Savior said about the fate of the hypocrite?

Did you, when you first obeyed the gospel, think about ever doing as you are now doing? Did the spirit of the gospel teach you to swear, drink, gamble, tell coarse, vulgar stories, idle away your time on the street corners tattling about your neighbors, stirring up contention among your brethren, trying to find fault with everything that is not done just as you want it, claiming that such and such ones had lost the Spirit, when in fact you are the one in fault, a willing tool in the hands of the evil one? Does the spirit of the gospel have a tendency to keep you away from church? Does it teach you to be proud and extravagant in your manners and dress? Does it teach you that the Saints should form in classes and cliques? Stop and think, before it is too late. Ah! No, the gospel is all right, but it is the people, you say.

Now is it the people? Is it not you? Have you not been careless in keeping up your family altar; neglected your secret prayers, absented yourself from church, and permitted yourself to partake of a fault-finding spirit, instead of being prompt in duty as you used to be?

We venture the statement that every member of the church who has been or is dissatisfied with the work and has permitted himself to let the weaknesses of men disturb him, can trace the whole trouble to neglect of duty, resulting in a gradual decline in

spirituality. Am I not right? Take a careful retrospective view, be honest with yourself and your God, and retrace your steps by performing your duty, and ask God to give you again that Spirit of peace and freedom of heart you used to enjoy, and you will again see the beauties of this great latter-day work. And thus we can become that "peculiar people" in fact.

Hoping that I may have dropped some thoughts that will start some lukewarm Saint to thinking, and ever praying for all of God's covenant children, I am,

Your brother in Christ,

F. M. WELD.



#### BAPTISM FOR THE DEAD.

It is known to many not of our faith that the above was practiced in the early days of the church; some have objected that it is unscriptural and unreasonable for a living person to act for and in the name and stead of the dead, and that those who have for any reason failed to fully comply with the divine requirements in this life are doomed to damnation through all eternity. Why all of man's hope should be confined to "threescore years and ten," when conditions in this life are so fearfully varied and uneven, they have never clearly explained; nor why God's love for the sinner, which is infinitely greater than we can comprehend, continuing as long as he lives, even to the hour of his death, should, regardless of the varied environments of this life, be instantly converted into eternal hate the moment he passes from this life, to pursue him with awful vengeance throughout countless billions of ages of exquisite torments. If God is so terribly changeable, how can we know but his love for us may at any moment change to ceaseless hate, even after we reach the portals of celestial bliss?

That the effects of the work done in this world by a servant of God extend outside of this sphere, is shown by Jesus saying to his disciples: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."—Matthew 18:18. The disciples could not only "bind" and "loose" on earth and in heaven, but their power also extended into the estate of Satan, enabling them to cast out devils, and in other cases to deliver men into the hands of Satan for a specified time, (1 Timothy 1:20; 1 Corinthians 5:5,) or "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The disciples therefore could "loose" the spirit after the flesh had been delivered to Satan for destruction. When Jesus showed to man the way of salvation, he gave him laws to obey, by which he could enter the kingdom of God. These laws were to be inviolate throughout man's probation life, and in force to all mankind; a knowledge of this caused some who lived several hundreds of years after Christ, to sprinkle or pour

water on those dying, who were unbaptized but desired baptism. This act, having no warrant from the word of God, was a violation of the gospel law of immersion. In the primitive church, however, a relative or friend of one who died unbaptized, could be baptized in the stead of the deceased, as referred to by Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 Corinthians 15:29. Wycliffe's version of 1380, the oldest in existence, renders it: "Else what schulen thei do that ben baptized for deede men? if in no wise deede men risen aghen, wherto ben thei baptized for hem?" Calmet's Dictionary of the Bible, eighth edition, revised by Robinson, says: "The most ancient interpretation which we have of the passage follows the simple and literal meaning of the words, (Greek is here inserted,) to be baptized *for*, instead *of*, the dead. In this it is assumed, that at the time when Paul wrote, many Christians . . . had adopted a vicarious mode by which they might still receive the benefit of the rite, viz.: the relatives or friends of such deceased persons were baptized in their stead."—Article "Baptism for the dead."

The fact that Paul did not condemn vicarious baptisms, but used instead, an argument in its favor, shows it to have been an approved rite of the primitive church; furthermore it is admitted by Olhansen, Ruckert, De Wette, and others, that Paul believed in, or approved of the ordinance, (see Kitto's Cyclopaedia,) and Jamieson, Faussett, and Brown, who show that it was practiced by at least the Corinthians and Marcionites, acknowledge that if Paul had been simply using an *ad hominem* argument, he probably would have censured its practice. (See Com., vol. 2.) Not only is this sacred rite historically and scripturally sustained, but it is in perfect harmony with God's dealings with mankind; the entire plan of human redemption is founded on a work of substitution. The sins of man were to be atoned for by another, (Christ). Isaiah 53:6 says: "The Lord hath laid on him the iniquity of us all." The law of atonement by a lamb was instituted from Adam's day. By the Mosaic covenant, the sins of all Israel were placed on the head of a goat. (See Leviticus 16:21.) God's law forbids sin; its consequence is death. Hence an auxiliary law was given by which sin could be pardoned and the transgressed primary law be satisfied. The great redemptive work of Christ is based upon this principle, hence, the principle is a divine one, and also extends to man, by which those holding authority (priesthood) from God are "coworkers together with God," and are given power to act both for Himself and for man; and Jesus says: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."—John 20:23. God brings man into his kingdom through these ambassadors for Christ, who

are sent to baptize in water all who desire to enter that kingdom. The water is one of those "three that bear witness in earth." (1 John 5:8.) Jesus gave a fundamental law when he said: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3:5. Hence one dying without complying with this law is eternally lost unless there is a provisional law to reach him. Jesus preached the gospel to the spirits in prison. (See 1 Peter 3:19.) What for? To tantalize them? No! Peter says it was, "that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.) How could they be judged according to men in the flesh, except by the divine law which was given to men in the flesh? How could they live according to God in the spirit, if they had no desire to obey the divine law?

As there was provided a way for those ancients in prison, "some of whom were disobedient in the days of Noah," to live according to God in the spirit, we have reason to believe that a way is also provided for some of those who have not obeyed the gospel since the Savior's time that they also might "live," who desire to obey the law of Christ, by which deliverance from the prison is to be had. Of this deliverance the prophet says: "I have sent forth thy prisoners out of the pit wherein is no water."—Zechariah 9:11. Therefore the law which commands them to "be born of water" could not be obeyed in "the pit wherein is no water" except by the subsidiary law which provides that another may be baptized in their stead. In this dispensation of the fullness of times Elijah the prophet appeared to "turn the hearts of the fathers to the children and the hearts of the children to the fathers." (Malachi 4:6.) Of this work the latter-day seer said: "These are principles in relation to the dead and the living that can not be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, . . . neither can we without our dead be made perfect."—Doctrine and Covenants 110:15. Here is the law revealed by which the dear ones who have passed over the dark river of death shall be united with us when, on this glorified earth, we shall receive the fruition of our hope, while the knowledge of the Lord shall cover the earth as the waters cover the sea, and perfect love and bliss be ours,—united for eternity. With this sublime hope, we say, as in the language of the inspired prophet: "Should not a people seek unto their God? for the living to the dead?"—Isaiah 8:19.

A. B. PHILLIPS.

Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth if we would wish to have the benefit of it in our old age.—Colton.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Southwestern Iowa Reunion.

The annual reunion of Southwestern Iowa convened at Green's Grove, three miles south of Tabor, Iowa, Friday, August 19. The organization was effected at the night session. Brn. F. A. Smith and M. M. Turpen were placed in charge of services and C. Fry and T. A. Hougas in charge of music. The meeting opened up with an average attendance in camp; but up to present writing, Tuesday morning, the camp has been steadily growing, till now it is quite well approaching the normal size. The weather has been very favorable excepting that Sunday afternoon a cold rain set in, lasting till nearly night. The health of the camp is as good as could be expected and all seem to be enjoying the meetings. Of the missionary force, there are present: Brn. F. A. Smith, G. H. Hilliard, M. M. Turpen, Charles Fry, J. M. Stubbart, and J. W. Waldsmith.

The Sunday-school work is in charge of General Superintendent T. A. Hougas, and the district officers, Sr. T. A. Hougas, superintendent; Joseph Roberts, assistant superintendent, and Sr. Agnes Dundson-McClenahan, secretary. The Religio work will be in charge of the district officers, Sr. Emily Fry, president.

The attendance of citizens at night services is good. Meetings will continue till Sunday night, August 28.

### Another Letter.

The following is from a letter to the General Superintendent. It is so full of excellent thought and suggestions that we give it herewith, withholding the names of persons and places as we do not think they would like their names in any way paraded for such earnest work. What we hope is that others may be inspired to try to do likewise.

### "A MODEL SUNDAY-SCHOOL.

"On a certain Sabbath in the balmy month of —, in the year —, we visited a Sunday-school in one of the districts on the borders of the land of Zion. The events of that day were vividly impressed upon our mind and we note the following account of the Sunday-school work, feeling that in many ways we had been present at a model Sunday-school session.

"At fifteen minutes before the hour appointed for the opening of the school the superintendent was in his place and his manner of conduct was noticable. He was interested in the work of the hour before him, kindly greeting the incoming pupils, and the hearty handshake was certainly from the heart. The pupils, both old and young, gathered in, and at the hour for the service all, except a very few, were in their places. The officers were all present, as were the teachers. Upon the faces of these officers and teachers shone that smile of earnestness that indicated they were prepared for the work of the session. Upon inquiry we learned that during the week in the teachers' meeting they had counseled together and were a unit in the manner of taking up the work of the hour.

"As the hour struck the superintendent announced the opening hymn, his assistant being at his side, and offered the opening prayer in such an earnest, pleading manner that we believe it was heard in heaven and accepted, the prayer closing with the Lord's prayer in concert. A few words of welcome from the superintendent and the roll-call by the secretary. A second hymn was sung and scripture memory verses given by a majority of the members of the school. A solo followed by one of the members of the primary class. The review of the previous lesson was taken up by the assistant superintendent, and the present lesson referred to. The classes occupied their accustomed places with the teachers in charge, who assisted the younger

members to find the responsive reading in the Bible. The reading was brief and well rendered, the difference between the King James Version and the Inspired Translation being mentioned.

"In the classes we noticed the teachers using the class-books, receiving the collection, and then taking up the lesson. The superintendent had general oversight of the work during the hour, and spent a few minutes in counsel with his assistant. The assistant superintendent spent a few minutes at the secretary's desk, welcomed some visitors who came in and invited them to a place in the proper class. One teacher had a large chart of his own preparation which covered the lesson of the day in a comprehensive manner and we did not notice that he used the *Quarterly* at all during the recitation, but his manner of presenting the subject showed that he had studied it from both the *Quarterly* and the Bible. The time allotted for the lesson study passed quickly and at the tap of the bell the hum of class-work ceased.

"In the review a few principal points of the lesson were recalled, the new lesson outlined, using the *Quarterly* outline from a large chart. The report of the school for the day was read by the secretary, the birthday offering asked for, Sunday-school announcements made and the work of the hour ended with a closing hymn and benediction.

"We were led to inquire as to the work of the Sunday-school which we could not see during the hour's observation, as to what brought about such harmony of action and earnestness in the work. Nothing special was mentioned, only the desire on the part of all to labor for the success of the Sunday-school. We were impressed with the fact that the entire corps of officers and teachers were active in their several duties, and were persons well suited to their respective places. As is the officer so is the school; as is the teacher so is the class.

"We especially noticed the oneness which existed between the superintendent and the assistant. Men of about the same age, yet so different by nature, disposition, temperament, and personality, that we wondered what could bring them together, yet in the Sunday-school work laboring in union and love, with the one purpose in view—the success and advancement of the Sunday-school cause. We were deeply cognizant of the oneness of heart and spirit in the Sunday-school work, and upon further inquiry we were assured that the superintendent and assistant were thoroughly Christian young men, the superintendent being given to seasons of fasting and prayer, and with his assistant frequently retired alone to seek the divine Father for help and strength and guidance in the work allotted to them."

#### The Sunday-School Lesson for September 4, 1904.

##### HUMILITY.

"The bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing  
Sings in the shade when all things rest:—  
In lark and nightingale we see  
What honor hath humility.

"When Mary chose the better part,  
She meekly sat at Jesus' feet:  
And Lydia's gently opened heart  
Was made for God's own temple meet:—  
Fairest and best adorned is she  
Whose clothing is humility."—Montgomery.

Several days ago, when thinking over this lesson and what to write concerning it, the above stanzas in the Saints' Harp came to mind. They set forth in beautiful language the sentiment of the lesson.

Upon seating myself this morning to prepare the matter for the Sunday-school column, I turned first to the poem to copy it. With the words lingering in my mind,

"Fairest and best adorned is she  
Whose clothing is humility,"

I turned to the lesson text and read Peter's words of admonition to the women of the church in his day, in which he bade them not to let their adorning be "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel"; but to let it be "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

And Peter said, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands, even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

The substance of Peter's words here is that, in God's sight, humility is a quality of character that is of great price, and that the women of the church should make it their effort to adorn themselves with this beautiful ornament. This should occupy their attention more than the question of outward adornment, though it is compatible with true humility in women to be "neat and comely" in dress.

#### OUR LAST RELIGIO LESSON

called our attention to this subject also, telling us in Alma 1:6 of the condition of the church at Zarahemla during a period of prosperity both spiritual and temporal. It is to be noted that, at that time, the people of the church were not given to wearing costly apparel, though they were neat and comely, and that their liberality was great toward the needy whether in the church or out of it.

But there was another class of people at that time. They did not belong to the church, and they were not so wealthy as the people of the church; they were lifted up in pride, and they wore costly apparel; they indulged themselves in sorceries, in idleness, in babblings, in envyings and strifes, in lying, robbing, thieving, and extreme evils.

#### ARE THERE NOT SIMILAR CONDITIONS IN THE WORLD NOW?

Last week we mentioned the fact that there are women in society in our land who spend yearly what would be fortunes to multitudes of the toiling masses of humanity, as much entitled to the blessings of temporal things as those who monopolize them. Those women spend thousands of dollars every year in the adornment of their persons, five hundred for a dress, several hundred for a hat, a thousand for hosiery and gloves, we are told.

Think of it! We don't know how to think of it. It is not in our experience, or anything approaching it; and we need not wish it to be, since they are clothed fairest and best who wear the priceless garment of humility. Our attention should be centered upon weaving for ourselves this garment of beauty and enduring worth.

#### "THE CANADIAN MESSENGER"

for August 15 contains a letter from Bro. R. C. Evans in which he describes some of the seaside residences of the wealthy at Newport. Elsewhere I have seen those residences called cottages, but he describes them as immense mansions of marble. He mentions a social gathering of those humble "cottagers," which cost the cool sum of fifty-five thousand dollars.

A Chicago paper a few days ago mentioned another social event at one of those villas of Newport, "which was attended by nearly all the cottagers." The paper says that "the scene at its height reminded one of court gatherings. The women appeared in white costumes with powdered hair, while the men, as a rule, wore pink hunting-coats, white satin breeches with rhinestone buckles, and white stockings and slippers, while even the attendants were dressed in white."

This is one of the extremes of social conditions. There is

another extreme, the striking multitudes of the laboring people. The one is an extreme of gaiety, of merriment, of beauty, of pleasure; the other extreme is mixed with scenes of violence, of suffering, of need.

There come to us the words of the prophet, Amos, whom the Lord sent to reprove Israel when it had gone to the extreme of luxurious living coupled with oppression of the poor, "And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord."

#### WHAT HAS THIS TO DO WITH OUR SUNDAY-SCHOOL LESSON?

It shows conditions in the world that are the opposite of what would exist, if men were possessed of the true spirit of humility.

People in the world are seeking to lift themselves up into what are considered the higher circles by means of wealth, but Jesus has defined to us what greatness is as God esteems it. He says the truly great humble themselves to serve others, and Paul has written of Jesus in the Philippian letter that, though he was equal with God in heaven, he made himself of no reputation when he came to earth and took upon him the form of a servant and was made in the likeness of men.

He took upon him the form of a servant; he ministered to the poorest and humblest of earth's needy children, and he taught his disciples that he who would be greatest among them should be the servant of all.

It is this example and teaching we should follow, and not the example of those devotees of pleasure who clothe themselves in purple and fine linen and fare sumptuously every day, hardly knowing that the poor cry for necessities, so far is want removed from their sphere of existence.

#### THE SERVANT OF ALL.

Jesus taught his disciples that they should minister to others, that they should seek to serve others, even as the Son of Man came to earth to minister to others and to give his life a ransom for many.

In our lesson text to-day, the necessity of humility in the wife and mother is especially alluded to by Peter. She is called upon by her position in the family to minister to others, to do a service peculiarly her own. She is intended to be, not the drudge for all, but the benefactor of all her household. If her duties sometimes press hard, there may be comfort for her in the thought that she is permitted to walk in the steps of Him who came to earth, not to be ministered unto but to minister to others.

Verse 7 of the lesson text contains still another thought, that the husband should give honor to his wife. In God's justice, he that humbleth himself shall be exalted, and in the home, she who humbles herself to serve her household faithfully, should receive from her husband and children the honor due her, and it should be manifested in loving support and helpfulness afforded her in her labors.

Teachers, in connection with this lesson, teach the boys and girls to honor the mother who renders them such cheerful service; remind them of their duties to her.

ANNA SALYARDS.

#### Wanted.

We want a complete list of the names and addresses of district Sunday-school association officers. This we need prior to sending out some work we have prepared. Will district superintendents and secretaries please furnish me with such list of your district officers? Will you kindly see that this is attended to carefully and promptly?

Hopefully,

T. A. HOUGAS, General Superintendent,

HENDERSON, Iowa, August 15, 1904.

## Letter Department.

BARRACKVILLE, West Virginia, April 29, 1904.

MR. D. L. SHINN, Adamston, West Virginia;

Dear Sir: On looking over my papers yesterday on my arrival home from a stay lasting from February 22, I was delighted to find three copies of your *Watchman*. Had I been connected editorially with any religious paper, I would have complied with your request made long ago for exchange. Not being thus connected, I inclose you twenty-five cents for the *Watchman*. If either issue had a report of the Washburn debate in it, please send me a copy.

With mingled emotions I read your dissertation on "truth and fact." Have just read what Mr. Campbell said, and am seriously questioning in my mind whether it would not be a violation of the injunction in Matthew 7:6 for me to attempt to set you right on a matter so plain that the merest tyro in the use of our English and in logic should make no mistake; and, without an "ax to grind," a theory to support, a mistake of a stubborn heart to maintain and defend, *could not make*. You are maliciously trying to make out that Mr. Campbell teaches there is no God—that "God is a myth,"—as you once wrote to me. Indeed, Mr. Shinn, you ought to be ashamed of yourself and hide your face in shame. You do not need to be told that Mr. Campbell was discussing the difference between truth and fact in the abstract. If you can not see this, I can no longer censure you for believing the low-grade, clumsy, illiterate, self-contradictory, God-dishonoring, Bible-contradictory, plagiaristic, *silly* Book of Mormon. Crabb in his matchless work on "English Synonyms," says: "*Circumstance*, in Latin *circumstantia*, from *circum* and *sto*, signifies what stands about a thing or belongs to it as its accident; *incident* signifies the same as before; *fact*, in Latin *factum*, participle of *facio*, to do, signifies the thing done." "*Circumstance* is a general term; *incident* and *fact* are species of *circumstances*. Incident is what happens; *fact* is what is done."

He does not give "truth" as a synonym of "fact." Mr. Campbell says: "*Fact* means something done. The term *deed*, so common in the reign of James I, is equivalent to our term *fact*. Truth and fact, though often confounded, are not the same. All facts are truths, but all truths are not facts. That God exists is a truth, but not a fact; that he created the heavens and the earth is a truth and a fact." Is Mr. Campbell in this arguing against the idea that there is a God—that "God is a myth?" Or, is he not simply showing the difference in the use of the words? I read the C. S. about 1880—24 years ago—when I had only heard of Mormons, and when I never had a thought that anyone could mistake Mr. Campbell's meaning, and tyro as I was in language, I could see that he was discovering the difference between the two words. Mr. Campbell further says: "The simple agreement of the terms of our proposition with the subject of that proposition, or the representation of anything as it exists, is a truth. But something must be done or effected before we have a fact." Facts are *things*, not *words*—something done or effected. When I or any one else tells what was done or effected, we *state facts* and *tell the truth*. When I say there is such a man as D. L. Shinn, I tell a *truth*, not a *fact*. But when I say that Mr. Shinn published the *Watchman*, I state a fact and tell a truth. Truth is the agreement of the words used or idea expressed thereby to the thing spoken of, while a fact is the thing done or accomplished. To say there is a God, is to tell a truth, not a fact. There is nothing done—nothing referred to as done or effected. To say that God created the heavens and the earth, is to tell the truth and state a fact—is to tell of something having been done or effected. To say that Joseph Smith was a miserable impostor and the Book of Mormon a low-grade fraud, is to state or tell a *truth* that I am willing to undertake to prove to Mr. D. L. Shinn or to any man of the Mormon faith in the West Virginia Dis-

trict, allowing him half the time to reply to and destroy my proof. To say that the snakes constructed themselves into a fence and herded the cattle, and that the war between Shiz and Coriantumr was so great and lasting that there were none left to bury the dead, yet the stink from the dead strewed over the whole face of the land arose and greatly troubled the people of the land," is to state *neither a truth nor a fact*, but a lie out of the whole cloth—it is to "tie the rent on the end of a pole thereof" and run through the civilized world, allowing the sensible "people to read what is written on the rent," viz: that the believer of such silly nonsense is not capable of grasping the difference between truth and fact, or of comprehending Mr. Campbell's language on any subject, saying nothing of the truths and facts taught in the Bible.

Indeed, indeed, Mr. Shinn, I am amazed at you! For G. H. Godbey to be so indiscriminating and illogical; or for Robert M. Elvin, the "nobody" of the Washburn debate, to be so, and argue as you do, would not surprise me. But for you to, does actually amaze me.

But I must desist from further comment or my homeopathic counter-irritant may become an allopathic dose and produce an unpleasant blister. I don't know but what you need blistering real severely,—perhaps it would increase your "gumption."

Amazed but in kindness I remain, Yours for the old paths,

IRA C. MOORE.

BARRACKSVILLE, West Virginia.

*Editors Herald:* Elder Ira C. Moore of "the Church of Christ"—the disciples of A. Campbell—writes us an article for the *Watchman* in April, 1904. On June 6, he writes again to inquire about his first letter and "the quarter" inclosed to pay for the *Watchman*. The money was returned to him with information that the *Watchman* had been temporarily suspended. I will here give you an extract from his last letter and the whole of the first one with some comments, asking you to print the letter as we think it would be interesting to the readers of the HERALD.

"Did you see Mr. Elvin's acrobatic performance on the kingdom question? At one time he said the kingdom or government had not apostatized. Seeing this was as fatal as strychnine would be to a sheep-killing dog, he made the grand tumble, and declared that the kingdom or government established by Christ and his apostles on Pentecost and adjacent days completely apostatized.

"You see this was necessary in order to get a place and work for old imposter Josy." (Extract from second letter.)

This sickly little piece is simply a characteristic misrepresentation. Bro. Elvin never said that the kingdom or government of God had apostatized.

In the foregoing letter you will notice Mr. Moore chides us for our criticism in the *Watchman* on Mr. Campbell's discussion of the difference between the words *truth* and *fact*, (Christian System, p. 110,) in the characteristic style of the said evangelist, viz:

"I am seriously questioning in my mind whether it would not be a violation of the injunction in Matthew 7:6, for me to attempt to set you right," etc.

Of this let me say, that Mr. Moore is mistaken in the injunction. The one just preceding is the one he is likely to violate. He could not violate the one he refers to (Matthew 7:6) because he has *nothing too holy for dogs nor any pearls to cast before swine*. But he can, and does violate the injunction in Matthew 7:5, which speaks as follows: "Thou hypocrite! first cast out the *beam* out of thine own eye, and then shalt thou see clearly to cast out the *mote* out of thy brother's eye." Again, Mr. Moore charges us with "maliciously trying to make out that Mr. Campbell teaches there is no God," etc.

Now this, excepting the word *maliciously*, comes near being a true bill. Mr. Campbell reasons God out of the church, sets up human power for the work of the ministry, and "builds upon

the Bible and *nothing* but the Bible." He denies the right, or the need of the Holy Ghost in the church, the necessity for living, inspired apostles and prophets, thus setting aside God and his word. God hath set in the church "first apostles, secondarily prophets," etc. (1 Corinthians 12:28.) Setting up a man of sin in the place of God! Then to cap the climax he declares: "That God exists is not a fact." Mr. Moore's excuse for him is that "he was discussing the words *truth* and *fact* in the abstract." But if this be true, why did he not keep out of theology? How can one teach the real existence of God if it is not a fact; and if it be a truth that the Father manifested himself through "the person of the Father, the Son, and the Holy Spirit," as Mr. Campbell says in his theology, why will he yet deny his real existence? I am here told that I ought to "hide my face in shame" because I quote his words, and teach that he meant what he said!

Our dictionaries define the word *fact* as follows: "Anything that is, or happens, an act, deed, truth, reality." (See the Standard.) If in the discussion of these words we wish to illustrate from our theology let us say truthfully, Anything that *is*, is a fact. *God is*, and therefore "that God exists is a *truth* and a *fact*." If the Scriptures be true it is not only a revealed and a demonstrated fact that God exists, but that he dwells in his church—"ye are builded together for an habitation of God through the Spirit." (Ephesians 2:22.) But Campbellism would have a church without God, and leave God without a church in the world. They do not permit God to add anything to the New Testament—(the book so called); they say, "Nothing ought to be received into the faith or worship of the church or be made a term of communion among Christians that is not as old as the New Testament." (American Church History, p. 51, vol. 12, by B. B. Tyler and others.)

Not knowing what the Lord may yet reveal unto his people they have decided not to receive it,—the canon is full and closed for ever. Mr. Campbell, however, is at liberty to "discover new truth" and make whatever improvement he might think necessary in the Christian System, and even translate, revise, and correctly interpret "*The Living Oracles*."

D. L. SHINN.

KANSAS CITY, Missouri, August 14, 1904.

*Editors Herald:* I would like to tell how the Second Kansas City branch is moving along, not having seen anything in your paper for over a year concerning this place. The work is moving forward under the leadership of President J. J. Emmett. The house of worship is just a little humble place, but always kept neat and clean, and every one is welcome. Some times when the Lord does so wonderfully bless us we almost think it is about the grandest place we ever attended meeting in.

I will try to tell you how the weeks are occupied. Monday the Aid Society meets to do what work their hands find to do, and the money they earn goes to help defray the expenses of the church. In the evening is a study of the Book of Mormon. Some of the Saints meet at the home of Sr. Van Brunt to study with her as she is not able to get out to the Religio. Tuesday evening is the home class of the Religio. Wednesday afternoon is another home class at Sr. Grainger's. She also is unable to get out in the evening on account of her little ones. Sr. Maggie Cleveland is our teacher; but this is not all she has to do through the week. Her time is occupied every day. Wednesday evening, prayer-meetings. Thursday night is teachers' meeting at Bro. Brown's, and at Sr. Van Brunt's home class of the Sunday-school work. Also preaching services at Priest Kenworthy's. Friday night is the night for Religio, and we are certainly proud of our young people. Saturday, and evening, in all that is left out, so you see we are kept very busy. The sisters have an extra prayer-meeting every month, and very often family or private prayer-meetings from house to house, and the Lord often blesses us with the gifts of the gospel, in



tongues and prophecy, and often some of our sick are healed through the diligence in fasting and prayer, and I often think it is no wonder. Visiting Saints make the remark that they enjoy the Spirit so much, and they feel it rest upon them as soon as they step through the door of the church. Last Sunday was sacrament day. The little church was pretty full, the services continuing two hours.

There are over a hundred members in the branch and quite often we find our little church almost too small to accommodate the congregations. The choir is improving under the leadership of their new chorister. Sometimes our hearts are made to rejoice by some of the household of faith from afar, remembering us, and taking a little time and coming to visit us; and then when they are gone we feel sad and we are made to wish for the time to come when we, if faithful, will meet to part no more.

Your sister in Christ,

CARRIE BARRON.

2034 Belleview Avenue.

WOODBINE, Iowa.

*Dear Herald:* It is some time since I appeared in your pages. Perhaps you may think I am spiritually dead, but I am glad to say that I am trying to keep alive and rendering what aid I can to others. I can not boast of accomplishing much, in adding numbers to the church, but I keep on telling the gospel story in my humble way, and thus prepare the way for others to water the seed I have sown. The man that does the watering is generally the only one seen in the work; his name stands out in bold relief, while those who have grubbed up the roots, plowed the ground, and largely sown the seed, are seldom seen on the records as being effective workers in the vineyard, but I rejoice to know that there are other records which bear on their pages truthful reports of the toil and care endured and obstacles overcome by those who have been pioneers, and who have made possible the success of their fellow laborers who have followed after. Thus "we are laborers together in God's vineyard," and each faithful laborer will receive his penny, though no earthly trumpeter sounds his praises in earthly records.

I attended the conference of the Pottawattamie District in the latter part of May, and was pleased to note the improvements made and the increase in numbers, and, which is better, spirituality.

I also assisted in a two-day meeting in Carson, E. Luff and M. M. Turpen rendering very effective aid. The Saints from Farm Creek and Henderson helped by their presence and spiritual influence to make the meetings a success. The Crescent Saints desired my labors, and manifested their appreciation by their kindness, as was the case wherever I went. I was pleased to know that my labors for more than forty years among the Western Iowa Saints were appreciated.

Humanly speaking, it was sad to realize that so many who had stood shoulder to shoulder with me in the past, had been called to the beyond, but from a higher standpoint it is joyous to know that they are enjoying the rest prepared for the faithful, and if I can only prove myself worthy to share with them "that beloved peace," I shall be content. It was good to see unmistakable evidences of the firm faith of those who remain, and also the faith of the younger generation. It is evident that God is preparing others to take the places of the weary and worn ones "who have borne the heat and the burden of the day" thus far.

I also attended the Little Sioux District conference, and found there was life in both the officials and membership. Here, as everywhere else, could be seen the younger elements in the front of the battle, male and female, contributing to the success of the work in the various departments thereof.

When Bro. Sidney Pitt was nominated for district president, there were those who testified to me that the Holy Spirit bore witness to the wisdom of the choice, and I trust that his efforts

may be so blessed as to demonstrate that fact. If wisdom and knowledge keep pace with our zeal then our labors will indeed be successful for good.

I was kindly invited to visit the Pisgah Saints, which I did and broke to them the bread of life also. There are many faithful Saints there, and some of recent birth whose zeal seems on the wane, but they have a faithful shepherd who is diligent in feeding the sheep and the lambs and looking after the lame and the halters by the wayside. It is one eternal truth, "Ye can not serve God and mammon."

While I was there our inveterate foe, but unconscious helper, Clark Braden, was at Moorhead raving like a mad bull in a net, trying to tear down the rock of eternal truth. After I had finished my four efforts at Pisgah, I went to see how far this Goliath had succeeded in destroying the foundations of our cause. I found those alert watchmen, Smith and McDowell, right on the walls of our citadel, the foundation unmoved, not a stone misplaced, and the standard of truth waving proudly as ever. Poor Braden, he had been butting his head against an immovable rock; and in his rage he had driven the Saints closer together, unconsciously aiding to strengthen the cause he aimed to destroy, and thus, "God causes the wrath of men to praise him."

I received an invitation from the Des Moines Saints to attend their reunion. I did so, and was made welcome to the hospitality of the Saints. No doubt you will have an account of the doings there. I was pleased to find quite an intelligent, energetic class of workers, male and female, in the various departments of church work, and it seemed to me that there was material there by which a great work can be accomplished if their efforts are wisely directed. The attendance was not large. Farmers were busy who lived out in various parts of the district, and many of the citizens could only attend in the evenings; but we had good meetings, and the prayer-meetings were especially good. Excellent order prevailed. If there was any disorder, I neither saw nor heard of it. The secret was, the Saints presided over themselves, individually, and those who were placed in charge had simply to take the lead, and all worked harmoniously. There were some instances of sickness, whether from excessive heat, or the water, I know not. The writer had to lose one appointment, from temporary sickness. I was kindly treated by all, and was enabled to meet a few dear old friends and also a good many new ones.

I hope to stand, having on the whole armor of God, and fighting the good fight of faith until the victory is won; then the prize is sure.

CHARLES DERRY.

HELENA, Montana, August 12, 1904.

*Editors Herald:* In July, while the thermometer was hovering up in the nineties in Utah, the heat intense, I concluded to take a kind of jaunt trip up into Idaho and Montana into a more congenial clime and get more closely in touch with friends and conditions in those parts, while Brn. Chase, Hansen, and Swensen were active about Salt Lake City and Provo. Saturday, the 23d, Bro. Swensen saw me safely on the train in Salt Lake City, and evening found me in Blackfoot, Idaho, in company with Bro. S. D. Condit, where we held a meeting on the street, a small audience of listeners being present. We had neither organ, clarinet, drum, or fife to call the people together, so had to be content to talk to those who chanced to come our way. After service we rode three miles out to Sr. Christensen's where we rested for the night. Sr. Christensen had the misfortune of losing her husband, but she is acting very wisely in keeping her family of boys and girls together and successfully running the ranch—a very worthy sister.

Next morning being Sunday, in company with Sr. Christensen and little ones, we drove out ten miles to Bro. L. P. Larsen's, where there is a new settlement being made, held a meeting,

talked up the Sunday-school interest, arranged for future meetings, and returned to Sr. Christensen's for the night.

On Monday, Bro. Condit conveyed me back to Blackfoot just in time to take the morning train, and at four o'clock in the afternoon I was at Butte, Montana, where I tarried twenty-four hours, stopping with Bro. and Sr. Schraeder, Lund, Haskill, and Burmese. Also called on Sr. Dempsey and son and Bro. and Sr. Babcock, who are interested in the faith, but just now are deprived of regular church privileges.

On Wednesday I arrived at Helena, and it has been my good fortune to remain here and at contiguous places for nearly a fortnight, most of the time out at Unionville, four miles from the city, up in the mountains, climbing rugged heights, breathing the mountain air, meeting with friends and making acquaintances. In the meantime have held meeting nearly every evening and twice on Sundays, with attendance fair for the place. James E. joined me here at Helena, and occupied in his turn in preaching at Unionville with good effect.

We were aided in our meetings by Miss Frederika Scene and Miss Lucie Carpenter, who were kind enough to conduct the song service at all of our meetings. We reciprocated by aiding them in the Sunday-school which they are in charge of in Unionville. They are bright and promising young ladies, of excellent families, and we appreciated their aid and sympathy manifest for the success of our meetings, and trust that some day they, with others, may see the beauty and truth in the latter-day message known and felt by earnest Saints. We met with a kind reception from a number of the villages, made friends, and feel encouraged in the thought that good will result from our efforts at Unionville. We are under obligations to Messrs. Loggerquist and Longstaff for material assistance. Thanks.

It was through the solicitation and manipulation of our excellent Sr. Benedict that the opportunity was afforded us to occupy at Unionville. We have been pleasantly entertained at her mountain home, where she is spending the summer away from the city with her three little buds of promise, Esther, Platt, and John. Unionville is an old-time mining camp, located in a gulch from which it is said millions were taken from the native soil at one time, now being transformed as a place for summer outings where people resort to spend the warm days out from the city. We had the pleasure of meeting Mr. Benedict here for the first time; his business takes him from home much of the time, belongs to no church, but possesses manhood and good sense sufficient to permit his wife to follow her convictions in the choice and practice of her religion, and knowing something of the intrinsic worth of Effie's faith, encourages her in working for its success. Mr. Fargerson, a friend of the family, is very companionable.

We had the pleasure also of meeting again Sr. Mary H. Raymond in East Helena, at whose home I stayed twenty-nine years ago, in Draperville, Utah, and baptized some of her family in the Jordan. Sr. Raymond has passed through much for her religious belief, is seventy-three years of age, but moves about the house with an ease and sprightliness of a well-preserved woman of fifty, one of those kind of well-grounded Saints that keep the gospel flag floating to the breeze all the time. We also spent a pleasant hour at the home of Srs. Smith and Stranahan, long-time members of the church. Was entertained at Mr. and Mrs. Wiseman's, young couple who but recently ventured out on the stormy sea of matrimonial life. They appear to be very happy in their new relations. Mrs. Wiseman was Miss Minnie Kelley, one time identified with the young people of Lamoni. Also had the pleasure of meeting again Mr. and Mrs. Hawk and family, worthy and interesting folks. Spent a few days at the home of Mr. Wilson, business man, one-time resident of Omaha. Mr. Wilson is one of those rounded-out big men every way you take him, avoirdupois, head, and heart. Sr. Wilson is a Saint, and knows just how to be one, and likes

to be it. Harry and Forest contribute to the interest of the home.

So our visit to Helena has been both profitable and pleasant, the credit being largely due to our energetic and gospel-loving Sr. Benedict. May she live many years to use her gifts in the interest of the cause. Some have been encouraged and comforted, some set thinking and reading who knew nothing of our faith, and we are improved physically; so go on in the conflict.  
WM. H. KELLEY.

FAIRMOUNT, Colorado, August 17, 1904.

*Editors Herald:* It is just two months since I went to Trinidad to relieve Bro. Frank Curtis from tent-work that he might go over to Durango where they were calling for him. Since that time I have done the best I could in the interest of the mission and directing the missionaries in this field, all of whom have done well. The labor of Bro. E. F. Shupe, of Denver, has been appreciated by me and by all, or nearly so, where he has preached. Business has called him home.

I have baptized eight at Trinidad during the two months and leave a good interest in the hearts of some three or four more there and in a mining camp about fifteen miles north. I have also secured the promise of two good horses and twenty-five dollars for the purpose of putting on the road the gospel wagon that I spoke of in a former letter. Now, dear Saints, we need this kind of accommodation. I know that if the good Saints of the district and mission were just out in the field a while they would see the need of this, and such a response would be made that before the close of this season the needed outfit would materialize. Now at our conference of September 3 and 4 to be held at Colorado Springs this matter will be up for consideration, and the offer that we now have and the need of such a work will be put into a definite shape for immediate action. So come, send in your offerings in promise only, now, but let us know at that conference just what you can do. This twenty-five dollars has been promised by one sister alone. Do not let the sisters beat you in this.

Elder J. F. Petre, of this place, has done a most acceptable work during the last three months. In bonds,  
J. W. MORGAN.

ALTON, Missouri, August 7, 1904.

*Dear Herald:* Having arrived home a few days ago from a missionary trip, will endeavor to tell how I enjoyed my trip. It was great pleasure to travel and to hear the gospel preached as I am isolated and hear no preaching only as I go with Bro. Davis in his field of labor. We opened up a new place where we held forth for one week. No Saints living there, we were cared for by those who were non-Christians. At the close of the meeting we received three subscriptions, six months each, for the *Ensign*. We did not want for food or shelter. Several are interested, although the Baptists closed their doors against us, and we occupied an old store-building with seats made of rough lumber. The house was full most all the time, the speaker had good liberty, and the best of attention was given him. Many friends were made for the cause. One lady came out to hear polygamy, so she said, and when meeting was over she turned to another lady and said, "They told me if I would come I would hear polygamy, and he never said anything about it." How little some people know about the word of God. Another thing that took place was a lecture on Mormonism. We were classed with the Utah people in the morning, yet a different meaning was held out in the afternoon, which was much enjoyed. Reverend Mackmurtory is feeling bad over the attempt to explode Mormonism.

Ever praying for the upbuilding of Zion, I am,  
Your sister in the one faith,  
MRS. JAMES T. DAVIS.

FALL RIVER, Massachusetts, August 19, 1904.

*Editors Herald:* Just a few lines from this part of the world as to what we have been and are doing. Since the General Conference, things have been very quiet here in the church work, until we heard that President R. C. Evans was to pay us a visit. Then the Religio social committee, knowing that Bro. R. C. is honorary president of the Canadian Religio societies, decided that a reception be given to him. This was arranged for July 21, the day he arrived. The basement of the church was very prettily and tastefully decorated with bunting and flags of the two nations intertwined.

Our superintendent being a Canadian, did his very best and was surely well rewarded for his trouble, for the school certainly looked beautiful. National songs and addresses, and a miscellaneous concert, with refreshments served afterwards, filled up the evening. It was a delightful time. We not only enjoyed ourselves sociably but learned many things from our Canadian brother that will encourage us on in this great Religio work.

Bro. Evans preached six sermons for us to a full house each time.

His visit has benefited not only the Saints but has done more to awaken the indifferent and outsider than anything that has happened hitherto.

He left here on Thursday, July 28, to go to the tent at Shawmut, ten miles from here, preaching there three nights. On Saturday night a party of Saints rode out in a barge to the tent to attend his service and at its close brought him back with them to preach for us Sunday morning. It was a delightful moonlight night and the ride was made most pleasant by singing and telling of stories.

Bro. Evans left us Sunday afternoon for Providence, Rhode Island, then on to Attleboro and Boston. The Fall River people began to depart for the reunion grounds at Silver Lake as early as Tuesday, August 2, so by August 5, opening day of reunion, there was quite a gathering already on hand. Shall not tell particulars of reunion, since the corresponding editor of the HERALD was in attendance, and you may get items from him, but will say, that Fall River has every cause to rejoice at the results of this gathering, for out of the twenty baptized, seven will be members of our branch, making a gain of thirty-two since last district conference. Besides this, there seems to have been, through the influence and advice of our Brn. F. M. Smith and R. C. Evans, an awakening, especially among the young, that we hope foretells a bright and happy future for us. So we are encouraged to again put forth our efforts to accomplish good and help in the work of redemption.

May we now work together so that by the time of next reunion we shall have "come up higher" not in numbers alone, but in unity as well. This work is surely "Onward and upward" with no such word as fail. Let us then be watchful, looking only for the bright things, but always willing to do our little part, and with God's help, we are sure of success. Wishing God's blessing for all, I am,

Your sister,

1439 Pleasant Street.

SUSIE E. GILBERT.

DES MOINES, Iowa, August 12, 1904.

*Dear Herald:* The district reunion has been in session here during the week and closes its session Sunday the 14th. The order of service each day has been about as usual, except that Sunday-school or Religio services have been held at fifteen minutes to eleven in the forenoon, instead of preaching. The prayer-meetings have been well attended by the Saints present. The Sunday-school and Religio work has been under the supervision of J. A. Gunsolley. The regular lessons in the *Quarterlies* have been studied, the different departments of these auxiliaries have been considered and institute work taken up.

The preaching has been by the different elders present, F. A. Smith of the Twelve has spoken several times, and G. H. Hilliard

of the Bishopric has spoken to the Saints on the temporal law and also delivered some gospel sermons that were strong and convincing to those not of our faith who were present.

The camp-ground is beautifully located and the camping season has been fully enjoyed by those present. No serious sickness has occurred during the week.

Bro. Charles Derry of the patriarch's quorum has been present during the week and a number have received their blessings and this has been a source of strength and comfort to the Saints.

In bonds,

A. A. REAMS.

HITEMAN, Iowa, August 21, 1904.

*Editors Herald:* After reading so many letters in the columns of your paper, and so many of them saying that they rejoice in reading of the progress the church is making everywhere, it may be of interest to some to know how the work is progressing in this part of the Lord's vineyard. The Hiteman Branch claims a membership of about fifty. The chief occupation is coal-mining, and every one knows that coal-miners as a rule are a drifting people going from one place to another. The Saints have followed suit by moving here and there until the total membership has been cut down about half. But of those that are left I am glad to say that the majority are faithful and zealous workers for the gospel's sake, trying to live up to the light which they have received, as nearly as circumstances will allow them to. This branch, as near as I can learn, is twelve years old, and, no doubt after much sacrifice, it has succeeded in building a nice little house of worship. But trials, troubles, and difficulties have been many. And even Clark Braden with his misrepresentations has tried to destroy God's work, which he has said shall stand for ever. Much prejudice has been aroused and thus it was hard to get many to come out to our church; but God has promised us that he will come to our rescue in every time of need. And who should come along but our wide-awake missionary, W. H. Kephart, with his strong street-preaching voice which people say can be heard a mile away?

The average attendance was from three to four hundred, with the best order and attention I have witnessed for street preaching. Often I could look down the sidewalks, where they were sitting, and see them nod their heads at certain remarks made as if to say "That is all right." But one thing I am sorry for, and that is that those who are not associated with any religious society have made the remark that he has given them a club to fight the other denominations. But the brother's work did not end there, as his efforts were crowned by leading nine into the liquid grave, four of them being children. Many I am sure are near the kingdom. The husband of one of the sisters who was baptized expressed himself by saying that he would himself take the step shortly, as soon as he feels he can do right and live his religion.

Services are held regularly, Sunday-school at ten, and preaching at eleven in the forenoon and eight in the evening. Missionaries are always made welcome and so the work grows and prospers in spite of adverse surroundings.

May God bless all of his Saints to accomplish good for his cause.

Your brother,

HARRY KOZMAN.

RED RIVER, New Mexico, August 16, 1904.

*Editors Herald:* The people of Red River seem to be honest, zealous of good works, striving to serve the Master. The writer was invited to attend Sunday-school and class-meeting, which they have every Sunday evening. The first night I was present I told of the blessings which came to those who were earnestly seeking after truth, and when I had finished was called on to lead next Sunday night. I chose for the subject "The kingdom of God, and the church of Christ in the ninth hour." Explained

what the church consisted of: officers, gifts, principles, etc., and how the church fled into the wilderness. Then they wanted me to lead the following Sunday night. I took up the same subject in the eleventh hour, telling how the church came out of the wilderness, having the same officers, gifts, principles, as it had when it departed into the wilderness. At the close I told them I had some tracts, which I took from my pocket, ("The Latter Day Saints, who are they?" and "Why I became a Latter Day Saint.") They were all interested and wanted tracts. I was sorry that I did not have quite enough to go around. When about to leave the building one said, "I don't believe in Joseph Smith, for my mother when a girl knew Joseph well. The way he got up the Book of Mormon was this: A Methodist minister wrote a book and after getting tired of it threw it in the waste basket, and Joseph Smith took it out, and with Oliver Cowdery fixed up what is now called the Book of Mormon." I wish I had a few extra books to loan, as the people are somewhat interested. One man after reading Bro. William's tract said he had no idea he could get so much information from that small tract. I think there is now a good opening here for an elder.

Yours in the truth,

A. L. HARTLEY.

NEWARK, South Dakota, August 22, 1904.

*Editors Herald:* As it has been a long time since anything has appeared in your columns from this field will say that the missionaries, Bro. Eli Hayer and the writer, are in the field endeavoring to do what we can, though at this particular time of the year when farmers are busy harvesting and threshing it is impossible to get a hearing in the country, and in town the people seem to be so taken up with the pleasures of the world they have no time to hear the gospel. I have recently made efforts at Forman, North Dakota, and Millbank, South Dakota, but there would be a lawn social one evening and a rowing party the next, and some other kind of entertainment the next, so after making three efforts at Forman with no attendance was obliged to quit. I have spent a good deal of time at this place since coming into the field. Quite a number of Saints living here. Two have been added to their number by baptism since I came, and I hope to see others who are now investigating take steps toward obedience when I return later in the fall. I should like very much to see a branch organization effected here. The Saints have a nice Sunday-school and all appear to be interested in it. May it prosper and accomplish much good.

At last accounts from Bro. Hayer he was at Brookings; had published bills and advertised meetings in the court-room but attendance was very light. Truly it begins to appear that people are lovers of pleasure more than lovers of God.

After services last night I bade good-bye to the noble band of Saints here, expecting to start for home to-day to spend a few days during the busiest part of the season. While I may spend a little time outside my appointed field, I hope to be able to accomplish more in the Master's service than I could by staying here.

In gospel bonds,

E. F. ROBERTSON.

THORNTON, Rhode Island, August 20, 1904.

*Editors Herald:* The Massachusetts reunion is a thing of the past, but the spiritual force and food still remains with us. The preaching was excellent, the prayer-meetings helpful and spiritual, the social relationship on the camp-ground all that could be asked for. Bro. Fred M. Smith proved himself to be eminently fitted for the great burden placed upon him by God and the church; while R. C. was in his happiest mood, and in humbleness, with power, held the large audiences under the magic of the gospel theme. There was a large increase in the attendance over last year, and the committee deserve much credit for their efficiency. We can preach and pray, and sing the songs of Moses and the Lamb, but it is evident when we are arrayed

against each other as cities and field, that we can not play ball quite as smoothly as they do in the National League. However, there is the divine possibility held out to us by the Bible, (as interpreted by some of the brethren,) of becoming absolutely perfect, in spiritual things of course, so we have hope that sometime, somewhere, we may be able to climb the sunlit ladder of pure desire, and knock at the door of perfection. Whether this state will come about before next reunion or not of course is an open question. Yesterday, with a number of Saints the writer attended the funeral of Bro. Ralph Abercrombie who was struck with a rock from a blast and died soon after. He was well and favorably known to all of the Saints in this section of the country. Bro. Frank M. Sheehy preached the funeral sermon and left directly afterwards for Maine. The strike of the mill operatives in Fall River is still on, affecting many of the Saints in that city. The opening of the new church in New Bedford will take place to-morrow. The writer is requested to preach the sermon.

Hopefully,

GEO. W. ROBLEY.

AKIN, Illinois, August 16, 1904.

*Editors Herald:* The reunion of the Southeastern Illinois District is past. It was a spiritual feast to those who had the privilege of attending it.

The Sunday-school and Religio were not forgotten. There were two sessions of each, conducted by Elder F. L. Sawley.

Two gave their names for baptism at the close of the reunion. The prayer-meetings were marked with a goodly degree of the Spirit, which was encouraging to the Saints.

Having been transferred from Southern Kansas to this district I arrived in Springerton, Monday evening, August 1.

At present I am associated with C. J. Spurlock, with whom I expect to travel for a time. So far I am well pleased with my new field. I hope to prove faithful and do what I can for the cause of Christ.

Your brother,

AMOS T. HIGDON.

#### Independence Items.

On Wednesday, the 17th inst. while the busy Willing Helpers were plying their needles in the interest of church work, and the Daughters of Zion were in session, discussing subjects of practical value to the mothers,—those presented in the Home Column of the HERALD, a gentleman called at the church to make a few inquiries concerning the old Latter Day Saint settlers here, and he had with him a list of names, some of which we had noticed on the pages of volume 1 Church History,—about one hundred and fifty. The caller was Mr. John Shannon, brother of Joseph Shannon, a wellknown figure in Kansas City political circles. Mr. Shannon's series of newspaper articles, which he is about to write for the *Kansas City Star* will no doubt be interesting to the Saints, as he intends writing on the subject of the early days of Jackson County.

He has formerly been connected with the city treasurer's office, but has taken up newspaper work, and his intention is to obtain true statements if possible and make a credible record, leaving out the prejudices and mistakes of the historical outputs of the past.

The first name on Mr. Shannon's list of old settlers in this town which he obtained at the court-house was Roland Flournoy, his locating here dating in 1828, seven years after Missouri was admitted into the Union, and five years prior to "the quiet removal" of the Blackhawks, Creeks, and Cherokees to lands beyond the Mississippi and of the Saints to "No Man's Land." The true, ancient records of both Indians and Saints have by the popular historian been repudiated; but we hope Mr. Shannon's future history of this country will contain the discovery that they were, though at different periods, some of the real pioneers of a higher civilization here.

An interesting coincidence is found in testimonies of our Church History and in those of some of the Saints who lived in those disastrous times.

From the History we learn the *Western Messenger* published the causes of the persecutions to be beside "blind prejudice," "multiplied suspicions," etc., that the Saints were "withal prosperous." Mr. Shannon was of the opinion that the sole object of our enemies was to gain possession of lands and property and on examining abstracts he found breaks in the transfers which seem unexplainable; but he thought also that the slavery question might have been the source of enmity between the people. This idea is not borne out by history or living witnesses. While suffering imprisonment and also on other occasions Prophet Joseph wrote to the Saints many stirring words of counsel, and it would be a serious wrong inflicted on the founder of this work to forget or withhold them.

"We ought," said he "to be aware of those prejudices which are so congenial to human nature, against our neighbors, friends, and brethren, of the world, who choose to differ with us in opinion, and in matters of faith."

And as early as 1832 the prospectus of the *Evening and Morning Star* stated that the purpose of the Saints was "to promulgate religious and moral principles, and not as has been asserted, to interfere with political conditions, or agitate political issues."

Among the Saints referred to above, now living, is our Sr. Anna C. Smith of Lamoni, Iowa, (residing with her son Apostle Heman C. Smith,) who is the senior daughter of Elder Lyman Wight, whose interesting career in these troublous times is well known to the student of history.

In company with several of the older Saints we enjoyed a pleasant visit with this genial, aged sister, now in her eightieth year, at her son's residence, Elder H. O. Smith's, and received from her valuable testimony concerning what to some are unsettled questions of the past.

In reference to interfering with the slave-holding power she said: "In those days we were much less friendly to the idea of receiving any of the colored race among our number than we are now." And as to corroborative historical witness she seemed to take pride in stating: "My father would not take money for his inheritance, and would not sell the lands which he had purchased, and I believe the family must still be in rightful possession of land near the temple lot."

It seemed to be a dearly cherished thought to her that she could locate even now, had she the opportunity, some of the loved places that were familiar to her in her early life.

History tells us her father staunchly opposed the selling of the Saints' lands and he thought it to be a sinful act. We read, page 141, volume 2 concerning Elder Wight's accusation against two of the brethren for selling their land in Jackson County. They had "flatly denied the faith," he said, by so doing.

His daughter, like many others who are still living, passed through an almost unceasing flow of the waters of adversity; but the faithful friendship of the Saints and the Spirit and blessing of the gospel have been hers to enjoy, and in the dear memory of the loved and devoted ones of the past she can say,

"Short tho' bitter was their pain,  
Everlasting is their joy."

On Sunday, the 21st, the weather was warm and showery toward evening when there were a very few out to hear Elder Hulmes who preached for the benefit of the young people.

The morning service was in charge of Elder H. O. Smith who instructed the Saints concerning the gift of the Holy Spirit and its effect in changing the real character of the one who receives it, taking for his text a reading from Ephesians, chapter 4.

The afternoon meeting was conducted by Brn. White, Resch and Morgan. Four children were blessed by Elders Hulmes and Alfred White, and one little one objected to the ordinance as strenuously as did Alexes, a day or two ago, the autocrat of

all the Russians, who rebelled when it came to immersion, showing its humanity by a lusty yell that shook the corridors.

This evening the Saints will again "coöperate with the church people" here by our choir rendering the Baptist friends assistance in a concert to be held at their chapel, and so we continue in the work.

ABBIE A. HORTON.

#### Extracts from Letters.

Elder J. A. Gunsolley, writing from Stewartsville, Missouri, August 8, says: "The Stewartsville reunion is in full blast, with about thirty tents on the ground, occupied, and some more to be occupied. A good interest is manifested in the meetings. The attendance at evening sessions is somewhere from four to five hundred. A big rain Sunday afternoon caused some discomfiture, but all were feeling bright, though chilly, Monday morning. The people are not tired yet of these reunions in Northern Missouri."

Sr. Florence Toovey, Weyburn, Assainiboia, North West Territory, writes: "Bro. J. L. Mortimer is with us and is preaching nightly, and Satan is raging. We now have fourteen members. One year ago four, of our own family, were all the Saints that lived in this place. We have worked faithfully for the Master, and are thankful that his servants were directed to come here. We ask an interest in the prayers of the Saints."

## Miscellaneous Department.

#### Convention Minutes.

Northwestern Kansas.—The Sunday-school convention of the Northwestern Kansas District convened with the Twin Creek Branch near Osborne, Kansas, August 12, 1904. Called to order by district superintendent, Bro. John A. Teeter. Bro. Jim Teeter was elected to assist the secretary. Report from Superintendent John Teeter, Secretary Myrtle Coop, and Treasurer Cora Cook received. Treasurer reported: Receipts, 60 cents; spent, 10 cents. Three Sunday-schools reported: Rural Dale 44, Zion's Hope 30, Mount Hope 51. A short but interesting program was listen to, at 8.30 p. m. Adjourned to meet the day before next conference at same place, at 2.30 p. m. Myrtle Coop, secretary, Downs, Kansas.

#### Conference Minutes.

Eastern Michigan.—Conference convened with the Flint Branch at Flint, Michigan, June 25 and 26, 1904. J. J. Cornish was chosen to preside with the district presidency associated; J. W. Davis, secretary. Branches reporting: Maple Valley 79, Bay Port 87, Applegate 34, Huron Center 72, Port Huron 41, St. Thomas 50, Pigeon River 58, Flint 30, St. John 74, Cass River 93, Buel Center 53, Belleriver 32, Evergreen 203, St. Clair 49, East Fremont 67, St. Gideon 53. Elders reporting: A. Barr, William Jenkinson baptized 1, O. J. Hawn 9, E. J. Goodenough 3, George H. Skinner 5, J. J. Bailey 4, W. O. Harrison 1, G. M. Shippy 15, A. McKenzie, Israel Goheen, William Grice 4, C. E. Grant, C. C. Whitford, William Davis 9, Thomas Rawson, J. L. Sweet, Murdock McDonald; Priests Thomas Young, W. F. Smith, C. E. Pearson, William Collins baptized 2, P. W. Surbrook, S. A. Barrs, Henry Anderson, George R. McCoucha, Myron E. Carr, L. N. Janrow, George Smith, B. F. Parker, R. H. Huston, Willard Campbell 5, Herman Diem 1. The Bishop's agent reported total receipts, including amount on hand, \$1,756.51; total expenditures, \$1,422.86; balance due church, June 20, 1904, \$333.65. In all two business sessions, three social sessions, one priesthood meeting, and four preaching services were held. Conference adjourned to meet with the Buel Center Branch at call of district president.

Northwestern Kansas.—Conference convened on reunion grounds near Osborne, Kansas, August 12 and 13. Chairman, S. J. Madden; assistant chairman, Samuel Twombly; secretary, F. E. Taylor; assistant secretary, John A. Teeter; organist, Sr. Mary Boyd; chorister, John A. Teeter. Branches reporting: Scandia, Twin Creek, Homestead, and Rural Dale. Goodland did not report. Ministers reporting: Elders S. J. Madden, F. S. Ward, L. F. Johnson, and Fernando E. Taylor; Priests John A. Teeter, S. A. Madden, and E. H. Ebert; Teachers

D. S. Marple and Jacob A. Cole. Bishop's agent, Fred S. Ward reported: Balance last report, \$343.45; receipts, \$431.38; paid out, \$224.63. District treasurer, Olive B. Ratcliff, reported: Balance last report, \$1.75; receipts, \$2.40; paid out, \$2.25. A resolution that was adopted June 14, 1902, and which provided that "Any branch remaining silent for a term of one year shall be declared disorganized," was rescinded, and the Goodland Branch affair which came under said enactment was left in the hands of the district president for adjustment. The following district officers were elected: President, S. J. Madden; associate president, Fernando E. Taylor; treasurer and Bishop's agent, Fred S. Ward; secretary, Fernando E. Taylor. The peaceful and directing influence of the Holy Spirit was a noticeable feature throughout. Adjourned to meet at call of president at place named by him.

Texas Central.—Conference convened with Cookes Point Branch July 25, 1904. Elders reporting: E. W. Nunley, B. F. Spicer, J. M. Nunley, W. G. Allen, Johnny Hay, John Harp baptized 5, and T. L. Veale. Reports from the following branches were received: Philadelphia 32, Texas Central 73, Elkhart 43, and Cookes Point 38. Priest D. B. Higginbotham reported. S. R. Hay resigned his position as Bishop's agent. Conference accepted his resignation, and J. M. Nunley was recommended to the Bishop as a suitable man for agent. E. W. Nunley, C. M. Mitchell, and Johnny Hay were reelected president, secretary, and assistant-secretary respectively. A committee composed of Brn. H. O. Smith, John Harp, and J. M. Nunley were appointed to write resolutions of sympathy on the death of Bro. J. W. Bryan. After voting thanks to the Cookes Point members, conference adjourned to meet at Cookes Point next winter.

Idaho.—Conference met in Jennings's Grove, seven miles east of Idaho Falls, August 20, 21, 1904, Brn. William H. Kelley and S. D. Condit presiding, Brn. J. E. Vanderwood and W. S. Pender secretaries, and Sr. Fanny Pender organist. Elders reporting: W. H. Kelley, S. D. Condit, W. S. Pender, A. J. Layland, J. H. Condit, J. E. Vanderwood, Adolphus Hendrickson, Charles Albertson, H. Grimmett; Priests B. L. Hendrickson, L. P. Larsen, Jasper Jennings, and William Bradshaw. Branches reporting: Grove City, Dingeldell, Cedrin, and Malad, the latter being referred back for correction. Bishop's agents reporting: James Jennings and Elias E. Richards, the latter was referred back for correction, the former's report showed on hand last report, \$12.85; received, \$28; paid out, \$35.85. Collections for Graceland, \$26. Committee appointed to correct district records reported, and on request of Bro. Pender his name was dropped from the committee and the others continued. Adjourned subject to call of president.

Oklahoma.—Conference convened with the reunion at Sterling Grove, July 29, 1904, S. J. Hinkle in the chair. Branch reports: Seiling 36, Clear Creek 15, Oak Grove 56, Canadian Center 86, Redmoon 57, Oklahoma 39. Elders reporting: Jephtha Scott, James Yates, Hubert Case baptized 4, J. W. Hancock, Thomas Cochran, H. F. Durfy, J. H. Baker, and S. J. Hinkle. Bishop's agent reported: On hand last report, \$49.44; received, \$1,037.84; paid out, \$996.00. Priests reporting: W. T. Rook, F. M. Hancock, and L. A. Hall; Teacher G. M. Moore; and Deacons G. M. Steele and L. B. Slaley. Petition from Saints of Elmwood, Beaver County, for branch organization, read and referred to missionary in charge. Bishop's agent S. J. Hinkle resigned, and H. C. Hughes was recommended to Bishop Kelley for appointment. Court appointed at last conference to inquire into charges against John Hagan reported finding the charges not sustained. Report accepted. Committee appointed to audit bishop's agent's account reported an error of eighty cents in favor of the agent. Matter of raising amount apportioned to the district on Graceland debt taken up and quite a liberal subscription made to be paid September 1. Adjourned to meet with the Oak Grove Branch in the light of the moon, February, 1905. H. F. Durfy, secretary.

Leeds.—The semiannual conference was held at Wortley on July 9 and 10, 1904. Elder Thomas Taylor presided. A letter from Bishop Kelley was read reporting the work of himself and Apostle Griffiths as delegates of the Leeds District to the last General Conference. Report accepted. Ministerial reports: Elders T. Taylor, F. J. Pierce, J. T. Girdham, T. J. Sheldon, T. Paxton, W. R. Roberts, Priest F. Harper. The report of financial auditing committee showed a balance in hand of £3. 14s. 2½d. The committee of the Leeds District Missionary Fund reported showing a balance of £1d. 3s. 11½d. Their report was audited and found correct. Resolved that the best thanks be

given the Burley Branch for their kindness in handling over their copy of the Book of Mormon which Elder T. Taylor presented to the Leeds library committee and further that when the committee accepted it, another copy be bought for the Burley Branch to replace it. Elder Taylor explained that there was a demand for the book which had arisen out of outdoor preaching and that there was not a copy in the Leeds public libraries. Resolved that the missionaries of the Leeds District confer together with reference to the class of literature they need and that they shall state to the tract committee their decision and further that 30s. be placed in the hands of the committee to carry out the recommendations of the missionaries in this respect. Resolved that all former resolutions respecting the place of holding conferences be rescinded and that the place of holding future conferences be left entirely in the hands of the district presidency. Resolved that one hundred hymn booklets be purchased for conference use. Resolved that the church authorities be sustained. The district president announced that the business session of next conference would be held at the Burley Branch room. On Sunday, July 10, the usual services were held. W. R. Roberts, secretary, 9 Alcester Terrace, Shepherds Lane, Leeds.

Seattle and British Columbia.—First semiannual conference convened with the Seattle Branch August 6 and 7, G. T. Griffiths chosen to preside, O. B. Thomas and William Johnson assisting. Branches reporting: Seattle 50, Roslyn 39, Chilliwack 39, Tacoma 24, and New Westminster 17. No report from Castle-rock. Bishop's agent's report: On hand last report, \$489.44; receipts, \$94.00; expenditures, \$565.44. Reports of ministry: O. B. Thomas, T. J. Bell, W. S. Gladwin, William Johnson, D. W. Davis, John Holmes, Frank Holmes; Priests Irvin F. Mengel, Frederick W. Holman, William E. Clark; Teachers A. W. Gorbitt and J. S. Rainey; Deacons Thomas Holmes and J. N. Sanders. The following officers were elected: T. J. Bell, president; William Johnson, vice-president; Frederick W. Holman, secretary and treasurer. Frank Holmes of Roslyn, Washington, sustained as Bishop's agent. A district Sunday-school association was organized, making choice of O. B. Thomas, superintendent; William E. Clark, assistant superintendent; Sr. Bertha E. McCulloch secretary, and Sr. Lorena Van Eaton treasurer. Conference adjourned to meet at Seattle the first Saturday and Sunday in February, 1905. Frederick W. Holman secretary, 1202½ Seventh Avenue, Seattle, Washington.

#### Conference Notices.

The Northern Wisconsin District conference will convene with the Searles Prairie Branch, near Necedah, Wisconsin, October 15 and 16, 1904, 10.30, a. m. Please send all reports to district secretary Ed Moore, Necedah, Wisconsin, R. F. D. We hope to see a good attendance from all parts of the district, as well as of the missionary force. A. V. Closson, president.

#### Convention Notices.

Northern Wisconsin District association will convene with Searles Prairie school near Necedah, Wisconsin, Monday, October 17. We hope to hear good reports from each school and see delegates also and make this a profitable session. Our district superintendent intends to be present. Rillie Moore secretary.

The Northeastern Illinois, Religio association will convene at Plano, at 3.30 p. m., September 23, 1904. We hope to have a large attendance and see a renewed interest in this part of the Lord's work. Locals will please send in reports to the undersigned not later than September 10. Election of officers at this convention. Clare A. Sherman, president, 1494 Van Buren Street, Chicago.

Officers and members of the Philadelphia District and of the New York District Sunday-school association, will please take notice that in accordance with the action of the New York District Sunday-school association, February 22, 1904, and of the Philadelphia District Sunday-school association, May 7-8, 1904, the superintendants of these districts mutually call a joint convention of the New York and of the Philadelphia District associations to convene in the Saints' church, corner Eastern Parkway Boulevard and Prospect Place, Brooklyn, New York, on Monday September 5, 1904, at 11 a. m. for the purpose of formally effecting the consolidation of the two districts, to be hereafter known as the New York and Philadelphia District Sunday-school association; and for election of officers. All members of the two districts should make a special effort to be present. Those who are in attendance at the joint convention

will be considered as delegates of their respective districts, as now constituted, having full power to cast the full district vote, and in case of a division, the majority and minority vote. Ogden T. Christy, superintendent Philadelphia District association. George H. Box, superintendent New York District association.

#### Died.

**NORTON.**—Jeremiah B., at his home at Jonesport, Maine, August 20, 1904, after a lingering illness of several months' duration. Deceased was born April 4, 1828, and resided at Jonesport all his life. He was baptized July 6, 1873. He was a veteran of the Civil War and a member of the G. A. R. His faith and hope was a constant and abiding comfort to his soul. He was well and favorably known as a citizen and much respected by all his acquaintances. The funeral service was held at his late residence, August 22, conducted by Elder W. E. LaRue.

**Cox.**—At her home in Wilburton, Indian Territory, Sr. Mary M. Cox, August 5, 1904. She was born November 17, 1889, near Lydia, Red River County, Texas. Was baptized and confirmed a member of the church, August 5, 1903. Funeral service by E. A. Erwin, at the Saints' church, in the presence of a large crowd which came to pay their last tribute to such a noble little girl. Her home was made sad while paradise received a noble soul.

**BARTHOLOMEW.**—George Albert Bartholomew was born February 9, 1869, at Greensburg, Indiana. After a long spell of sickness with dropsy, he fell asleep in Jesus August 18, 1904, at his home in Moorhead, Iowa. During his illness he said, up to the last, God's will be done. He was baptized into the Reorganized Church by Elder J. F. Mintun. He was loved by all who knew him. He leaves a loving wife and five darling children to mourn their loss. Funeral at the Methodist Episcopal church at Moorhead, Iowa, August 19, in charge of Mark Jenson. Sermon by Elder W. A. Smith.

**BALLANTYNE.**—Henry A. Ballantyne was born July 29, 1871, at Little Sioux, Iowa. He was a member of the Moorhead Branch. He was kind, and loved by all that knew him. United in marriage with Dora J. Coffman, June 7, 1890. To this union were born five children. He was a loving husband and a kind father. He fell asleep in Christ August 20, 1904. Funeral services held in the Moorhead church. Sermon by Elder W. A. Smith.

**JONES.**—Sr. Elizabeth Jones died at Canton, Illinois, August 14, 1904. She was born at Llangadock, Glamorganshire, South Wales, November 1, 1826, and was baptized at Blue Ridge, near St. Louis, Missouri, 1864. In her death, the branch loses one of the noblest women this world ever produced, beloved by all who knew her. She leaves six children, nine grandchildren, and two great-grandchildren, to lament her departure; but she has entered the rest prepared for the people of God. Funeral services conducted by Elder John S. Patterson, assisted by Elder T. F. Stafford.

**MOORE.**—On August 15, 1904, Sr. Lettice Moore passed peacefully away at her home in Oakland, California, at the ripe age of 80 years, 10 months, 3 days. She was born in England, came to America in 1850, crossed the plains to Utah in 1852, came to California in 1859. Fifty years of her life were spent as an earnest Latter Day Saint. She leaves a record of a life well spent. She was buried at Lockeford, where rests her husband. Many relatives and friends mourn the departure of a dear one. Funeral sermon from Job 5: 26, by J. M. Terry. Services also at the grave. She labored hard, but now rests in peace. An aged sister and five children remain.

Mother's safe at home beyond life's cares:  
Where angels dwell in robes of white,  
Where every soul hath its requite,  
Within the book of love and light,  
Her name is written there.

**WILLE.**—Sr. Delia A. Wille, wife of Bro. F. W. Wille, passed away at her home in Oakland, California, August 14, 1904, at the age of seventy years. She came to America from London, England, in 1853, and to California, 1861. She was baptized into the church in 1891. Funeral service at the church in Oakland. Sermon by J. M. Terry, assisted by J. M. Cockerton from Psalm 146: 5, 6. Interment in Mountain View Cemetery. Thus the boatman passes, with his well-laden craft, from the shores of time to the shores of eternity.

#### Addresses.

I have changed my home address from Alton, Missouri, to West Plains, Missouri. Elder James T. Davis.

#### Prayer Union.

Bro. C. M. and Sr. Mary Fulks request the prayers of Saints and the Prayer Union that both may regain health and strength.

Sr. Dora Brooks, Bond, Mississippi, asks the Prayer Union to pray for the recovery of her little daughter and that she may regain her speech.

#### Daughters of Zion.

Having been appointed by the stake historian to prepare the history of the Daughters of Zion to date, also having in charge the books of the general recording secretary, it is necessary that I should receive at once the reports which were due me six months ago, namely: Reports of general officers, and of local societies not reported since March 1903, also names of all members of disorganized societies wishing to be identified with the general society and to be enrolled as scattered members.

Your sister, in this glorious work,  
INDEPENDENCE, MISSOURI. MRS. ABBIE A. HORTON.

#### The Movement Toward Honesty.

William Allen White analyzes some of the opposition to the reelection of President Roosevelt in an article on the Postal Frauds in the September *McClure's*. Roosevelt's "unreasonableness" in dealing with crimes against the state, his prosecution of thieves and lawbreakers, has organized against him dishonest forces in high circles and in low circles. The appearance of one honest man in a group of thieves produces the instant crystallization of the group.

Mr. White finds a homely and practical meaning in Roosevelt's action in the post-office business, namely, that when a thief steals from the American government, if there is a law to punish him he must prepare for trial, and if guilty go to jail. That is why Roosevelt is regarded as an unsafe man in certain business circles, where business methods and traditions license acts which, scraped off the veneer of high finance, are mere stealing.

The encouraging conclusion is reached by Mr. White that "the movement toward common, old-fashioned honesty seems to be a general movement. It seems to be springing from the people, and to be making itself manifest through men like Roosevelt and Bristow and Folk and Jerome and the Chicago crowd headed by 'Billy' Kent, and hundreds of lesser lights known to the people of every community; this movement is using the party system to its ends with much practical skill; and also the movement towards political decency is clearly growing strong in the great newspapers and magazines of the country."

#### Memories of the Confederacy.

One of the most interesting contributions yet made to the literature of the Civil War appears in the September *McClure's* in an article entitled "Memories of the beginning and end of the Southern Confederacy," being unpublished chapters of history from the reminiscences of Louise Wigfall Wright, daughter of Louis T. Wigfall, senator from Texas to the United States Senate, and later to the Confederate Senate and also an officer on the staff of Jefferson Davis. The article consists of a series of letters written at the outbreak and close of the war, which reflect with remarkable accuracy and interest the thought and spirit of the times. They reveal the inside life of the Southern people and reflect all the tragedy of high hope and bitter disappointment in their dear lost cause.

The letters are written by members of the Wigfall family and others high in the councils of the Confederacy, so speak with authority. A number of interesting contemporary portraits as well as drawings, by W. R. Leigh, illustrate the article.

The publishers of "I wait alone for you," the most popular, sympathetic ballad of the day, by the late W. Wesley Wells, have sent us a copy of his last song, "My Mercedes" which has just been published and which he composed a few weeks before his death. We predict for it a larger sale than "I wait alone for you." It is simply beautiful, easy to play, melodious, and a perfect adaptation of exquisite words to a beautiful melody. The publishers, J. W. Jenkins' Sons of Kansas City, Missouri, are making a special price of twenty-five cents per copy. To our readers who have not already gotten "I wait alone for you," they will send both for fifty cents.

The one eternal lesson for us all is how better we can live.—Henry Drummond.

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Under the auspices of the Building Trades Council of St. Louis and vicinity, the celebration Monday, September 5, is to be given national scope. The parade, which is expected to include 20,000 men with twenty bands, will start from the French pavilion at 10:30 a. m. and be reviewed by the general officers, with President Francis, at the Louisiana monument. In the afternoon short addresses will be made by national labor leaders and by Joseph W. Folk and Cyrus P. Walbridge, nominees for governor. Later there will be an athletic tournament, and in the evening, at 7:30, mammoth fireworks exhibition.

For information concerning World's Fair hotel accommodations, train service and low rates via the Burlington, ask **L. F. SILTZ, Agent, Lamoni, Iowa.** 1



# The Saints' Herald

Ben Dice m

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

Volume 51

Lamoni, Iowa, September 7, 1904

Number 36

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

DAVID H. SMITH.

David H. Smith was born November 17, 1844, at Nauvoo, Illinois, and died at Eligin, Illinois, August 29, 1904, aged fifty-nine years, nine months, and twelve days.

He was baptized at Montrose, Iowa, October 27, 1861, by Elder John Shippy. He was ordained to the office of Priest March 21, 1863, at Nauvoo, by Joseph Smith, A. H. Smith, and Benjamin Austin; and on October 8, 1863, was ordained an elder, by Joseph Smith and W. W. Blair. In 1871 he was chosen president of the Second Quorum of Elders with Phineas Cadwell as counselor. He was chosen second counselor to the President of the church, and was ordained as such at Plano, Illinois, April 10, 1873, by J. W. Briggs, I. L. Rogers, Isaac Sheen, and E. C. Briggs. He was released from the responsibility of this office by command of God and action of the church April 11, 1885.

He was sent by the church on a mission to Utah and the Pacific Slope twice; the first time in 1869, when he and his brother Alexander H. Smith went together; and the second time in 1872. Upon his return from the last-named mission he was taken sick, recovered partially, so far as bodily health was concerned, but gave evidence of disturbed mentality. He made his home for a time with his brother Alexander near Lamoni, Iowa, and in the fall of 1876 was taken to Plano, Illinois, by his brother Joseph, and was cared for by him until his mental derangement became so marked that it was deemed dangerous to the family, and by notification of the citizens making demand that he be restrained, his brother Joseph was compelled to take him to the Hospital for the Insane located at Eligin, Illinois. This he did January 19, 1877, upon an inquiry at Yorkville, the county seat of Kendall County, by a proper jury and by order of commitment from the county authorities.

From the date of his being taken to the hospital up to his death there was no marked improvement in his mental condition, but so far as the work in this life was concerned, he has during the years of his confinement been as one removed from its activities by a fate more cruel than death. What were the causes leading to such a condition will probably not be known until the great judgment day.

He was joined in marriage to Clara C., daughter of

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"If we only had the time" is our frequent thought. But we do have time. The Indian chief was correct when he said, "We have all the time there is." We have all the time there is and we have time enough for the doing of whatever we have to do. It is not our lack of time, but our neglect of time or our failure to use time wisely, that is the cause of trouble. Let us value and rightly use the time we have and neither we nor others shall have cause for regret.—*Northwestern Christian Advocate.*

William Hartshorn, at Sandwich, Illinois, May 10, 1870. He lived for a time at Plano and at Nauvoo, Illinois. At the last-named place a son, Elbert A., was born March 8, 1871, and with his mother survives him.

Bro. David's body was brought from Elgin by his son and Bro. R. S. Salyards, reaching Lamoni on Wednesday, August 31, and was buried from the Saints' church September 1, services in charge of Bro. John Smith, prayer by Henry A. Stebbins, sermon by Bishop E. L. Kelley, prayer at the grave by Bro. R. S. Salyards. The attendance was large, the ceremonies peaceful and beautiful. The spirit attending seemed to indicate that whatever the life of our brother had been for thirty years, he was accepted by the Master.

Thus ends the somewhat checkered and troubled life of one of earth's fairest and noblest sons. Through a period of thirty years, half of his lifetime, his mentalities were under a cloud, from what cause or causes it is not our province to say, not being able to estimate the unseen forces which may have been at work and which were successful in darkening the life of our brother. Great hopes were entertained by many that sooner or later there would be an interposition of divine providence which would release Bro. David from his trouble and permit him to assume the position in the church for which he was so eminently qualified. This hope was not shared by his brother, President Smith, who seemed to foresee but one ending, which would be the final release of death. We trust that the assurance given to the church that he was in the Lord's hands and that the Lord would do his will in due time, will be accepted by the Saints in good faith; and while the church may mourn the loss of so brilliant a man, it will be with chastened hearts and unshaken faith that we go forward.

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#### A CORRECTION.

Bro. John W. Rushton, writing from Plymouth, England, August 23, kindly corrects our error in regard to Admiral Nelson made by us in our reference to his being in the fight against the Spanish Armada. We give the correction below and thank Bro. John for giving it notice.

The incident to which we referred occurred in the harbor of Copenhagen, Denmark, April 2, 1801. Sir Hyde Parker was in command, Nelson was vice-admiral. "The action began about ten o'clock in the forenoon, April 2, and lasted five hours. About one o'clock Sir Hyde Parker made the signal for discontinuing. Nelson ordered it to be acknowledged, but, putting the glass to his blind eye, exclaimed: 'I really don't see the signal. Keep nine for closer battle still flying. That's the way I answer such

signals. Nail nine to the mast.'"—American Encyclopedia, vol. 12, p. 221.

I notice HERALD of July 13, 1904, reports you as saying that "Nelson fought his great fight with the Spanish Armada," etc. Pardon me for reminding you that "the Spanish Armada" was fitted out by Philip I of Spain, consisting of one hundred and thirty battle-ships and thirty thousand soldiers, in 1588. During the reign of Queen Elizabeth was met just out of Plymouth Harbor by one hundred and forty English under Lords Howard, Drake, and Grobisher and severely defeated.

Nelson lived and died in the reign of George III, 1761-1820. The sea-fights of his time were against the Danish and the French and the united French and Spanish fleets. The principal sea-fights were the battle of the Nile, 1798, when Nelson gained a complete victory over the French fleet. The battle of Copenhagen was in 1801. The Danish fleet was destroyed. In 1805 Nelson met the united forces of France and Spain off Cape Trafalgar, and completely reduced the French navy for many years. In this exploit Nelson was killed.

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#### MUSIC AND GRACELAND COLLEGE.

There is no branch of man's skill that has more effect upon the human emotions than the art of music. Of recent years, music, both vocal and instrumental, has been so intimately and pleasantly associated with our church and Sabbath-school and other services that every Saint should be interested in learning of any movement that promises improvement and added pleasure along this line. Hence, it is with satisfaction that we note the good fortune of Graceland College in securing an instructor in vocal and instrumental music, who possesses musical qualifications of the greatest brilliancy.

Miss Stemmer, Bachelor of Music, the new professor of vocal and instrumental music at Graceland College, is enthusiastically praised and recommended by one of the most famous conservatories of the land, the Chicago Musical College. Professor Stemmer holds the teacher's certificate, the full diploma, and the coveted post-graduate diploma of that institution. She has studied under the most celebrated musicians of the country—Von Schiller and Carl Ziegfeld in piano, Falls and Barowski in theory, Mrs. Fox and others in vocal. Professor Stemmer has also had considerable experience in teaching.

Our young people, who are seriously studying music, will certainly have no need to go to the larger cities when they can find right in the heart of the church instruction of such high standard. We expect to find an exceptional music enrollment at Graceland this fall. It goes without saying that every music student should take additional courses in languages, history, or literature so as to base the special skill and knowledge acquired upon a broad foundation of culture.

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I find nothing so singular in life as this, that everything opposing appears to lose its substance the moment one actually grapples with it.—Hawthorne.

## THE GRAVE OF ADAM.

Bro. Robert Nelson, of Guilford, Missouri, sends us the following clipping from the St. Joseph, Missouri, *News and Press*, for August 26, 1904:

ADAM'S GRAVE LOCATED BY JOSEPH SMITH IN A REVELATION AND HOW HE CAME TO FIND THE SITE.

Five miles to the northeast of Gallatin, Missouri, says a correspondent of the *Evansville Courier*, on a high knoll that commands a view of the surrounding country and the sweep of the Grand river, is the grave of Adam, the first settler of the universe. Joseph Smith, prophet of the Mormon church, discovered the site and proclaimed the fact. He got his information, he claimed, in a special revelation from on high. So, the authenticity of the revelation being admitted, the chain of testimony is complete.

The place is visited every year by many Mormon pilgrims and curiosity seekers. It would have been difficult to find a more fitting place for the burial place of our first parents. The adjacent landscape in every direction presents a scene of rare beauty. The hillock that is said to be crowned as to its summit with the grave is terraced, seemingly by nature, perhaps by man, the gradations being regular from the water line of the Grand River to the crest, one hundred and fifty feet above. On the top there is an indentation, showing where relic-hunting vandals have dug into the earth.

When the Mormons were driven out of Jackson County in the '30s, they scattered to Daviess, Ray, Carroll, Clay and Caldwell counties. It was intended that the settlement of Far West in Caldwell County should be the seat of the religion, but the Daviess County contingent, enamored of the fruitful soil and delicious climate, refused to be transplanted. They were getting along very well here, thank you, and determined to remain. The head of the church decided that there must be a central spot, a local governing head in Daviess County. So Joseph Smith had a revelation. Whenever an emergency arose, Joe was always delivered of a revelation.

In his vision he was commanded to take his compass and Jacob staff; to start from the city of Far West and travel due north until he came to "a river, an ancient river, but now called the Grand"; to descend this river to where it was crossed by the center line running north and south through Daviess County; to follow this center line for a certain number of furlongs, when he would come to a point of upland. On this point he would find the resting-place of Father Adam. "For here he died and was gathered to his Father, and here shalt thou locate the stake to Zion and call the name thereof 'Adam-on-di-Amon,' meaning 'the grave of the first man, Adam.'"

Joseph found the place and, when he had done so, he called the people together and made known his revelation. The spot was made consecrate and on it was laid off a town, "Adam-on-di-Amon," which, for the sake of brevity, was shortened to "Di-Amon."

What became of Eve no one in Daviess County pretends to have knowledge. A diligent search has failed to reveal the whereabouts of her resting-place. The exact spot might have been pointed out had not Joseph been run out of Daviess County before he ran out of revelations.

The world's people seem to get a great amount of amusement, wise and *otherwise*, out of "Mormonism" and every item of peculiarity in idea, theory, tradition, statement, or conduct and act, of which the current history or rumor has taken any notice. The foregoing is one of them.

It is unfortunate for the benefit of the researchers into the things of the past that the authorities of the state of Missouri suffered the Saints to be driven

from the State. Had they remained, as suggested by the *News and Press*, the bones of Mother Eve might have been found, or located. For if Joseph Smith was the "knave," "fool," "mountebank," "adventurer," "swindler," that the pious enemies of his work have alleged that he was, he might have found the grave of Eve as well as Adam, and put their bones on exhibition to enrich himself. Why not?

It is almost impossible to resist the temptation to laugh when such stories are told of the Saints, and one can not refrain from the comment of *Puck*, "Lord, what fools these mortals be!"

We are not under obligation to affirm that Adam-ondi-ahman, or Diahmon, is the place where Adam was buried. It is something not susceptible of proof, nor does the fact that men say, "Nonsense, we don't believe any such foolishness," disprove the assertion if it is made. It is a matter that does not affect our work or faith in the gospel message. We need neither assert belief in the traditionary fable, nor deny connection with it in any form. Personally the Editor of HERALD has no belief to express in regard to it further that there is a place in Missouri which the Saints settled in the stormy times and called it Adam-ondi-ahman. It may have been believed then that it was the spot where Adam was buried; the belief carries no prestige with it now.

It is also said that the site of the Garden of Eden was found and located in Missouri; but of that we neither know nor care—our business lies in different directions than standing in support of possible traditional beliefs for which we have no legitimate proofs. Let them pass.

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 QUESTIONS AND ANSWERS.

Is it necessary under the law of the church for a vote of the branch to permit any one who has been baptized by the presiding elder of the branch, or by his consent, and who is well known to the branch and a permanent resident of the same, to become a member of the branch?

There is no rule of the general church in regard to it. The branches regulate the manner of receiving their members. The Lamoni Branch holds that all persons baptized in the branch by or with the knowledge and consent of branch officers are members of right of the branch and their names are entered of record without a vote. If they live away from the branch certificates of baptism are given them and they are instructed to join the branch nearest or most convenient to their place of residence. We believe this is the rule observed by most all the branches and is quite consistent and correct action.

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Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—J. G. Holland.

## EDITORIAL ITEMS.

Bro. F. A. Smith wrote from Tabor, Iowa, August 26: "The reunion is in session. The grounds are in fine condition, and the little white city soon assumed the usual size and we entered into the work of the reunion in dead earnest. Our Sunday was spoiled to some extent by a shower of rain about noon, but the rest of the time has been fine. Health of the camp good, and the meetings are well attended and a good spiritual time is being enjoyed. Of the ministry present are the following: F. A. Smith, M. M. Turpen, G. H. Hilliard, James Caffall, J. W. Waldsmith, Charles Fry, J. M. Stubbart. Brn. D. R. Chambers and S. W. L. Scott, of the missionary force to this district, are not present on account of sickness, and the Saints are disappointed in not having Bro. Henry Kemp with them; this brother has endeared himself to the Saints of this field by his wise, patient, and faithful labors with them for so many long years, until they miss him as they would a father. It is a pleasure to follow such a laborer who has labored so wisely and so well that the effect of his labor and the memory of his name must remain for good long after he has left that field. Brn. Leeka, Badham, Kemp, Gaylord, Comstock, and many others of the younger ones are here and are doing their share to make the reunion a success. One feature is particularly noticeable and that is the unity manifest in the working of the committee, and the cheerfulness with which every one seems to take hold and help in the work. The auxiliary societies were given the fifteen minutes to eleven morning hour for their work for the first four days of the week, and they were used with profit to all, it seems; at least general satisfaction has been expressed at the time given and the work done so far as I have been able to learn.

"Bro. Caffall seems to be enjoying himself very well; is some better than he has been in health. He gave us a very good talk yesterday."

Bro. F. M. Smith wrote from Little Deer Isle, Maine, August 23, 1904: "Bro. Sheehy and I reached Little Deer Isle on Saturday morning, on the steamer Frank Jones. Conference of the Western Maine District convened at two o'clock in the afternoon. A goodly number were in attendance, and the business passed off pleasantly. We held preaching services on Saturday night, three times on Sunday, and last night. Bro. R. W. Farrell will continue the meetings the rest of the week. We go to-day to Mountainville, where we have appointments for to-morrow night."

He wrote from Mountainville the 24th: "We hold meeting here to-night, and move on to-morrow to Stonington. Stonington is the present-day name of what was in former days Green's Landing. We will hold meetings there over Sunday, then return to Boston, then I will go on to Fayette City, Pennsyl-

vania, to be present at conference of Kirtland District, September 2 and 3. Following that will be with Bro. Greene at several conferences in West Virginia, Pennsylvania, etc. Am well, and hope we are doing good."

Sr. Jennie H. Holt, writing from Leroy, Ohio, asks the prayers of the Saints in behalf of her oldest son, Charles, who was hurt by being run over by a wagon several years ago, spinal injury resulting. She earnestly desires the Saints to pray for him.

The record of marital mistakes in Indiana presents a very bad showing. The Bureau of Statistics presents the following from the *Chicago Tribune*, August 19, 1904, respecting marriage and divorce in the State since 1899: "In 1899 there were 24,824 marriages in Indiana and 3,444 divorces; in 1900, 27,460 marriages and 3,557 divorces; in 1901, 26,851 marriages and 3,585 divorces; in 1902, 26,914 marriages and 3,552 divorces; and in 1903, 28,005 marriages and 3,763 divorces. There are in Indiana seven statutory causes for divorce, and in 1903 cruel treatment led, with 1,070 cases. There were 1,019 cases of abandonment and consequent failure to provide, and 401 cases where infidelity was alleged in divorce complaints. The allegation of drunkenness comes next with 344 cases."

Bro. William H. Garrett, editor of the *Ensign*, was in Lamoni, Thursday, attending funeral services of Bro. David Smith.

The reunion of the Lamoni Stake, now being held at Davis City, is a pronounced success. A large attendance was had on Sunday (3d) and the order is good under charge of Bro. Lorenzo Hayer. Attendance at the meetings in Lamoni was light and Bro. David Krahl was very strenuous in an attempt to keep up choir service.

The Milwaukee *Sentinel* of August 29 gave an account of the reunion at Madison, Wisconsin, and commented favorably on the appearance of the Saints and their camp, and reference to the Smoot case and the Utah church was made. The *Madison Democrat* also filled a column with a report of this reunion under the heading, "Anti-Mormons hold meetings," giving a correct account of church conditions, church differences, and a short biography of Bro. J. H. Lake.

We have received also the *Bedford Record*, Brooklyn, New York, for September 2, in which we note a synopsis of Bro. F. G. Pitt's sermon of the preceding day, Sunday.

## Original Articles.

THE CHURCH EXISTENT.—NO. 1.

SERMON BY PRESIDENT JOSEPH SMITH, AT LAMONI, IOWA,  
AUGUST 21, 1904.

The text for the morning's service will be found in the first chapter of Paul's letter to the Ephesians, verses 9 to 11 inclusive:

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

The thought that I desire to call your attention to is found couched in the term, "That in the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven, and which are on earth." I do not intend to attempt a learned disquisition upon the question as to whether or not this period in which we live is to be characterized as the dispensation of the fullness of times. But we are all interested in the subject of the gathering; and it would appear from this that the apostle was impressed also that at some time after his day there would be a gathering, and that it would be of such a character that it would be notable; and it would be in the fullness of times.

This text has been abused, like a great many others of the New Testament Scriptures,—used in our own time. Possibly it has, to some extent, been abused by our own people. It does not signify that all things are to be gathered into Jesus; but that all things in him are to be gathered together in one. The question with us is the process by which this gathering in one is either presaged or accomplished. That is the intention of the morning's lesson.

I turn over to the the sixteenth chapter of Matthew, and there I find a statement made by the Master that he would build his church. The all-important question with us is whether or not that work has been done, is being done, or will be done. And, if so, when and how.

It is a fact that when he came he called certain persons and gave them authority to preach, and told them what to preach, and it presaged and included what we commonly understand to be the kingdom of God. And in several places in the New Testament Scriptures, both by himself and by the apostles, the church is reckoned as the kingdom, and the gospel which is the gospel of the church, the gospel of Christ, is also the gospel of the kingdom, which Jesus preached.

Every time that we think of it, it is an astonishing thing that in our own time ignorant men should have risen up, and should have, either directly or indirectly, assailed the learning of men and established institutions long based and built, and insist that

there was a restoration prefigured and taking place. The more I think of it the more I am astounded, not only at the apparent hardihood, (for in a spiritual sense it was a hardihood,) but the peculiar success that attended it. For not long after it had been promulgated, or to use a forcible expression, had been broached in the world, it gathered to itself bright minds, learned men, equally learned with those outside,—and some of the most persistent spirits that the world has ever seen since the days of the apostles.

One chief characteristic of these later men was this: They simply said to themselves and all others, There is no necessity for us to maintain the errors of our fathers; no reason why we should be burdened by those things which are erroneous because our forefathers were burdened by them. And they used a very homely phrase to mark and emphasize this: Our fathers may have carried their grist of grain to the mill in one end of the sack, balancing it by a stone in the other; and if they did, it is no reason why we should perpetuate the same foolish measure. They presumed also upon what the Apostle Paul had left upon record, that by the foolishness of preaching God proposed to save them that believe. And so they set to preaching. They assumed another thing; and it is that which I want to call your attention especially to this morning; and that is that the church must necessarily exist upon the earth, if it was intended as a beneficial matter, instrumental in the saving of the human family, or any portion of it; and that it existed authoritatively. What I mean by that, is that the church existed, and there were accredited ministers who were authorized to represent it, chosen of Christ, and accepted by his people.

Every master of theology, every preacher, every exhorter, every local elder, every church officer of every denomination, (I am not going to except any,) virtually tells the people that the church with which he is allied is the church of Christ, in full existent power for the accomplishment of the purpose for which he instituted his church, while as a minister he labored, and as the Savior of mankind he instituted the work. One of the differences between some of these men and ourselves is this: they either tacitly make the statement, or allow men to infer it, that they are legal representatives of that institution, while we tell the people simply and freely, *We are* authorized to represent it.

There are three ways in which this church may have become existent at this present time, and that men may have been authorized to represent it, empowered of Christ, and that power recognized of the people who are constituted members of the church. One of these is by

## CONTINUOUS REPRESENTATION

from the apostolic church until now. That involves the proposition that there is a body authoritatively

representing Jesus Christ as the mediator of the new covenant, who are diligently engaged in preaching the theories found in the New Testament as the last will and testament of Christ; and that they can successfully trace their origin back to Christ Jesus. Some have essayed to say they can trace farther back than that, even to John the Baptist; but they must at least trace it back to Jesus. Whether man can do this or not is questionable. And these first elders seriously questioned that; and those of us who have followed in their footsteps are continuing to question it.

We have in Missouri, (and that is a representative State, and we are sufficiently close to Missouri to take advantage of that proposition that when we make an inquiry we give as a reason that we are from Missouri, and reasons must be given us; if we are expected to believe there must be some reason presented to us by which our belief shall be challenged,)—in that State there is a representative body calling itself the Church of Christ. And I once heard one of its members say that “while other churches were of the church of Christ, the church which I represent is preëminently the Church of Christ.” One half of the membership of this body ostensibly think that they can trace the origin of their church back to John the Baptist, or to primitive Christianity, the church under the apostles. The other half, led by some of their preachers, the best and most learned men, assert that any man who believes he can trace the origin of that church back to Christ is a fool. That is a quarrel between themselves. I have nothing to say about it. But it simply represents existent things, and the difficulties of men who think they can fully trace back into the primitive church, the doctrines and theories and beliefs which they espouse, and the authority with which they administer. If it can be done, then there is the church of Christ beyond question. But until it is done, every inquiring man has a right to challenge it, and demand proofs for its assertion. And the avenues of research are so abundantly open now that if it could have been done, or if it can now be done, there are plenty of men who are continually asking the reason for existent things, to enter into these avenues, and to traverse the past back successfully, step by step, and determine the channels in which this wondrous continuance has been accomplished.

The second manner in which it may have been done is by

#### EVOLUTION.

It is a historical fact that somewhere about four hundred and seventy, not far from the five hundredth year, there was a sufficient departure from primitive methods to mark an almost new era, and to institute a period in which many of those characteristics which fundamentally belonged to the era of Christ

and his immediate disciples had departed; and after which one of the most eloquent, and one of the sincerest of modern reformers distinctly affirms, “I doubt if any one of you hath ever seen a Christian.” And he gives as the reason that those things which marked the Christian church, fundamentally as I have stated, did not cease to exist because God was no longer willing to bless his people, but from the consideration that the Christian had turned heathen, and had turned his back upon his God.

Now, assuming that that was true, as stated by me, (for I have no specific desire this morning, nor shall I attempt, if I were able, to trace back to the apostasy, and give you all the characteristics of it as some of the brethren have done eloquently in the past, and may do hereafter,)—but simply take it as assumed, and that the subsequent efforts of the reformers were in favor of this idea of evolving from the existent chaos the things that should characterize the church of Christ and reinstate it as it once was, then I may make inquiry, Who, of all of them, has done this? There was a mighty quarrel between the old papal church, now recognized as the Roman church, representing itself in the western part, and the other in the eastern part; one having its seat at Rome, and the other at Constantinople; one presided over by a Pope, and the other by a Patriarch. And when the final conflict came between these, others intervening to prevent another conquest of the world in any sense of the word in subjection to the papal idea, won on the plains of battle at least a victory for free thought, and marked a continuation of two bodies of people from that time until now, one known as the Roman, and the other as the Greek church.

The reformers undertook to create out of this, in some form, a new church. And while we concede that it may have originated because of supposed corruption within the body politic of the church, against which the righteous minds of these men revolted, and they sought to purify, the fact remains the same that they protested against the innovancy of crime and corruption within the church, but not one of them, nor all of them put together, succeeded in producing through this principle of evolution that which can be clearly identified as the church which the Master said in the sixteenth chapter of Matthew, “I will build.”

Martin Luther protested against the idea of indulgence for sins peddled to the people. That is done yet in Rome. He built up a strong following; but in many respects the doctrines are the same. And had it not been for Melancthon and men like himself, the Luther movement would have gone under because of the peculiar excesses of those reformers, and only by the exercise of his strong common sense, aided and assisted by others, was this prevented.

We trace the matter along still farther—Calvin, Knox, and others; and while some of these may

have introduced portions of the original belief, their organization, and many portions of that which they preached can not be identified as that of the New Testament gospel and philosophy. But we are in the midst of the blaze of light, and the illumination that has been going on for many, many years, in which there has been an incessant demand made by thinkers, from Erasmus clear down, to turn on the light, and if it could be by any possibility shown that these successive reformers had succeeded in reproducing, by the process of evolution, (though it may have been step by step, here a little and there a little,) the original church in its beauty of teaching and construction, then there is the church, the means of life and salvation intended by the Master when he said, "I will build my church, and the gates of hell shall not prevail against it."

Many of those who oppose the Christ idea in religion, assume that hell has prevailed against the church of Christ, and that the Christ idea in the church has been a failure. It has been only a few days since I read a learned disquisition based upon that thought; that there must be something else that shall come that shall renew or revive the religious idea among the people, ere there can be a sufficient degree of unity brought to pass by which that idea may again become prevalent.

We, as a people, are fully and strongly in favor of the Christ idea; that that is the real and central basis upon which rests our entire hope of life and salvation; and we have accepted the church by which, and through which much of the salvation that comes to man can be obtained. That in it is offered an opportunity to attain unto the highest and the best of a spiritual character to which the human race may aspire, either in this life or the life which is to come. And if men ever succeed by evolution in reproducing that means, offering it to us as the arena in which we may fight out the conflict of good against evil, of right against wrong, the unseen forces of good on our part in favor, and the unseen forces of evil against us, that work around us, then that church, if it exists, ought to enlist our sympathy, and receive our active support.

Now, if there be anybody who may be hesitating upon the banks of unbelief, so far as this church is concerned, if there be anybody who may have gathered unto themselves the clouds of doubt and fear, let me ask them to take into consideration these two propositions. First, that there has been a succession, that it can be successfully traced; and that there can be now found a body known as the church of Christ existent in the same kind of sense that the church existed in the days of Christ and his immediate disciples, authoritatively ministering among men for the benefit and behoof of the children of men. And the other that it shall have been evolved by slow processes out of the chaos of the past,—the doctrine

and philosophy, everything of that kind now existent by reason of this evolution. And just as surely as you exist, you will come to the conclusion that it does not exist through either of these sources. And I fancy that it will change your sentiment of doubt, possibly fear; and drive you to the proposition that you must necessarily accept some things by reason of the faith that is within you, though you may not, possibly, altogether fully understand them.

Now there is another manner or way in which this church may exist, and that is by

#### RESTORATION.

Restoration could not possibly come except by revelation. The word *restoration* means a recovery of that which has been lost sight of, that which has become covered, obscured, or in some sense lost to the family of men. The church being a divine institution at the start, it having been instituted by Jesus Christ for a specific purpose, if that purpose has not yet been fully conserved, then there must have been a mistake made by Jesus Christ, or he must have reserved unto himself the right at some time future from the time when the church became covered, obscured, and lost, to reproduce it, restore it. And he could not do it effectually by any possibility except it should be by revelation. And by this operation he could not only reinstate the church as a whole, but every peculiar doctrine attaching to it in the times when Jesus Christ and his immediate disciples preached, of which the apostle wrote that when man failed to find out God, he chose by the foolishness of preaching to save them that would believe.

I ask you this morning, Are you predisposed to believe? I ask you if you are prepared to admit the idea that God reserved to himself the right to reinstate, or restore that that should prove to be the means of life and salvation unto men, and do it in an authoritative way, so that when men claimed that they were in the church of Christ they might be prepared to show by precept and by example, by proofs absolutely irrefragable that the church was existent, authoritatively?

I have small patience with a man who allows a congregation to infer that he is called of Christ and authorized to minister in its rights, who when you ask him plainly the question, Has he been commissioned of Jesus Christ by revelation, says, No, there is no revelation. And when you ask him if the gospel was to be restored by the visitation of an angel, says, No, there are no angels. I think of the answer that was given by Bro. R. C. Evans to the man who challenged a representative of the church upon the idea that Joseph Smith received the ministration of the angel, when raising himself to his theological height, he says, "There are no angels. The idea of an angel revealing himself to Joseph Smith. Preposterous! Absurd! There are no such things

as angels." Bro. Evans very coolly asked, when it came his turn, "What has become of the angels? I read in the Old Testament about them. I read in the New Testament something about them, and Christ said to one of his disciples, 'Put up thy sword. Know ye not that I could pray to my Father, and he would send me more than twelve legions of angels?'" And he remarked that a Roman legion at that time was something about six thousand men, and twelve legions, would be seventy-two thousand angels. Bro. Evans says, "I wonder what has become of these? Has there been an epidemic in heaven, and the angels all died off?" That was sufficient answer to the whole inquiry. But we who believe in the ministration of angels do not have to answer that proposition. When the question comes home to you, Are you in the church of Christ? you have the great guide which has been left, the charter of man's liberty, speaking in a spiritual sense, those things which marked the existence of the church at the time that Christ said, "I will build my church," when he said to his apostles, "Go ye into all the world," "As my Father hath sent me, so send I you." And this commission meant nothing more or less than the fact that as he had been sent as an authoritative representative from God on high, (his Father,) to preach the doctrine that he should be able to say "is not mine, but his that sent me"; so you whom I have chosen and sent out I send as he sent me, with authority to represent the doctrine of my Father, "and lo, I am with you always, even unto the end of the world."

I once heard a reverend gentlemen make use of this expression: "If Christ meant what he said, then he is with men now." I answered, "Yes; but he is not with those who misrepresent him. He is with those who represent him faithfully; but is not with those who misrepresent him. For if he sent men out to misrepresent him, what guarantee have we that he is an unchangeable being?"

The fact that we can not trace in the world existent now, the church existing by virtue of the evolution out of the chaos of the past in a spiritual sense; the fact that we can not trace successfully back to the disciples and their church, is significant that if it exists at all in the world it must be by virtue of restoration. And we call it the restoration simply because that which has been restored *was* once in existence.

I turn to the second chapter of the Acts of the Apostles, and I find one of these apostles standing up to tell the people what they should do. A great many of you do not ask that question this morning, although it is persistently dinned into your ears what you ought to do as your personal duty with reference to the church, and your duty to God. But aside from exhorting you to prove yourselves to be upright and worthy citizens of the community in which you

dwell, worthy representatives of the government in which you live, by virtue of which you have your political liberty; aside from exhorting you to prove yourselves honest, upright, courteous, and kind in disposition; aside from that I have no intention of exhorting you to any special personal duty.

But in this second chapter of Acts of the Apostles, men asked, "What shall we do?" Peter did not tell them what they should believe. I am not trying to tell you that. I am trying to tell you facts, existent things, and reason from them as to the position we may and should occupy in regard to this great church question.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" They had been shown that they were in want. They had been moved as to the falsity of their position, as to the unsafety that surrounded them, as to the peculiar, shaken condition of the things upon which they had trusted. But he simply said to them, "Repent, and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There is the secret of the whole process, of what God told these men, through Jesus Christ, to preach to the world. And at the close of the chapter is this historical fact:

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Does such a condition of things as that exist to-day? Is there anywhere, in any place, a body of people, believers in God, believers in Jesus Christ, believers in those things which he commissioned his disciples to preach, believers in the continued existence of that by which men might reach unto the spiritual heights of everlasting life, filling those missions in this life, to be culminated by and by in all that pertains to the glories of the life to come? Is there such a condition of things to-day, existent? If there is then the Lord must be there, and he must be at work, "adding to the church such as should be saved." I would not dare to read that if I believed as some men do. I should feel my words coming back to me, as if they had been striking against an adamant wall. I could not use that expression if I did not forcibly believe, if my soul was not fully convinced that there is now existent, somewhere, by virtue of divine revelation from God, a body of people, constituting a church, having a constitution indorsed of the Almighty, characterized by doctrine,



by philosophy, fortified by past history, and possessing in its official membership authority to represent Jesus Christ as he represented himself and as the disciples represented him. I would not dare to read that declaration if I did not fully believe in such a proposition as that.

Now, have you forgotten the text? It occurs in the first chapter of Ephesians, verses 9 to 11: "That in the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven, and which are on earth; even in him." You see I have worked right back to my text. There must be such a state of existent things in the world, now, prior to the coming of the Lord Jesus Christ, in which there are at work the processes of unification bringing things in Christ into such condition that they may be gathered unto him, that there may be a unity, a oneness when he shall come.

On behalf of myself and my brethren; for them and for myself, I admit; nay, more, I concede; nay, more, I fully confess that Jesus hath come in the flesh. And for them and myself I confess still further, He will come again in the flesh when there shall be completed this great process of gathering. But he will not gather unto him those things which are not in him. But those things which are in him he will gather together. Those things which are outside of him must continue to be outside. Those things which may be in the body politic, which are not honest and upright, but which are corrupt, will be gathered out as tares, and they shall be gathered into bundles and burned. And they who shall be approved of him, members of his church, at the time that this great church shall be recognized before the Father who is in heaven, and he shall be able to say, These men, these women are mine. Thou gavest me them out of the world. They were not ashamed of me nor of my words while in the world. I am not ashamed to acknowledge before you and the angels that they were mine. Give unto them that which thou hast promised, everlasting life; that where I am, where you are, they may be also, evermore.

Is not such a condition of things as that worthy our attention? Is it not within easy reach to test and to test clearly by every one of us that there must be such a thing as the church of Christ upon the earth now, into which you and I, and all who will have everlasting life, may press, that we may have the help of the divine One to live lives of purity and uprightness and peace here, that we may reap the benefits of life everlasting,—joy and glory in the world to come?



Doctor J. M. Rice's series of investigations of educational results is continued in the July September *Forum*, to which he contributes a discussion of the question: "Why our improved educational machinery fails to yield a better product." He points out, step by step, how we have failed to take advantage of our opportunities to improve the educational product, and argues against the theory which bids us improve the machinery but beware of testing the results of its operation.

## A SYMPOSIUM.

REPLY TO "WORD OF WISDOM AND MEAT QUESTION."

"Let us inquire diligently after the old paths." Yes that is what we want. Then let us turn to 1 Timothy 4: 1-3:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

In the Doctrine and Covenants we find similar statements:

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance.—Doctrine and Covenants 49: 3.

We see the harmony there is in these two scriptures. Paul said that some would depart from the faith, commanding to abstain from meats, which God had created to be received with thanksgiving. And the Lord says that whoso forbiddeth that man should not eat the same is not ordained of God. Paul says further:

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.—Romans 14: 19, 20. (Read the balance of the chapter.)

Let us reason a little further. When Jesus stood on the shore he inquired for meat; and he also dined with the disciples after he was risen. (See John 21; Luke 24.) "He said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." Jesus, then, did eat meat after his resurrection. And before this "he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matthew 15: 10, 11.)

We were referred to the swine, where the Lord told Moses that swine's flesh was not good for old Israel. But we also find that there were other commands given besides that. On one occasion

while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp."—Numbers 15: 32-35.

We must be liberal, so if one of these commandments is binding on us to-day, surely the other must be. In the twelfth chapter of Revelation we read: "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The stars typify the twelve apostles. What about the moon that was under her feet? Does it not represent the Mosaic Law? And if the Law of Moses was nailed to the cross, what about the prohibited eating of swine's flesh?

In giving the Word of Wisdom to his people the Lord says:

Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

We can see that God did not intend that we should abstain from meat, when it was received with thanksgiving. Did he not include the swine, too? He surely counted the swine with the rest of the beasts of the field, for he said, "Wheat for man, and corn for the ox, and oats for the horse, and rye for fowls, and for swine, and for all beasts of the field, and barley for all useful animals." You see that swine is not counted with the useful animals,—useful as beasts of burden.

Referring to Doctrine and Covenants, 49:3, this language is used: "Woe be unto man that sheddeth blood or that wasteth flesh and hath no need." Notice that this revelation was given in 1831, when there was an abundance of wild game, deer, elk, and buffalo, and you can see why these words were given. About that time two men put thirty-five hundred buffalo hides at a shipping-point in Montana, in one winter, and left their carcasses scattered over the range.

Let us reason together, and do as our Savior said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Your brother in gospel bonds,

E. E. PETRE.

FAIRMOUNT, Colorado.

#### MEAT-EATING.

I have been interested in letters written by some of the brethren and sisters of late on the subject of meat-eating, and have earnestly considered the subject from every view-point available to me, and have reached the conclusion that it is best to be temperate in this matter as in all others. To my mind very extreme or radical views are not profitable.

One writer says that the horrifying transportation of innocent creatures, and their brutal slaughter, is a thing apart from God. But it appears that the brother's mind was still unsettled after viewing this horrifying spectacle, for he says, "Prayer helped me." He then explains how he was helped. Bro.

Alvin Knisley, Apostle Green, and Sr. Warnock had each either spoken or written in harmony with his views. To be sure it does help us to find good and intelligent people who agree with us; but it does not always prove that we are right.

Looking at this question from the humane side, it would look to the tender-hearted (and all Saints should be tender-hearted) as a thing to be regretted,—the slaughter of innocent creatures; but if it can be shown that that was the object of their creation, it should silence all cavil. Paul said of a certain class that they should depart from the faith in the latter day, forbidding to marry and commanding to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth. If this means anything at all it means that they who know the truth know that God created the animal that produced the meat for that purpose, to be received with thanksgiving.

One writer said if we ate meat we encouraged the butcher business, and we become a party to the wrong by patronizing the butchers. I wondered what kind of shoes the writer of that article wears. I have never yet seen a person who held such extreme views on meat-eating, and the slaughter of animals, but that they wore leather shoes, and frequently kid gloves that their hands might be white and soft. Did you ever stop to think, (you who would usher in the millennium at once by your supposed great reform on the meat question,) where this would lead us to as a people, were these extreme views carried out? If it is wrong to kill these creatures, it is wrong to raise them to be killed, so the Saints who are farmers could find no further use at all for hogs; and for cattle only as milch cows. What could they do with the increase? Then again, should we agree not to kill or sell stock to those who would kill them, would it not be wrong to raise corn and sell it to those who would use it to fatten stock for the market? Did you ever think of the thousands and tens of thousands of people who would be left in a starving condition if such ideas should obtain the ascendancy in the world? I believe we ought to be consistent, and practice what we preach. Every person who taboos meat-eating because of the cruelty of the slaughter-house, in order to be consistent, should wear wooden or rubber shoes, they should never ride in a vehicle drawn by horses wearing leather harness, for by so doing they encourage the slaughter of the animal quite as much as he who eats meat.

Again, they must admit that it is as wrong to kill one kind of animal as another; yet Jesus ate fish, and instructed the disciples in the fishing business. And in the Word of Wisdom, which is made to do service for all who hold extreme views on the meat question, we find: "Yea, flesh also, of beasts and of fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving." He also says,

"Rye for the swine." Why did the Lord intend his people to feed swine if it is wrong to eat them? They could not be utilized in any other way. Why could he not have said, It is wrong to slay them? He has said it is wrong to kill when we have no need, and that he would require of man an account for wanton slaughter of any kind.

One writer quotes Isaiah 63: 15-17, which tells how God will come with fire and will consume those who purify themselves behind one tree in the gardens, eating swine's flesh, and the mouse, etc. To my mind this refers to a false system of worship, or a hypocritical people; and their offense is more in their sin of hypocrisy and false worship than in what they eat. The language, "Purifying themselves behind one tree," certainly has reference to worship. As the Jewish people had several forms and ways in connection with their custom of purifying themselves under the Law of Moses, and as they were forbidden to eat swine's flesh, is it not reasonable to suppose that Isaiah referred to those Jews who would continue in their forms of worship, which included purifying of the flesh, and which forbade eating swine's flesh; at the same time rejecting the Christ who gave Peter the vision of all manner of four footed beasts which he thought to be unclean, declaring them to have been cleansed and fit for use? Now, there are Jews to-day who hold to the Law of Moses, and yet eat swine's flesh. And if they would be consistent, and want to be saved by the Law of Moses, they must refrain from swine's flesh, or be consumed. Or if they will eat swine's flesh they must forsake the Law of Moses and accept the Christ who has given us these things, and has even told us what we must feed our swine in order that they may be healthy. Some will no doubt regard me as an excessive meat-eater, but the fact is I eat very little meat, especially in warm weather, and try to be temperate in all things, and to avoid extremes.

Yours for the spread of the truth,

C. E. GUINAND.

ATCHISON, Kansas, July 25, 1904.

#### THE MEAT QUESTION.

And the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all besides this manna before our eyes.—Numbers 11: 4-6.

We see from this language that their minds turned to the gardens of Egypt, and they craved again the vegetables to which they had been accustomed: the cucumbers, melons, leeks, onions, and garlic. A few years before they had murmured and cried for bread, saying that in Egypt they had been filled with bread. I might go on and make quite an argument upon the utter wickedness of the Israelitish host in crying for bread and vegetables, by going to an

extreme opposite to that which has been lately aired in both HERALD and *Autumn Leaves*. But this is not my purpose. I do not enjoy extreme, one-sided views, neither do I think it is fair to hold up one idea before the people and expect them to form their judgment from that, in order to have things go our way. Such extravagant sayings as are used, often only create a feeling of disgust even in the minds of those who are firm believers in the Word of Wisdom, and are conscientiously striving to live in harmony with its teachings, while I fail to see how they can in the least degree convert those who are indifferent or opposed to its teachings. For instance, what effect does an expression such as "their innumerable and ghastly carcasses everywhere present," have upon us? Our streets are not lined with carcasses, nor are they everywhere present in our vicinity, nor in any place the majority of the people ever visit, and the reader is apt to think the language is imaginative and somewhat strained.

The Israelites were hurried out of Egypt by the Egyptians, who feared lest they should be smitten as their first-born had been. They did not have time to gather much food, but taking their flocks and herds they departed. They left in such haste that they had no time to bake their bread, but took their bread-dough before it was leavened, and their kneading-troughs bound in their clothes upon their shoulders, and baked their bread in the wilderness. Ere a month had passed their bread had been eaten up, and they had undoubtedly lived for a number of days upon meat from their flocks and herds. It is unreasonable to suppose that they murmured for meat at this time, as some would try to make us believe. They had their flocks and herds,—all the meat they wanted. But they wished a change—

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.—Exodus 16: 2-4.

If they murmured for meat at this time it must have been for a different variety than their flocks and herds furnished. But the language shows that it was bread they craved. The Lord sent them a change of flesh that night in the form of quails, but promised them bread in the morning to the full; and the next morning they discovered the manna on the grass, and the Lord's promise was fulfilled, and for forty years they were supplied with manna from heaven, and had "bread to the full." In two years they were more than satisfied. Then the mixed multitude which had gone up out of Egypt with the children of Israel "fell a lusting." The Israelites

became affected also, and wept, "every man in the door of his tent." (Numbers 11:10.) They lusted not only for fish but for cucumbers, melons, leeks, onions, and garlic. The manna together with a temperate use of meat from their flocks and herds should have been sufficient, and was without doubt all they required. But they thought of the good things in Egypt, not only fish, but a variety of vegetables, and fell to lusting after those things. That was where they sinned, in lusting after the good things of the world when they really had plenty for their present needs. The Lord punished them by giving them an opportunity to satisfy their lust, and the punishment proved severe. Why did not the Lord send fish or melons instead of quails? I do not know. He possibly could have punished them as severely by confining them to a diet of melons for a month, but the Lord always uses the simplest means to accomplish his designs. The reason he chose quails may lie in the fact that quails fly easier than melons or fish.

It is strange, sometimes, what erroneous ideas are impressed upon our minds, oftentimes by those who should know better. We perhaps all remember seeing pictures made by some ignorant or unscrupulous person representing the manna as being in the shape of wafers, the size of a half-dollar, or larger, and we get the idea that all the people had to do was to pick up the cookies and eat them. This may account for the language found in a late HERALD, as follows: "Oh, ye sisters of latter days, do you think that the women folk were complaining very much? Were they not enjoying a well-earned and much-needed rest from the cookery business?" I can not help but notice it, it seems so out of harmony with the real facts of the case, when we get a correct understanding of it. The manna was: "A small round thing, small like the hoar frost on the grass, like a coriander seed." If you would like to know how much rest those women folk were enjoying, just scatter a quantity of parsley seed out upon the grass, and then get down on your hands and knees and pick up an omer for each man, (or head, as the margin reads,) three quarts and a half of these small seeds,—what back-breaking work it would be. And they could not lie abed till ten or eleven o'clock either, for "When the sun waxed hot the manna melted." After they had picked up their portion they had to grind it, or pound it with a pestle. We can imagine what a job it would be to put a handful at a time of small seeds on a flat stone, and pound them with another stone until sufficiently pulverized to be used as flour. After it was finally ground it was then baked in cakes and loaves. Some women now-a-days would almost faint away at the thought of baking biscuit each morning for breakfast, even though the wheat was gathered, ground, and ready for use, but these poor people had to pick up these small seed-like particles, pound or grind them, and then

bake their bread before breakfast, not only one day, or a month, but six days in a week for forty years. I fail to see where the much-needed and well-earned rest from the cookery business came in. Not only did they bake the manna, but it is not unreasonable to believe that they boiled meat from their flocks and herds, for the very first Sabbath after the manna came they were commanded, in making preparation for it, to "bake that which ye will bake to-day, and seethe [boil] that which ye will seethe." (Exodus 16:22.)

The work of the majority of women of the present day is not more onerous than the work of those Israelitish women. Of course I am willing to admit that the men may have assisted some in picking up and grinding the manna; yet if we were to judge from the usual habits of wandering tribes, (the women doing the work, and the men hunting for game,) we should be inclined to think that the men spent their time catching badgers in order to get the skins necessary for the covering of the tabernacle, which was built of fine-twined linen, with a few boards, and the necessary sockets and taches, then covered with a tent of goat's hair, over this a covering of red-dyed ram's skins, and still above this a cover of badger skins, requiring dozens and perhaps hundreds of skins to complete. We wonder that they were not awe-stricken at the ghastly carcasses of those rams and badgers. And what shall we say when we read that the glory of the Lord actually came down and filled this tabernacle covered with these ram skins and these badger skins?

One dear brother is very anxious to have somebody say that Jesus ate flesh while here, so that he may have the opportunity of proving that he did not. He may present as many proofs (to him) as he chooses, the fact remains that every child almost knows that Jesus asked for food after his resurrection, and the disciples "gave him a piece of broiled fish, and a honeycomb. And he took it and did eat before them." (Luke 24:41.) Some would like to have us believe; no doubt, that fish is vegetable; but Paul says fish is flesh. There is one kind of "flesh, of beasts, another of fishes, and another of birds." Not only did the Savior eat fish himself, according to the account, but John says that he took bread and gave to his disciples, and fish also. (See John 21:13.) He also blessed bread and fish and gave to the multitude on two occasions during his ministry. Using fish for food involves the taking of life, and is it not strange that if catching fish is sinful the Savior would have encouraged it after his resurrection by teaching his disciples to fish on the shady side of the boat, and afterwards partaking of fish himself, instead of pointing out the ghastly carcasses everywhere present, and the fish-bones lying round? To prove that Christ did not eat flesh it must be proven that fish is not flesh. Paul says it is. Tradition

handed down from the Dark Ages, springing from religious hypocrites who lusted after flesh and sought an excuse to avoid going without flesh for even a day or two, or a little season, says it is not. We are permitted to choose the part that appeals to our intelligence most. One may say fish is vegetable; another may say beef is vegetable. One is exactly the same kind of lie as the other. Fish have life, and red blood as other animals. They have nerves, and feel pain as do other animals. Moreover they are cannibals, devouring minnows after their own kind, as well as insects, worms, and frogs, while the majority of other animals used for food by civilized man are herbivorous. "But," says one, "the flesh of fish is different from the flesh of an ox." Yes, so it is; but the flesh of an ox is different from the flesh of a fish; and if such a statement is an argument in favor of eating one kind of flesh, it is as good an argument in favor of eating the other kind.

The Lord speaking to the people in Zion, giving certain commandments which they were to observe, said:

Inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbth upon the trees, and walketh upon the earth; yea, and the herb, and the good things that cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, and for taste, and for smell, to strengthen the body, and to enliven the soul.— Doctrine and Covenants 59: 4.

We should be willing to let the Lord state the object for which these things were created; and if the animal is included with the vegetable for food and for raiment to be used in temperance, wisdom, and thanksgiving, we should not find fault with those who are using them. For "in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments," which includes those "forbidding to marry, and commanding to abstain from meats." (1 Timothy 4: 3.)

We have all, no doubt, seen occasionally a real consistent (?) Latter Day Saint (and possibly you, dear reader, are one yourself) who would not, under any circumstances, eat swine's flesh, still they would keep several fine porkers out in the pen or in the field,—not to eat, but just for the fat and lard to be used in cooking. Some are so very consistent that they will boil or bake beans, putting in liberal chunks of fat pork, and after they have cooked all the fat, juice, and "disposition" of the "unappreciative hog" out into the beans, they will throw the few tissues that remain which were once the receptacles of the "good" to the dogs, while they absorb beans, fat, juice, "disposition," and all, and straightway are offended if they behold their neighbor fry a small

slice of ham, and use the fat to season gravy or other food. I sometimes feel that we all ought to shut ourselves in our closets and lift our voices mightily to heaven, crying, O Lord, "what fools we mortals be." For we are all more or less contaminated with that kind of consistency. As to absorbing the disposition of the "unappreciative hog," if he gets his disposition from the corn he eats, what is the difference whether man eats corn or pork, he will get the disposition anyway. While I would not wish to specially argue in favor of eating pork, the fact remains that the Lord took enough interest in the "unappreciative hog" to tell what food would be best for him, and it is not clear to me just what good would be accomplished by keeping hogs around to eat rye were they of no use in any way except possibly to have a few bristles stolen from their backs, or one here and there be trained to perform in a circus.

I hope that our brothers and sisters who are so horrified at the slaughter of animals for the use of man, will be consistent and cease to use anything that involves the taking of animal life. Let them use tooth-brushes with wood handles and without bristles. Do not under any circumstances use a piece of furniture put together with glue. Discard your shoes at once, and go barefooted, or wear wooden shoes, for what numbers of animals are slain annually to provide the fine shoes we wear. Avoid leather upholstered couches and chairs,—and horror of horrors! do not be seen holding a Holy Bible in your hands bound in flexible leather.

A Latter Day Saint who really believes that it is absolutely sinful to eat meat is inconsistent if he raises hogs, cattle, or sheep for the market, selling them for others to butcher and eat. He is inconsistent, also, when he hands out to his customers over the counter, smoked ham, bacon, and dried beef.

Is it wrong to use animal products for garments? If it is, why did God himself teach the first man and woman to use skins for clothing, when he might have shorn the wool from a few sheep and woven them garments from that? We are sometimes puzzled as to what he did with the ghastly carcasses from which he obtained the skins, since we are told by some who know, of course, that no one ate meat until after the flood. Perhaps he just made the skin grow without the animal,—or skinned the poor beast alive and let it go without a covering.

In some of our northern States it is almost impossible to endure the icy blasts of winter without furs to keep out the cold. And we read that God has ordained the beasts of the field not only for food, but for raiment. "And whoso forbiddeth to abstain from meats, that a man should not eat the same, is not of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth is ordained for the use of man, for food, and for raiment."— Doctrine and Covenants 49: 3. We can

understand that language if we will. We are also taught that we should be extremely careful in the use of animals for food or for raiment, for he says, "Woe be unto man that sheddeth blood or that wasteth flesh and hath no need." The taking of animal life merely for sport, can not be too severely condemned. But in supplying the demand for animal food there is, to-day, very little waste. Nearly every particle of the animal is put to use,—for food, for glue, for clothing, and in many other useful ways. To my mind it is a mistake, extreme, unwarranted, and not upheld by the word of God, to anathematize our brethren because they happen to be using that which God has ordained for their use. While he requires us to exercise wisdom in the use of animal as well as vegetable food, he also requires us to exercise wisdom in teaching the people his word. We are not warranted in overreaching ourselves and God, and going beyond that which he has given for our government. We should avoid going to extremes. Because we see a brother stooping forward it is not advisable for us to stand up so straight that we lean over backwards, and it looks far more ridiculous.

I have not written this to uphold myself or any of my brethren in the unlimited use of meat. I have always been an admirer of the Word of Wisdom as found in the word of God; but not always as found in the writings of men. In looking over my accounts for the last two months I discover that we have used in our house: fish, thirty cents, and meat seventy cents.

I would we all could live in complete harmony with the wisdom of God as portrayed in his word. But I do not believe we will ever be brought to that condition by having unwarranted statements, calculated to harrow up our souls, hurled at us by those who have allowed their imaginations to run away with them, and worked themselves into a frenzy. Rather will it be accomplished by showing that it is "pleasing" unto God for us to live in harmony with his wishes.

Yea, flesh also, of the beasts of the fields, and the fowls of the air, I, the Lord, hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is *pleasing* unto me that they should not be used only in times of winter, or of cold, or famine. . . . These hath God made for the use of man only in times of famine and excess of hunger."—Word of Wisdom.

This was given not by commandment nor even by constraint, but to show us the wisdom of God, and what will *please* him. Let us then try to teach our brethren that it is *pleasing* to God that flesh should be used for food sparingly, and only in times of winter, or of cold, or of famine, or excess of hunger, at the same time remembering that he that commandeth to abstain from meat is not of God.

The "humane" plea is a strong one, and however much we may regret the slaughter of animals, it is yet true that it is as humane to slay a beast for food

as it is to slay one for raiment. It is as humane to slay animals for food and clothing as it is to butcher them for sacrifices and burnt offerings, as was done by ancient Israel. And which is more humane, to slay the animals necessary for food, or to doom half the human race to sudden extinction by decreeing that no animal shall be slain for any purpose whatever? a calamity that would certainly befall us if all animals were spared and allowed to multiply upon the face of the earth. It would be but a few years comparatively until they would be so numerous that every morsel of vegetation would be required to feed them. Man would have nothing but butter and milk.

May we be enabled to cling to the word of God, and not be led into the mazes of Catholicism or Shakerism, nor be found among those who shall yet depart from the faith, "commanding to abstain from meats."

Your brother,

LEON A. GOULD.

LAMONI, Iowa, August 22, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

Notice to Daughters of Zion.

For some years past the question of undertaking some special work of benevolence, in connection with other work heretofore done by us, has been under the consideration of the Advisory Board; but because of the many pressing demands being made upon the Saints in the way of finance, it has seemed wiser to wait a more opportune time.

Now, however, having taken counsel with Bishop E. L. Kelley and receiving his most cordial approval as well as assurances of his hearty coöperation, it is deemed advisable by us to notify all local societies as well as all members not connected with local organizations that such a work is contemplated and they are most earnestly invited to join in the same.

The establishment of a Children's Home has been mentioned as a worthy and much needed work; but we deem it wiser that the matter of discussion as to what we shall work for, be left to the voice of the general society, when they meet in convention during the session of the General Conference of the church in April, 1905. This, however, will not prevent the sisters from *going to work now* to raise a fund and at that time deciding for what purpose this fund shall be used. It seems best that each local organization should decide upon its own plan for raising means to contribute to this fund and where no local organization exists, individual members can send their contributions to the treasure of the general society, Mrs. C. J. Clark, 1038 West Electric Street, Independence, Missouri.

We trust that every member of the society will enter with whole-souled activity into this work and that by the time of our General Conference each will be able not only to report the successful results of efforts already made, but also their determination to *persevere* until success crowns our labors.

By order of the Advisory Board,

MRS. M. E. HULMES, President.

MRS. EMMA HOU GAS, Secretary.

### Our Boys.

Not long ago I attended a union Sunday-school convention in company with a Congregationalist minister and his wife (very dear friends of mine) and I wish I could tell you all about it. I apprehend I was the only Latter Day Saint there, but I enjoyed

every moment of the time (two days), for all seemed so happy and determined to make others so; and under all was such a deep love and interest in the Sunday-school work that I resolved then and there to do better and more work in the future. Alas for human resolutions, they are not always kept as they should be. One grand talk that impressed me (I wish I could give to you but memory fails) was on "Our boys and how to keep them." I believe that is, or should be, a question which confronts every Sunday-school teacher and superintendent. The future of our nation depends on just how we keep our boys, and if we can only find the way to keep them in the path of righteousness our nation is safe. Several years ago while a teacher of a large class of boys ranging in age from twelve to fourteen this question of "how to keep them" perplexed me very much. I could usually get them to attend for a few Sundays, perhaps out of curiosity, but I must make it so interesting that they would care to stay; and this to an untrained teacher was hard to do. But there was one thing I learned,—that they must feel and know that you love them and that they are as much to you as you to them. They must feel that they are a necessity to the school and then they will feel there is a responsibility resting on them also. I have not been a teacher or a very prompt attendant at the Sunday-school for three years, but I still feel that we should consider very carefully this question, "How to keep our boys." We all know just how much depends on our boys. The church, home, and our government; and surely to fit them for discharging these duties is worthy of our best efforts. I believe that as teacher we do not realize just how much depends on us. My first desire to do something for the Lord was implanted in my heart by a Sunday-school teacher. I had good Christian parents, but sometimes a child will get inspiration from a teacher that he does not get at home, be he ever so carefully trained. It seems that all the reward I should crave when the final day comes would be to be a teacher of a class of boys and be able to take my class complete and say, "Here, Lord, is my sheaf." My heart yearns for the boys; and every mother's boy is precious to her and to the Savior.

Let us pray that God may give us wisdom to know the right way to win our boys and keep them.

A MOTHER.

AMBOY, Illinois.

#### A Quarrel on Paper.

They were sitting at the tea-table and were on the very verge of that dreadful "first quarrel" which the young wife had prayed might never come. The husband had uttered a criticism which she thought unkind and undeserved.

"I can find fault with many things, too," she flashed out.

"Oh, indeed," he said coldly; "and what are they, pray?"

She paused a moment. If she gave utterance to the sharp speech trembling on her lips, she knew that the opening wedge of discord would have entered. On the other hand, it was a severe trial to curb her impetuous spirit and receive the husband's rebuke meekly. But her good angel triumphed. After a short silence, she said, frankly:

"I'm not sure that I ought to say what I thought. I believe I'll keep it till to-morrow and see how it looks by the light of day. Then if I think it worth while, I'll write it and leave the note on your plate."

He smiled at her whimsical answer and the cloud disappeared. After tea she came to her place on his knee and said, coaxingly:

"I have a proposition to make."

"What is it?" he asked, gayly.

"We nearly had a quarrel and, of course, it must not happen again. Hereafter, if either has any criticism to make on the other let us wait a day; and then, if we still wish to make it, write it out, instead of saying it. I believe petty anger would evaporate in the mere act of reducing it to writing and then some heartaches would be spared."

He laughed, but in his heart he acknowledged the wisdom of

her plan and so agreed to it. They have been married three years now and both are still waiting for the first letter of criticism. The quarrel on paper has never begun.

Most of us might use the bride's plan with profit. If we could wait and write the unkind speeches, I wonder how many of them would ever be delivered, to wound loving hearts. Of course, some people would quarrel by telegraph, if there were no other way, but doubtless they are very few; and three fourths of our vexing, undignified, and unloving disputes might be avoided if we would wait to quarrel on paper.—Margaret Zella Walters, in *Everywhere*.

#### Trust God and Keep Your Powder Dry.

Darkness was coming down upon the desert. There were no trees to cast lengthening shadows, no hilltop to hold the lingering rays of sunlight; but suddenly, all over the wide extent of level sand, darkness fell like a black robe. Mahomet and his attendants halted on their journey and a tent was pitched.

"Allah's care is over his children," said one of the band. "I will even loose my camel and trust in Allah that I shall find him again in the morning at sunrise."

"Friend," said the prophet, with grave, uplifted finger, "tie thy camel and then trust in Allah."

There is one point of our daily living at which we see men and women continually loosing their camels, with loud protests of trust in Allah and showing presently pious resignation at their loss; I mean the care of their health. Of course, this earthly house of our tabernacle must decay and we must bear its infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God and then breaking all the laws of hygiene.

"This is a strange dispensation of Providence," I said, mournfully to my neighbor, as we attended together the third funeral which we had followed from Colonel B——'s house within two years.

"Providence, indeed!" answered my neighbor, with a gruff disrespect which I hope was intended for me, not for Providence. "Humph! The colonel keeps rotting potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said a girl, in the last stages of consumption.

"Ah," said her doctor, in a confidential whisper, "if she had only asked a year ago for common sense to keep her from putting off her flannel shirt in midwinter to go to a party!"

Friend, eat plain, wholesome food, wear sensible clothes, ventilate your house, be temperate, be prudent; in short, tie your camel and then trust in God and take cheerfully the dispensations of his providence.—E. P. Allen.

#### The Master's Last Call.

The Master hath need of the reapers,  
And, idler, he calleth to thee:  
Come out from the mansions of pleasure,  
From the halls where the careless may be.

Soon the shadows of eve will be falling,  
With the mist, and the dew, and the rain;  
Oh, what is this world and its follies,  
But the mold and the rust to the grain?

The Master hath need of the reapers,  
And, worker, he calleth to thee.  
Oh, what are the dreams of ambition,  
To the joys that hereafter shall be!

There are tokens of storms that are coming,  
And summer is fast on the wane,  
Then alas! for the hopes of the harvest,  
And alas! for the beautiful grain.

The Master hath need of the reapers,  
 And he calleth to thee and to me.  
 Oh, haste while the winds of the morning  
 Are blowing so freshly and free.

Let the sound of the scythe and the sickle  
 Re-echo o'er hill-top and plain;  
 And gather the sheaves in the garner,  
 For golden and ripe is the grain.—Selected.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

A BROTHER writes: "Objection exists on the part of some, myself included, to advertisements of a worldly or mercenary character being inserted in our Sunday-school *Quarterlies*. . . . Some persons of the other faiths have refused to purchase *Quarterlies* having advertising matter in them."

We very much regret that the advertisements in the *Quarterly* should "offend" any one. And, were it possible, we would do as Paul did concerning the eating of meat at the idol's table. He would not abstain from eating the meat because it was wrong to eat it, for it was not, but because it offended the brethren. We would not omit them because wrong to insert them, for it is not wrong, but that no one might be offended.

We give all due consideration to the tastes and feelings of others, but knowing that they have no opportunity to learn the facts in the case we offer the following in explanation: Nothing but strictly reliable advertisements are inserted. In the current issue are the following advertisers: Herald Publishing House; Ensign Publishing House; Graceland College; State Savings Bank, and Commercial Bank, both of Lamoni and of known responsibility and honor; and the general secretary and home department superintendent of the General Sunday-school Association. In previous issues have been others, but none that were not known to the advertising manager to be reliable.

The *Quarterlies* were formerly sold as follows: Senior for eight cents each, twenty-five cents per year; Intermediate and Primary grades for five cents each, fifteen cents per year. These prices were higher than many other publishing houses asked for their quarterlies, and there was a constant complaint about it both in private and in general convention. Many persons wrote us asking why our *Quarterlies* were higher in price than others, some stating that our *Quarterlies* could not be introduced in union schools while higher in price than others. We promised that as soon as our financial condition would warrant it a reduction in price would be made. The time came and prices were reduced twenty per cent. This made them as low in price as any denominational quarterly that I know of. Since this reduction was made the association has just about kept even financially till last year when the Primary *Quarterly* was about doubled in size by adding the first primary lessons thereto. There being no advance in subscription price, but the cost of production being doubled, made it a losing proposition. Some have asked why we did not make the first primary grade a separate quarterly and let it support itself. The reason was that we had tried that plan with the "Study Hour" and had proved the plan a complete failure. It was introduced into one school in many. It was a complete financial loss. The first primary lessons are now in the Primary *Quarterly* and are quite extensively introduced and used. But, of course, they produce no revenue.

All these turns have led us up to a place where we must have more income from the *Quarterly*. Shall we advance the price? Or shall we make our space on the cover of the *Quarterly* produce us some revenue? It seems to me the only correct answer is to fill it with advertisements of reliable character if we can

get them. For to advance the price of a *Quarterly* would be to take it out of the hands of many poor schools where it now goes. If we could see any legitimate reason for omitting advertisements from the *Quarterly*, we would certainly do so. But, personally, we see no objection whatever to inserting advertisements of legitimate and honorable business firms, whether of the world or of the church.

Some persons may make the advertisements an excuse for refusing to purchase our *Quarterly*. We can not help that. However, we look upon that as purely an excuse. But even if they were really offended at the advertisements, all their patronage would not amount to a fraction of the amount paid by advertisers. And they would probably be among the first to complain of an advance in subscription price.

Dear Saints, let us be considerate in all things. Do not forget the necessities in the case. Let us do the best we can whether that be exactly what we like or not, seeking the greatest good to the greatest number. Possibly our tastes are overdrawn. Do not make us "an offender for a word." When we get financially able, we can do many things that we are obliged to leave undone now.

### Reunion Tour of the First Assistant Superintendent.

Having accepted a very cordial invitation from the genial and hustling superintendent of the Des Moines District to assist in the Sunday-school work during their reunion, I left home on the 4th of August ticketed for Des Moines. Our train reached the city at about half past six in the evening, and as we pulled into the magnificent union station whom should I see awaiting me, but that very efficient worker in the auxiliaries, Elder J. F. Mintun.

Following his lead we were soon aboard the street-car, and after a short ride and a little walk arrived at the hospitable home of Bro. and Sr. Thomas Cook, 514 Garfield Avenue, where Elder Mintun makes his headquarters as city missionary.

At eight in the evening we enjoyed participating in choir practice with a few of the Saints of the Des Moines Branch in their new and comfortable quarters, the church located on the east side.

After sharing the hospitality of the Cook home during the night, we proceeded to the camp-ground, located in a beautiful little natural grove in Oak Park, on the north side of the city, where preparations had been made through the hard work of a few of the brethren.

By arrangement the quarter to eleven session from Monday to Friday, and the four o'clock session on Sundays were set apart for the work of the auxiliaries.

The first session of Sunday-school was held on Sunday, August 7, with an attendance of upwards of one hundred. A good interest was manifested by all present. The primaries and intermediates occupied tents adjoining the assembly tent for recitation. The lesson was followed by a very interesting blackboard review by the one in charge.

The sessions through the week were not largely attended, there being only enough children present to have one primary class, hence most of the work was in the nature of institute work. Subjects treated were such as home department, and miscellaneous discussion of various phases of Sunday-school work.

Taken as a whole the interest in the work, except upon the part of a few, was not flattering. However, doubtless some good was accomplished. The lack of active interest was due to some extent to sickness which affected nearly all campers. Also some were prevented by their work. Quite a good attendance greeted us again on the last Sunday.

Zion's Praises were used. Sr. Reist presided at the organ, and Wardell Christy acted as chorister. Bro. Christy is also superintendent of the district association, and had charge of the boarding-tent.



I was glad to have the privilege of assisting what I could, and regret that because of ill health more could not have been accomplished. May the cause of Zion prosper.

J. A. GUNSOLLEY.

The Sunday-School Lesson for September 11, 1904.

BE LOVING.

Golden Text.—“Love as brethren, be pitiful, be courteous.”—1 Peter 3: 8.

#### OUR LAST LESSON

suggested to us that there should be unity in the home between husbands and wives, and that this unity must have for its foundation the principle of love. In that lesson we read Peter's admonition to wives to adorn themselves with the ornament of a meek and quiet spirit; in other words, to be clothed with humility. We read also his admonition to husbands to give honor to their wives. Husbands and wives who live together in this manner live together in love, each one unselfishly seeking to bestow honor and respect upon the other, and this is as it should be.

#### IN THIS LESSON

Peter teaches that the same spirit of love should be among all the saints. He says, “Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.”

#### OUR GOLDEN TEXT OF LAST WEEK

taught us in the language of a modern revelation that “no one can assist in this work except he shall be humble and full of love.” Again, in Doctrine and Covenants 38: 6, we read the word of the Lord to us, “Be one; and if ye are not one, ye are not mine.” There can not be that unity among the saints that is pleasing to the Lord, that unity that characterizes the saints as the people of God without humility and love.

No one is assisting in the building up of Zion who is not seeking to cultivate the spirit of love in himself and among the saints; for Zion is not simply an aggregation of people; it is not simply a collection of houses to form a city, or a number of cities in a populous land. Zion is the pure in heart. (Doctrine and Covenants 94: 5.)

#### HOW IS ZION TO BE BUILT UP?

The Lord reproved his church in 1834. He told them they had not learned to be obedient to the things he required of them. He said they were full of all manner of evil, that they had not cared for the poor and afflicted among them as it becomes saints to do, and that they were not united according to the union required by the law of the celestial kingdom.

And he made a very significant statement to the church at that time. He said, “Zion can not be built up unless it be by the principles of the law of the celestial kingdom; otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.” (102: 2.)

Again the Lord warned the church in 1838 that, if the Saints did not sanctify the land of Zion by keeping the commandments of his law upon it, it should not be a land of Zion unto them. And he said, “This shall be an ensample unto all the stakes of Zion.”

It is, therefore, an example to us also who are called his people in these later times, and we shall be mistaken if we suppose that we become a part of Zion by living in the land of Zion. We become a part of Zion by keeping the law of Zion; we are of Zion, if we are pure in heart in the sight of God.

#### A VISION

was had in 1885 by one of our elders concerning the redemption of Zion. Those who have back numbers of the *Autumn Leaves* may find an account of the vision in volume 3, page 555.

In the vision the elder saw that the time will come when only those saints will remain in Zion who keep the celestial law. This is in harmony with what has already been shown from the revelations of God to the church.

A reading of this vision will be interesting to those who have access to it. It contains the warning to us that Zion can be built up only by the principles of the law of the celestial kingdom, and we have need to be reminded of this often that we may not forget a thing of such vast importance to us.

#### WE MAY SUM UP THE PRINCIPLES OF THE CELESTIAL LAW

as Paul summed up the principles of the law of the gospel, in the command to be loving. He who is full of love to God and man will keep the whole law of the celestial kingdom.

There was a Latter Day Saint who, in the hours of sleep one night, heard the music of the heavenly choirs. At first it sounded faint as if far away, but it came near and nearer, until the words were distinguished, and these were the words,

“Sweet bonds that unite all the children of peace,  
And thrice precious Jesus whose love can not cease.”

As the music died away again, the sleeper awoke, and knew the interpretation to be that love is the theme in heaven, and love is the music of the celestial world as well as its law, and that it is required of the Saints to be bound together by the bonds of love.

#### FROM THE BEGINNING OF THE WORLD

the servants of God, whether angels or men, have told this same message to the inhabitants of the earth, that God requires them to love one another.

In Enoch's city they learned that law; the law of Moses taught it; it was repeated by Jesus in his ministrations of the gospel to men; it is given to us now; and the Bible lesson of the Sunday-school for this week tells us that Peter was in harmony with the great theme, for he taught that the saints should all be of one mind, that they should love as brethren, that they should be pitiful toward one another, that they should be courteous.

#### COURTESY.

There is a good little book called *Lessons on Manners*, arranged for the use of teachers, from which we select some choice portions. They will suggest good thoughts to those teachers who may wish to spend a part of the Sunday-school hour on the teaching of Peter that saints should be courteous.

Calvert says: “A gentleman may brush his own clothes or shoes, or mend or make them, or roughen his hands with the helve, or foul them with dye-work, but he must not foul his mouth with a lie.”

Another writer says, “A gentleman should be gentle in everything.”

Chaucer said, “He gentil is who doth gentil dedes.”

“Good manners are not simply an external finish, like the polish or veneering on wood; outer graciousness and gracefulness must have its root deep in a noble heart and an upright character.” We can not take them off and put them on at will. If they do not reach down to heart and character, they will be like the varnish that breaks off by hard usage and reveals the common wood beneath.”

A gentleman wrote to his daughter: “I want to tell you a secret. The way to make yourself pleasing to others is to show them that you care for them.”

“A diamond in the rough may possess value, but a diamond after the cutter's tool has brought out its smoothness and beauty will command a much greater price in the market.”—Margaret Sangster.

Silvio Pelico says: "Family intimacy should never make brothers and sisters forget to be polite to each other. Those who contract thoughtless and rude habits toward numbers of their own families will be rude and thoughtless toward all the world. But let your family interest be true, tender, and affectionate, and the manners uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood."

Note the contrast in the following story from a sermon of Jacob Abbott:

A poor woman was engaged in washing down the stairs of a hotel. Some travelers from an early train came in. The first one hurrying along, without giving the woman time to remove her pail, said in a rude, surly voice, "Can't you take your pail out of the way?"

Another man coming soon after said to her pleasantly, "Don't move your pail, madam; I can step over it." When she hastened to move the pail, he said, "I am sorry to disturb you at your work," and looked down with a smile and a nod as he passed on.

Which one was the gentleman?

ANNA SALYARDS.

## Letter Department.

WELLSTON, Ohio, August 22, 1904.

*Editors Herald:* Soon after conference I went into Pickaway County, Ohio, and made a new opening where Bro. and Sr. Lacy were living; I held meetings only one week on account of the busy season, preaching five times. Those who attended all seemed interested, and nearly every family invited me to their homes. I desire to return in the winter when they have promised me a full house. I visited five families during the week, and believe a good work may be done there. Returning home I assisted Bro. Durand in his efforts at Wellston for a few days, and went to "Old Kentuck" with Bro. Cochran Smith to a place by the name of Hopewell, about twenty miles south of the Ohio River and within six miles of Grayson, the headquarters of the *Helper*, published by R. B. Neal, the Mormon cannibal, and member of the society of that type of beings. I did not get to see him, but from his reputation in the neighborhood of Hopewell, he would be a fair sample of primitive man.

The people of Hopewell gave me a fair hearing, and but for an accident and the extreme heat I believe some would have united with the church. This was the home of Bro. Smith some fifteen years ago, and we had invitations from a dozen or more places to call on them. After the accident to Mr. Feltz's son, who was hurt by the breaking of a swing, I stopped meetings here for a week and went to a schoolhouse called Wilson, about three miles away. There was not much interest apparent here. On my return to Hopewell, a good audience congregated, (but a little late,) and the house was stoned by some unknown parties, after which the attendance was so small I suspended my efforts. Mr. Feltz, the director, is trying to find the guilty parties and apply the law. Bro. Smith had left me more than a week before. My next place was about six miles from Russell, Kentucky, (opposite Ironton, Ohio,) at a place called "Old Steam Furnace." Bro. Smith was again with me the first three days. We had good order and attendance but did not get to occupy in the daytime on Sunday, as the house was occupied by the United Baptists, (another new Baptist baby). I attended the meeting, and learned the style of the new order (if the preacher represented it) in delivering a sermon. He turned his back to the audience and stood in front of the pulpit, addressing himself to his fellow ministers, occasionally turning around for a few words. He occasionally expressed sympathy for the "poor little Mormons" as he called us. Such men are a travesty upon

religion. I held a few services in Lawrence County, Ohio, where we had the tent cut and the mob violence a few years ago, when Bro. Harder was with me. The Saints around there are much scattered but are still in the faith.

From there I came home to attend and assist at the park meeting near Wellston, Ohio. The meetings closed here last evening, and we believe much good was done, and prejudices removed from the minds of many. The interest increased throughout. Mr. Peters, the owner of the park, has our sincere thanks for the free use of the park, and for the good order he preserved throughout the meetings. The electric lighting of the evening meetings, six dollars, and the advertising, three dollars, was the only cost for the eight days. The large pavillion and the beautiful white-oak grove and a fine well of water, with the swings and some other attractions, make this one of the most inviting places of summer resort in Southern Ohio. Mr. Peters made a sacrifice of some twenty dollars from the earnings of the park, to accommodate us.

We have arranged for the grounds for other services in the future, viz.: September 4 and 11, at two o'clock, and for a reunion of the Ohio and West Virginia Districts about the last of August, 1905, unless we are sadly disappointed.

We know the meetings were enjoyable, believe they were profitable, and hope they may be fruitful. Bro. Greene goes to Creola, and Bro. Ebeling to Davisville, to labor.

J. L. GOODRICH.

FANSHAWE, Indian Territory, August 24, 1904.

*Dear Saints:* In April I attended the General Conference at the grand old temple in Kirtland. I enjoyed my visit to that old temple in Kirtland. I enjoyed my visit to that old historic place. I looked, I listened, I wondered, and truly I felt to say in reality, as never before, this is "a marvelous work and a wonder." The conference to me was a profitable one. I learned many things of importance and interest to me. Was appointed to labor in the Indian Territory for this conference year, hence I began my work immediately on my return home from conference, my family being located at Haileyville, fifteen miles west of Wilburton.

So far this year I have been greatly blessed in my labors. I have preached at Haileyville, Wilburton, Fanshawe, Sawyer, Coalgate, Holdenville, and Ada. At Ada I had quite an experience. Two Utah boys had been there two years ago and the people egged them out, so when I came on the ground they said, "He is a Mormon and we will not let him have a house to preach in." I looked the town over and made up my mind I was going to preach, so I rented a small house for two weeks, borrowed seats, went to a second-hand store, rented lamps, got me a goods box for a pulpit, got everything in readiness, then went upon the street to make an announcement. I talked to several, tried to get a big crowd in town. I stepped up to a man that had a wagon-load of wood standing on the street and asked him if I could have the privilege of using his wagon and load of wood for awhile for a meeting-house. He said, "Yes." I mounted that wagon in the hot sun, and began to preach. The men gathered to hear; many listened carefully. I talked for two hours and then announced meeting at eight o'clock at my church in town. The time came, house nearly full; I spoke to them with good liberty. The next evening again on the street, on another load, and again in my house at night. Next day on the street again, and at the house, and beheld a mob with rocks and clubs, come to run me out. But no. A young man, a friend, discovered their intentions, went to them and told them to pitch in if they felt like it, saying at the same time that he would promptly punish the first to throw a rock or egg, so they left me to tell the gospel story to my heart's content. Sr. McGrow lives at Ada, so she went to the officers of the town, and called on them for protection. The marshal came and watched the house while I preached at night. By this time

some of the elect of the town began to complain, saying I was a pestilent fellow, disturbing the peace; and they began to talk about having me arrested, and sent an officer to scare me out. I told them I had come to their town in the interest of the grandest institution on the earth, and that I was going to preach the gospel of my Master on their streets, and if they wanted to arrest me, I was there and the easiest man to be found in the town. When they found they had a white elephant on hand they left me in peace, and hundreds heard me. I showed up the difference between us and Brigham's side of the questions; made lots of friends. Two weeks ago I went to Dallas County, ten miles east of the city of Dallas, to assist Bro. T. J. Sheppard. We had good meetings, baptized three, and left many very near the kingdom. I look for a large branch to be raised up at that place later. I enjoyed the company and acquaintance of Bro. Harp. Found him in the harness with all his soul. A good man he is, for Texas or the South needs no "dudes" down here. My health is good. Am never so happy as when I am busy in my Master's work; and have never been more busy than this year. Would be glad to hear from Saints living in Indian Territory where gospel work is needed.

In gospel bonds,  
S. W. SIMMONS.

YARMOUTH, Iowa, September 1, 1904.

*Dear Herald:* On my return from General Conference I found my daughter sorely afflicted with what has since been pronounced consumption of the bowels. Administration and the skill of the physicians availed but little and we saw her waste away to a skeleton, a mere shadow of her former self. The attending physician suggested that a visit to her former home might prove very beneficial, but as she was too weak to go alone, and my wife could not leave the two boys behind to go with her, and because of this and other important considerations, my family returned to Omaha, August 6. I learn by letters from my wife that the change has been beneficial and she is steadily improving, though not yet strong enough to attend church and Sunday-school. This explanation of the sudden departure of my family from Davenport, to those who may have been concerned in regard to our affairs, will be sufficient, and also inform them of her present condition.

I went to Muscatine, my objective point, on May 7, and with the exception of three short visits to my home in Davenport I remained until August 16. We used all available means to interest the public and to induce them to come to our place of meeting. In this we were generously assisted by Brn. C. G. Dykes and Robert Rankins, officers of the branch. The daily papers have treated us very generously, advertising us extensively by publishing several communications from me and putting them in an attractive way to call attention. We were aided by the Saints in distributing a large amount of literature and cards of invitation. Although we could not induce the people to come and hear, we feel satisfied that several thousand have been given an opportunity to know something concerning our faith and doctrine. The public library board has consented to receive the Book of Mormon and Church History. We can not see at present any results from our labor, but we hope our efforts have been approved by God, for if we are rewarded for results obtained instead of efforts made I will come short.

I came to this place on August 18. The consent of the minister and four trustees of the Methodist Episcopal Church was obtained to hold services in their church, the first one to be held on Sunday evening, August 21, and to continue during the week, except Wednesday. About five o'clock it began to rain and continued until nearly nine, so we were prevented from holding meeting. On the 22d the janitor called Bro. Henry Kaestner and told him we could not have the church; and as nearly all the farmers have telephones the meetings were announced to take place in the Hope Schoolhouse and a fair-

sized audience greeted us and we continued the meetings all week. The Chautauqua and district fair near by helped to decrease our audience, and on Sunday, the 28th, the elements were against us again.

A borrowed thought in regard to Graceland College may not be inappropriate at this time. It may be a test of our faith to pay that debt. A temple is to be reared in this generation on which the glory of the Lord is to rest. (See Doctrine and Covenants 83: 2, 6.) If we are not faithful in small things will the Lord trust us in greater ones? The church came under God's displeasure in Nauvoo for failing to do as commanded in building the temple. Will he permit us to take part in so glorious a work as building the temple at Independence if we are stubborn and rebellious in regard to the college debt?

In gospel bonds,  
EDWARD RANNIE.

DENVER, Colorado, August 23, 1904.

*Dear Herald:* Leaving Bro. J. F. Curtis at Antonito the writer called at Monte Vista, and spent three days visiting the Saints who are located there. Had a very pleasant visit with our aged Bro. G. O. Kennedy. He is very hard of hearing, and appreciates a visit from one who can talk to him. He understands altogether from the motion of the lips, and there are but few that he can understand. Also visited Sr. Ina Shaul, at Del Norte.

The next stopping-place was Pueblo, where I spent one day and night. Hope to make them a longer visit some time in the future. The work there is being looked after by Priest J. V. Woolsey. He is trying to hold the few Saints together, and is succeeding fairly well. They hold regular meetings.

Next to Lamar, where Priest M. F. Ralston is in charge. There are but two families of Saints here, and they are located on farms about fourteen miles northwest of the town of Lamar. They hold regular Sunday-school and prayer service. Bro. Martin has been doing considerable preaching in the schoolhouses in the surrounding country, and has openings at any time when he can fill appointments. He is farming on quite an extended scale, which hinders his doing much as he otherwise would.

The Dowieites are quite prominent in this neighborhood, and at one time opposed Bro. Ralston very hard, but they have not been very successful of late, and seem anxious to have him join in, and conduct services on alternate Sundays.

The writer preached two sermons in the Enterprise school-house while there, and had large and very attentive congregations. The Dowieites turning out *enmasse*. There are some fine people among them, and we think if proper effort is put forth in the future some of them may be led to see the true light. We were urged to come again and share their hospitality.

While waiting for the train at Lamar to take us to Fairmount we called on an aged sister by the name of Hinman who was a member of the Amboy, Illinois, Branch in 1860, and well remembers the conference when our present president was chosen to lead the church. She has not heard a sermon in about thirty years, but the old spark still remains, and she is interested in the progress of the Master's cause.

Arriving at Fairmount at three o'clock in the morning we were met at the train by Bro. John Brennan and his brother-in-law, Bro. Jervis, of Keb, Iowa (who is visiting him). Preached Saturday and Sunday nights at the home of Bro. Elmer Petre to a full house. Bro. Fred Petre arrived Sunday afternoon with the district tent from Raton, New Mexico. The brethren put it up in Bro. Fred's yard, and the writer held forth in it until Wednesday night, the 10th instant.

The congregations were large and very attentive. Having now stayed two weeks over the time allotted us by our firm we had to set our face homeward. We returned very much refreshed, both physically and spiritually, and feel if there has been as

much benefit derived to those visited as there has been to the visitor, our trip shall not have been in vain.

We may be a little enthusiastic, but it seems to the writer that there is a good work can be done in several places visited if we only had the missionary force to carry it on. In the neighborhood where Bro. Ralston lives there are at least a half dozen schoolhouses that can be had for the asking, and a congregation guaranteed. At Rocky Ford, Reverend Smiley, of Denver, has been conducting revival tent-meetings, and now comes the contrast with, we believe, good effect. Two daughters of Sr. Crowley (fine, sensible young women) are very much interested in their souls' salvation: having attended these revival meetings they wanted to connect themselves with the Christian Church; but the mother not believing that way persuaded them to wait until Christmas before joining. Bro. Brennan and the writer happened in just at the right time, and Bro. B. gave them the gospel in its purity for about two hours, and promised to follow up with reading-matter which they promised to read. If they do so they will be fit for something better than the Christian Church by the time Christmas rolls around. May God bless the good work begun.

The harvest truly is great and the laborers few. May the time be not far distant when there will be more laborers sent into this part of the vineyard.

Yours for truth,

E. F. SHUPE.

DUNNEGAN, Missouri, August 27, 1904.

*Editors Herald:* We have had a visit from two of the elders (A. C. Silvers and G. W. Beebe) that has resulted in great good to members of the church. For myself I can say that it has strengthened my faith and given me a deeper knowledge of the work. Jesus said, "In whatsoever house ye enter let your peace come upon it."

I have been with some brethren in this church that I could feel the Spirit of God emanating from, and when these two brethren named were in the house there was more of that divine calmness, "which none but he who feels it knows." One reason that I am telling this is, that to me it formed a link with the church that Jesus was with in Palestine. I watched the effect of their kind and forceful sermons, especially on religious people. Some enjoyed them, some were uneasy, some were stirred to persecute. They rang the school-bell, cow-bells, smoked at the windows, threw rocks at schoolhouse, etc. A public school-teacher assumed a false name and under the guise of friendship induced the brethren to go home with him. They were taken about a mile and a half in the timber to an old building supposed to be a stable, where they were told to wait till feed was brought—for the horses. Waiting becoming tedious, after praying, the brethren concluded to return to my house, where they arrived at ten minutes after one in the morning.

The statement has been made since that the object was to whip the brethren, but they did not stay long enough where they were left. And now behold these kidnapers and would-be men-beaters were Baptists. The last Sunday the brethren were here Bro. Beebe preached a sermon that brought son Archie to himself and from that time he has taken his proper place in the church. He has attended the reunion at Eldorado Springs, where, under the hands of Patriarch Henry Kemp, precious promises were repeated, given first by Elder Kendrick in London, England, when he was blessed; only the fulfillment of these promises can make our faith and joy greater. Before I knew of this church of Christ an elder of the church that I belonged to, and myself, fasted and prayed that our children (not yet born) might become the servants of God. I was led to this church, called to preach, and ordained; preached in his neighborhood; he came out in opposition to us in public. It was revealed to wife and I that he should lose his child; we told him, and so it happened. Ours is here preparing for the battle. Surely this is God's church. We are having prayer, testimony,

and sacrament meetings in our houses. Last fall I preached here for two weeks; good congregations. Two brought near the kingdom came to our meetings, yet one of them suggested that if all these churches would unite it would surely then be the church of Christ; Sr. Waterman answered, "Might as well say that it would take all the girls of the neighborhood to make one good wife."

We thank God for the visit of his servants because it has done so much for us. A daughter of Bro. Bellville was also baptized.

In hope of eternal life,

WM. WATERMAN.

REDICKVILLE, Ontario, August 29, 1904.

*Dear Herald:* A few words to let you know how God's work is moving in this part of his vineyard. This place is about twenty-two miles southwest of Collingwood, which is on Georgian Bay. I had the pleasure of baptizing and confirming six yesterday,—three men and three women,—which makes eight since coming here, nine since General Conference. About one hundred people witnessed the baptism. A beautiful day, good order. Thank God for this "marvelous work and a wonder." I have sold over sixty dollars' worth of church books since General Conference, and the dear Saints have paid about three hundred dollars in tithing since I came here, and have not forgotten Little Gracie, either, but are doing their part.

Ever hoping and working for Zion's cause, and ever expecting to be till the grand work is finished,

Yours in hope,

T. A. PHILLIPS.

LAMONI, Iowa, August 25, 1904.

*Dear Herald:* It is wonderful to think that the Lord is indeed preparing a people for his coming. To-day my companion is going to the Stewartsville reunion for which she has longed so much. It was in a reunion that I had one of the greatest testimonies I ever had, which I will never forget. One night I was prompted to bear my testimony, but did not do it. The next night Bro. M. T. Short was preaching during a hard rain storm. Bro. Short had his overcoat on and the rain was pouring through the tent. Some will remember the time. I was shown that I could not always do as I pleased. That night I was struck blind as could be while listening to Bro. Short, and I wondered and wondered if I would stay blind all my life. I prayed to God, and plead with him that I might receive my sight again, and to know why this great evil had happened to me. All at once the words came to me, You did not bear your testimony when you were told to do so. I then promised I would bear my testimony anywhere the Spirit directed, and I have so far kept my promise. I have written this that it may be a warning to God's people to speak when prompted by the Spirit; for this work is "a marvelous work and a wonder."

A man in our town asked me how I could prove that Joseph Smith had seen the angel? I told him there were three witnesses that the angel did come; and he said they were all dead. I told him David Whitmer had not been dead long, and that I had a letter from him in regard to the angel. He said if I could show him the letter from David Whitmer he could believe. I showed him the letter, which reads: "I did see the angel as it is recorded in my testimony in the Book of Mormon. The book is true." This was given to me February 15, 1837. When the man had read it he said it was wonderful, and if he had it he would not take a good deal of money for it. I do not know what the result will be.

May God grant his Spirit in power to the elders of his church, that they may bring many to a realization of the truth of the gospel of the Son of God, is the wish of

Your unworthy brother in Christ,

ROBERT NELSON.

DALLAS, Texas, August 23, 1904.

*Editors Herald:* Bro. Simmons and the writer arrived in Dallas the 10th inst. from the Indian Territory and found that ever congenial brother and colaborer, John Harp, who had made arrangements for a two-week meeting; and, finding a good crowd waiting, our meeting began in good shape, and continued to the last with increasing interest. We closed our effort Sunday the 21st after having the pleasure of seeing three noble ones buried beneath the wave Sunday afternoon. This makes ten baptized at this place in all.

The work here is building slow but sure, and we look forward with the assurance of God's Spirit that there will be a grand work accomplished here at no distant day. Many are almost persuaded.

Some howling in the distance, that, "When you come again we will have our man ready to meet you," but as this is an old howl we are not disturbed. We are confident that God will take care of his work.

I leave here to-day for Coalgate, Indian Territory, where arrangements have been made to begin a discussion with one of the Millennial Dawn people on the first day of September. I am glad to say that my heart is in the work of the Master more than ever before, and hope to continue faithful to the end.

Your brother in bonds,  
T. J. SHEPPARD.

HOLDEN, Missouri, September 1, 1904.

*Editors Herald:* The reunion of the Spring River District lately held at Berry Ferry, Indian Territory, was an excellent meeting from first to last. The speakers were blessed in presenting the word and their preaching was very instructive to all. The prayer-meetings were spiritual and edifying, and the gifts of the Spirit were manifested through Patriarch Henry Kemp giving comfort and encouragement, and that great blessings were extended to the Lamanites. Twelve were baptized and some were of the most prominent people of that race. I find many places open for preaching in the Indian country and I never enjoyed myself better since I have been in the ministry. There is no time for idleness on the part of the minister. I found the Saints very willing helpers, and Bro. J. Riley a very congenial colaborer, and very highly esteemed by Saints and outsiders, and there is much work for him to do if he remains faithful. I am at home for a few days to visit family and attend the reunion and conference here.

In the faith,  
F. M. SLOVER.

HAMILTON, Ontario, August 30, 1904.

*Editors Herald:* I feel it a pleasure to write you a few lines, on account of my love for the everlasting gospel, which we hold so dear to our hearts. My faith helps me to search for its hidden treasures, and I discover thereby the searchlight of truth. This work is of God. I know it. I have proven it. Dear Saints, pray for me. I believe in prayer. I love music, reading, and discussion. I am a locomotive engineer on the Toronto, Hamilton & Buffalo Railway. I pull a passenger train daily. I have a dear wife, (one of the world's best,) and five children. Three of them are married. A lovely boy and girl are still at home.

This month my wife, two children, and I went to St. Louis to the World's Fair, and we just had a good time. Our home is nearly eight hundred miles from St. Louis. But we enjoyed the trip, and praised the Lord for his loving kindness. We met with the Saints in their beautiful church at St. Louis, and enjoyed the meetings, the Lord blessing us with his Holy Spirit. How grand it is to be a Latter Day Saint! I distributed tracts from Hamilton to St. Louis, and on the World's Fair ground to the many people I met. A lady told me in Tower Park that the tract I gave her was the only religious literature she had seen since her arrival in St. Louis.

HIRAM DICKHOUT.

BAILEY, Nebraska, August 28, 1904.

*Editor Herald:* In HERALD of August 24 is a letter from V. M. Goodrich, New Philadelphia, Ohio, telling how the work is progressing in that place; and particularly what the Daughters of Zion are doing to raise money to be used toward "helping the Master's cause." He says "They have a quilt with numbers sold nearing three hundred."

Now I think that is a questionable way of raising means for the Lord's work. It is a lottery, and is in the same line with "fish-ponds," "grab-bags," etc., and ought not to be even thought of as a means of raising funds by the Saints. To my certain knowledge some of the denominations will not sell tickets on articles for church purposes, while some of them will, and do. But I do not think the Saints do as a rule use questionable means of raising money for the benefit of the church or college,—at least I hope not. It is too much like gambling.

I have been giving out our HERALDS to those not of our faith, and I feel sorry to have to apologize for things that the Saints do. One lady that I have been giving the HERALDS, took issue against her own church people for wanting to sell tickets on a quilt to raise funds for their church. This same lady is investigating our claims and is very favorably impressed, and I will be sorry to have her see where the Saints raise funds by this same lottery business.

Respectfully yours for truth,  
MRS. SARAH L. WEED.

HENRIETTA, Missouri, August 29, 1904.

*Editors Herald:* It has been some time since any one has written from this vicinity. I have been a member of the church about eleven years, and have taken both the *Ensign* and *HERALD* during that time.

This is very rough ground, yet it has been plowed some. About ten days ago Bro. F. C. Warnky came here. He removed a great deal of rubbish and prejudice, and planted gospel seed that I believe will bring forth fruit. Saints seem to come up higher while the rest of the seed is germinating. Am sorry his time of departure is so near at hand, for he is having big crowds, and good interest. He is the right man in the right place, and I can not express my joy at his coming among us. May he live to wave the gospel banner till all Israel shall be gathered home, or till Jesus comes.

This work brings joy, peace, and comfort to my soul. I know it is divine. Dear Saints, let us not get careless or slothful, nor weary, but keep the camp-fires blazing. Hoping and praying for the advancement of the truth,

Your brother,  
G. D. LONDON.

LA BELLE, Idaho, August 27, 1904.

*Editors Herald:* Since last writing we have done considerable street preaching at Idaho Falls and Blackfoot, and attended a district conference that was held in the grove of Bro. James Jennings. A spiritual feast was enjoyed by all. Three were baptized, and others are searching the Scriptures daily to see if our teachings are in harmony therewith. After the conference Brn. A. J. Layland, S. D. Condit, J. H. Condit, and the writer left by team for the north, and arrived at La Belle in time to hear our Utah friends reply to an effort made by Bro. S. D. Condit the week previous. They bore a strong (?) testimony to their work and stated that but few people realized the great amount of good that had been done by Joseph F. Smith's testimony before the Senate Committee.

However, Bro. Condit was privileged to review their reply the next evening, and I believe good will be the result. The writer speaks to-night at the Lorenzo schoolhouse about two miles west of La Belle. Bro. Jasper Jennings kindly furnishes us a horse and buggy to get about with, which is quite an aid in the work. Hoping for the best, I remain

J. E. VANDERWOOD.

COVINGTON, Kentucky, August 31, 1904.

*Editors Herald:* I thought I would write a few words to the HERALD as I have only here of late learned to appreciate that good paper. I have only been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since the 10th of July, having on that day been baptized by Elder J. W. Metcalf, of Louisville Branch. I am so glad to be able to say that I am at last in the right path. My husband has been a member for eleven years. We hope to have a branch here before long. There are seven families of Saints here now. Bro. William Hanner is doing the best he can for us. We have a Sunday-school now, and prayer-meeting after Sunday-school. The attendance is small as yet, but we hope to have a better attendance soon. Bro. Hanner comes over and preaches to some people on Banklick Street, this city, once a week, and on Orchard Street once. The interest seems to be good. Brn. Metcalf and Kelley have written us that they are coming to preach for us again in the fall. We are glad to have the gospel preached to us whenever we can. We hope to have others brought into the fold here in Covington. I have written enough for this time. Asking the prayers of all the dear Saints for my husband, my little boy, and myself, and wishing success to the HERALD, I am,

Your sister in the one faith,  
HESTER DAMON.

#### Stewartsville Reunion.

The twelfth annual reunion for Northern Missouri was advertised to convene on August 19, but a much-needed rain prevented an organization until the morning of the 20th, though a preaching service was had the evening before. The reunion was organized by choosing T. T. Hinderks as president, John Davis as vice-president, and C. P. Faul as secretary.

All day Saturday the Saints were arriving and taking possession of the tents which were already up. A splendid spirit prevailed from the start. And so far as could be discerned there was not a jar from start to finish. Early Sunday morning teams began to arrive from the surrounding country, bringing in a large number of Saints and nonmembers who came to spend the day. Several who have attended former reunions were heard to say that there was a larger number of nonmembers present than had ever attended a reunion before. While the crowd was large the best of feeling prevailed and good order was the rule. About four o'clock a storm began to threaten, and the people hastened to their homes. A heavy rain fell which prevented the evening service, but which did not seem to dampen the enthusiasm of the campers, though some of them were put to no little inconvenience. The remainder of the time the reunion was remarkably blessed with favorable weather.

The preaching seemed to be thoroughly enjoyed by those present. And while on the last Sunday four preaching services were held, the large crowd which was in attendance was very attentive throughout and seemed to appreciate the efforts made for their enlightenment. The Sunday-school and Religio work was ably represented each day at a quarter to eleven by Elder J. A. Gunsolley. The singing was in charge of Sr. Carrie M. Lewis, and was one of the pleasant features of the reunion. The prayer-meetings were very spiritual and uplifting. The gifts were manifest, to the comfort and edification of those present, entreating them to a closer walk with God, promising them great blessings upon their compliance.

Very little sickness was noticeable, and all were led to "praise God from whom all blessings flow." At the business-meeting at the close of the reunion it was decided to hold a reunion at the same place next year, the time to be decided by the committee. The Saints manifested their appreciation of the former efforts of the committee by unanimously choosing them as their committee for next year. There were eight baptized during the reunion.

The writer has seldom spent ten days that were as full of enjoyment as were the ten days of this reunion. The manifestation of brotherly love was evidenced upon every hand, and a foretaste of Zion in its redeemed condition was realized. We feel sure that if the Saints generally could enjoy ten days' relaxation, and attend a reunion of this character, they would be stronger spiritually, and better prepared for the battles of life.

LAMONI, Iowa.

F. B. BLAIR.

#### Massachusetts Reunion.

The fifth annual reunion of the Massachusetts District was held at Silver Lake, Plymouth County, Massachusetts, August 6 to 15, and was a decided success in every way. The attendance was larger than ever before and more tents were required than at any other reunion held in this district. Twenty people were baptized and several in that community heard the word. The *Plymouth Observer* printed a favorable account of the meeting. Saints and friends were present from various parts throughout the East and one and all seemed to heartily enjoy the association of each other and the spiritual refreshment bountifully bestowed. The prayer-meetings were excellent from beginning to end. At one time during the young peoples' prayer service eight testimonies were given in four minutes. They were touching and very edifying. The committee which had been appointed to make all necessary arrangements for the reunion did their work in a satisfactory and commendable manner. The gathering was organized by selecting F. M. Smith, R. C. Evans, and F. M. Sheehy to preside. There was little if any sickness, though the weather was damp and rainy part of the time. The morning was announced by the blowing of the *reveille* promptly at six o'clock, when all were expected to arise and prepare for breakfast at seven. Prayer-meetings were held every morning at nine o'clock and preaching at a quarter to eleven. The afternoon was spent in recreation, bathing, boating, base-ball, etc. Program of the Sunday-school association was rendered on one afternoon and also one presented under the auspices of the Religio societies upon another occasion. Both were much enjoyed.

The visit of Presidents Smith and Evans was profic of good, and was thoroughly enjoyed by all.

The general opinion seemed to be that the preaching throughout was of a high order, containing inspiring sentiments and food for thought.

The commissary boarding-tent as managed by the committee was very successful and apparently satisfactory to all.

Silver Lake is a most beautiful and convenient place for holding gatherings of this kind,—an excellent opportunity for the scattered Saints and friends to mingle together to mutual benefit. Also those who plan an "outing" will scarcely find a better place than is to be found in the pine woods on the picturesque shore of Silver Lake. Besides the recreation and rest one can receive helpful encouragement by association with the Saints and friends, and the preaching of the word.

Every one seems to be encouraged with the success of this reunion, and look forward to the gathering next year with eager and joyful anticipation.

W. E. LARUE.

#### Kentucky and Tennessee Reunion.

The reunion convened July 30, at Crossland, Kentucky, presided over by Elder T. C. Kelley. During the reunion twenty-four sermons were preached, many testimonies and prayers offered, all bidding God-speed to the great work, and we have strong evidence manifested unto us that the good Master was smiling upon the assembly of Saints. The good Spirit seemed to prevail wonderfully. The meetings were the grandest we ever experienced, and the preaching the best we ever heard. Some of the elders, and many of the Saints said the same. This reunion was the means of restoring love and confidence among

the Saints. The preaching services each night for some four or five nights were accompanied by a band of music just a little way from the tent, and that music highly seasoned with eggs. But few of the eggs came into our tent, however, and after a while the music ceased, and the boys were left to throw the eggs alone.

We appreciate the many kind favors, and the hospitality shown us by the good people at Crossland. Some are not far from the kingdom of God. May the good Lord bless them and give them light. Four were baptized.

Yours in bonds,  
S. H. FIELDS.

#### Extracts from Letters.

W. R. Rush, Lees Summit, Missouri, August 28, writes, "I highly esteem the weekly visits of the HERALD and *Ensign* each week. Have been a subscriber of the *Ensign* since before I joined the church in 1899. We should never lose interest in this great latter-day work. As Saints we are scorned; but Christ says we are blessed when persecuted for his name's sake."

Charles H. Burr, Crabtown, Iowa, August 27: "We are having a fine interest here and a large and interested audience at each service. Three baptized last Sunday, and we are sure that many are believing the gospel and are inclined to accept it."

D. F. Coombs, Shawmut, New Bedford, Massachusetts, renewing subscription, says, "I will never relinquish my church books, but will strive to pay for and read all the church literature that I can, and will endeavor to lead others to see the truth as it should be taught."

J. D. Erwin, Berry's Ferry, Indian Territory, August 24: "The reunion is running full blast, and crowds increasing. The Holy Spirit is with us in the gifts of the gospel. My debate with C. Stetson, Baptist, will begin September 12, at Hartshorn. Bro. Henry Kemp and his stenographer have promised to be with us."

S. J. Madden writing from Osborn, Kansas, August 26, says: "This district is in very good condition, except a few who are out of line of duty. We have a fine church-building at Bazine, Kansas, worth a thousand dollars, which Saints and friends have nearly paid for."

John Kaler, North Chariton County, Missouri, August 25: "I have been preaching in an arbor assisted by Bro. George Essig, who lives here. Have spoken twenty times. Sunday six were baptized, and others are believing. Last month five were baptized in Randolph County, into the Greenleaf Branch. Bro. Tanner and I are the only missionaries in the district, but we hope to see many more obey the good tidings of salvation in the near future. My home address is Knobnoster, Missouri."

## Miscellaneous Department.

#### Conference Minutes.

Mobile.—Conference met at Vancleave, Mississippi, August 20, 1904, Vice-president G. W. Sherman in chair. Elders reporting: G. W. Sherman, W. J. Booker baptized 2, W. L. Booker baptized 6; Teachers David Goff and J. W. Depriest; Deacon Robert McMillian. Elders S. Cochran and John Mizelle had no report to make. Two branches reported: Three Rivers 106, and Bluff Creek 68. Bishop's report read and approved. The following officers were elected for three months: W. L. Booker, president; John Mizelle, vice-president; and Edna Cochran, secretary. Conference adjourned to meet November 12, 1904, at Theodore, Alabama.

#### Conference Notices.

Conference of the Northern Nebraska District will meet with the Platte Valley Branch, near Waterloo, Nebraska, on September 30, 1904, at 7.30 p. m. Please send all reports and communications to the undersigned at 1818 North Twenty-first Street, Omaha, Nebraska, so as to reach there by September 28, 1904. James Huff, secretary.

The Kewanee District conference will convene at Buffalo Prairie, September 17 and 18, 1904, at 10.30 a. m. Those wishing to attend must notify Bro. D. S. Holmes, at Joy, Illinois, R. F. D. No. 1, stating the time of your arrival at Joy, Illinois, and the number of persons coming from your place, and he will provide conveyance. Written reports should be sent to Joseph Terry, Millersburg, Illinois. John S. Patterson, president.

Conference of the Kentucky and Tennessee District will convene with the Sedalia Branch at Oakland, September 17, 1904, at 10.45 a. m. We desire a full report from all the branches as well as the local ministry. Please send them to J. J. Adair, Farmington, Kentucky, R. F. D. No. 1. Come and bring the good Spirit with you. J. R. McClain, president.

Conference of London District will meet at Arthur, October 1 and 2, 1904. Officers are requested to send written reports; branches to send to the district secretary their reports as soon after September 1 as possible. H. Leeder, secretary.

Conference convenes at Pana, Illinois, in the Southern Illinois District, October 1, 1904. Expect Bro. Joseph Smith to be present, also intend to dedicate church at Pana, also Taylorville. Sunday-school convention on day previous. George L. Hartsell, secretary.

Conference of the Northeastern Missouri District will convene at Higbee, Missouri, October 8, 1904, at 10 a. m. Send all reports to William Chapman, Higbee, Missouri, R. F. D. No. 1. John Kaler, president.

Nauvoo District conference will convene at Farmington, Iowa, October 1 and 2, at 10 a. m. Branch officers will please take note of the new régime of reporting, ministerially, and try to have all reports sent to the secretary ten days before conference. M. H. Seigfreid, secretary.

#### Convention Notices.

Zion's Religio-Literary Society of the Nauvoo District will convene at Farmington, Iowa, September 30, at 2.30 p. m. Secretaries of locals please send in their reports ten days before convention. Clara E. Conn, secretary.

#### Reunion Notices.

Board can be had during the Dow City reunion at the following prices: Per week \$3.50 to \$4; per meal 20 to 25 cents. J. L. Butterworth, of the committee.

#### First Presidency.

##### APPOINTMENT OF CHURCH LIBRARIAN.

Bro. C. I. Carpenter having placed in the hands of the Presidency his resignation as Church Librarian, which resignation has been accepted, Bro. Frederick M. Sprague, of the Herald Office force, has been appointed librarian pro tem., subject to the action of the April Conference of 1905 to fill the vacancy.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, September 1, 1904.

##### RELEASE OF MISSIONARY.

Elder J. W. Gilbert, appointed to labor in Northern California District, has been under the necessity of ceasing to labor as missionary, because of financial embarrassment, and by action of Elder Joseph Luff, missionary in charge, concurred in by the Presidency, has been released from his appointment for the conference year. This notice is given to prevent misunderstanding in regard to the present necessity of the brother to cease labor as a missionary. He is reported as active in local work in the city of San Francisco.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, September 1, 1904.

##### Seventh Quorum of Elders' Report.

Our annual meeting convened during the mission conference at Manchester, Monday, August 1, 1904. Amongst other business transacted it was resolved: (1) That a set of rules be prepared and submitted to our next annual meeting. (2) That no levy (subscription) for 1904-5 be made.

Please pay particular attention to the keeping of a record of your ministerial labors and thus be prepared to report to us after December 31, prior to General Conference as heretofore.

Your brethren in gospel bonds,

GEO. BATY, President.

S. F. MATHER, Secretary.

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## HE DON'T CRAVE THAT FILTHY WEED!

Bro. W. A. Welton, of Little Sioux, writes April 7, 1904, saying: "I have used tobacco from the age of eight years. I purchased three boxes of your **Quit-to-bac** and did not use quite one of them and can say I don't crave the filthy weed. I am now twenty-four years old. I would advise all who want to stop using tobacco to try **Quit-to-bac**. It is bound to cure for it did cure me!" Why not try it? **Three boxes postpaid only \$1.50** with a positive guarantee to cure or money cheerfully refunded for the asking.

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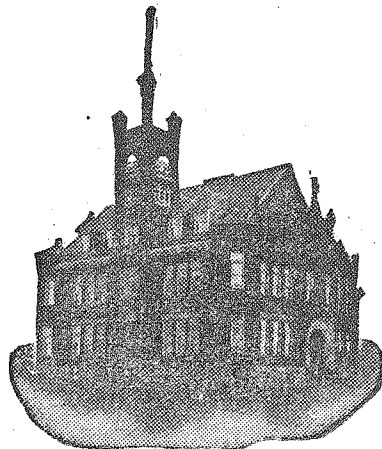
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 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**CHEAP AS DIRT.** I have some bargains in farms to sell at from \$5 to \$15 per acre that will produce all kinds of grain, fruit, clover and grasses. I can locate you on a homestead for a fee of \$16. This is a chance for you to get a home before it is to late. Write for land list. **JOSEPH WARD, "The Land Man,"** Mountain Home, Arkansas. 34-3ms

Passengers to New York, Boston, New England, and all eastern points will find it to their advantage to ascertain rates applying over the Nickel Plate Road and its eastern connections. Three daily trains, on which there is no excess fare charged. One special feature of the service is meals in dining-cars, on American Club Plan. Pay for what you get, but in no case over 35 cents to \$1 per meal; also service a la carte and Mid-day Luncheon 50 cents. Folders, rates and all information cheerfully furnished by applying to John Y. Calahan, General Agent, Chicago, Illinois, Room 298, 113 Adams Street. Chicago depot, LaSalle and Van Buren Streets. No. 27-36-4

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Lamoni, Iowa

College of Arts, Science, and Commerce.  
 Normal School, including Preparatory Course.  
 Commercial School, including Shorthand Department.  
 School of Music and Elocution.

**F. B. Blair, Secretary**

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What have you to exchange for six acres on west border of Lamoni? No buildings. Some nice trees. Describe fully, with price, what you have to offer, in first letter.

**Lock Box 7, Lamoni, Iowa**



### COACH EXCURSIONS.

St. Louis \$7.00 round trip August 11, 16, 18, 23, 25, and 30. September 1, 6, 8, 13, 15, 20, 22, 27, and 29. Final limit seven days.

### HOMESEEKERS' EXCURSIONS.

August 16, September 6 and 20, October 4 and 18, November 1 and 15, December 6 and 20, to most all States one fare plus \$2.00 round trip. Final limit 21 days.

Sovereign Grand Lodge I. O. O. F., San Francisco, California, September 19-25. Date of sale August 15, to September 10. Final limit October 23.

### SUMMER EXCURSION RATES TO COLORADO, UTAH, AND BLACK HILLS.

Rates, dates, and limits made known on application.

Yellowstone National Park, season of 1904. Rates, routes, dates, etc., apply to agent.

### HOME VISITORS' EXCURSIONS TO OHIO, INDIANA AND KENTUCKY.

Dates September 6, 13, 20, 27, and October 11; continuous passage in each direction. Final limit for return 30 days from date of sale.

### SPECIAL HOMESEEKERS' EXCURSIONS.

August 23, September 13 and 27 to points in Arkansas, Indian Territory, Kansas, Louisiana, Oklahoma, and Texas.

ONE WAY SECOND CLASS COLONIST RATES, to points in California, Washington, Oregon, Montana, Utah and British Columbia. Date September 15 to October 15.



# The Saints' Herald

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

Volume 51

Lamoni, Iowa, September 14, 1904

Number 37

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

JOSEPH SMITH . . . . . EDITOR  
 I. A. SMITH . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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Professor Charles Ratchet, a French authority, states that during the nineteenth century 14,000,000 of people died in consequence of war; 8,000,000 died for the glory of Napoleon; the Crimean War cost 300,000; the American Civil War 500,000. Prussia required the death of 800,000 between 1860 and 1871; the Russo-Turkish War 400,000. The wars of the South American republics cost 500,000 lives. To obtain dominion in British India, South Africa, Mexico, the Dutch Indies, China, Japan, and other places, various European powers sacrificed 3,000,000 of men; an awful penalty in blood to pay for the possible supremacy of the few over the many.

We are greeted by the *Christian Educator and God's Defender*, volume 1, number 9, published at Great Bend, Kansas. It is the advocate of a new church, styled the "Church of Humanity." It is an attack upon faith in God and in Christ and in the Bible as containing the will of God concerning the moral actions of man. It is only a step removed from rank infidelity, though it assumes to call itself God's defender. It states in the headlines, that it is "devoted to teaching the discovery that God is a myth like Santa Claus, and to founding the Church of Humanity." It states that the total enrollment of the church is forty-eight; number of States represented, sixteen.

## Editorial.

### A LETTER AND A RELIC.

We publish below a letter from Sr. Effie Benedict, accompanied by a copy of an invitation to a ball issued by the managers of a dance to be held at the Mansion House in Keokuk, Iowa, twelve miles below Nauvoo, Illinois, on the Mississippi River at the foot of the lower rapids. As Sr. Benedict remarks, the character of the men may be known from the wording of the notice. We knew the Mr. Orton to whom it was sent for many years. He was an excellent musician; was his own worst enemy, being a victim of the drink habit, a vice then very prevalent. James Orton was a noted player for the parties of the time. His home was at Montrose, Iowa, opposite Nauvoo.

"THE CABIN," Montana, August 24, 1904.

PRESIDENT JOSEPH SMITH, Lamoni, Iowa.

*Dear Brother Joseph:* We came to this delightful spot in the mountains July 3, to camp out for a few weeks. We are only four miles south from Helena. The scenery here is grand and the air so pure and fresh it is a luxury to breathe.

The place is called Unionville, and it was once a thriving mining camp. There are still perhaps a dozen families making their home here, and each summer a number of people, like ourselves, come up here from Helena to camp during the months of July and August, and thus avoid the heat and dust, and perhaps sickness, we might encounter in the city.

Most of the Unionville homes are log cabins. We cook and eat in a log cabin and sleep in tents. There is quite a large hall made of logs and equipped with seats, lights, and an organ. All public gatherings are held in this hall, such as school elections, church, Sunday-school, dances, and the like.

We were camping here last summer and I made it my business to get acquainted with the people here, and to show myself friendly for a certain purpose.

I learned they knew nothing of the restored gospel and when it seemed wisdom I talked to them on the subject and loaned them my church papers and books.

This year I invited Bro. W. H. Kelley to visit us and at the same time hold services in the old hall. He came the last week in July and spent a week and a half with us, giving us fine sermons, speaking nearly every evening, and twice on the two Sundays he was here.

While attending to duty and visiting around among the good people here he also received a much-needed rest, for the heat of Utah, where he had lately labored, had nearly prostrated him. It was indeed refreshing to him to get into this cool place, sleep in a tent, "prospect," and feast his eyes on Nature's beauty and grandeur, which is so much in evidence in these mountains.

It happened that his son, Bro. James E. Kelley, arrived in Helena about the same time, so we invited him "to camp" and he occupied the "pulpit" in the old hall in a very acceptable manner on two evenings. It does my heart good to see the young men in our church taking such an active interest in the work. May God bless and help them! Our audience was not large, but

very attentive, and there are three families, at least, who seem quite interested, and are now busy reading and investigating our claims.

I have just sent in two orders for the *Ensign* and for a large copy of the Book of Mormon; and four copies of Bro. W. H. Kelley's book, Presidency and Priesthood, have been received and are being carefully read. My Book of Mormon, Voice of Warning, With the Church in an Early Day, and several tracts are loaned and being read here. I am hopeful that good will result from the effort made.

Two superior young ladies, Miss Sien and Miss Carpenter (the latter played the organ for us), did all they could to make our meetings a success. The two young ladies organized a Sunday-school just before we came, and I have, and shall continue to help them with their good work as long as I am here. I have been teaching the Bible class since Bro. Kelley left us.

The inclosed is an exact copy of something I found tacked on the walls of the Historical and Miscellaneous Society Library which is located in our new State House. I asked Mrs. Howie, the librarian, where she obtained it, and she told me it was donated to the society by a Mr. Orton (an old-time "fiddler"), who received the original invitation to the "ball." I believe he lives in Montana now, but in early days lived near or at Keokuk, Iowa. Orton Bros. (his sons) have a fine large music store in Butte at present. The language used in the invitation (?) is sufficient to make one understand what kind of characters the "manegars" were. Any respectable person would be ashamed to be found in such company. Thought this inclosed copy might be a sort of "curio" for you.

I am thankful you keep so well and active, Bro. Joseph.

With cordial regards for yourself and family, I am, as ever,

Your sister in Christ,

MRS. EFFIE ADAMS BENEDICT.

The invitation referred to is as follows:

Keokuk Iowa June 28 1844

Sir

We the manegars of a ball to be given at the Mantion House in Keokuk do solisit you attendance with your music on the 4 of July at 4 o ck P M without fail

You Ob Serv'ts

: W. S. Burdsal

:

Manegars : Daniel Pine

:

N B Jo Smith & Hiram Smith is as ded as hell they was shot yesterday at 4 o ck P M serton

#### A SANCTIFIED SALOON.

Pishop Potter, of the Protestant Episcopal Church, of New York, not long since lent his ecclesiastical presence and authority to the opening and christening of a saloon at the corner of Bleeker and Mulberry Streets, New York City. It was set apart by singing and prayer, and, we suppose, an address on the part of the Reverend Bishop. The Atlanta, Georgia, *Constitution* for Sunday, August 13, 1904, has the following stringent criticism on the act of Bishop Potter, which we produce as being not only applicable but a very just as well as pungent rebuke to the folly of the Reverend Bishop:

The whole country seems now to be exercised over the Bishop Potter sanctified saloon incident. This is especially true of New York. When I arrived there from the West last Friday I proceeded at once to the corner of Bleeker and Mulberry Streets

to inspect, for myself, this monstrosity in the reform world. It was about nine o'clock at night when Mrs. Broughton, Len, Jr., Miss Holmes and myself walked into the "Tavern." To our surprise it was just like any old saloon, only the ladies had the front. A huge fountain dispensing drinks of all sorts, principally beer and cocktails, was for them. The men have to go back of a screen and step up to the counter and drink just as if the thing had not been dedicated to God by the bishop of a great church.

They were doing a rushing business that night. The clerks could not satisfy the demand. It was just such a sight as one sees in an average Decatur Street saloon on Saturday. A few old books and papers were on a table in the center of the saloon and a few nice chairs sorter gave it the appearance of one of our third-rate clubs. It is a regular groggery of a very low type.

The interesting part of our visit, at least to the other members of the party, was that in spite of my trying to appear like anything else but a parson, one of the managers came up to me and said, "You are the Reverend Doctor Bowden, are you not?" I said, "No, sir, I am down here to test your saloon products." "Oh," said he, "I know you. Those are your ladies seated there at the fountain. I don't exactly get your name, but I know you just the same." There is no telling what we would have done in that sanctified devil trap had our identity not been discovered.

All in all it's the biggest farce of this age of farces. The most influential pulpits of New York yesterday came down upon it with force. Bishop Potter would be regarded as an idiot if he were not at the head of a great church in New York. Surely his act of dedicating a saloon to God and singing "Praise God from whom all blessings flow" over the most damnable concern the church has to contend with, seems to be the work of a madman rather than a minister of Jesus Christ.

I shall watch it closely during my Sunday engagements in New York, and when I get home I'll inform on it in detail. My, my, what the Devil is up to is a caution! I have been greatly impressed with New York's Sunday. There has been a great improvement in this respect in the last few years. Inside of New York there is a splendid Sunday. It is almost as quiet as Atlanta.

Everywhere I've been I'm more and more convinced that the "open town" policy is a thing of the past. There is a better day dawning for our cities. I hope Atlanta will keep this in mind in the present campaign. We are in the front ranks in this respect; let us keep up our standard.

We are on our way to Northfield, Massachusetts. This letter is written on the White Mountain express.—By Reverend Len G. Broughton.

#### ITEMS FROM A WANDERER.

##### DEDICATION AT PACKARD, IOWA.

We reached Packard, Iowa, from Minneapolis, on July 23, and were taken to the home of Bro. W. H. Farr. Found Sr. Farr slowly recovering from injuries received in runaway accident a few days previously. No appointments were out for that night, so we rested.

The dedicatory exercises were set for half past ten Sunday morning, July 24. The audience which assembled then quite comfortably filled the newly erected edifice. A goodly number of nonmembers attended. The writer was called upon for the dedicatory sermon, F. A. being in charge of the meeting and delivering the dedicatory prayer. Mrs. Earnest Packard kindly assisted in the exercises, (also in

afternoon and evening,) by playing the organ and assisting in the singing. Under the circumstances her services were very acceptable. Services were again held in the afternoon and at evening, F. A. being the speaker. Following the morning service Bro. F. B. Farr baptized his aunt, who has been an earnest member of the Methodist Church.

The little chapel dedicated at Packard is a neat little structure of about the usual style for such buildings. In its erection there was a cash outlay of about four hundred and forty-three dollars, and work donated to about the amount of two hundred and twenty-five dollars. Church members and nonmembers donated money towards its erection. At the time of its erection one hundred and seventy dollars and seventy-five cents had been received on subscriptions, and there was still due on subscriptions one hundred and twenty-five dollars. The indebtedness of about one hundred and forty-eight dollars had been assumed by the committeemen as personal debt in order that the church could be dedicated.

Bro. Fred B. Farr, a young elder just recently entered the missionary force, has for some time past been president of the Packard Branch, and seems to be an energetic and zealous worker. Bro. Sherman has assisted him as teacher, and Bro. W. H. Farr as deacon. The branch numbers now about twenty-three members. We trust they will work unitedly and earnestly toward the upbuilding of the cause.

On Monday we left Packard for Waterloo, where Brn. F. A., Farr, and McKiernan expected to work for a while. In the afternoon I took leave for home, thus separating from Bro. F. A. after a sojourn of several weeks. I found him a very pleasant companion, ready and willing to do his share and more of the ministerial work. He has the work in his field well in hand and is ready to do what he asks his fellow laborers to do, that is, work zealously for the progress of the cause.

F. M. SMITH.

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#### GRACELAND NOTES.

The bishops and agents of most of the districts are zealously working to discharge their duty and also to assist the Saints in the performance of theirs pertaining to the liquidation of the college debt. Some districts have raised their entire pro rata, and others are rapidly reducing. Recently Bro. G. J. Waller, agent for the Sandwich Islands Mission, sent in the complete amount for that mission.

Remittances have recently been received from agents of Central Nebraska, Alabama, Mobile, Central Texas, Eastern Iowa, Little Sioux, Southern California, Idaho, Eastern Michigan, and Kentucky and Tennessee Districts, and Lone Star, Alabama, and Genoa, West Virginia, Branches. Bro. H. B. Thompson, in sending contributions from the latter branch, wrote on August 29, inquiring as to the proportional

amount of the college debt for that branch, and writes, "Your favor containing statement of our part of college debt received. Since we wrote last our branch has increased one by baptism, so we are now seventeen in number. Inclosed find seven dollars for the college."

Mrs. Anna Wick, of the Northeastern Illinois District, sends in twenty-one dollars as a contribution towards paying the college debt from the Saints' Sewing Society, of Ladd, Illinois.

Doctor J. Longfield, of Turney, Missouri, in sending in his tithing, also remembers the college debt to the extent of ten dollars.

Mrs. Margaret Bramston, Newcastle, New South Wales, writes: "I see by a late HERALD that Graceland College is about to be closed on account of lack of interest taken by the Saints. I would be sorry if that had to be the case. I wish to contribute towards it by inclosing one pound out of my earnings, and only wish I could afford more. I think every Saint should take an interest in the work and help build it up for our heavenly Father."

James Potter writing from the same place, says: "I am also anxious to fulfill my duty in the matter of assisting Graceland. I think that it is a duty devolving upon all Saints, more especially those who have means. And I am sure that the Lord would not ask for the debt to be paid if it was not possible for the Saints to do it. I have no regular occupation at present, but I am ready to sacrifice. I inclose five shillings, wishing you every success in your good work."

The Sisters' Mite Society of the Newport Branch, Anaheim, California, send in twenty dollars by their secretary, Sr. Maggie C. Carmichael, who writes: "*This is not part of the assessment of this district.*"

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#### EDITORIAL ITEMS.

Don Alvin, son of Patriarch A. H. Smith, of Lamoni, died at the State Hospital, at Clarinda, Iowa, September 8, of cancer, and was buried from the Saints' Church, Lamoni, on Sunday, the 11th, a large gathering of relatives and friends being present. Exercises at the grave were under the auspices of the order of Odd Fellows, of which the deceased was a member.

Bro. W. E. LaRue forwards a copy of the *Observer*, Plymouth, Massachusetts, which gives a half column notice of the reunion at Silver Lake.

The recent work at Electric Park, Wellston, Ohio, received considerable attention in the columns of the *Daily Sentinel* and *Transcript* of that place. Sermons of Brn. Ebeling and Greene were reviewed. We feel to say, as we have said before, that the press is becoming more and more favorable to our work. The differences between the Reorganized and Utah Churches becoming generally known, it is much easier to secure a proper representation.

## Original Articles.

THE CHURCH EXISTENT.—NO. 2.

SERMON BY PRESIDENT JOSEPH SMITH, AT LAMONI, IOWA,  
AUGUST 28, 1904.

It will be remembered by those of you who were here last Sunday morning, that the effort of the preacher was to show that if there was a body recognized as the Church of Christ upon the earth, now, into which men might become members, and of which, when they became members, they should be the mystical body of Christ, it could be found as a result of one of three ways only. One by continuous authority, traced back to Christ and his immediate disciples in an unbroken chain of authority and descent, or it might have been evolved out of the chaos of religious beliefs by slow processes, until it should have attained unto its full proportion as the Church of Christ. If not in one of these two ways there was only one other way left; that was by restoration through the revelation of God. Time did not permit me to cover the entire ground of the discussion between us and others, nor will to-day suffice; but a portion of the time will be taken up in a consideration of whether we may be able to maintain the proposition that the church is existent by virtue of restoration, and how shall we undertake to prove it. For it is useless, entirely so in our opinion, to claim the church existent by either of these methods unless we are prepared to show identity in doctrine, processes of development, and in organization.

It must be evident to you all that if God through Jesus Christ has a church upon the earth, it is subject to identification. I propose to show you some items of identification, which, perhaps, may be known to all of you. If not it will be instructive to some.

It is said of Jesus, that upon one occasion he said in reference to his work, I must preach this gospel of the kingdom in other cities; and he excused himself from going where he was invited upon that occasion.

No matter what may be our denominational name, to-day, all of us agree that faith in God is essential, as a principle, and we accept the reasoning of the Apostle Paul when he says, "without faith it is impossible to please God. For every one that cometh unto him must believe that he is, and that he is a rewarder of them who seek him." We will not attempt to argue the thought that faith must be found in the members, or in the body known as the Church of Christ. It is a foregone conclusion. However, in forming an epitome of faith in 1842 from that which had been given to the church, from the scriptures and by direct revelation, faith in God is put as the first principle of the gospel of the Son of God. This agrees identically with what is written of the Apostle Paul in the sixth chapter of Hebrews. In that portion of scripture the six foundation or fundamental principles of the doctrine of Christ are

described. They are explicitly named. Now if the Apostle Paul was right, and we take the ground, to-day, that he was, wherever that church may be found, it must be found in doctrinal form based upon these grand fundamental truths, or principles. I may call them actual facts, to-day. And facts are stubborn things. One of the reasons why we are so persistent in urging this is: that we accede to the thought without controversy, that faith in God, repentance, and remission of sins, are taught almost universally, and constitute a large portion, and in some instances the only real portions of solid belief in some of our antagonistic friends. While we accede this, we do so for this reason: that in the twenty-fourth chapter of Luke, and in the forty-seventh verse, Jesus has said, and left upon record for everybody to read who will, "Repentance and remission of sins shall be preached . . . among all nations, beginning at Jerusalem." And further, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.)

With others of adventist belief we believe that Jesus will come and deliver his people, Israel; that the second coming is impending; that he came in the flesh, and will come again in the flesh. But before he can come again, there must be a fulfillment of what he has said in reference to it; and as a consequence when he said that repentance and remission of sins shall be preached in all the world beginning at Jerusalem, it has been done, and is being done, to-day. There is no church organization anywhere but what preaches repentance, and remission of sins. The last development on American soil, Alexander Dowie, teaches these with other things. The Salvation Army teaches it. All the Protestant churches teach it. The mother Catholic Church teaches it. So that everywhere, and always, wherever Christ has been taught as the Redeemer of men, repentance and remission of sins have been taught. We are not alone in this, and we are quite willing to concede our brothers of different faith all that they have, to which they are entitled to make claim.

In order that we can make this identification complete we must show some way by which Jesus is implicated. That is to be the object of the morning lesson. But I hope some of you out-doors men who last Sunday nodded approval with your eyes shut, will keep your eyes open so I will know what you mean.

When Jesus came, as recited in Matthew 3: 2, John says of him, "Repent ye: for the kingdom of heaven is at hand." John was the forerunner, and according to what is stated in Mark and Luke and Matthew, he was to make straight the paths of the Lord. "Make his paths straight," was the commandment which was reiterated by him. That is one thing that we of this latter-day work insist upon, that the ways

of the Lord shall be made and kept straight. That is the fault we find with others who differ from us. "He doth not walk in crooked paths."

This might go for the language of John alone, if it was not for the fact that in Matthew 4:17 the same language is used by the Master who says: "Repent: for the kingdom of heaven is at hand." This implicates him in the doctrine of repentance. "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." We have Christ implicated then in the doctrine of baptism. "Ye believe in God, believe also in me." We have him implicated in the doctrine of faith. Remission of sins,—we have him directly implicated in this doctrine in this form. In the twenty-eighth chapter of Matthew, and in the sixteenth of Mark, he sends out twelve commissioned men. The object of sending them is claimed by every Christian philosopher, no matter what pulpit he reasons from, the object of their being sent was to teach the doctrine of the Lord Jesus Christ. And they were commanded to go, in Matthew, and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is astonishingly strange that Jesus would command men to go and do a thing that he gave them no authority to do. It is an astonishing thing that he would command them to do a thing that there was no necessity for them to do. It would be an astonishing thing for us, to-day, the thought that he commissioned twelve men, and sent them out to preach and baptize in the name of the Father and the Son and the Holy Ghost, and there was no obligation upon men to be baptized. That would be a foolish kind of commission to give.

I join issue with one of the most remarkable evangelists and revivalists that we have had, because he made the statement controverting the idea that baptism was necessary for salvation. "Why," he says, "if I believed that baptism was essential for salvation, I would get a bucket and a broom and go down Broadway, (New York,) and baptize everybody." What he meant by that was that he would take a bucket of water and a whisk-broom, dip it in the water and sprinkle it upon those that passed. Now that was a travesty upon the subject entirely. It showed beyond controversy that he was not sent to baptize, for the reason that in Mark, when the commission as represented is stated by Jesus, he says, "Go ye into all the world, and preach the gospel to every creature." "Teaching them to observe all things whatsoever I have commanded you," in Matthew. But in Mark, "He that believeth and is baptized shall be saved." Those masses of men and women passing this revivalist in Broadway, upon whom he would sprinkle water with his whisk-broom from the bucket which he carried in his hand, could not have constituted believers. The rankest infidels, and the meanest of men and women passed him—the gilded courtesan,

and those in high life who were wicked, and the poor and the indigent who were careless, and never heard of Christ, they were all passing along Broadway, and he would have baptized the entire mass without reference to the idea whether they knew anything about the gospel of the Son of God, believing in Jesus Christ and having faith in him, or not.

We take it that by these two evidences found in the twenty-eighth of Matthew and sixteenth of Mark, that we conclude Jesus as teaching, authorizing at least, the teaching and performance of baptism, as an essential unto salvation. But as to absolute proof that he was identified in the doctrine, we turn to Matthew 3:13, 17, and read something there that will be of interest, no doubt, to all of you, and might be new to some, who are not Latter Day Saints, especially. And there may be some here who are inquiring. We will turn to it and read it, using the King James Translation as a matter of course.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Now mark, the purpose for which he made this journey, from Galilee to Jordan, was to be baptized of John. John was a man sent of God. Jesus recognized it, and he went to him and received of his baptism. According to the record given both by Mark and by Luke, John's baptism was unto the remission of sins,—for the remission of sins. "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Here was the lawgiver, the great Christian lawgiver, the one upon whose shoulders the salvation of the human race was laid, upon whom was to be the great burden of lifting the human family from their condition of sinfulness, and to bring them into a condition of righteousness. How was he going to do it? By fulfilling all righteousness. And he, the Son of God, could not do that until he had gone and submitted to the royal law, the ordinance instituted of God, performed by this man who was sent of God, John. "Then he suffered him. And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Now, we have Jesus, and so far as it is possible to do, the Spirit, coming down from God in heaven, and abiding upon him, indorsing the theory, the doctrine, the practice of baptism for the remission of sins.

We have our neighbors around us who sometimes some of them say they believe in baptism; but that it is not essential unto salvation. And while I was down at Independence two or three Sundays ago, a reverend gentleman referred to the idea of the Latter Day Saints insisting upon baptism and was so pecul-

early strenuous in regard to it, as against it, that he said, "This baptism,—I will baptize anybody that wants to be baptized, and I will baptize them any way they want to be baptized." What kind of a position is that for a representative of Jesus Christ to take? We have at the present time a great variety of baptisms. We have a baptism made by dipping the finger into the water which has been already sanctified by blessing for that purpose, and making the sign of the holy cross upon the forehead. We have the method of dipping the fingers in the water and sprinkling upon the face and head of the candidate. We have the lifting of the bowl and pouring the water upon the head of the candidate, or effusion. We have the taking of the candidate down into the water, and standing in the water with the candidate, immersing him in the water face uppermost, and raising him out of the water. We have the going down into the water by the candidate and the one performing the rite, and baptizing him while he kneels on his knees in the water, face foremost, three times, in order that he may be baptized in the name of the Father and of the Son and of the Holy Ghost; and he is raised up out of his grave backwards. And of late there has been another innovation. I don't know whether this reverend gentleman would have employed that or not. That is by sprinkling flowers upon the body, beautiful flowers, petals,—might have been roses; might have been pinks, or some other beautiful flowers. This gentleman would have used any of these forms, but Jesus the Son of God was baptized in the waters of Jordan, submerged in the water, brought up out of the water, as argued by the Apostle Paul, in the likeness of his death, and in the likeness of his resurrection. I am not going to spend much time on the method. I just want to show the fact that Jesus was baptized.

Turn over to John's gospel, and in the third chapter (I am not going to make the argumant that Jesus himself baptized in person those that came to him; but you see what the word says) is something like this: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized." The ordinary reader taking that and reading it, and admitting that the language is just what it was intended to be, and conveys the idea that was intended to be conveyed, would conclude that Jesus tarried with his disciples in this place, and baptized. What follows? "And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized." Here are two baptisms taking place, one in the land of Judea, and one in Enon near to Salim. John was down there, and Jesus was up with his disciples in another place baptizing. Taking it for granted that Jesus himself did not perform the rite of baptism, by going down with candidates into the water, he stood right there with his disciples and

confirmed their acts by witnessing them, by being privy to that which went before and that which came after. And nobody under the shining sun can avoid the conclusion that Jesus either baptized by himself or by his disciples. And it is a notorious truth that whatever a man does by an agent he does by himself. That confirms the proposition that we assume that men must now be authorized and accredited agents of Jesus Christ before they are prepared to baptize anybody in any form for the remission of their sins.

Have I concluded Jesus in the doctrine of baptism? Mind you we conceded the idea of faith, repentance, and remission of sins, and grant our brethren everywhere that they are assiduously engaged in teaching that; but when it comes to this question of baptism for the remission of sins, they hurl it back at our faces, that it is not for the remission of sins, and absolutely deny the positive proposition made by Luke in his third chapter, and Mark in his first chapter, and Acts second chapter, that it is for the remission of sins. Now let the quarrel be between mankind and Jesus Christ; for the declaration is made by him in the twelfth chapter of John, "The word that I have spoken, the same will judge him at the last day."

I have got three out of six principles, and have identified them as characteristic of the doctrine of Christ in the days of the apostles, and have absolutely implicated Jesus Christ in teaching and practicing every one of them. There are three more. The laying on of hands is one. You know that is a favored objection against the Latter Day Saints. The idea of their practicing the laying on of hands! These men that make fun of us forget that Jesus laid on hands for the healing of the sick. Bible readers all admit that. He absolutely laid on hands for the healing of the sick. And he commissioned his disciples to do it too. In the sixteenth chapter of Mark, the very one that we referred to as authority for preaching the word and baptizing people, says, "They shall lay hands on the sick, and they shall recover." James understood it when he said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." How natural it is to put the hands upon a person's head and pray for him. That is the same kind of a thing that we read was done by the Savior when he laid his hands on his disciples, and breathed upon them, and said, "Receive ye the Holy Ghost." He also laid on hands for ordination to the ministry. He ordained his twelve disciples. He says, Ye have not ordained me; I have ordained you. You have not chosen me, I have chosen you. "As my Father hath sent me, even so send I you." There is no question but what he was ordained and set apart. He was ordained minister extraordinary. The Father ordained him, evidently, before ever he left the courts of glory. And the fact that the Spirit

descended upon him, acknowledging him as the beloved Son, characterizes him as the one who was chosen and ordained and set apart unto this great mission. Now suppose we do not quarrel about the laying on of hands for the healing of the sick. We find it is the plan God has given, and has authorized it to be done. And we have abundant evidence all through the history of our lives to show beyond question that as a doctrine it is believed by us, and as a practice it is practiced by us. And let me tell you that instances are on record in the Reorganized Church in which, where there has been a kind of epidemic, there has been a larger number of recoveries among those who have been sick who have received the laying on of the hands of the ministry alone, than among those who called the physicians and received the laying on of hands, and a great many more than those who were simply treated by the doctors with medicine. I have had a forty-year experience in this work. Bro. John Shippy has had more time in it than I have. And I bear witness to that I know. Well, we will pass that.

The laying on of hands for the blessing of little children. Surely everybody concedes that Jesus took them in his arms and blessed them, laid his hands upon them and conferred spiritual blessings upon them. I am thankful now, so far as this is concerned, that upon one occasion when a man came from the East to fight against us up there at Sandwich to overcome what we were striving to do, he said in a kind of an excusable way, "When Jesus came to his own people and found them sick with spiritual sickness he chose the best method of releasing them, employing the laying on of hands." What a curious thing that was for a man, to undertake to fight the declaration of the doctrine of Jesus Christ and laying on of hands, and admit right at the start that people were spiritually sick, and that Jesus used the best means in his hands, the laying on of hands, to heal their spiritual sickness. I have always thanked that man in my heart for that admission. There is a beautiful statement found in Habakkuk, where it says that "God came from Teman, and the Holy One from Mount Paran." "He had horns coming out of his hand: and there was the hiding of his power." Everybody knows that the Old Testament symbol representing power is *horns*. We have the beast with one horn, the beast with seven horns, the one with ten horns, and one with two horns, all of them representing power. "He had horns coming out of his hand: and there was the hiding of his power." You do not expect to see horns in the hands of Jesus Christ, and at the same time see the places where the nails pierced them, do you? No, it is but a representation of the spiritual force and power. That is just exactly what we claim in these latter days.

We turn to the resurrection from the dead. We believe that the dead will be resurrected; that here-

after there are two resurrections yet to be. There has been one resurrection in the past, including the resurrection of Jesus Christ, with many who came forth from their graves at the time of the resurrection of Jesus Christ, and were seen by many in the city. However, this is a matter we do not care to emphasize just for the purpose of this argument. How many of you disbelieve that Lazarus was resurrected? All Bible believers believe that Lazarus was resurrected. That he was dead,—Lazarus the brother of Mary and Martha,—and Jesus performed a miracle by raising him from the dead in order to show to those pharisaical Jews, those disobedient Jews, that he had the power to raise the dead; and that when he prophesied touching his own body, calling it the temple, although they did not understand him, he says, I have power to raise it again. And he did raise it. That is equivalent to saying, that he raised one, he can raise all. He exercised that power by obedience to God's commandments, and the subjection of his spirit. He had that within him that conferred upon him the right to rise from the dead; and when the time came, the stone at the door of the sepulcher was rolled away, and he came forth. Men looked within and saw the cerements in which he was clothed; and he came forth and supped with his disciples, and was seen of above five hundred at once. There is no question but what he was resurrected. The Apostle Paul, reasoning from that, says, "If Christ be not risen, then are the dead not raised; and if the dead rise not again, we are of all men most miserable." But he concluded beyond question that the dead would rise again. And let me ask, Is Jesus implicated in the teaching of that doctrine? I think so.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.—John 2: 18-22.

I will turn to Matthew 25: 31-46, and see what we find there.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And

the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

There are two classes, the righteous and the unrighteous, before the judgement bar after the resurrection. And the teaching of that blessed book, the Book of Mormon, gives us to fully understand that all who have been born into this world, all who have lain in the grave, all who are now living and shall die, all who shall remain at his coming shall stand before that judgment bar by virtue of the power of the resurrection, and they shall answer unto him in the great judgment. Is he implicated in this doctrine of the resurrection?

Let us turn to Revelation and see what we find there.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.—Revelation 20: 4, 5.

Where does this language come from? It comes from the Master to John upon the Isle of Patmos, recorded by him for the benefit of mankind, to show them that the righteous men receive from him the promised reward, but that the unrighteous men remain until the time of the general resurrection, when they shall come forth.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Verse 6.

If we had not implicated Jesus before in the doctrine of the resurrection, we have now. But again:

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand

before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Verses 7-15.

We have not only proven by incontrovertible evidence that Jesus is implicated in the doctrine and practice of the resurrection from the dead, he himself being a personal exponent of it, but we have him at the same time implicated in the doctrine of eternal judgment, the final judgment of all men, a thing that we believe in, especially so far as Latter Day Saints are concerned,—that every man must answer. And the controversy in regard to whether the man is worthy and willing to comply, and withstand the things of this evil life, and win his way into being called a child of God, represented in the church at the final and last day, is a controversy between man and God. As individuals we have nothing to say about it, personally. I can not save you; you can not save me. You will never come between the whip and me, to prevent me from getting the stripes that are my due; I will never come between you and your God to prevent judgment coming upon you. Nobody else will take your crown and glory. You shall get what you live for, what you are worthy of getting, as individuals, every one of you. And every man that hears the gospel and rejects it, has one that judgeth him. Jesus said in the twelfth chapter of John's gospel, "The word that I have spoken the same will judge him at the last day." And there is the judgment. "Fear God, and give glory to him; for the hour of his judgment is come," is the language of Revelation. And Ecclesiastes, the preacher, has it, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing." That is one of the reasons why this people should be a good people, if they are a good people. And I heard an argument yesterday afternoon at Davis City, at the reunion. Some one happened to be talking about the Mormons or Latter Day Saints. They finally concluded, some of them, that they were a good people, but that they were good in spite of their religion. That is a funny thing. My doctrine is that people are good because their religion makes them good. A man may be a good man morally, that is true. He may be a good man and carry his goodness to the grave; but what will be his reward? He will not get the part known as the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." These moral men, these good men in the community, these men that do not wrong their neighbors, or anything of that kind, but that keep away from Jesus Christ, they have not wrought for the first resurrection, and they will not get it; it is not promised to them. A man must be born into relationship with Jesus Christ while he is here, and the man who is ashamed of him



or his words, and fails or neglects in any way to abide in him, that man has no claim, and the honorable man of the world will not make a claim, neither here nor hereafter. The honorable man will not. If he continues to keep Christ out of his life, he will be honorable enough hereafter to take the judgment that is pronounced upon him, and try to be contented with it. I do not know how good his contentment will be. It would not answer me, I know.

Have I given sufficient identification? Let me try again. Taking it for granted that Jesus spoke the truth when he said, "Repentance and remission of sins shall be preached in all the world, beginning at Jerusalem"—granting that it has been done, these two opening principles of the gospel as stated by the Apostle Paul in the sixth chapter of Hebrews are conceded. And as I turn to what has been written in Hebrews the sixth chapter we have it like this: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, [plural, baptism of water and of Spirit,] and of laying on of hands, and of resurrection of the dead, and of eternal judgment." That agrees with what the apostle writer of the New Testament scripture, John, in the third chapter, in his interview with Jesus Christ, makes Jesus to say: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." I heard a man quote that only a little while ago, and he quoted it, "Jesus said, 'You must be born again.'" Jesus did not say that. Jesus said, "except a man be born again he can not see the kingdom of God." I had a couple of gentlemen tell me down at Davenport upon one occasion when I was preaching there, "If we can get the baptism of the Spirit, we do not care for the baptism of the water." I says, "My dear sirs, that may be all very true, and if you can get the baptism of the Spirit without the baptism of water, that is your privilege. Jesus might save you. But that is not the general way." For when Jesus made the statement there was a wonder in the mind of Nicodemus. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now who says you can? Those two gentlemen told me that they taught that they could. I taught that they could not. I invited them to come in the evening and hear me upon that question; but they did not come near. Now certainly John and Paul agreed on the doctrine of baptisms, plural, the baptism of water and of the Spirit. The six principles enumerated by Paul are: faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, resurrection of the dead, and eternal judgment. That begins with the morning of creation and ends in eternity, when

the final destiny of man is pointed out by the great Master. And every one that hath done righteously shall receive his reward; and every one that has not wrought righteously, unto them it shall be said, "Depart from me." In the King James translation it says, "I never knew you." That is a mistake. Jesus should have said, "Ye never knew me." Some one may say, "Well, now, Bro. Smith, do you propose to correct the language of the Scriptures?" I propose this: that by the spirit of revelation it has been corrected, and stands to us in this form: "Depart from me, ye never knew me." If they had known him they would have done differently. And he certainly knew them, else how could he have judged them, and said, "Depart from me?" He must have known them.

The time is up, and I believe that I have shown distinctly that there must be a church upon the earth at the present time that shall be recognized among men as the church of Christ. It has an authoritative existence, faith, doctrines, philosophies, and organization, and authority to act in the administration of the rites by which men and women are admitted into that church; and in that church they find the arena where they can fight out the great conflict of right against wrong, and good against evil, and receive from the Master that Spirit that will strengthen them unto every good word and every good work; admonish them of that which is evil and wrong, and of the unseen powers and forces of good that surround them to keep their feet within the narrow way, that are contending against the unseen forces of evil by which we are surrounded upon every hand, by day and by night, by temptation, by every device of the adversary to take us out of his hands. And they are to be the ones of whom he shall say, Thou didst give them unto me; I have kept them, not one have I lost, except the son of perdition.

Now, my dear friends, why can we not take this declaration? We can not trace it in unbroken succession from the Master until now, through the history of the past. If we undertake that we shall find ourselves going in lines that lead us into places where we could not sanction the things that were done by man, could never stand by the authority that seems to have ministered, or claimed to have administered the gospel of Christ. If we undertake to say that it has come forth by successive evolutions, first one thing and then another, we shall be swamped before we get back a hundred years. For not one of the reformers has ever gone further in this doctrine of the Son of God than simply remission of sins, and they have invariably differed as to how sins were remitted; and many of the popular churches of the present time absolutely deny that baptism is for the remission of sins, and fight against us strenuously when we say that it is. They deny entirely the idea of the laying on of hands for the gift of the

Holy Ghost, ridicule the laying on of hands for the healing of the sick, ridicule those things of which God, by the manifestation of his Spirit, has spoken by the Apostle Paul in the sixth chapter of Hebrews and the fourth of Ephesians; denying in some respects the resurrection and the character of the judgment. I have shown you that our philosophy and our doctrine are identical with that which is found in the New Testament scripture, and every single portion of it is indorsed by Jesus Christ, and he is directly or indirectly implicated in the teaching and practice of every one of them. I believe that I have covered the ground, so far as time permits here, to-day, showing that there is a church that has come to us by restoration. And we know it did come. For over seventy years now not a single portion of it has been necessary to be revised. Not a single council has ever been called to revise that which has been given to us as the doctrines of the Son of God, while those by whom we are surrounded have been constantly seeking a revision; and some of them have wondrously improved by it. And we are waiting the time when they shall stand together upon the platform, and unite altogether in the doctrine of Jesus Christ through the restoration by revelation.

#### CHRISTIAN CHURCH ON BAPTISM.

Does the Disciple or Christian Church believe in baptism by immersion for the remission of sins?

We answer, They do not.

For several years the writer has believed that the ministers of the somewhat aggressive Christian Church are not sincere when they teach baptism by immersion for the remission of sins; for observation and inquiry have developed the fact that about fifty per cent of their followers are received into membership from churches who do not teach or practice baptism for remission of sins.

In proof of their insincerity the following questions were submitted to Elder J. H. Garrison, editor of the *Christian Evangelist*, St. Louis, Missouri, February 1, 1895:

Can persons who have been baptized by immersion into Baptist, Methodist, or Dunkard Churches, and are in good standing, become members of the Christian or Church of Christ without rebaptism?

He replied:

Most assuredly, I would receive all who have been baptized, whether once or thrice, who are in good standing as Christians. The extra immersions in the case of Dunkards do not nullify their obedience. Persons are not baptized into religious parties, whatever they may think, but into Christ, if so be that they believe in Christ.

Elder B. J. Pinkerton, assistant editor of the *Christian Evangelist*, replied to a similar set of questions as follows:

As far as my experience and observation extend, it is the universal custom of our preachers to receive such persons without rebaptism, unless they demand it.

On February 8, 1895, Elder D. R. Dungan, chancellor of Cotner University, Nebraska, wrote:

Persons who have believed in the Christ, repented of sin, and confessed the Savior, and obeyed the Lord in baptism, being buried with Christ, whether by Methodist or Baptist, have been scripturally baptized; such is my view.

As to the question, who might administer the sacred ordinance, the following was presented to Elder W. W. Hopkins of the *Christian Evangelist*, St. Louis, Missouri, February 1, 1895:

If a person has been baptized into the Disciple or Christian Church, by a laymember, is the baptism valid?

To which he replied:—

1. We baptize into Christ and not the church. 2. The validity of baptism depends on the faith of the candidate and not the office of the administrator. For the sake of order it would be better for the preacher or elder to baptize; but a baptism is not invalid because done by a laymember.

The above admissions are strong and conclusive that the Christian Church does not practice what they teach. The statement of D. R. Dungan, LL. D., is that a burial (baptism) administered by Methodist or Baptist is scriptural. Query: If baptisms by Methodists and Baptists are scriptural, would baptisms by Christian ministers be *more* than scriptural?

In nearly every issue of their popular church papers you may read statements from their evangelists like this:—"Good meeting here, three added by baptism, and four by confession. The Methodist and Baptist preachers are worried about their flock."

"Four by confession" means that they had been immersed, but not for remission of their sins, by some orthodox preacher before the wonderful expounder of the Bible arrived. But now they must "give their hand to the preacher, and their heart to God," which act or "confession" gives the penitent ones a membership in the Christian Church and a passport to heaven with those who have been baptized for the remission of sins.

How different from the above was the teaching of the inspired Apostle Peter. He said:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

In an effort to patch up their badly begun work, of teaching one thing and practicing another, a zealous minister of their church said they did not receive into membership those from other churches *who did not understand*, at the time they were immersed in water, that it was for the remission of their sins. This perversion of their custom was quickly settled by sending the following question to Elder J. H. Garrison, the venerable editor of the *Christian Evangelist*, St. Louis, Missouri:

Is it required of, or the universal custom of the ministry to ask penitent believers of the Baptist, Methodist Episcopal, or United Brethren churches who have been immersed, and who

wish to unite with the Christian Church or Church of Christ, if they understood that when they were baptized it was for the remission of their sins, before accepting them as members in full fellowship?

Editor Garrison replied June 23, 1904, as follows:

Answering your question of June 20, would say that it is not the custom of our ministers to require believers uniting from other churches who have been baptized, whether they understood that when they were baptized, it was for the remission of sins. That would be an utter perversion of our position as to what is the creed or confession of faith on which the church rests. There may be a few schismatics in Texas who have made that sort of a creed, but they do not represent the churches of this reformation.

Mr. Garrison's decision is worthy of record for it is plain and conclusive on that important subject.

We now pass to the history made by Alexander Campbell on the question of water baptism. Read his words carefully:

Now if our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism, as much as bathing for health is different from a Jewish ablution for legal uncleanness or impurity. The action has a meaning and a design; and it must be received in that meaning and for that design, else it is another baptism.—Campbell-Rice Debate, p. 439. (Quoted from SAINTS' HERALD, vol. 51, p. 501.)

Has the Disciple or Christian Church apostatised from the teachings of Mr. Campbell, their founder? They certainly have. He said: "If our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism." Paul said the words of Ananias to him were, "Why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

Paul submitted to that baptism which was for remission of sins, and Alexander Campbell says "The action has a meaning and a design; and it must be received in that meaning and for that design, else it is another baptism."

Do the Methodists, United Brethren, or Baptist churches believe in or baptize for remission of sins as Ananias taught, and "to which Paul submitted"? Verily no, but the Disciple or Christian Church of to-day receive their baptism by immersion, which is contrary to the teaching of Mr. Campbell, as quoted above, who says that any other baptism than the one "to which Paul submitted . . . is another baptism." Hence we conclude from the several testimonies given that the Disciple or Christian Church does not believe in baptism by immersion for remission of sins.

C. J. HUNT.

DELOIT, Iowa.

#### SUCCESSFUL WORK.

It is very necessary that the work of the missionary in the church of Christ be successful. To this end both the missionary and the members of the district where he labors should work harmoniously and wisely together. The Saints in every district throughout the church should, I believe, look first

after their own welfare, and secondly, after the needs of those outside the church in whose behalf the missionary is laboring. Unless the wants of the missionary are looked after and supplied he is hampered in his work, and the work hindered to a corresponding degree.

One of the first things a missionary needs to believe, is, that his family, in his absence, will be well cared for. Without this assurance his mind is divided and a consequent loss to the work ensues; hence the necessity of tithing, as provided for in the law. Just so long then as Saints fail to observe this law of tithing and consecration, just so long the work of the Lord abroad will be hindered. Why hinder the Lord's work, especially when by so doing we ourselves are less spiritual?

Then a missionary needs to have the confidence of the Saints where he labors. This he will have, I believe, if he shows himself a workman approved of God. Not only must the missionary, in order to do successful work, have the confidence of the Saints, but they must aid him in every possible way to prosecute the work and make new openings in his field of labor. Sometimes the Saints, instead of keeping themselves right and making new openings for the missionary, grow cold and wait for the missionary to come and revive them and make his own opening for preaching the word. The law is that "he that has been warned, let him warn his neighbor." The Saints should not wait for the missionary to write them to find out if they want preaching, either in or near their locality; but they should write the missionary that he may be informed as to the needs of the field. It only costs about two cents to write the missionary; but it would cost him considerable to ride thirty or forty miles to find out if you want preaching. When the missionary goes some thirty or forty miles to hold service, he may be informed by the Saints that it is such a busy time that but few will attend the meeting. This tends to discourage the missionary. Laboring men are usually busy, of course. While this is true in your locality, you should remember it is also true in others. As the missionary is only around once in three or six months can you not well afford to quit work a little early and go to church and so help, by your presence and prayers?

When a meeting is first started, both the minister and Saints attending may feel fresh and vigorous, not suffering by reason of loss of sleep; then it is easy to carry the meeting on. When, however, the meeting is carried on for some five or six nights, and the Saints have become wearied from hard work and loss of sleep, then it takes faith to run the meeting successfully. That is the time of trial. Although the interest in the meeting may be increasing, Satan is likely to suggest the thought that the Saints are getting tired of the meeting and therefore it should

be closed. In fact, Saints are often likely to show, either by word or act, that they would like for the meeting to close, just when it should not. Of course the minister dislikes to carry on a meeting contrary to the wishes of the Saints where the meeting is being held. For a meeting to be successful, all attending it, especially the Saints, should have a deep interest in its progress.

Simple as this subject may appear, there is much in it; for if the various services held in different parts of the field are conducted as they should be, then good results will follow, and the work be built up; but if otherwise, God will be displeased and the work hindered. It takes faith to heal the sick, or to carry on a meeting successfully.

As ministers and members let us learn our duties; and by the help of God let us work harmoniously together to accomplish the work intrusted to us. If we will do this, success will crown our efforts, and life eternal will be our reward.

C. J. S.

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## Selected Articles.

### THE LITERATURE OF THE PEOPLE.

Upon the whole, good literature is more pleasant to read than indifferent literature. That it is more profitable I am not quite sure. Anything that is human is significant, and anything that is popular is important. A man of reasonable taste and intelligence would not get so much pleasure out of reading the *Family Herald* Supplement as out of reading Pendennis. But there is probably quite as much to be got in the way of philosophy and knowledge of life out of reading the one as of the other. For if Pendennis represents the doings of real people, the *Family Herald* Supplement represents their dreams. From it one can learn what is just as practical and useful a part of life as anything in great literature; one can learn, that is, what an enormous number of people really picture to themselves as a splendid and desirable life. Pendennis tells us what a great man thinks of ordinary people. The *Family Herald* Supplement tells us what ordinary people think of great people. It is nothing like so entertaining, perhaps, but it is equally important to know. Therefore I have always found it difficult myself to accept the common statement that such and such a person is wasting his time reading trifling and ephemeral literature. I am not sure that because he reads shilling shockers or the *Daily Express* he is to be reproached as a person wasting his time. I should rather reproach him, if I did reproach him, with a gloomy and ascetic devotion to science and research, which led him to endure so much toil and tedium for the discovery of truths so dim and so occasional. I should urge on him to leave his studies for a moment, to lay by the yellow novels and the

pink newspapers to which a painful conscientiousness held him bound, and have at least one frivolous and boyish half-holiday reading Milton and George Meredith. For though this may seem at the first glance extravagant, it is really the truth. There is much profit, there are many lessons and ideas about life, to be drawn from cheap journalism. But the nuisance is that one has to draw them out oneself from a chaos of the unessential, and this is a very genuinely laborious and stringent mental process; whereas, when we come to deal with a piece of good literature, they have been drawn out already and arranged for us beforehand in such a way that we perceive the essential at a glance, and are not troubled with the unessential at all. It is like the difference between scouring the rocks with a hammer to find fossils, and going to a geological museum where everything is ticketed and arranged. Or it is like the difference between vegetable and animal food: the latter is the concentration of the former. And I admit that from the point of view of succulence and relish there is the same difference between a man's reading Milton and his reading *The Pink 'Un* that there is between an old gentleman enjoying a mutton cutlet and the same old gentleman on his hands and knees in a field trying to eat grass like a sheep. Such an old gentleman is experiencing the inevitable tragedy of original research.

There are, then, these two kinds of literature: popular literature, which can be made profitable to the studious, and good literature, which is acceptable even to the lazy. But between, or, rather, apart from these two, there is a third class, a class which is, under modern conditions (that is, modern London conditions), rarer than either of them. It is also far more valuable than either. It is the kind of work which is not consciously or artificially literary; it is produced in the same way as the cheap novelettes are produced, that is, carelessly, spontaneously, generally in large quantities, and generally from a dim impulse to be amusing, and a dimmer impulse to realize in some series of rude pictures the imaginary life of gaiety and courage. At the same time, unlike the popular literature, it is really literature. Its main lines are bold and suggestive; it has in it a tradition of good workmanship. It is the thing which in simpler and stronger states of society is called "folk" literature. That is to say, it is a school or class of story-telling, unconnected with any individual name, unreferable to any individual reputation or influence, written by the people for the people about the people, but still literature. Just as a good mediæval guild or modern trade union or Indian trade-caste would retain from generation to generation the right way to build an arch, so these communities retain from generation to generation the right way to build a story. Their tales may be like the novelettes, more or less all the same model. But, unlike the novel-

ettes, they are all on a good model. Their repetition, combined with variation, pleases like the repetition of a line of Gothic columns in a great cathedral; it does not exasperate like the repetition of a line of railings in a long suburban street. And this great traditional literature of tales is the real popular literature of the earth. Wherever there is a People, a thing with a big P, the people have this literature and love it. In modern London they do not love this literature and do not have it; but that is simply because in modern London there is no People—there is only a lower class reading silly books about the upper class, and an upper class reading still sillier books about the lower class, and a middle class that reads both at once and gets melted into a sort of iridescent rainbow of silliness. But wherever, as I say, there is a People, there you will find a great popular literature, a literature which does not describe the life of a class, but does describe the life of mankind, a literature which talks of kings and beggars, and fools and heroes all in the same easy tone, and tells of their plain, familiar talk with each other.

This distinction was set up in my mind to-day merely by staring at a bookstall crowded with sixpenny books. There were the two great classes of London literature, the pompous books written by the few, the futile books written by the many. There was *The Riddle of the Universe*, by Haeckel, which could be bought for sixpence; and *Lady Gwenny's Confession*, which could also be bought for sixpence. And I would not have given a tenth of a farthing for either of them; for they were both of exactly the same spirit—a total ignorance of life, as it is dressed up in artificial and threadbare words. *The Triumph of Science over Superstition*, *The Chain of Causation*, *Evolution*, *Enlightenment*—I knew all these things, and I knew that they were exactly like “languid grace,” “long silken moustaches,” “the dreamy waltz,” “the muffled curse,” “the silver moonlight”—that is, that they never meant anything and never will mean anything to the end of the world to people who work, and eat, and sing, and marry, and are given in marriage. And then, lifting up my eyes, I saw, with a rush of feelings indescribable, upon that sixpenny book-stall something else. I saw literature as it had always been—a human thing. I saw humanity as it had always been—a race of poets. I saw Uncle Remus. And I knew that there was more of human existence and real philosophy in the rabbit with the spotted grandmother and the tortoise that played tug-of-war with the bear than in the whole of raving London and all its journalism, or in all the Haeckels that ever cut off their own noses to investigate the nature of smell.—*World Wide*.

Too much innocent amusement is not innocent, but morally bad.—Horace Bushnell.

## Mothers' Home Column.

EDITED BY FRANCES.

Notice to Daughters of Zion.

For some years past the question of undertaking some special work of benevolence, in connection with other work heretofore done by us, has been under the consideration of the Advisory Board; but because of the many pressing demands being made upon the Saints in the way of finance, it has seemed wiser to wait a more opportune time.

Now, however, having taken counsel with Bishop E. L. Kelley and receiving his most cordial approval as well as assurances of his hearty coöperation, it is deemed advisable by us to notify all local societies as well as all members not connected with local organizations that such a work is contemplated and they are most earnestly invited to join in the same.

The establishment of a Children's Home has been mentioned as a worthy and much needed work; but we deem it wiser that the matter of discussion as to what we shall work for, be left to the voice of the general society, when they meet in convention during the session of the General Conference of the church in April, 1905. This, however, will not prevent the sisters from *going to work now* to raise a fund and at that time deciding for what purpose this fund shall be used. It seems best that each local organization should decide upon its own plan for raising means to contribute to this fund and where no local organization exists, individual members can send their contributions to the treasure of the general society, Mrs. C. J. Clark, 1038 West Electric Street, Independence, Missouri.

We trust that every member of the society will enter with whole-souled activity into this work and that by the time of our General Conference each will be able not only to report the successful results of efforts already made, but also their determination to *persevere* until success crowns our labors.

By order of the Advisory Board,

MRS. M. E. HULMES, President.

MRS. EMMA HOUGAS, Secretary.

Half Hours With Parents and Teachers.—No. 11.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS AND HOME CLASSES.

Edited by the Daughters of Zion.

Training a Child in Self-Control.

It would not be possible for us to draw the attention of parents to a more important virtue in which it is our duty to train our children than that of self-control. The lines of Lowell:

“We rise by the things that are under our feet,  
By what we have mastered of greed or gain;  
By the pride deposed and the passion slain,  
By the vanquished ills that we hourly meet,”

are not only true in their positive sense, but it is equally true that if we have been mastered by these things, instead of gaining the victory over them, we have been defeated as it were at the very bottom—the first round of the ladder of life,—and deprived of the very strength necessary to enable us to climb higher.

Emerson calls “self-trust the essence of heroism,” but how shall self-trust exist where self-control is wanting?

“Self-control,” says a recent writer, “is at the root of all the virtues. Let a man yield to his impulses and passions and from that moment he gives up his moral freedom.” “Teach self-denial and make its practice pleasurable,” says Sir Walter Scott, “and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.”

If then—and we firmly believe it—“self-control is at the root of all the virtues,” how necessary it becomes that we train our

children in it; teaching it not only by precept but by example. And parents, it is just here that we beg your earnest attention while we entreat you to believe that with God's help it is possible for you to train your children in this virtue—if you begin sufficiently early and set them the example which God requires.

"A child who is trained to self-control, as a child may be," says H. Clay Trumbull, "is already a true man in his fitness for manly self-mastery. A man who was not trained in childhood to self-control, is hopelessly a child in his combat with himself and he can never regain the vantage-ground which his childhood gave to him, in the battle which then opened before him, and in the thick of which he still finds himself. It is in a child's earlier struggles with himself that help can easiest be given him and it is of the greatest value for his own developing of character. Yet at that time a child has no such sense of his need in this direction as is sure to be his in maturer years; hence it is that it rests with the parent to decide, while the child is still a child, whether the child shall be a slave to himself, or a master of himself; whether his life so far shall be worthy or unworthy of his high possibilities of manhood."

Shall life be to our children defeat or victory, bondage or freedom are questions the answer to which rests largely with parents. It is true that teachers have their influence in this as well as many other principles necessary to the formation of character, but it is subordinate to that of parents. A very young child can be taught to understand that it is not good for him to give way to cries or indulge himself in physical contortions when in pain. For their own sake, for the sake of the physical manhood that parents should be ambitious to develop in their children, it becomes their duty to help them—to train them in acquiring physical self-control, because this may be made the foundation of that higher and better phase of this virtue: moral self-control, and thus become helpful to them in every conflict of life. The child who has never been taught self-control—self-restraint—goes out into the world prepared to fall an easy prey to every temptation which appeals to his desires.

"Give me neither poverty nor riches," prayed the Psalmist, "but feed me with food convenient for me." Riches and poverty both have temptations peculiar to them, from which the happy medium position, as a rule, is exempt. The child accustomed to being overloaded with all manner of toys and playthings soon outgrows his appreciation of any but the most costly and even these amuse or instruct but far the briefest possible time, when they are cast aside and he is ready to try something new. If this something is not forthcoming, then he is restless, annoying to those around him, and just ready for any doubtful enterprise or amusement which may be suggested to him. As he grows older this disposition, if not curbed, is strengthened until all innocent amusements and recreations pall upon his taste, and he finds himself standing by the boundary-line of the Devil's ground looking over the partition-fence at the hundred and one temptations so attractively arranged to charm his dissatisfied spirit.

Upon the other hand poverty and toil have so repressed and hardened the natures of the very poor, that they turn to vice as the only thing which comes to them with any promise of pleasure in its face, and both rich and poor alike find that at last it stingeth like an adder and turns to gall upon their lips. In each class and under each condition, noble exceptions are found, but it is in the middle class where neither riches nor great poverty prevail that the happiest conditions are found, and to the homes of which both church and state are looking for the men and women who are largely to control the destiny of each. And of this latter class our church is largely composed.

It does not, however, follow from this that because as a rule the men and women of truth and probity come largely from the middle class and that of this class our church, as a rule, is composed, that our children will necessarily attain to honorable position in either church or state. Far from it. It simply

means that so far as these conditions are concerned they are not handicapped in the race, but start out with equal, if not better chances in favor of their success than either of the others mentioned. But more—far more than this is necessary to their success in life—to their being fitted to take their places among the honorable men and women of the world, much less be accounted worthy to be called Saints, and among the necessary principles few are greater than that of self-control. Are we helping our children to acquire this?

Could the mother who indulges the appetite of her child in partaking of improper food or even of wholesome food at improper times and in improper quantity be made to realize that she is by this means weakening his power to resist that which his appetite craves, and so fitting him to become an easy prey to the liquor habit, should it ever assail him; would she continue to indulge him? Never. No true mother could do that. But the trouble is she does not realize until it is too late, and then the deed is done—the ruin wrought. If only we could impress upon parents the absolute need there is of training their children in all the attributes which go towards making noble men and women, then would the work be done, for love would find the way of accomplishing it.

"Teach self-denial and make its practice pleasurable." Ah, we like these words of Scott, for we remember that a greater than Scott has said, "If any man will be my disciple let him deny himself." Why this self-denial? It is the natural, the carnal man that is to be denied in order that the spiritual may triumph. Shall not we then who brought our children to Christ for a blessing, who have taught them to give themselves to God in the covenant of baptism, see to it that we train them in all those principles of right-doing and right-thinking which will not only fit them to take their places among the honorable men and women of the earth, but to be numbered with those who have overcome and entered into his rest?

"Strength of character consists of two things; power of will, and power of self-restraint. It requires two things, therefore, for its existence: strong feelings, and strong command over them. "The first and best of victories," says Plato, "is for a man to conquer himself."

Shall we not then train our children that they may learn to do this from their childhood?

#### Program for October Meetings of Daughters of Zion.

##### THEME, HOME TRAINING.

Hymn No. 260, Saints' Hymnal; roll-call of members; response, scripture text referring to self-control; five minute paper, "Illustrations of how to teach self-control to children," followed by discussion; discussion of paper, from Home Column, with the aid of questions given below, (preparation for answering these questions to be made at home); business; hymn No. 32; dismissal prayer.

Questions on paper, "Half hours with parents," given below. Is there any virtue of more importance than the one considered in this paper?

According to the words of Dowell, by what means do we rise? If mastered by the ills of life, what is the effect upon us? How does Emerson speak of "self-trust"? What must precede a proper confidence in self? What is the relation of self-control to other virtues? How does self-control insure moral freedom? How can the practice of self-denial be made pleasurable? What does Sir Walter Scott say of the condition of the world if this were done? Is it possible for parents to train their children in self-control? When should they begin? What should be their own example in regard to self-control? Cite instances of proper example in this virtue.

How does Trumbull compare the person trained in childhood to self-control with the one not so trained? When can help in gaining self-control be easiest given to a child? Does the child realize his need at this time? Then what responsibility

rests upon the parent? What may become of the first steps in teaching self-control? What relation has physical self-control to moral self-control? What condition of life is most favorable to the development of good character? Why? Are those thus situated necessarily assured of success? Can our children become worthy to be counted among the honorable ones of the earth without training in self-control? Are we giving them this help? What danger is there in over-indulgence of children in habits of eating? What saying of Jesus is like the one quoted from Scott? Is it necessary for parents to practice self-denial if they would teach it to their children? What must be subdued in order that the spiritual nature may triumph? Will the blessing of our children in infancy, and the teaching which will result in their being baptized prove sufficient for their salvation unless they become established in habits of right-doing? Of what does strength of character consist? What does Plato say of self-control? What Bible saying is similar to it? Do we wish our children to excel in this way?

#### Prayer Union.

Sr. Emma Ross, Pittsburg, Kansas, earnestly desires the prayers of the Prayer Union and all Saints who feel disposed, in behalf of her husband who is sorely afflicted. She desires that Sunday, September 18, be set apart as a day of fasting and prayer, that her husband, Robert Ross, may regain his health and mental faculties. He is a worthy brother, greatly esteemed by the Saints. Was a deacon, and vice-president of the Religio.

Sr. Albertie Neal, Batson, Texas, desires the prayers of the Saints, as she is isolated, and has lately been called to part with her little six-year-old Evelyn.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Questions and Answers.

Q.—Has a district the right to suspend the delegate system indefinitely?

A.—No. Article X of Constitution for districts, says: "Any district association convention, where the membership of the district is under four hundred, may upon a two thirds vote of the delegates present, change from a delegate to mass convention." Note that the membership of the district must be less than four hundred or this article will not apply to such district. Further, that a two thirds vote is required and that of the *delegates* present to suspend the delegate system for the convention. Hence it will be necessary to have regularly appointed delegates to meet and organize and then if they see fit, they may resolve into a mass convention. It will be noted, further, that this suspension does not nor can not extend beyond that convention. The delegate system can not be suspended indefinitely. There is no authority anywhere for that. Hence such an action would be "inoperative and void." (See Article IX.)

The question of districts suspending the delegate system was quite thoroughly discussed at the General Convention when the article referred to was adopted and became a rule. And as a matter of compromise between the "radicals" and the "conservatives" upon this question, it was agreed that the delegate rule might be suspended for the convention only, and that it must be done by the regularly appointed delegates and in a regular way. Parliamentary law would also require that a delegate convention could be resolved only by those comprising it,—the delegates.

Q.—Have home department members the right to vote in the Sunday-school?

A.—No, unless they have attended the main school the requi-

site "four consecutive sessions." Article 3 of By-laws for Sunday-schools says: "Persons may become members of the school by enrollment but they shall have no voice or vote in the affairs of the school until they shall have been in attendance four consecutive sessions, except in the organization of new schools. All members of the school under eight years of age shall be prohibited from voting." It will be noted that any one may by application and enrollment become a member of the school at once, but his right to vote is withheld till after the required four consecutive sessions shall have been passed. This prevents the occasional visitors from dropping in on election day and carrying the election in the way it should not go or in opposition to the wishes of the majority of the regular attendants. It places the responsibility of running the school right where it belongs, in the hands of the regular attendants. Home department members have and enjoy all the rights and privileges that any member of the school may have and enjoy, but his failure to attend four consecutive sessions will debar him from voting as it would any other member. One may be a member of the school and not be a voter. Children under eight years old can not vote. But any member may be appointed and serve as a delegate, or serve the school in any other way, and must be counted in making up the total enrollment as a basis of representation. But no one can vote till he shall have attended four consecutive sessions of the school.

The Sunday-school work at the Southwestern Iowa reunion was in charge of the district superintendency, Sr. T. A. Hougas and Bro. Joseph Roberts, and assisted by the general superintendent. Five sessions of Sunday-school were held with splendid success and interest. The improvement that has been made was very noticeable to one having been associated with the work in the district from before the time of organized effort. Whereas some years ago it was with much difficulty that we could get into a sufficiently well-organized condition on the camp-ground to run a school at all, now we need to but make the announcement that there is to be a session, and call on the several teachers to be prepared to take a class and we are ready for work. The first session was a complete success. As soon as the classes were formed and teachers placed therewith, we were ready to march to designated places and go to work. This is indicative of the work that has been done in the district, by the district and local workers. It is truly gratifying to see. The Lord will not fail to reward his faithful band of workers here.

Bro. P. W. Martin, of Argo, Minnesota, sends us the *Convention Intelligencer*, the district Sunday-school newspaper or magazine. It is a very unique and interesting paper and shows much painstaking work upon his part, and also upon the part of his assistant editor, Sr. Kate Jepson. We shall quote from it from time to time. But now we quote from a letter from Sr. Eleanor Whiting, the letter being a part of the paper:

"Star of Hope Sunday-school, Clitherall, Minnesota: Having been requested to write something for your paper and always wishing to try to do any duty, I respond.

"I have been connected with our Sunday-school for three years, acting as teacher of the infant class and also as secretary the first two years. At the reunion held here a year ago, the school was by vote connected with the Sunday-school Association. Elder T. A. Hougas was present. We were much pleased with the methods he used; also, knowing that he had been sent out by the General Convention, and had had much experience in Sunday-school work, I wished to see the methods he used introduced into our school. Sunday after the reunion I was chosen superintendent and felt it my duty to introduce these methods into the school. . . .

"Elder Hougas left some leaflets of instruction on home department work with the superintendent requesting him to take up the work and which he turned over to me. I corresponded with some of the isolated Saints. One sister wrote she was glad to be remembered and would gladly take up the

work. Another one said she would study with her family who are not members of the church. Another wrote that her children were delighted with the *Quarterlies*. Some of the persons whose names are enrolled do not belong to the church, but had attended the school here and having moved away wished to continue as members and their names were enrolled in the home classes. One girl living some distance away and who does not belong to the church told me she would keep up the study. She also gave me her subscription for the *Hope*. Shortly after her mother came and wished to buy *Quarterlies* for her other three children. I explained to her about the home class and we enrolled their names therein. We now have twenty-four enrolled in the home department and sixty-three in the main school. The average attendance is forty. . . .

"We find in Sunday-school work something for every man, woman, or child to do. And as we can not all preach the blessed gospel, if we willingly do the part that comes to us we will be blessed. I feel that I have made many mistakes, but my desire and prayer have been for the advancement of the school. We feel God's blessing has been over it, and for the good that may come from it, to him we give the praise.

"Hoping that this will be our banner year in the Sunday-school work in this district, let us all pull together and work in harmony and God will bless our efforts."

#### The Sunday-School Lesson for September 18, 1904.

##### THE PRISON.

Golden Text.—"He went and preached unto the spirits in prison."—1 Peter 3: 19.

There is a connection between this lesson and that of last week, which taught that saints should be loving. The connection may be seen as we proceed in our study.

The prison to which Peter alluded in his letter to the saints is the prison of departed spirits who at death are not found prepared to enter into paradise.

The question may be asked, Who go to this prison? And it may be answered, Those who have not developed into spiritual freedom through obeying the principles of truth.

It is obedience to the truth that makes men free. Jesus so declared, saying to his disciples that, by continuing to keep his commandments, they should know the truth, and the truth should make them free. (See John 8: 31, 32.)

This suggests to us a thought often repeated in the Scriptures, that there is something more for us to do than to be baptized and confirmed into the church. The baptism, if a perfect one, is a birth into spiritual life; it is an entrance into the path of truth; but we must grow from spiritual babyhood into spiritual manhood; we must follow the path of truth to the end.

##### WE MUST BE PROGRESSIVE.

In the truest sense of the expression, we must progress. We may not stand still. We must go forward. We must grow better from day to day, wiser in the things of God and more like him in nature.

Some one has said, and very truly, that the world is full of old babies. It is full of people whose bodies have grown from the stature of full-grown men and women, from youth to old age, but whose spirits have not developed into the ripeness of good character. They have grown old in body; in spirit, they have remained undeveloped.

This is not as it should be. We do not become fit for the society of just men made perfect except by traveling the path over which they have trod, the path of progression, that path of truth that grows brighter and brighter until it ends at last in the perfect day.

##### WE MUST WORK.

There is no salvation for us without work on our part. Effort is the price we must pay for final success. It is the only way in which it is possible for us to develop.

A man died a few days ago and left to his only child fifty millions of dollars, but no parent or friend, however loving, can bequeath to us spiritual freedom. Even the heavenly Father can not give us this freedom without effort on our part. He can only help us as we try to help ourselves. If we sit as prisoners content with our bondage, there is no hope that we shall ever be free.

##### WHAT MUST WE DO TO BE SAVED?

Peter made answer long ago to this question that men must repent and be baptized in the name of Jesus Christ for the remission of their sins. We are told in the Scriptures that repentance is not only sorrow for sins but the forsaking of sins. In Isaiah's language, it is ceasing to do evil and learning to do well.

This repentance must be exercised all along through life, so long as there remain in us those things that are not right. It is only by overcoming the evils of our nature that we become free. Not every one who calls Jesus Christ his Lord, not every one who is baptized for the remission of his sins will enter the abode of the free children of God, but he that does the will of God, he that becomes a child of the Highest by partaking of his divine nature.

When John the Revelator had his vision on Patmos he saw a great multitude clothed in white raiment who stood before the Lamb. Did you ever notice that it is said of them that they had washed their robes and made them white in the blood of the Lamb? They were there because of this effort on their own part; they had made themselves pure in the fountain the Christ had opened for them.

And so it is with us. We must wash our robes, if they are ever made white; we must shake off our fetters, if we are ever made free; we must grow, if we ever reach spiritual manhood; we must overcome our faults, if we ever enter the kingdom of the pure. It is true that we could not have saved ourselves, neither can we save ourselves by our own efforts alone, but we are required to put forth all our powers to accomplish our salvation.

##### THERE IS A PRISON HOUSE.

The Lord tells us so in Genesis 7 of the Inspired Version. He tells us the reason why some are consigned to it. He says that in the beginning he gave men the command to love one another and to choose him their heavenly Father; but the accusation was made against those of a certain period that they were without affection and that they hated their own blood and were full of wickedness. This was the accusation against them upon which they were committed to the prison.

Jesus went into the prison, Peter says, and preached to those shut up there, and Paul says that, when he ascended up on high, he led a multitude of captives.

What did Jesus preach to the spirits in prison? The same system of true principles he taught to men in the earth, the gospel, of which the fundamental principle is love. They who were consigned to the prison because they were full of hate can become free only by becoming full of love.

##### JESUS TOLD A PARABLE OF A RICH MAN

who had no pity for the sufferings of a man who lay at his gate, mutely begging for the crumbs that fell from his table. The parable says plainly that the spirit of the rich man went to the prison. It was a spirit bound with the fetters of selfishness which he had not shaken off in his lifetime. He had not improved the years of his opportunity to make himself free from that inordinate love of self which bound him.

##### THE PEOPLE OF ENOCH'S CITY WERE WARNED

that the prison awaits those who take of the abundance which God places in this world and who do not impart as the gospel requires unto the poor and the needy.



This is in perfect harmony with the teaching of the parable of the rich man and Lazarus. It is a warning to us to free ourselves from the bondage of selfishness and to cultivate that spirit of love that must characterize the free children of God.

#### LOVE IS MANIFESTED

not only in deeds of charity to the poor. It is manifested in the patience that bears wrongs, in the humility that does not strive for the highest seats or envy those who sit there, in the ready sympathy that enters into the joys of others as well as into their sorrows.

As we make ourselves loving in heart and kind and considerate in actions towards others, we make ourselves free from selfishness, one of the strongest fetters that enslaves mankind.

As we shake off one by one the habits that are not good, as we eliminate from our characters one by one the traits that are unlovely and cultivate in their stead the virtues we perceive in the perfect Christ, as we grow in the knowledge of God, we become free, and it is that we may become free that we are given our years of probation in this life. Let not the years of opportunity go by unused. Let us work to be free by studying the law of Christ and applying it to our lives.

We are told that in the tropical seas there is a little creature called the nautilus, which as it grows, closes up the shell in which he has lived and moves out into the larger one he has built for his occupancy. From this one of the poets has drawn the following beautiful lesson:

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou art free,  
Leaving thine outgrown shell by life's unresting sea!"

ANNA SALYARDS.

JASPER, Tennessee, August 29, 1904.

*Editors Herald:* I am sure no Latter Day Saint can afford to be without at least one of the church papers, although a great many do without them. They are making a bad mistake. The *HERALD* and *Ensign* contain food for the Saints which they need badly, and without which they do not grow as they should in spiritual things. If we do not develop in spiritual things, we are not letting our light shine as we should. And if we have no light we can not let it shine.

Some tell me they see much in the papers that is worthless to them, such as letters from elders telling of their travels, taking particular pains to tell what train they went on, and how the mountains looked, and what a lovely time they had on the trip, and how they met Brother So and So, and Sister So and So, and what a nice dinner they enjoyed at Sister So and So's, and a hundred other things like that which they say they do not want to waste their time in reading. But that is not an excuse for not taking the church papers. All will admit that the church papers contain some spiritual food, and we miss that much by not reading the papers. Besides, the papers are your papers, and you should be interested in trying to make them better all the time. As the church advances the papers will increase in value.

When people visit the Saints, as a rule they want to read our church papers, and it is the same with us when we visit them. I have in mind a man that lives in my town. He is not a member of our church, but takes the *Ensign*, and he has become so greatly interested in it that he not only reads it, but takes it to some of his friends, and keeps it on the move all the time. And it seems to me that all Saints ought to be interested in the work enough to help educate the people in the knowledge of the true

gospel of Christ. I know people, where I live, who will come to the sidewalk as I am passing and ask for reading matter; yet they will not come out to hear me preach. And I have heard of those people telling others that the Latter Day Saints are right. How did they learn that the Saints were in harmony with the Bible? From the church papers loaned to them. The bad part is that Saints who do not read the church papers are not in condition to represent the church work, and we need all the help we can get. Every Saint should keep up with the work, and move as it moves.

The church is the light of the world, and the world is dependent upon us for light. The world is in darkness. Oh, what a sad condition they are in! Their minds blinded; walking in gross darkness. Do you want to help them out of it? If so, mount up the hill of righteousness, and let your light shine before men. They will see it. Do not worry about that. So let us not fail to do our part faithfully, and the reward will be sure. Just imagine how a Saint would look standing on a hill with a jug of whisky on one hand, and keg of beer near by, a list of vulgar stories printed in large letters as his stock in trade, with a chew of tobacco in his mouth and a pipe in one corner. Do you say such a one would be a light to the world? Let us avoid the use of tobacco, and be not addicted to strong drink in any form. Let us lay aside lightness of speech; be clean in our bodies and clothing. The people of the world are watching us, and it is right they should. If we reject the church papers because there is something in them not good, should we not reject ourselves because there is so much in us not good? I think so.

I am busy all the time, preaching to good crowds every night. Baptized seven the 26th. Am feeling well in the work. Never felt better; and never felt the need of the Saints coming up higher as I have felt it this year; and I am striving harder than ever to get on higher ground.

C. L. SNOW.

MT. PLEASANT, Vancouver, British Columbia,  
August 30, 1904.

*Dear Herald:* Following the date of my last letter we attended the conference which convened at Seattle the 6th at half past ten in the forenoon, meeting a goodly number of Saints from different parts of the district. On our return the writer and colaborer, with Bro. Rainey and wife, stopped off at Everett, Washington, and held two meetings at the home of Sr. Bertha McCullough, then onward to this city to further look after the tent work. We arranged for a lot, and on the 13th put up the tent and commenced our meeting the next day at eleven o'clock. Have held eight meetings each week to a small, attentive congregation. Have been alone since two weeks ago last Sunday night, my assistant having gone home on account of his farm work. Assistance has been given me part of the time by the two teachers, Brn. Rainey and Clark.

Having been chosen as president of the district it will be necessary for me to visit each branch and look after the isolated Saints, and I request the members as well as officers to give me all the information possible concerning the needs of the work in the localities where they reside. Direct all mail matter for the next thirty days to New Westminster, British Columbia, in care of J. S. Rainey.

T. J. BELL.

LOS ANGELES, California, August 30, 1904.

*Editors Herald:* We are doing what we can to promote the truth with some evidences of progress. Brn. Luff and Scott spent several weeks among us and the cause lost nothing. They have gone north, ostensibly to attend the Sacramento reunion. The rest of the brethren are working away along lines which to them seem best. Was with Bro. Crumley in San Bernardino last week. He preached on Sunday, and I on Monday night. Weather too hot to allow anything like an ordinary attendance.

We are pained to chronicle the departure of Sr. Gibson, wife

of our pioneer and stalwart missionary, Bro. William Gibson. She has been in poor health for many, many years; but Bro. Gibson, noble soul that he is and has been, has proved a ministering angel. God bless and comfort him in his sorrow and loneliness. Bro. Clapp's health is not good, but he cheerfully responds to an invitation to talk of the latter-day work, of which he has grown to be a part. Bro. N. Van Fleet, who was near death's door for many weeks, is now convalescent, and we have hopes that our Father in heaven will spare his life for some time to come. Like granite pillars Bro. and Sr. Van Fleet have ever stood for the cause of truth; no uncertain tone in their testimony; no insincerity in their actions; ever ready to champion the right; ever courageous to resist the wrong.

Rifts have been evident in the material and financial cloud which has enveloped me, and I see daylight ahead. Everything points to a speedy cancellation of our church debt, and the long desired dedication of our chapel.

A number of the Saints have been seriously ill. Srs. Fleming and Luken and Bro. Weltz are still quite poorly. We solicit the prayers of the faithful in their behalf.

The Adventists have just closed a protracted effort of seven weeks in a large tabernacle tent in the heart of the city. Result: one hundred additions to their church membership.

I spent a night recently with E. H. Gurley. He is now preaching for the Christian Church. He treated me very kindly, and while he has renounced the latter-day faith, he spoke kindly of his former brethren. Yours hopefully,  
3720 S. Park Avenue. T. W. WILLIAMS.

MARSHALLTOWN, Iowa, September 2, 1904.

*Dear Herald:* We have heard read the inclosed letter of Elder J. F. Mintun, and fully indorse the sentiments expressed by him in reference to the deportment and character of W. G. Roberts as manifest during the debate held here between him and Bro. Mintun from August 23 to September 1.

We consider Mr. Witty and his congregation nice people; and do not believe that they knew of the character of Mr. Roberts before they indorsed him; and do not believe they would indorse him now since they have become better acquainted with him, and the spirit that rules him in his deportment.

Your brethren in behalf of truth,

W. CHRISTY.  
S. M. REISTE.

MARSHALLTOWN, Iowa, September 2, 1904.

*Dear Herald:* The debate between myself and W. G. Roberts, a representative of the "Nonprogressive Branch" of the Church of Christ, closed last night very abruptly while Mr. Roberts was making his last speech, just after he had made an argument that the Book of Mormon supported the idea that "if I will, I will command my people" to have more wives than one, otherwise "ye shall have but one wife."

Just after he had closed this misrepresentation the lights were suddenly extinguished, leaving us in total darkness and without a severe storm raging. We thought at first that the wire had been injured by the lightning, but after the people had all gone except a few, and Roberts had his books packed in his valise, the lights as suddenly came on again. Just after the close we learned that a secret prayer had been offered that because of his misrepresentation of the Book of Mormon God would in some way show his disapproval, and in a few moments the event transpired which I have above related. There was also shown to a Mrs. Oleson, that he would never finish his last speech because of his misrepresentation and untruthful statements.

To be honest with myself and my God I feel it my duty to write the following representation of Mr. Roberts: He is the most unreliable man that I ever met within or without any church, Clark Braden not excepted. His whole time was spent in his negative argument in misapplying scriptures, and willfully

misrepresenting Joseph Smith, the Book of Mormon, and what I should have said. He is a man unworthy the notice of respectable men, and should be considered a being beneath the consideration of any one as a representative of a religious organization. While he was indorsed as a "Christian and gentleman," yet he was found to be anything else but that, and I do not believe that the same people could conscientiously give such an indorsement now.

After returning to my lodging-place and retiring I saw the following open vision: I saw myself standing in defense of the truth and scattering "leaves of truth," and immediately I noticed a hog of large dimension, with stiff, dirty white hair, devouring these leaves, and with the devouring a development took place in the hog by which it was in a few moments converted into a hyena with a fierce expression, and this development continued till it appeared in the form of a man with the appearance of Roberts, whose features were changed from his natural appearance into that of a demoniac, with the most horrid expression of any human being that I have ever seen. This last scene continued before me for a few moments, the human figure growing more horrid until it passed from my sight.

This, dear readers, is a hard scene for me to publish concerning any one living, but it was shown to me so clearly, and I have felt it my duty to pen it for perusal, that I feel that I have done my duty in so doing.

As a result of the debate one has expressed himself fully persuaded, and others are investigating more seriously, and are near the kingdom. We remain here over Sunday, associated with Brn. Christy and Reiste, to minister the word and attend to the baptismal rite.

The Saints have been exceedingly hospitable, and we have been made comfortable through the kindness of Mr. and Sr. Joseph Walters and Bro. William McCoy's family, with those who are friendly to the work, made more fully so by the spirit and utterances of Roberts during the debate.

Bro. Christy did his part as moderator acceptably, and Mr. Waterbury, who was chairman most of the time, was fair and impartial, for which he has merited a reward. Mr. Claude F. Witty, who was Roberts' moderator, was very kind and gentlemanly.

During the entire debate I felt the calm, peaceful, and enlightening influence of the Holy Spirit, but not more so than when I closed my 'summary' last night, when there fell upon me a heavenly peace, which whispered to me Heaven's approval of the effort that I had made. How blessed to serve a God who can be touched by the feelings of our infirmities, and who so lovingly satisfies the longings of the soul. The night before I entered upon the debate I was near the verge of nervous prostration because of anxiety and labor in my mission; but I requested the prayers of the beloved Saints at Des Moines, and soon that condition was removed, the burden of anxiety previously resting upon me was lifted, and since that time I have been free. The prayers of the Saints were effectual.

The Saints at Des Moines, though few, are bearing up under their church debt with cheerfulness, and are trying to meet all the obligations within themselves, but I feel that the Saints of the state of Iowa should feel such a pride in having a comfortable, inviting place in which to worship God in the capital city of our beloved State that they would be glad of the privilege to aid in bearing this, to the Saints in Des Moines, heavy burden. I by this means grant you the privilege of aiding, and whatever contributions you can make send them to me, 514 East Garfield street, Des Moines, Iowa, and you will be promptly credited and receipted for same; and, I believe, such an act will be put to your credit where the treasure is that "moth and rust doth not corrupt." I do not wish it understood by this that any outside of the State are not privileged to help, but on the other hand the helpfulness of all is desired.

Never, by any people, have I been treated more kindly than

by the Saints of Des Moines. Never, by any editors, have I been treated with more consideration than by the editors of the three dailies of Des Moines. Never, at any place, have I been treated more friendly than in the city of Des Moines, by those within and without. While I have not been privileged to do much public preaching as yet, still the fruit of the efforts made is seen, and I hope ere long to note a more rapid advancement. The Sunday-school in the city is progressing nicely under the superintendency of Bro. A. A. Reams, assisted by his corps of efficient officials and teachers, and much interested scholars. The Religio is also progressing nicely under the presidency of two noble, earnest brethren, Earl F. Hall and Joseph G. Carpenter.

One very regretful condition prevails in the Des Moines District associated with reunion work, and that is, there is not enough interest on the part of the Saints to make the sacrifice essential to their spiritual growth, and take advantage of the excellent means to this end. The coöperative boarding-tent was not the least successful or profitable, but at two dollars and fifty cents per week good board was furnished with a small gain. The board of eight or nine missionaries was furnished free. This is a custom of the Des Moines District which is highly commendable. They always furnish board and lodging free to all district missionaries, and missionaries living in the district who may be present, and when a coöperative boarding-house or tent is conducted this can be done easily.

I return to my work in the city next Monday. I expect to visit the Dow City reunion, and be with Saints and friends of Western Iowa once more, and give my family the enjoyment of a few days at the reunion, and a visit.

My love for the work of God increases, and my hope of eternity brightens.

My desire to do more, and to see more done for this grand work increases, and my expectation to see the name of Joseph Smith held in high esteem as a man and servant of God has enlarged since beginning the debate with Roberts. To sustain the claim made for Joseph Smith, that he was a prophet of God, and a man of noble and gentlemanly character, is a very easy matter, and I rejoiced in defending his character and his work as a man of God, because of the fact that an abundance of proof was given that he had been taught and supported by the Lord and Savior Jesus Christ.

With rejoicings that can not be expressed because of the privilege granted me to obey the gospel, and the evidence from the Lord of his willingness to accept of one so weak and unworthy as I, as his child, and honor me as his servant, I subscribe myself

Your brother,

J. F. MINTUN.

LAMONI, Iowa, September 5, 1904.

*Editors Herald:* According to previous arrangements, on August 9, I commenced ministerial labor at St. Joseph, Missouri. Spoke to a goodly number of the Saints in their commodious chapel, at eight in the evening, on the office and work of the patriarch in the church of God. From Wednesday morning till Saturday evening, was busily engaged in giving blessings, during which time we met with unmistakable evidences of divine approval and direction. The fact that this approval and direction are much more manifest in some cases than in others, is surely no argument against our work; nor is it a condition for which we are necessarily responsible.

During these four days I gave sixteen blessings, which is all I would want to do within the same length of time, if I were a strong man, physically; and as it is, it is too much.

On Sunday I spoke twice in the church, at eleven in the forenoon, and eight in the evening. The attention given to the word spoken was very good, considering the extreme heat. I enjoyed unusually good liberty in the morning, but barely average at night.

Sr. Estella Wight of Argentine, Kansas, my stenographer, and myself made our home with Bro. and Sr. Don C. Kinnaman. Their kindness, liberality to the work, and constant expression of good will are appreciated.

On Monday, the 15th, we took train to Stewartsville, Missouri, where we commenced our work at once, and, with the exception of two days, when I was not able to be on duty, continued it up to and through the reunion.

This reunion was evidently one of the best which has been held in the district. The preaching, so far as I heard, was rather more than average; but when all things are carefully and properly considered, I am sure we can all see room for improvement. Let us remember that as ministers for God, we are required to represent Christ, our blessed Lord, in doctrine, spirit, and motive. Any kind of personal ambition or idiosyncrasy, which in any way interferes with the work we are called to do, should be dispensed with as quickly as possible. The conduct of the Saints in the prayer services showed improvement and an increase of devotion to the good cause.

The committee of arrangements, and those who were chosen to preside over the meetings, did their work faithfully and well.

I gave thirty-eight blessings at Stewartsville, but was under the painful necessity of rejecting many applications. Spoke three times.

Bro. and Sr. Booker kindly cared for us while at Stewartsville, and, at quite a sacrifice, furnished us a room in which to hold our blessing meetings.

Sr. Wight, my stenographer, entered into the true spirit of our work, and she did her work in an able and faithful manner.

I wish to say right here (and say it with real pleasure), that I have read the leading editorial in the HERALD for August 24, with interest and unlimited approval. In my judgment, the positions are sound, and the sentiment and spirit of the article excellent. I refer to the article under the caption of "Splenetic attack by *Deseret News*."

May the good work roll on and the Saints grow in faith, wisdom, and goodness, is the prayer and ardent desire of one who finds "great peace" in a continued effort to complete his part of the glorious work.

J. R. LAMBERT.

PERSIA, Iowa, September 3, 1904.

*Dear Herald:* On the 21st ult., I closed tent-meetings at Sandy Point, and on the 24th, with the assistance of Elder S. H. McDonald, set up the tent at Six Mile Grove under the magnificent oaks at the former home of Bro. Edward Houghton, now of Woodbine. Bro. McDonald opened the services with an able effort on the evening of the 25th; Brn. Rudd and Farr were also with us. The veteran Charles Derry was with us from Friday until Monday morning giving us some very able discourses delivered with remarkable vigor for one of his age. The attendance is good, also the interest.

Six Mile Grove is one of the "waste places of Zion," once the home of a good many Saints; but they have moved away, or passed over the river, leaving but few to contend for the faith. It makes one sad to see these old homes of the Saints occupied by others who regard not our faith. Yet there are a few faithful and tried ones whom no change can daunt, whose faces light up with joy when taking the hand of those of like precious faith. May God bless them and their efforts to do good.

In issue for August 31 there is an article from Bro. D. R. Baldwin under the caption, "Let us have no ifs." The article to which he refers I penned, and I desire to thank him for his effort in the same direction. How we love the positive witness to facts within his knowledge, such as, that God and Christ are, that the gospel is true; that it does bless and happify the soul; that it has been restored by the means stated; and that we have received this knowledge. Read Romans 8: 14-16.

Yours in Christ,

SIDNEY PITT.

LEBANON, Kentucky, September 6, 1904.

*Editors Herald:* Bro. William H. Kelley and myself have just closed a three-weeks meeting at Gravel Switch, Kentucky, and baptized one lady who is sixty-four years old. The second sermon she heard she bore her testimony to the people that she knew that was the true gospel and the only gospel. We had an interesting meeting throughout, and others are favorable to the work, and I think will some time come into the church. We have made many good friends to the work there. I am in Lebanon, Kentucky, now, trying to make an opening in this city, but it looks as though the way is hedged at present. I have been talking to some of the people in their homes, and I find one favorable to the work, and I believe will be brought around all right in the future. So we move on to New Haven, to-day and try to do work in those parts.

Hopefully in the truth,  
J. W. METCALF.

LA BELLE, Idaho, September 2, 1904.

*Editors Herald:* We are still engaged in the great work, and striving to make it clear to the understanding of all.

Bro. S. D. Condit and the writer have been occupying the pulpit of our Utah friends, and have succeeded in arousing quite an interest and excitement among the people in general. We have them in a dilemma and they do not know how to get out of it. After the first effort made by Bro. Condit they undertook to reply to him, and of course we followed the next evening and reviewed them; then again they attempted to reply, and we again applied for the house in which to review them. Of course they dare not refuse, so we occupied again and turned on a little light. At the close of our last effort the bishop announced that there had been a number of meetings held and that the people were in need of a few nights' rest, so there would be no more meetings until Sunday, September 4, and then their elders would take up the subject and present their side. So we have them defending their doctrine, and we can not complain at that. The bishop has opened the controversy, and to close us out would show bad faith on their part, as the sentiment of the people seems to be in favor of having it continue.

However, we will make a strenuous effort to secure the house to present our side of the argument in; but should we fail there is a hall in this place owned by an outsider and it may be possible for us to secure it for a few nights, to present some facts to the people.

We have a good interest manifested here on the part of the people, some of them coming a distance of seven to ten miles, (and that right in the midst of their grain harvest,) which goes to show they have a desire to know the truth.

We held two nights in the Rudy meeting-house about seven miles distant; had a fair attendance.

We have also held a couple of meetings in the Lorenzo school-house with fair interest. At the latter place, on yesterday afternoon, the writer led a lady into the water and buried her in the liquid grave, to come forth again a new creature in the church and kingdom of God, and we hope to have others follow soon. Ever praying for the spread of truth and the redemption of Zion,

In gospel bonds,  
J. E. VANDERWOOD.

JOPLIN, Missouri, September 7, 1904.

*Dear Herald:* Though I am not in the missionary work this year, my heart and mind are in the work of the Lord just as strong as ever, and I am doing all I can for the advancement of truth. I had the honor, August 21, of leading a noble man and his wife down into the waters of baptism. They were members of the Christian Union, and had been for some time, but I met them early last spring and had a short talk with them, and they began an investigation at once. And through the aid of other Saints, and Bro. Luff's twenty-nine sermons, they saw that they

were wrong, and desired to be put right. The same day Bro. Graves, of Joplin, baptized two young men of Joplin. The baptisms occurred at the same time and place, so we had a nice time, and were all made to rejoice together. Since then I have been talking to a Christian man and his wife, and explaining the gospel to them as best I could, and they have demanded baptism at my hand. It is to be attended to next Sunday. So you see we are gathering in the golden sheaves one by one. We are waiting now for moonlight nights to come, then we are going out in the country about eight miles to hold a series of meetings. I was out there and preached twice, and Bro. Southerland preached once. The majority of the people were well pleased with the preaching and have requested that I come and preach for them. Have been favorably impressed with the place, and hope to do some good, though my business holds me close at home, and I am deprived of doing much preaching. Always praying for the advancement of truth, I remain,

Your brother in Christ,

713 East Broadway.

H. J. THURMAN.

CHICAGO, Illinois, September 6, 1904.

*Editors Herald:* Just returned from DeKalb, where there is some interest, but not as much as there should be. Some signs of improvement, however; Doctor Carter is now helping in the work.

Bro. R. C. Evans was with us for a few days and did good service, but went to St. Louis last week, accompanied by wife and daughter.

We are trying to prepare for, and to make a success of our reunion gathering, but the people are, in some quarters, apparently not as wide awake to the necessity of making the effort necessary to attend, as they will be when they get acquainted, through experience, with its social and helpful spiritual advantages.

Eight persons were baptized in the city last week, and Chicago is more than holding her own in church progress and work. The booth sales during West Side Street Fair did not net as much profit as we hoped, for the church building fund,—about fifteen dollars. Expenses were high; but we did better than the majority, who lost money.

M. H. BOND.

SOLDIER, Iowa, September 5, 1904.

*Editors Herald:* We live in the locality so lately vacated by Bro. W. A. Smith, and have enjoyed the good things of the gospel as presented by him in tent-meetings at this place. Much good has been done, many prejudiced minds changed, and so many see things with a different light and better spirit. Yet none gave way to come over, but I believe some were fully convinced. We have this Christian spirit to meet, as in so many places, and there has been much preaching here before, but never to any effect. Now, however, I think the day has dawned, the clouds begin to disappear, the seed is sown, and we look for the harvest by and by. One good old man, a Christian by faith, came up and presented an argument, but soon had to turn his back, he got so rattled. I think he hardly knew what he was saying, as he denied some of the very principles they hold to. The last sermon preached was on Sunday eve to a large crowd, and the subject was the resurrection of the dead and the many glories. It must have been for a purpose he was led that way, as there has been much comment over the matter ever since. We were told people were on the streets till midnight conversing over it, most all in favor. Bro. McDowell was here to help some, and gave a splendid lecture on the Book of Mormon just after Bro. Smith had preached two splendid sermons on the same subject. I think the people will surely see there are no secrets left to be learned after coming into the church, as Mr. Braden would have it in his Moorhead lectures. God is in this work, and may it for ever prosper,—for this is our promise.

NETTIE AMUNDSON.

MEADOWGROVE, Nebraska, September 6, 1904.

*Editors Herald:* The work is moving along very nicely. The conference at Clearwater was well attended, the good Spirit was present with us, and all were cheered and comforted by its influence. The Saints were glad to be together, and thought they were well paid for the sacrifice made.

We have been preaching on the streets of Blair and Omaha, in company with Bro. Charles Fry, with good effect, I think, as we were able to reach some that could not be reached any other way.

Have lately had the pleasure of leading seven into the waters of baptism.

I have labored with Bro. Strain and Bro. Huff, and it has afforded me much pleasure, as I find that they are earnestly engaged in the work of spreading the glad tidings of good things, which should be to all people.

We are required to do our best to reach as many as possible and leave the results with God, who we know will deal with them justly.

With love and best wishes to all my brethren,  
Your fellow servant in Christ,  
W. M. SELF.

#### Independence Items.

While in the midst of the ills and sorrows that beset us mortals, pleasures and solid comforts also are strewn over the pathway, and at present we can say the event most interesting to many of the Saints here is the reunion of Independence Stake being held at Holden, Missouri.

Although the newspapers recently reported the departure of all the church dignitaries, there has been no dearth of excellent pulpit service by the elders of late.

Since August 29 three have been received by letter Brn. Warnock, Iowa, W. P. Pickering and son David, Oklahoma, also two by baptism, making a total membership of fourteen hundred and two.

The Religio and Hawthorne Societies have been giving a new and practical lesson in entertainments by way of providing a "Trip around the world" and their preparations, with an eye to financial success, in costumes, refreshments, and special performances were most elaborate.

This, together with the attractions of carnival week,—parades, concerts, merry-go-rounds, Ferris wheels, snake-eaters, acrobats, balloonists, etc., have tested the strenuousness of the young people to the utmost limit; and the pessimists say our little town of nine thousand with its eleven saloons, in so suddenly throwing off its apathy, will become bankrupt through this abominable fake of a street fair. The people from different points, via St. Louis, bound for Utah, still continue their visits to this historic place, and we have met with Salt Lake merchants not a few, also some of the notable ones of their church. Among them were wife and son of Isaac Barton, bishop of the Nineteenth Ward, also R. K. Thomas of the high council, pioneer stake, who with his son attended Sunday afternoon prayer-meeting; also Elders Duffin and George A. Smith, and Mrs. Andrew Jensen, wife of the assistant historian, all of whom hold firmly to the dogma, polygamy.

Our testimonies of living witnesses concerning Prophet Joseph and the pure principles he professed count little with them. They reject not only these testimonies but also, no doubt, the accepted proceedings of the General Conference of 1845 when it was resolved concerning Prophet Joseph by that body "that we are satisfied that he lived according to his profession, and died a martyr to the truth."

We can call their attention to the witness of those faithful ones who lived at that time, and who have handed down their testimony to their posterity.

One of these we heard quite recently from the lips of a beloved sister whose word is held sacred by all who know her.

N. J. Rayner, daughter of Elder Edward Larkey and Sr. Nancy J. Larkey, was with her parents when they and their family were persecuted and driven from place to place,—from Kirtland and Jackson County, and Nauvoo,—yet they remained true and faithful through the dark and cloudy day, and were staunch members of the Reorganization in 1860.

Our Sr. Rayner remembers well her mother's testimony, given in these words, concerning Prophet Joseph, while in her eighth year, and often afterward. While memory lasts, her loved mother's words will remain. "Joseph had returned from Washington, and he and Hyrum being seated together in the pulpit, were engaged in conversation in low tones of voice, and in reply to what Hyrum had said I distinctly heard Bro. Joseph say (for I sat very near by) 'that accursed doctrine if taught will lead the church to hell: Polygamy must be proclaimed against at once!'"

The principles of the gospel were instilled in Bro. and Sr. Larkey's family, and a firm belief in the restoration, and divine mission of Prophet Joseph has been as an abiding faith, and a firm foundation upon which they and their posterity have built their hope of a glorious future.

At the prayer-meeting, Wednesday evening, which was conducted by Brn. Layton, Resch, and Curtis, there were about fifty in attendance. The auxiliary societies continue at their work, although the carnival festivities seem to interfere somewhat with the usual attendance. We miss the kindly ministrations of several of the elders who are generally vigilant in their attendance to sick and afflicted.

Trusting the reunion, at which many of the Saints are in attendance, may be fraught with much good, we remain,

Your sister in gospel work,  
September 9. ABBIE A. HORTON.

#### Extracts from Letters.

Mrs. Nellie Umland writes from North Coburn, September 1: "When I obeyed the gospel it was the best step I ever took in my life. I desire to be careful in my conduct; not be a Saint in name alone, but in practice also."

Bro. J. W. Rushton wrote late date from South England: "I have been here in Plymouth over a week with Elder Newton, where we have some scattered Saints. Have had good meetings in hall and open air. We shall leave here for Exeter to-morrow. If at all practicable shall arrange for Bro. Pierce to come here and take charge of the work, as the Saints can not maintain the work by themselves."

Bro. Heman C. Smith wrote from Stillwater, Oklahoma, August 30: "We closed a very pleasant and I think profitable reunion here last Sunday night. H. O. Smith, William Aylor, Hubert Case, D. S. Crawley, and S. J. Hinkle, of the general missionary force, were present. One was baptized. I go from here to Piedmont, Oklahoma, for a few days; thence I have not determined."

Advices from Bro. Frederick M. Smith, Somerville, Massachusetts, September 1: "I leave Boston to-day at one o'clock in the afternoon, for Pittsburg, Pennsylvania, where I will join Bro. U. W. Greene for a sojourn of several weeks through the districts in Western Pennsylvania and West Virginia. Our first point will be the conference of the Kirtland District at Fayette City, Pennsylvania, September 3 and 4; the next at Sharon, Pennsylvania, September 10 and 11, at conference of Pittsburg District. Tuesday morning Bro. Sheehy and I returned from Deer Isle. We had pleasant trip together among our whole-hearted Maine Saints, and trust we may have done good. We preached at Little Deer Isle, Mountainville, and Stonington." He wrote from Fayette City, Pennsylvania, September 2: "Bro. Greene and I will hold meetings here, probably, till Wednesday, when we go to Pittsburg, but will leave there Friday, the 9th, for Sharon. September 16 to 18 or 20 we will be in Buffalo City, West Virginia. Enroute Sharon to Buffalo we will stop off at Glen Easton, Providence willing. From Buffalo City I will

probably go to Philadelphia. My address there will be Southeast Corner Sixteenth and Allegheny Streets, care John Zimmermann."

Bro. Joseph Luff by card, San Francisco, California, August 30: "I spoke at Oakland on Sunday morning last—here at night. Married H. L. Tilton to Rose L. Hornung early Monday morning, on her arrival here from Lamoni. Expect to start for Sacramento in two days to attend reunion beginning on the 2d of September. Things moving at average California gait. Immense preparations developing to welcome the coming Knights Templars in this city."

Bro. William Davis wrote from Ubyly, Michigan, September 6: "The work in the district is moving along nicely. We had some fine two-day meetings. The Lord has wonderfully blessed us. We have had some wonderful gifts of healing in the district this summer, for which we are thankful."

## Miscellaneous Department.

### Conference Minutes.

**Jonesport.**—Conference of Eastern Maine District convened at 2.30, August 27, 1904, W. E. LaRue presiding, E. W. Wilson secretary. Reports received: Elders E. C. Foss, U. M. Kelley; Priest Alonzo Beal; Deacon Fred Beal. Bishop's agent reported, audited, found correct. Elder U. M. Kelley chosen president of district, E. W. Wilson sustained as secretary. Organization of branches at Beals and Aroostook to be effected agreeably to the district president, missionary in charge, and the people to compose said branches, was approved, and the secretary of the Olive Branch authorized to issue letters of removal to such members as may become charter members of the Beals and Aroostook Branches. Adjourned to meet at Indian River, February, 1905, date to be arranged by district president.

### Convention Minutes.

**Mobile.**—Convention met with the Bluff Creek Branch at Van-cleave, Mississippi, August 19, 1904. Vice-president G. W. Sherman in chair. G. W. Sherman was the only officer who reported; he had visited each school in the district, except Theodore school. Two schools reported: Three Rivers 48, balance in treasury, \$4.72; Bluff Creek 42, balance in treasury \$2.61. The following officers were elected for three months: John Mizelle superintendent; W. L. Booker assistant superintendent; and Edna Cochran, secretary. Motion carried to pay secretary's way to and from conventions, also to offer a vote of thanks to officers of the district for their faithfulness during their term of office. An interesting program in charge Bro. W. W. Groves was rendered by the teachers and pupils of the Sunday-school. Convention adjourned to meet with the Theodore school on Friday night, November 11, 1904.

### Pastoral.

To the Ministry, both General and Local, of Michigan, Indiana, Northern Illinois, and Wisconsin; Greeting: I expect to get blank reports into your hands so far as possible so that your first of October report can be promptly made out on that date and returned to J. J. Cornish for Northern and Eastern Michigan Districts; I. M. Smith, Southern Michigan and Northern Indiana; George Jenkins, Southern Indiana; F. M. Cooper, Northeastern Illinois and Wisconsin; and F. A. Russell, Kewanee District, Illinois.

After that the Wisconsin laborers will please report to W. A. McDowell, who will have the oversight of that State; and Bro. Cooper will have charge of Northeastern Illinois District. Will be pleased to get a report from every member in the priesthood throughout the entire mission. When you see this notice just note in your memoranda-book that you are asked to report October 1.

Yours in bonds,

J. W. WIGHT.

VALLEY JUNCTION, Wisconsin, September 6, 1904.

### Conference Notices.

The Southern California District conference will be held at San Bernardino, California, October 22, 1904. In addition to the resident force Brn. Joseph Luff and Columbus Scott are expected. According to a provision of last conference the min-

istry of the district are under obligation to report. Blanks are being sent out to all holding license in the district, and we urgently request that you fill in your reports and send to address below not later than October 1, 1904. The Religio and Sunday-school convention will be held on Friday, October 21, 1904. Sunday-school session will convene at 10 a. m. Election of officers and other matters should command your attendance and interest. T. W. Williams, president, 3720 South Park Avenue, Los Angeles; Maggie Pankey, secretary, Santa Ana, California.

The Southern Missouri District quarterly conference will convene in the Saints' church near Pomona, Howell County, Missouri, September 17, 1904, 10 a. m. All reports and communications should be in my hands not later than September 14, at 1928, Vernon Avenue, Springfield, Missouri. J. C. Chrestensen, secretary.

### Convention Notices.

The Northern Nebraska Sunday-school association convenes with the Platte Valley Branch October 1, 1904, at 2.30 p. m. It is desired that all schools send delegates. Alice R. Watkins, Columbus, secretary.

### Died.

**CURTIS.**—After a lingering illness, Hickman Thomas Curtis died at his home near Holden, August 3, 1904. He was born March 9, 1857, near Maysville, DeKalb County, Missouri; and was baptized July 4, 1875, near Sedalia, Missouri, by Elder A. J. Cato, remaining a faithful Christian until the end. Married Miss Frances Cato, at Wakenda, Ray County, Missouri, December 1, 1880. To this union nine children were born. The wife, seven children, aged parents, two brothers, and four sisters survive him. Sermon by Bro. G. H. Hulmes. Interment in Holden Cemetery.

**HARTNELL.**—Sr. Sarah Hartnell, born March 28, 1856, in Elgen County, Ontario. Was united in marriage to Thomas Hartnell, September 14, 1878. Christened in Church of England in infancy, she afterwards united with the Methodist Church and remained in communion with that body for several years. January 28, 1879, she united with the Reorganized Church, and has proved herself a devoted Christian until day of death, August 1, 1904, after a severe sickness. She leaves to mourn their loss, five children, mother, and husband and numerous relatives and friends. Funeral services conducted by Evangelist J. J. Bailey.

**MOREY.**—Gerald, infant son of Mr. and Mrs. James Morey, living one mile south of the Dolen Schoolhouse, Sunday morning, of what was thought to be stomach trouble, at the age of 1 year, 8 months, and some days. All that loving hands could do was done for the little darling but the kind Father called him home. Services in charge of Elder Samuel Broliar of Wilber, Nebraska. Was laid to rest in the Dolen Cemetery to await the first resurrection.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

**DAVIS.**—At Arkansas City, Kansas, August 15, 1904, Mr. Albert D. Davis, aged 18 years, 4 months, 13 days. He was hurt by a railway train, and only lived six hours after. He was the only child of Sr. Alice Mortz, and a grandson of Bro. and Sr. R. J. Harmon of Davis City, Iowa, where the body was brought for burial. Elder H. A. Stebbins preached the sermon on the 18th.

**RUMEL.**—Zenos William Rumel, at Clearwater, Nebraska, August 23, 1904, as the result of being thrown from a horse and dragged. Bro. Zenos was at the time of his death 13 years, 2 months, and 2 weeks old, and was a member of the church, having been baptized June 15, 1902, by Elder Levi Gamet. He was an exceptionally fine boy, loved and respected by all who knew him. He leaves father, mother, two brothers, and a sister to mourn. Bro. Rumel and family have the heartfelt sympathy of the entire neighborhood. Funeral sermon by Levi Gamet.

**NEAL.**—At Batson, Texas, August 23, 1904, at 2 o'clock, Evelyn Dallas Neal, six-year-old daughter of George and Albertie Neal, died of typhoid fever after ten days' illness. Sermon preached by Reverend W. M. Allison. She was blessed at the San Antonio Branch, by Brn. T. J. Jett and Wyatt, in the early part of the year.

**DUNLAP.**—Bro. Edward Dunlap was born in Henry County, Tennessee, in 1871, died at the age of 33. Obeyed the gospel and was baptized by Elder P. B. Seaton, March 31, 1890. He leaves a wife, three children, four sisters, seven brothers, father, mother, and a host of friends to mourn their loss. He lived true and faithful till death. Blessed are the Saints who put their

trust in the Lord. Funeral sermon by Elder G. H. Graves, August 14, 1904.

**LASLEY.**—At St. Joseph, Missouri, of tuberculosis, July 28, 1904, Bro. Samuel E. Lasley, aged 47 years and 4 days. He suffered many months from this dread disease, but was very patient and uncomplaining through all of it. He left wife, two daughters, and four sons, the youngest a boy of eleven years. By his request Elder H. A. Stebbins preached his funeral sermon. The body was brought to Lamoni for burial. Besides being a good son, and husband, and father, he was a member of the church, baptized April 4, 1890, by Elder A. S. Cochran.

**BOLIO.**—Mary Josephine, wife of A. Bolio, died at Carson, Iowa, August 19, 1904, aged thirty-seven years. Funeral services at the Saints' church in Carson conducted by Elder D. Hougas. She leaves a husband and seven children to mourn their loss.

**ABBOTT.**—At his home in Carsonville, Becker County, Minnesota, August 28, by the accidental discharge of a gun in the hands of a small boy. Bro. William Abbott was born September 7, 1848, at Eramasa, Ontario. Married to Martha J. Cripps, April 2, 1874. Came to Becker County, April 25, 1888; was baptized September 9, 1888, at Lake View, Minnesota, by A. H. Smith, and confirmed by Elders Martin and Tabbutt. Bro. Abbott was a kind, generous neighbor, and a good citizen. Funeral services were held at the schoolhouse in charge of Elders T. J. Martin and H. Way. A very large congregation was present.

**SANDAGE.**—In the Lone Rock Branch, Harrison County, Missouri, September 4, 1904, of paralysis, Sr. Clarissa C. Sandage, aged 67 years, 4 months, and 1 day. Her husband, Bro. Thomas Sandage, died ten years ago. Four sons and two daughters survive her; Joshua, Abram, Emanuel, Moses, and Srs. Paul Garver and J. A. Scott. She was baptized November 25, 1883, by C. H. Jones, and lived a consistent and faithful life. By her request Bro. H. A. Stebbins preached the funeral sermon, and Bro. C. H. Jones assisted. The Lone Rock Chapel was filled with sympathetic Saints and other neighbors.

#### Addresses.

I. N. Roberts, Edgerton Junction, Missouri.  
Harry French, 67 East Second Avenue (New), Columbus, Ohio.

#### Theodor Herzl, the Father of Modern Zionism.

Under the leadership of Herzl, modern Zionism grew rapidly, particularly in Eastern Europe, where the condition of the Jewish masses is well-nigh hopeless. In the six general Zionist congresses held between 1897 and 1903, his ideas were further formulated in the following: (1) The practical encouragement of colonization in Palestine of Jewish farmers, artisans, and manufacturers; (2) the organization and unification of the Jewish masses, with due regard to local conditions, and in the spirit of the laws of the respective countries; (3) the strengthening and development of a Jewish national sentiment and consciousness; (4) preliminary steps toward the securing of the consent of the powers, indispensable to the accomplishment of the purposes of Zionism. Leaving the work of internal organization to the central committee and its branches, Herzl assigned to himself the diplomatic mission, and was received as the representative of the Jewish nation by rulers and statesmen, among them the Sultan of Turkey. In 1903, he secured from the British colonial secretary, Mr. Chamberlain, the promise of a territorial grant in Uganda, Africa, for purposes of colonization. The Jewish colonies were to be given extensive autonomy in the agricultural and industrial development of the region. The project created stubborn opposition on the part of the Russian Zionists, who would not content themselves with any soil but that of Palestine. A committee is now investigating the feasibility of colonization in Uganda.

The strength of the Zionist movement is evidenced by the rapid increase of the so-called "shekel" fund, derived from annual contributions of one shekel (twenty-five cents) each by the active members of the Zionist organization. In 1897, this had a membership of 78,000, which grew to 122,000 in 1900, and to nearly 400,000 in 1903.—From "Herzl, Leader in Modern Zionism," by Herman Rosenthal, in the *American Monthly Review of Reviews* for August.

#### Japan's Most Famous Buddhist Temple.

One of the Japanese cruisers bears the old name of Osaka, Naniwa, "wave blossom." It was here that the first emperor, Jimmu Tenno, is said to have landed with his followers, at the mythical date of 660 B. C., and here, quite certainly, the first Buddhist temple was built by Korean missionaries in 522 A. D. The temple was burned in the reaction that followed before

Buddhism was finally established; but there is a large and very famous temple on the site of one built by the prince-priest Shotoku Daishi, the real founder of Japanese Buddhism. In one of the buildings they have a peculiar ceremony for the dead. A friend writes the name of the departed on a slip of paper, and throws it into a stream of water that runs through the temple; the water carries the missive straight to Saint Shotoku, who, they believe, accepts it as a sort of letter of introduction, and shows kindness to the new and lonely soul.—From "Kyoto: The Heart of Old Japan," by Anna C. Hartshorne, in the *Chautauquan* for August.

#### Some Wondrous Facts About Paper.

The new paper-making machines which make the modern magazine possible are wonderful. There is one paper-mill, for instance, at Rumford Falls, in the woods of Maine, which turns out every day a strip of paper one hundred and forty-four feet wide and one hundred and fifty miles long—long enough to put a sash around the earth every six months.

There are, all told, eleven hundred paper-mills in the United States, producing two hundred million dollars' worth of paper a year. They burn up three million tons of coal yearly, and shred two million five hundred thousand cords of wood into pulp. About twelve million five hundred thousand trees are cut down to feed these paper-mills, every tree being at least nine inches in diameter. One month's issue of the *Woman's Home Companion* requires as many trees as there are on a good-sized farm. If you tear off a tiny corner of this page, and put it under a strong microscope, you will notice the little splinters of wood of which all magazine paper is made.—September *Woman's Home Companion*.

#### Iowa State College Establishes Course in Forestry.

The turning out of skilled foresters is no inconsiderable part of the valuable work of the Bureau of Forestry. No profession is so little crowded, and none offers a more inviting field to the conscientious and zealous student. That forestry, as a science essential to the well-being of the nation, is steadily growing in popular favor is evidenced by the increasing number of schools and professorships of forestry that are established. The latest professorship is that at the agricultural college at Ames, Iowa, called the Iowa State College. To fill this position it has chosen Mr. Hugh P. Baker, of the Bureau of Forestry. Mr. Baker is a graduate of the Michigan Agricultural College and the Yale Forest School, and has had a wide experience in handling problems in forestry in the West. He will lecture at the college half of each year on general forestry in its application to Iowa conditions. The other half of the year he will devote to Bureau work, for the most part investigating forest problems as they concern the State of Iowa.

#### Timber Cut by Electricity.

A new and interesting method of cutting trees was experimented upon recently in the forests of France, which may prove to be of great commercial value.

A platinum wire is charged with a heavy current of electricity to a white heat, and is then used like a saw. The process takes about one eighth the time of the ordinary saw, no sawdust is produced, and the carbonization caused by the heated wire acts as a slight preservative to the end of the timber.—*Country Life in America*.

Robert Baker, the well-known congressman from the Sixth District of New York, contributes an able and highly-suggestive paper to the September *Arena* on "The reign of graft and the remedy." Mr. Baker is a clear-visioned thinker who believes in the old democratic ideals of justice, economy, and rigid honesty. He discusses political questions from the viewpoint of a high-minded statesman who recognizes the fundamental issues involved, and the great perils that confront democratic institutions through the rapid spread of political corruption and venality. This paper will unquestionably occasion much discussion, and will be productive of great good. It is the first of a series of notable contributions which will be a strong feature of the *Arena* during the ensuing year, dealing with present perils of democracy and how to overcome them.

In the last twenty years the center of population has moved to Indiana, the center of farm values from Eastern Indiana to Western Illinois, and the center of farming area from Eastern Illinois to Central Missouri. Twenty years ago the center of the manufacturing industry was in Western Pennsylvania; to-day it is in Central Ohio. The center of the farm income of the United States now rests on the Mississippi River; and, while land values have declined in New England, they have increased by more than one hundred per cent in the West.—The *World's Work*.

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## HE DON'T CRAVE THAT FILTHY WEED!

Bro. W. A. Welton, of Little Sioux, writes April 7, 1904, saying: "I have used tobacco from the age of eight years. I purchased three boxes of your **Quit-to-bac** and did not use quite one of them and can say I don't crave the filthy weed. I am now twenty-four years old. I would advise all who want to stop using tobacco to try **Quit-to-bac**. It is bound to cure for it did cure me!" Why not try it? **Three boxes postpaid only \$1.00** with a positive guarantee to cure or money cheerfully refunded for the asking.

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### CHEAP AS DIRT. I have some bargains in farms to

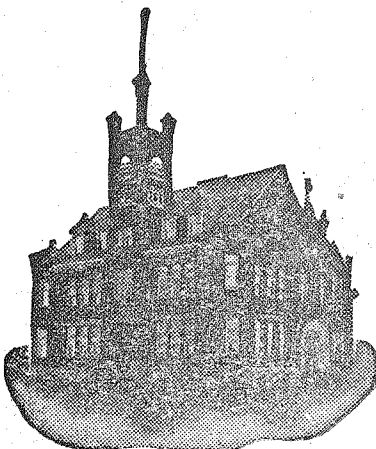
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of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

RSSalyards m

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR  
 Entered as Second-class Mail Matter at Lamoni Post-office.

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## Editorial.

### THE "CHURCH OF JESUS CHRIST."

We quote the following from an editorial in the *Deseret News* of Salt Lake City, Utah, for September 10, 1904, for purposes which we state below, premising that we are in no sense angry, or moved by malice in what we write:

The Church of Jesus Christ, whether of former or of latter days, was and is, and must of necessity be the one church holding his authority. All other organizations are and were of men. That is the only rational and scriptural view of the matter. "Is Christ divided?" pertinently asked the apostle of old. There can be but one "body of Christ," and all that gathereth not therein "scattereth abroad." "In vain they cry Lord, Lord and do not the things he said." The numerous and varied organizations called churches throughout Protestant Christendom can all be traced to human origin. None of them pretend to direct descent of authority from the early apostles or to have received immediate divine communication. This leaves them on their own basis as the systems of men. Why should they become so violently angry at mention of the simple truth?

Of course these facts do not prove that "Mormonism" is of divine origin. That is another matter. That rests upon its own evidences and light and power. That is capable of demonstration in its own behalf. But that is not the subject under this present consideration. Yet its claims are open to fair dispute and its doctrines and ceremonies to the opposition of disbelievers. But however they may dislike or reject the faith of the Saints, they have no right, moral or religious, to abuse, malign, berate, or misrepresent them or to entertain towards them the malice and bitterness that are exhibited in the sayings and doings of the prototypes of the persecutors of Christ and his apostles.

We distinctly agree with the statement that those who dislike or reject the faith and theories of the church in Utah have "no right, moral or religious, to abuse, malign, berate, or misrepresent" them. We agree with this proposition all the more readily for the reason that we hold to the same conviction with regard to the Reorganized Church of Jesus Christ of Latter Day Saints of which, by the grace of God, we are a member.

That the claims made for the church in Utah are "open to fair dispute, and its doctrines and ceremonies to the oppositions of disbelievers," must necessarily be true, as such claims cover a wide range of questions of value and topics of interest to all who have regard for the truth and the salvation of themselves and others. Whether the contention that the church as it now exists with headquarters in Salt Lake City is of divine origin, and is the Church of

### A Hymn of Praise.

Come, O my soul, in tuneful lay,  
 Jehovah's praise proclaim;  
 And at his feet thy homage pay—  
 The honors of his name.

Lord, give to me a humble mind,  
 That I might follow thee;  
 My will to thine fore'er resigned  
 Through all eternity.

Lord, give to me a loving heart,  
 From doubt and murmurings free;  
 Thy spirit to my soul impart  
 That I might love like thee.

Lord, give to me a song of praise,  
 That I may laud thy fame;  
 And in this vale of tears I'll raise  
 Hosannas to thy name.

And when my toils on earth are o'er,  
 And all my work is done,  
 I'll sing upon a happier shore  
 "Through grace the vict'ry's won."

ROBERT SMITH.

Christ as a consequence, can successfully be maintained is open to serious question.

"But seek ye first the kingdom of God and his righteousness."—Matthew 6:33, King James' Version.

"But seek ye first to build up the kingdom of God, and to establish his righteousness."—Matthew 6:33, Inspired Version.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doctrine and Covenants 1:7.

"And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."—Doctrine and Covenants, section 83, Lamoni edition; section 84 Utah edition.

These quotations will remind the reader that the object of the restoration of the gospel with authority to preach and officiate in the ordinances of the church by the authority of Jesus Christ contemplated the building up of the church and kingdom in righteousness, or as the Apostle Paul has it, in writing to the Ephesians, fifth chapter, twenty-fifth verse: "Husbands, love your wives, even as Christ also loved the church, . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Wherever the Church of Jesus Christ is found it must be essential to its continued existence that its ministry and all its officers shall be found laboring for its advancement in the spirit of the quotations which we have made. There can be no question as to this conclusion. If the statement made in the quotation from the *Deseret News* that "There can be but one body of Christ," is true, it is practicable and pertinent to make the inquiry, Is the church, making the claim as the editorial quoted from does, the Church of Christ? And, Does the history of that church since the choosing of Brigham Young to be its president, and an examination of its faith and doctrines, ceremonies and practices, show that it has been establishing the righteousness of God? Is it well to raise the question as to its righteousness when the practices of its priesthood in a contention with the alleged churches of men, of which the editor writes, must inevitably call to the minds of readers the facts admitted by their leading members, in a just tribunal of the United States, that they have been disregard-

ing the law of the land, which by revelation from the Master they were charged to keep until he came whose right it is to reign, and have been violating its provisions in their lives, were at the time they made the admission doing so, and proposed to continue so doing? Not only this, but the same leaders have before the same tribunal admitted that they were violating what they confessed or understood to be the law of God to them as a people.

We do not make this inquiry in any spirit of animosity or malice toward the men; we are moved by pity in the contemplation of such a condition in the church making the claim to be the Church of Christ, and for the men, though they may be few in number, who have permitted themselves to get into such condition of disobedience, and have been compelled to so confess. Plural marriage is no part of the law of righteousness as found in the New Testament gospel provisions, neither is it any part of the gospel provisions as brought to light in the revelation by which the restoration and the establishment of the Church of Christ was made possible in the last days.

Those who may be seeking for the kingdom of God, or to bring forth that kingdom, have the undoubted right to insist upon the completest liberty of examination into the basis upon which every alleged Church of Christ proposes to rest its claim to such distinction, and demand the fairest and most open opportunities to test every individual tenet, every accepted practice, and every traditional claim and theory advanced in opposition to the alleged churches of men and in support of the claim to be the Church of Christ. The editor well says that the asserted facts in the first paragraph of our quotation from the *News* do not prove Mormonism to be of divine origin. If by "Mormonism," as used by the editor, he intends to convey the idea that the particular dogma and practice which has been the focusing point for the targets of the opposition from the various churches of men to which he refers, as "the source of the evil," which is the caption of his editorial, it ought to be apparent to every one acquainted with the situation that fair inquiry into the time, place, and circumstances attending the promulgation of the dogma and the adoption of its practice will show clearly that it is not a part of the righteousness of God, but that it is in contravention of the rule of scripture and opposite to that which is made a part and parcel of the things in the Book of Mormon and the Doctrine and Covenants, which by revelation have been pronounced true and faithful, and disregard of which will bring condemnation as being a pollution of the inheritance of the Saints.

The statement made by the editor, referring to the claim as to the divine origin for Mormonism, and that it is capable of demonstration, "is not the subject under this present consideration," is but a handful of rhetorical dust thrown into the air to mystify and

hide from investigation and analysis the things alleged. We have heretofore referred to the fact that the inquiries of the Reorganized Church, into the theories and doctrines and practices of the church in the valley with a desire for competitive examination for frank discussion, have been repulsed by the authorities of the church upon the alleged ground that we were apostate and that such discussion was urged by us in the spirit of spite and malevolence. This is not correct. There are many thousands in whom there has been a degree of faith in the mission of Joseph Smith, as conferred by the angel, developed by a consideration of the gospel as taught during the first fourteen years of church existence under the presidency of Joseph and Hyrum Smith, who are intensely interested in knowing the truth in regard to the true church. If the things complained of by the Reorganized Church are not parts and parcels of the original faith and are not the things that tend to the establishing of the righteousness of God, then they should be renounced by those who have taught and are now teaching them, and the practice complained of should cease.

Further than this the few who are said to be practicing plural marriage and who are confessedly doing so contrary to the legal enactments of the United States and the State and to the inspired advice of President Woodruff as acknowledged by the whole church in conference assembled, should be enjoined by action of the great majority upon whom now rests the burden of obloquy and contempt which the introduction and long-continued practice has brought upon all the people. It is high time that the voice of the people should be heard and that the leaders should be made to comprehend that the language of divine writ which we have introduced from the Bible, the Book of Mormon, and the book of Doctrine and Covenants should become the rule of faith and conduct of those who profess to be the Church of Christ.

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#### FROM THE REGION ROUND ABOUT.

There has been a constant inflow of Saints into the regions round about, and it was the Editor's pleasure on Saturday, September 10, to be present at a reunion held at Holden, Johnson County, Missouri, forty miles south of Independence on the Missouri Pacific Railway, and to there greet a large number of Saints the result of baptisms in the regions and immigration from nearly all points of the compass. The reunion was held on the fair-grounds by consent of the fair-grounds authorities, was in charge of the missionary in charge and the Independence Stake officers, and at a point where a branch has been raised up through accessions by baptism and by immigration to the number of two hundred and sixty.

The Editor there greeted Saints whom he had bap-

tized in different parts of the country thirty-five years ago, and more recently, aged, middle-aged, and young, all of them striving earnestly to approve themselves as good citizens both of the state and the kingdom. The branch is under the presidency of Bro. William Odell, an energetic business man of the place.

The business of the conference and of the reunion was attended to on Saturday, and the Editor preached to a large congregation on Saturday evening, followed on Sunday morning by Bro. William Aylor, in the afternoon by the Editor, and in the evening by the veteran, Bro. Hilliard. The weather was good throughout with the exception that Sunday afternoon and evening were quite cool. The largest congregation was on Saturday evening when perhaps some twelve hundred listened with attention to the words of the preacher.

This recital is a brief notice of the effort put forth by our people to institute a reunion for the purpose of association and encouragement and spiritual comfort of the Saints in the stake.

Fourteen branches reported at the business session of the conference, the smallest membership being twenty-six in number, the largest being thirteen hundred and ninety-four, but we noticed by an item in the *Ensign* that later accessions make this number fourteen hundred and two. This is the Independence Branch. There were some branches not reporting. The attendance at this reunion was good and the preaching reported to be good also.

The town is located in a fine, healthy region, the soil good, the inhabitants friendly. The advice to gather into the regions round about, talking not of judgment nor boasting of mighty faith, is having its legitimate effect upon the Saints and those among whom they settle. The persistent continuance in upright conduct, fair dealing, and the exhibition of a disposition to lead sober and honorable lives is having a telling effect in that portion of Missouri. What is true of the neighborhood of Holden is also true of other localities where the Saints have settled. There must be no going back to that which will bring distress and discomfort to the people, and injury and wrong to the Saints. It is quite as easy to live honorable lives as disreputable ones and is far less dangerous both in a political and religious sense. Those who move into the regions round about with the intention of making their homes there, should do so with the understanding that they should make as advantageous settlement as they can, and in doing it should not be in such haste as to embarrass themselves by settling in localities from which afterward it should be desirable that they should remove. They can accomplish this by properly consulting with brethren already there who are acquainted with the situation and the political and economical conditions prevailing. By this advice it is not intended to

deprive anybody of their right to go where they may choose or deem it to be best, as we have no such intention, but to give advice that may possibly save individuals from discontent and financial loss.

The brethren at Holden are worshipping in an Episcopal church practically abandoned by the former congregation, which they rented for four years. An effort is being made to dislodge them, which probably will be successful after a time, but they hope soon to be strong enough to build for themselves, which they can do if unity continues to prevail among them. The spirit of unity was with the assembly at the reunion from first to last, and by a careful observation of the rules of courtesy and kindness in the dealing with each other a spirit of unity will be conserved and perpetuated to the benefit of all.

Going from a reunion held at Davis City near to Lamoni, we could not fail to notice the larger spirit of inquiry in the newer locality. There has been persistent preaching done all around Lamoni in the schoolhouses and little churches built by the Saints, so that perhaps there is not the same curiosity to see and hear them that was exhibited in the reunion at Holden. The meetings at Davis City devoted to preaching were quite largely attended, especially in the evening, when people could get from their work for the time required to attend service. We presume that these reunions will be reported by those having charge, but it is pleasing to the Editor to feel the assurance that the gospel forces are at work and that their influence is being appreciated by both those in and those out of the church.

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#### EDITORIAL ITEMS.

We are asked a question as to whether it would be right for a person desiring to be baptized to go from the branch of the church where he was residing to another branch to have the rite performed, it being understood that the branch where the party was residing has a proper corps of officers ready to officiate. There may be no absolute wrong in such procedure, but it would be better, if such person desired baptism in another branch by other officers than those who were local, that they should consult with the officers of the branch where they are living and if there are no legal objections to the baptism, to get the consent or acquiescence of these officers to their being baptized elsewhere, as a matter of courtesy, thus avoiding the inference that might be drawn that there were personal objections to the local officers administering. This question is answered upon the hypothesis that no such local objections exist or are covered by the question in the mind of the questioner.

There is a proposition on foot to reclaim a portion of the basin of the upper Nile. Sir William Garstin estimates the cost at \$17,500,000. To accomplish the

object had in view he suggests the cutting of a new course for the White Nile from Fox to Tanfikia two hundred miles at a probable cost of \$22,500,000. It is proposed to secure the safe use of eighty per cent in Lakes Victoria and Albert, now lost in swamps. It would mean the reclaiming of 2,650,000 acres in Egypt and the Soudan, resulting in an additional revenue of \$6,025,000 to Egypt and \$2,500,000 to the Soudan per annum. This is the work of Great Britain. We may safely wish it success.

Sr. Mabel Braden, of Appleton City, Missouri, writes to the HERALD stating Srs. Joannah and Pearl Kennicutt desire the prayers of the Saints in their behalf that they may be restored to health.

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## Original Poetry.

### Feed My Sheep.

The risen Savior came one morn,  
Where sparkling waters lave  
The shores of lovely Galilee,  
And a charge to Peter gave;  
And he is still entreating,  
As then beside the deep:  
If ye love me, O, my chosen,  
Fail not to feed my sheep.

Ye Shepherds of my pasture,  
Who are called to do my will;  
Are you guarding well my precious ones,  
Do you all my law fulfill?  
When wolves around them gather,  
Do you faithful vigil keep?  
Do you recall the charge I gave  
To feed my Lambs and Sheep?

The way is rough and thorny,  
The Sheep oft go astray:  
While weary Watchmen slumber  
They leave the narrow way.  
Wake up, ye drowsy Shepherds!  
Lest you have cause to weep,  
For the foe may slyly enter  
And make havoc of the Sheep!

Think not your duty ended  
When you have brought them in,  
But follow, should they wander,  
And shield from every sin.  
If faithful in your service  
A rich reward you'll reap.  
I've called you, and ordained you  
To feed my hungry Sheep.

Feed my Sheep as loving Shepherds;  
You are called to be my own.  
Partakers of my cross on earth  
Shall share with me my throne.  
Press on to glorious victory,  
Let the path be e'er so steep;  
Remember that I gave my life  
To save the Lambs and Sheep.

J. L. EDWARDS.

## Original Articles.

### ARE THEY "CAMPBELLITES"?

In the early days of the nineteenth century there arose a religious movement called by its founders and advocates the "Christian Church," the "Disciple Church," and the "Church of Christ," the name varying as the whim of the individual suggested. Its opponents, however, have been unanimous in denominating it "The Campbellite Church." To this the followers of this movement object, declaring that they are followers of no man, but that they are founded upon Bible teaching alone, and point proudly to the early mottoes put forth by the first advocates of the movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," and that they must have a "Thus saith the Lord, either in express terms, or by approved precedent."—Life of A. Campbell, by Grafton, pp. 51, 54. Thus they boastfully lay claim to the Bible as their creed "without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian Church." (Ibid., p. 54.)

But it is one thing to avow a thing, another to carry out that avowal, and it is my purpose in this paper to show that while they made great pretense of teaching the Bible alone, yet their theology is the theology of Alexander Campbell and that his private opinion on Scripture molded and does yet mold the teaching of the so-called "Christian Church" and "Church of Christ," two divisions of the original church founded by Alexander Campbell, called respectively the "Progressive" and "Non-progressive" wings.

It is conceded by all, or nearly all, that the movement originated with Thomas Campbell and his son Alexander. In proof of this I will present a few quotations from the various authors of this Christian Church. On the title-page of Grafton's Life of Alexander Campbell he is called "leader of the great reformation of the nineteenth century." In the preface he says, in speaking of the great men of the past, "First among these worthies must ever be placed that grand man, to whose faith, originality, and genius our religious movement owes its origin, Alexander Campbell, the Sage of Bethany."

In the opening sentences of his work, on page 17, is another candid admission by Mr. Grafton:

The author of a religious movement which within the space of a century can claim a million adherents, is deserving of the consideration of all thoughtful people. When the movement rises, not on the tide of popular favor, but in the face of the most bitter opposition, the genius that could inspire it is doubly deserving of our attention. Such has been the trials and triumphs of the Christian Church, which, with its vast membership, and multiplied agencies for the regeneration of the world, is to-day a monument to the faith and genius of Alexander Campbell, and

which assures him an exalted place among the world's religious leaders.

Commenting on the universal agitation on questions that were then disturbing the religious world Mr. Grafton says on page 57:

On this new and rising wave of religious feeling came this young prophet of God, commissioned to speak burning words against the bitter hatred of sectarianism, and to call men's attention to the old landmarks which had been hidden beneath the theological rubbish of centuries. The field was ripe, and the laborer, equal to the task of reaping, was at hand.

And again on page 75:

Thus in an obscure corner of the earth, and in humble occupations Providence was fashioning the mind and heart of a religious leader, who was shortly, like John the Baptist in the wilderness of Judea, to unmask the pharisaism of his time, and to call a world of erring ecclesiasts to true repentance.

Once more on pages 88 and 89 does Mr. Grafton emphasize the fact that Alexander Campbell was and is the recognized leader of the movement the result of which is the so-called "Christian Church." He says:

Up to this point Thomas Campbell had been the recognized and trusted leader. It was his voice that first sounded the call to God's wrangling children to cease from their unseemly strife. It was his pen that marked out a pathway to a broader and holier fellowship. But from the moment Thomas Campbell concluded to follow the example of his son in relation to baptism, the mantle of leadership passed to the latter. Without rivalry or jealousy, and in the same perfect confidence and loving companionship, they continued to share the labors of the cause they had espoused, but it was Alexander who henceforth stood in the forefront, strong, resolute, aggressive, the recognized leader of the reformation, intensely hated by his enemies, ardently admired and loved by his friends.

I now turn to another book issued also by the Christian Publishing Company, of St. Louis, Missouri, 1901, called The Reformation of the Nineteenth Century, and quote from a paper written by Charles Louis Loos called the "Introductory period." On page 58 he calls it, "A. Campbell's reformatory enterprise." On pages 64 and 66 he says:

The inceptive thought and first purpose of this movement had their origin with Thomas Campbell. . . . This was the father's task—to project the great reform. But to bring it to full development of purpose and constitution of life and then execute with success, demanded qualities Thomas Campbell did not possess in the fullness of their required strength. This office fell providentially to his son.

Much more might be quoted to show that Alexander Campbell was and is acknowledged to be the leader of the movement, but this will suffice. It will be noticed without doubt by the reader that in the extracts quoted above there is frequent use of the words *prophet*, *Providence*, *providential*, and so forth, used no doubt to carry the idea that God was back of the movement. But these words are of recent invention; and we wish now to show that the movement was of human origin, and that their boasted claim of "Bible and Bible alone" is a fallacy, and from the very inception of the work the "Leader

of the Nineteenth Century Reformation" eliminated God from his work and directed him to stand aside.

The *Christian Baptist* was the first periodical published by Alexander Campbell. Of this periodical Grafton in his life of Campbell says: "To-day no stronger or better statement of the fundamental principles advocated by the Christian Church can be found than in the pages of the *Christian Baptist*."—Page 116. So we turn to this oracle to see what estimate to put on the origin of the Christian Church, and we read from pages 20 and 21:

But some, unable to resist the evidence of the preceding facts and reasons, will exclaim, What! have we no men among us called and sent by God? Stop, my friend. What use have we for such men? Do we need any new message from the skies? No. Divine messages require divine messengers. If there be no need of a new message from God, or a new revelation of the Spirit, then there is no need of new ambassadors, of new revealers, or new prophets. If the message of the Twelve Apostles, or if the revelation of the New Testament is incomplete, is imperfect, is inadequate, then we have need of a new message and new messengers from the skies. But until some bold genius undertakes to prove that there is need for a new revelation or a new message from God, we shall fearlessly declare, that while we have the writings of the four evangelists, the writings of Paul, of Peter, of James, of Jude, and John, we want no new message from the skies, no ambassadors from Christ. In short, there is no need to have men among us professing to be called and sent by God.

Later the church of which he was the founder reiterated the above. In 1887 there was an attempt of the Episcopal Church to bring the churches into a unity, and an address stating certain points upon which they thought unity might be brought about was presented to the Christian Church. They could not agree, however, only on some points. From the reply of the committee from the Christian Church, consisting of Isaac Errett, J. W. McGarvey, D. R. Dungan, J. H. Garrison, B. J. Radford, C. L. Loos, and A. R. Benton, I extract the following:

We heartily concur in your statement of the first essential to the restoration of unity; the recognition of "the Holy Scriptures of the Old and New Testament as the revealed word of God." In the language of the Westminster Confession of Faith, "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in the Scripture, or by good and necessary sequence may be deduced from the Scripture, unto which nothing is at any time to be added, whether by new revelation of the Spirit or the traditions of men."—Reformation of the Nineteenth Century, p. 362.

In these quotations Mr. Campbell, and his followers as his echo, clearly and in so many words set God and the Holy Spirit aside and say we are capable of running this little institution of ours; we do not need you or your Spirit. The audacity of the men is astounding. Their setting aside of God led them to do many inconsistent and laughable things. I do not see, after such declarations as these, how they could pray for God to direct them, but they did it frequently as the following will show. A convention had been held in St. Louis in May, 1869, and a resolution "that a committee of twenty be appointed to take into con-

sideration the whole question of evangelization and report, if possible, a scriptural and practical plan for raising money and spreading the gospel. Said committee to report at Louisville meeting in October next." (Reformation of the Nineteenth Century, p. 298.)

Twenty men were appointed, "men of strength and wisdom every one of them," says the writer, and met a few days before the convention to formulate the report, and the historian says he will "allow W. K. Pendleton, a member of the committee, to describe the struggles of that brave body":

They were a body of the ablest men among us. I felt strong in the struggles of our chiefs, when I stood among them in council. I think we realized the situation and felt both its responsibility and its difficulty. But we went at the work prayerfully, hopefully, and courageously. The whole theory of the plan was clearly grasped, and every detail was analyzed, criticised, and adjusted, till the whole stood before us clear, consistent, scriptural, and satisfactory. It was an earnest and careful work. I shall never forget the labors of the night which Brn. Errett and Moore and Munnell and myself spent on it. We had talked it all over and agreed about the substance of it in committee of the whole, and it was referred to us to put into proper shape and order and expression. We had only a night in which to do it.

We met in an upper room of the hospitable home of Winthrop H. Hopson, and there wrestled all night for the inspiration and the wisdom and the wit which we needed. Morning came and with its light the end of our toil and counsel. We were satisfied and bore our work back to the committee, and so it went to that convention the grandest we have ever heard.—Pages 299, 300.

This plan was adopted by the convention held at Louisville and hence passed into history as the "Louisville Plan." Successive men tried it and finally after nine years of trial and failure one F. M. Green was chosen secretary and of this plan that had been born of prayer and spiritual travail and was "*scriptural, consistent, and satisfactory*," the historian continues:

Bro. Green writes of his work as corresponding secretary: "I finally convinced the brethren that an angel of paradise could not make the Louisville Plan a success and succeeded in getting the constitution changed to provide for a more businesslike method of conducting our work."—*Ibid.*, p. 324.

But could they expect anything else? They had gone on record as saying that they did not need God or his Spirit. Where was the consistency in asking him for wisdom? But why could they not agree with their coreligionists?

They had agreed that the Bible was all that they needed but could not agree on what the Bible taught. It seems to me that this very fact emphasizes the fact that no unity could come but through God and his inspiration. But let us go back now to A. Campbell and see how much he depended on the Bible and the Bible alone.

W. T. Moore furnishes a paper on "The turbulent period" of their movement and it is published in the Reformation of the Nineteenth Century. On page 220 he says:

From the beginning of their movement the Disciples had always taken a deep interest in translations of the New Testa-

ment. This feeling was strictly logical in view of their religious position. They magnified the word of God as no other people did. It was therefore all-important that they should possess, as far as possible, the exact mind of the Holy Spirit in any translation that might be used. They felt that the authorized version, though incomparable in many respects, was, nevertheless, in some important particulars, far from what it ought to be. Mr. Campbell had himself taught them to discredit King James' Version, as he had published a version made by George Campbell, Philip Doddridge and others. Consequently when it was proposed by the American Bible Union to publish a revised edition of the New Testament, the Disciples at once threw themselves into the proposal with a heartiness which did much to assure success; and as Mr. Campbell had been selected to translate the Acts of the Apostles, this fact gave additional interest to what they already felt in the forthcoming work.

The first edition of this translation was published in 1864. Upon the whole it was not very favorably received by scholars, and especially by those of the brotherhood. Its merits were many, and these were at once distinctly recognized. But it was a disappointment with respect to some important points where better things had been expected.

Campbell himself had taught them to distrust King James' Version and the other translations did not suit all, and hence men were without a standard and were at the mercy of the translator, unless they were fortunate enough to understand the Greek and Hebrew; and then lexicographers differed in regard to Greek and Hebrew definitions. How simple the solution of the difficulty as given in James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." But their creed had shut God and the Holy Spirit out.

Campbell's idea of the qualifications of a preacher is given in Grafton's history, pages 64 and 65. I extract his No. 3:

He (the preacher) must be well instructed in morality and religion, and in the original tongues in which the Scriptures are written, for without them he can hardly be qualified to explain scripture or to teach religion or morality.

With this idea he sets about qualifying men to preach his doctrine and so he establishes Bethany College, "where he engaged in his intensest labors, and which deserves ever to be celebrated as the cradle of the Nineteenth Century Reformatian." (Grafton, p. 94.)

Mr. Campbell made a complete change on several important matters connected with the carrying on of his work. In the *Christian Baptist*, July 7, 1828, page 453, he addresses a letter to Bishop Semple in which I find the following:

And when I see a good and wise man, like yourself, lured from the bishop's office, and severed from the flock, the oversight of which you had committed into your hands, and of which you are one day to give an account; I say, when I see one of your high attainments allured from all these sacred relations and this glorious responsibility, to help to build up a college in the city of Washington, which never did promise any spiritual good, and which the Lord Jesus never stood in need of, not even when he commenced with such fearful odds against him, from all the schools of philosophy in Greece and Rome; I again say, when I see you enticed to abandon your flock for this vain project, for

the fashions of this world which pass away, I am at a loss to say what greater mischief can be done to the cause of the humble gospel, than the schemes and projects now in fashion are doing, and with the greater effect too, by the good words and fair speeches which make them go down so well with the good people.

But soon after this arraignment of Bishop Semple he discovered that there was something wrong with his project and Mr. Grafton on page 97 records this interesting bit of history:

The difficulties Mr. Campbell now encountered, convinced him that he had nothing to hope from his brethren in the ministry, and that if his efforts at religious reformation were to succeed, it must be by the aid of young men trained under his direction.

This I think gives the whole case away and justifies us in saying that they were "Campbellites" pure and simple. But we have more important, more sweeping admissions even than this. In chapter eleven of Mr. Grafton's *Life of A. Campbell*, under the caption of "A wise master builder," he tells of some of the travels of Mr. Campbell in the interests of his reformation, and then comments as follows, page 165:

While these tours, involving great labor and sacrifice on the part of Mr. Campbell, failed of large results, they were connected with an important enterprise that now consumed the thought and energy of the great leader. They had revealed to him the weakness of the cause of reformation. It was lack of men competent to carry forward the work. In the great conflict which fired his heart and brain, he had been compelled to use such material as presented itself to aid in the spread of the gospel. Those who came to his support were, many of them, untrained men from the farms and shops, who had entered the ministry of the word without preparation, other than a study of the New Testament; and by their narrow and superficial conception of Christianity, often hindered rather than aided the progress of truth. Though always the friend of education, he became convinced as at no former period of his life, that if his cause were to continue to prosper and commend itself to thinking people, it must be supported by an educated ministry.

Is it not passing strange that a cause that was founded on the "Bible and the Bible alone" and had for its motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," could not trust men to represent it with nothing but the Bible in their hands? Is it not passing strange that a people of whom it is said in their history as I have already quoted, "They magnified the word of God as no other people did," would admit that those who studied the New Testament would form "narrow and superficial conceptions of Christianity"? And is it not passing strange that this people whose reformatory movement was so weak that it had to be bolstered up by a college and men prepared and educated under their leader's direction, and his name Campbell, will object to being called Campbellites? Again we read:

From the halls of Bethany College he continued, from year to year, to send out an army of young men trained and equipped to carry on the work which he had so auspiciously begun. His hope of the ultimate success of the reformation was, as we have seen, in an educated ministry.—Page 218.

Mr. Campbell's strictures on Bishop Semple were just, in the light of the Scriptures. Christ did not choose the learned rabbis and scribes but the humble fishermen of Galilee. And Paul says:

Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. — 1 Corinthians 1:26-29.

The boasted "Primitive Gospel" plea is a misnomer. The movement of Alexander Campbell in its inception and carrying out has nothing in common with the work of Jesus Christ as carried out in the New Testament Scripture. I quote from C. L. Loos again. In speaking of "the influence of A. Campbell, and his colaborers, Thomas Campbell, Walter Scott, and Doctor R. Richardson, upon our Reformation" he says:

The fact that they were men of superior mental endowment; that they were men of liberal education and large literary culture—well versed in the fields of the best knowledge that liberalizes the mind and the heart, gave to their conception of a religious reform wisdom, clearness, breadth, depth, generosity, liberality, dignity, and power. It is an unquestionable historical fact that reforms—any moral and religious movement—conceived and conducted by inferior, ignorant, illiterate men however well intended, are always characterized, in conception and execution, by crudeness, shallowness, narrowness, and weakness. —Nineteenth Century Reformation, p. 80.

And yet Christ was unlearned, speaking from a worldly standpoint. The fishermen of Galilee were not learned. It is true they were not "inferior" men but they were considered so by the people in their day. Alexander Campbell gives the lie to the above statement in the following words:

The Christian religion was established by the personal labors of its founder, who appeared to be no more than a Jewish peasant, and the labors of a few illiterate fishermen. It is the most singular fact on the page of history, sacred or profane, the best established, and most universally admitted, by friends and foes, that a Jewish peasant (as his enemies called him) and a dozen of individuals, without learning, without money, without family, without name, without any kind of human influence, revolutionized, in a few years, the whole world, as the Roman Empire was then called; and that, too, at a crisis the most forbidding in its aspect, the most unfavorable that ever existed.—*Christian Baptist*, p. 82.

It is not, then, "an unquestionable historical fact" that illiterate men have failed to revolutionize the world, and that the religious movements of the past, inaugurated and carried on by such men, are "characterized by crudeness, shallowness, narrowness, and weakness."

We next quote from Benjamin L. Smith, from the same book, in a paper on "The revival period." I do so to show that according to their own admissions Alexander Campbell, through Bethany College, molded the theology of the so-called Christian Church. (See page 343.)

The Disciples of Christ have been from the beginning of their religious movement, both theoretically and practically, an educational people. The first clear lines of the movement were formed around that splendid institution—Bethany College. The first in the world to make the Bible the basis of its educational scheme, this college is now being unconsciously followed in this feature by many who have never heard even the name of the historic temple on the banks of the Buffalo. It is safe to say that without Bethany College and the other institutions which soon grew up in different parts of the country after her image and likeness, the restoration movement of the nineteenth century would have been a failure.

The term "founded on the Bible" is as much of a misnomer as their other mottoes. A literal rendering of the passage from the original would be "founded on Alexander Campbell's ideas of the Bible and what it taught." Not only is it acknowledged that Bethany College had much to do in molding the faith, but the *Christian Baptist* and the *Millennial Harbinger* were mighty factors in the same line, and they were molded by Alexander Campbell. Some of the earlier advocates of the movement were not averse to admitting that their ideas had been received from Campbell, and he was not averse to accepting the honor. A writer who signed himself "Barnabas" in a letter addressed to Mr. Campbell, says:

I do not say that these views originated with you, but certainly they were once denominated yours; and I must confess I never learned them till I saw your writings. . . . I only regret to see so little candor amongst some of our brethren, who, unhappily for themselves and the public, took a stand too soon against what they called "your innovations." I say, I regret to see them not give you credit either in their preaching or writing for views they as certainly learned from you as I received my name from my father.

To this Mr. Campbell replied as follows:

*Dear Sir:* I have seen many pieces published in several periodicals, without giving me the least credit, which I well know were borrowed from my writings. But I gave myself no concern about it. I was glad to see them in the columns of those who had traduced me. In some instances I saw them neutralized by a preceding or succeeding paragraph, and by some crude mixture of undisciplined minds. Many sentiments in this work are original to me. I dug them out of the mines of revealed truth. But how many more may have dug the same treasures out of the same mines I know not. But one thing I know, that numbers who are now improving themselves and others by them, never dug them out themselves. But so long as they are held up to human view, I rejoice; and in this I will rejoice though all who publish them exhibit them as their own.—*Christian Baptist*, p. 497.

Alexander Campbell would, no doubt, continue to be indignant if he could live in our day and hear so many of his followers say that he had nothing to do with the molding of their religious philosophy. But even to-day we find men in their ranks who are loyal to their "great leader" and give honor where honor is due. According to Charles V. Segar in a little book entitled *Alexander Campbell, His Life and Public Career* page 31, Mr. Campbell wrote in all about fifty books. Setting forth his views of those books and their value, W. T. Moore writes:

Let no one suppose from what has been stated that there is now no need for the old literature which was the product of the



earlier writers of this movement. This literature ought never to become obsolete. In some respects even the *Christian Baptist* is needed just as much to-day as it was in the days it was first published. Its able discussions of fundamental principles have never been surpassed in anything that has been written since. Nor is it possible to supercede such works as the *Christian System, Baptism, Its Antecedents and Consequents*, by any modern books. These works have no equals in the matters they are intended to represent. They are simply without rivals. Nor is it possible for young men who are preparing for the ministry to neglect these books without an irreparable loss in equipment for the great work that is yet to be accomplished. Indeed it would add much to the strength of the present ministry of the Christian Church if these great works of Mr. Campbell should be much more carefully and prayerfully studied than I fear is the case with many who imagine they have found all they need in some of the popular authors of the present day. I certainly do not mean that preachers should not have access to the best religious literature of the living age, but all the same, I would have them become thoroughly grounded in the teachings of such men as Campbell, Scott, Richardson, Pendleton, Errett, etc., before drinking too profusely from the fountains of Doctor Fairburn, Ian Maclaren, and Doctor G. A. Gordon. However, when the well-balanced preacher has made himself familiar with the pioneer writers of our movement, he can then afford to read such books as *The Christ in Modern Theology*, *The Mind of the Master*, and *The Christ of To-day*. These last mentioned are magnificent works, if we have once gained the proper critical point of view from which they may be considered; but whoever rushes into their pages without the necessary antecedent preparation may find out, when it is too late, that he has been building without a scriptural foundation, and consequently has been building in vain.—*Reformation of the Nineteenth Century*, pp. 225-227.

Here we have the whole thing in a nutshell. According to Mr. Moore, a young man must put on Mr. Campbell's spectacles and everything he reads must be viewed through them, or he is very likely to unfit himself for the ministry of the so-called Christian Church. For of course it is a foregone conclusion that no writers, except Mr. Campbell and his collaborators, wrote upon a scriptural foundation. And surely the reader can see that it was through the "about fifty volumes" which Mr. Campbell wrote and the "army of young men" he sent out from Bethany College, that his peculiar doctrines have spread abroad in this world; and though we may be met with the statement "We never knew Mr. Campbell and never read any of his works," by men to-day, we may safely conclude that those who, to-day, advocate his theories, either learned directly from him or from one who did. One thing certain, they never learned them from the study of the New Testament Scriptures, for we have seen that those who entered into Mr. Campbell's ministry "without preparation, other than the study of the New Testament" formed "narrow and superficial conceptions of Christianity," that is, of Mr. Campbell's Christianity; hence Mr. Campbell's Christianity could not be the Christianity of the New Testament.

I subjoin a list of eminent men among the Disciples who were teachers or students at Bethany, whose names are found in the *Reformation of the Nine-*

*teenth Century*: Robert Richardson, page 79; John Young, page 104; W. T. Moore, student, page 253; Thomas Munnell, page 319; Robert Moffatt, page 325; Mr. Wharton, page 403; George T. Smith, page 415; Mr. and Mrs. M. B. Madden, page 421; A. F. H. Saw and F. P. Hearndon, "they had been indoctrinated and trained by W. T. Moore," page 425; W. P. Bently, page 430; William Hayden, page 230; Barton W. Johnson, *Men of Yesterday*, page 210; Otis A. Burgess, page 261; and "an army of young men" too numerous to mention all taught at the feet of the "sage of Bethany" or "indoctrinated and trained" by one who was. Speaking of Bethany Grafton says:

Bethany was at that time the mecca of the Disciples. Its sage was then in the fullness of his power and reputation. To sit at the feet of Alexander Campbell was thought by his humble followers to be the greatest privilege that a young man could enjoy.—*Men of Yesterday*, p. 210.

I shall now present a few of the characteristic teachings of Mr. Campbell for which it is impossible for them to show a "thus saith the Lord" either by direct command or approved precedent, and it is strange that throughout all the years of the existence of Mr. Campbell's church the same characteristic teaching is found. I quote from the *Christian Baptist*, page 20:

Nothing short of divine attestations or miracles can evince that any man is especially called by the Spirit of God to instruct us in the Christian religion. Can those who say they are moved by the Holy Spirit to teach the Christian religion, produce this sort of evidence? No, no. It is then in vain to say they are so moved. Who is called to believe anything without evidence? Does God command any man to believe without evidence? No, most assuredly. When, then, I hear a modern preacher, either with or without his diploma in his pocket, saying that he is an ambassador of Christ, sent by God to preach the gospel, moved by the Holy Ghost to take upon him the work of the ministry, I ask him to work a miracle, or to afford some divine attestation of his being such a character. If he can not do this, I mark him down as a knave or an enthusiast; consequently an impostor, either intentionally or unintentionally.

Surely Mr. Campbell did not get such sentiment as this from the New Testament Scripture, for Christ called the sign-seekers "a wicked and adulterous generation" and refused to satisfy their curiosity. This certainly does not put Mr. Campbell in a very enviable position. But he continues:

From these premises we may conclude, that every one moved by the Holy Spirit, or especially called to the preaching or teaching of Christianity, is possessed of these three requisites:

1. He has heard the voice of God calling him.
2. He is qualified to speak infallibly.
3. He is capable of confirming his testimony by divine attestation or the working of miracles.—*Ibid.*, p. 20.

To show what Mr. Campbell means by "infallibly," "infallible," etc., we will refer the reader to another statement found in the *Christian Baptist*, page 76. It is a dialogue between a clergyman and Mr. Campbell:

*Clergyman*.—Yes; I believe I am as much *sent* as any

preacher ever was; and if I did not believe that I was *sent* I would not preach a word.

*Mr. Campbell.*—Well, sir, I find myself happy in meeting with a preacher sent from God. I will sit down at your feet and believe everything you say, only remove some few doubts I have respecting your mission.

*C.*—I do not want you to receive all that I say. Judge for yourself.

*Mr. C.*—You do not, then, believe you are sent by God; for, assuredly, if you are sent by God, I should be a great sinner not to believe every word you say. For God would not send you to declare falsehoods, nor to deceive mankind. If you will then prove that you are *sent* I will examine no more for myself.

To prove one's call from God, according to Mr. Campbell's idea, was to perform a miracle, and on page 85 in another dialogue with this same clergyman, he says: "Let any one of them prove that Christ is with him in the common sense of the words, and I will sit down at his feet and open my mouth only to echo his oracles." It will be remembered that Mr. Campbell admits that Paul, Peter, and Barnabas were called of God. It will then be interesting to know how he would have believed "every word" Paul and Barnabas said in the dispute they had, Acts 15:39: "And the contention was so sharp between them, that they departed asunder one from the other," or how he would have followed both Paul and Peter when Paul "withstood" Peter "to the face, because he was to be blamed." (Galatians 2:11.)

To follow out Mr. Campbell's theory to its logical conclusion one would be placed at the mercy of the miracle-worker. In the light of the following scripture it would be especially hazardous in the last day:

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect.—Matthew 24:23, 24.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.—Revelations 13:13, 14.

Now I affirm that there is no warrant for Mr. Campbell's conclusions either in "a thus saith the Lord, or approved," or unapproved, "precedent." God never told any man to believe because he saw a miracle and hence I reject Mr. Campbell's statement as found on page 108, *Christian Baptist*:

All the evidences of the marvelous love of Jehovah, exhibited in the salvation of men, are, like itself, superlatively grand and sublime. The evidences which command belief are all miracles; the evidences which corroborate and strengthen that belief, sometimes called the internal evidences of the record, are admirably moral and rational. The evidences on which the faith of the intelligent rests are, in the first instance, all miracle.

Now the facts in the case are that the Bible teaches exactly opposite of Mr. Campbell's dogma as given above. We are to believe the word, accept it because of its moral excellence and then God has given us his promise that the benefits accruing from

an intervention of his miraculous power shall be ours. There is no assurance of blessing coming to any man until he first believes except those that are common to all. Those blessings that show distinctively God's special intervention are *always* contingent on faith, and are never shown as a means of converting the sinner or unbeliever. In the New Testament there is only one kind of miracle that is to be performed for the purpose of convincing people, and they are practiced by the Devil, and are for the purpose of deceiving. Let us read some passages showing how God expects to convert men: "The simple believeth every word; but the prudent man looketh well to his going."—Proverbs 14:15. Mr. Campbell says he would believe "every word" and would examine no more for himself. Can the reader classify him by the above passage? "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword."—Isaiah 1:18-20. Here the blessing is made contingent on belief and obedience and the reason is appealed to, and a miracle can not be reasoned out. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20. Nothing in this that would indicate that men were to be tried by their power to work miracles, and we might go on *ad infinitum*. But what is the use? The exercise of a little of that which Mr. Campbell is fond of calling "common sense" would teach a man better than to fall into some of the blunders of this man. There is one passage which ought to set at rest in the mind of every thinking person that miracles were not given for the purpose of converting people. It reads as follows: "And he did not many mighty works there because of their unbelief."—Matthew 13:58. If miracles were for the converting of the people then the greater the unbelief the more and greater should have been the miraculous power manifested; but as the opposite of this was the fact then we are driven to the conclusion that they were for the believers alone. But so thoroughly are the followers of Alexander Campbell imbued with his teaching and spirit that to the remotest bounds of the earth wherever you meet one he will serenely bob up and demand a sign. Yet they are not Campbellites!

One of the favorite doctrines of the church founded by Mr. Campbell is given in his own words, as follows: "The age of those gifts has passed away, and now the influence of the Holy Spirit is only felt in and by the word believed," or, as in a foot-note he says, "But we are taught that since those gifts have ceased, the Holy Spirit now operates upon the minds of sinners only by the word."—*Christian Baptist*,

page 49. "We are taught," he says. It would be pertinent to ask, By whom? but we can never find the answer in "a thus saith the Lord," nor by "approved precedent." It is not in the Bible. "We are taught" by Mr. Campbell's fertile brain, and his echoes, the "army of young men" whom he could not trust with the New Testament, but whom he trained under his own direction and sent them out to prosper his cause.

This doctrine is infidelity, pure and simple. The scientific infidel says, "God made the world, then left it under the government of natural law, and has no interest, neither does he interfere in its management." The Campbellite infidel says, "God established his church by miracle and the abundant influence of his Spirit, and then withdrew and takes no further interest in its management." How do you like the comparison? No wonder that one of the brightest minds in that church has said: "As a result of all this philosophizing, tampering, and trimming, we have an emasculated Christianity, as it is received in the minds of a large number of the professed Christians of to-day."—J. H. Garrison in *Christian Evangelist*, February 9, 1899. "Emasculated" is without power. The gospel as taught in the New Testament is full of power. Let us read some of this gospel that was too "narrow and superficial" for Mr. Campbell:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him.—John 14: 21.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

Precious promise! Let not unbelievers take it from me. And may it go down through the ages as the guiding star of thousands of perishing ones, that the Lord is not slack concerning his promises. The primitive gospel is described by Paul. Do you want it? Then I warn you not to be deceived by the specious pretensions of A. Campbell and his echoes, for their gospel is *in word only*. But, hear Paul: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thessalonians 1: 5.

There is nothing, absolutely nothing, in the Bible that even intimates that the promised gift of the Holy Ghost was to be limited to the apostolic age, but of course Campbell had told the Lord in the very inception of his work that he did not need him or his Spirit, and he had to do something to eliminate that part of the gospel. He evidently wanted the honor of establishing a church,—and he has it. But in establishing that church he did some strange things, and was driven to adopt some strange measures, in

which, I am free to admit, I can see no evidences of God or his wisdom. One of the clear provisions of the gospel law was the "laying on of hands" for various purposes,—four at least, viz., blessing of children, for the gift of the Holy Ghost, healing the sick, and ordination to the ministry. All of these Mr. Campbell repudiated and did not make a part of that system of teaching which was based on "a thus saith the Lord in express terms or approved precedent." To show what Mr. Campbell's idea was in regard to approved precedent, I quote from an article of his on the observance of the first day of the week. Of course he could not find "a thus saith the Lord in express terms" so he had to present "an approved precedent." Hear him:

The apostles were commissioned by the Lord to teach the disciples to observe all things he had commanded them. Now we believe them to have been faithful to their Master, and consequently he gave them to know his will. Whatever the disciples practiced in their meetings with the approbation of the apostles, is an equivalent to an apostolic command to us to do the same. To suppose the contrary, is to make the half of the New Testament of non-effect. For it does not altogether consist of commands, but of approved precedents. Apostolic example is justly esteemed of equal authority with an apostolic precept. Hence, say the Baptists, "Show us where Paul or any apostle sprinkled an infant, and we will not ask you for a command to go and do likewise." It is no derogation from the authority for observing the first day of the week, to admit that Christians are nowhere in this volume commanded to observe it. We are told that the disciples, with the countenance and presence of the apostles, met for worship on this day. And so long as we believe they were honest men, and taught all that was commanded them, so long we must admit that the Lord commanded it to be so done. For if they allowed, and by their presence authorized, the disciples to meet religiously on the first day, without any authority from their King, there is no confidence to be placed in them in other matters. Then it follows that they instituted a system of will worship, and made themselves lords instead of servants. But the thought is inadmissible, consequently the order of worship they gave the churches was given them by their Lord, and their example is of the same force with a broad precept.—*Christian Baptist*, p. 180.

Let us try the different things for which the laying on of hands was given by this rule laid down by Mr. Campbell. For surely neither myself nor Mr. Campbell has a right to say what is *approved* precept and what is not. We will take up blessing of children. If apostolic example is good, surely the example of our King would be of equal authority. It is a well-known fact of New Testament history that Christ took little children in his arms and blessed them; but I see more than a mere example in the following:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 13-16.

The same transaction is recorded in Matthew 19: 13-15, and Luke 18: 15-17. Here is a direct command, "Suffer little children to come unto me and forbid them not"; and then an illustration of how they should be received: "and he took them up in his arms, put his hands upon them, and blessed them." If, then, the apostles were faithful in following out the command of their Lord in Matthew 28: 20, "teaching them to observe all things whatsoever I have commanded you," we must conclude that this, too, was apostolic teaching and practice even though we do not find a record of such teaching in the Acts of the Apostles or their writings. To suppose anything else would be to accuse them of being unfaithful to their trust; and to suppose that Christ practiced something that he did not expect to perpetuate would be to charge him with folly.

Next we take up the laying on of hands for the gift of the Holy Ghost. Of course it would not do for Mr. Campbell to observe this ordinance, for he had already declared that the Holy Ghost was no longer needed and only spoke through the word. But we call attention to Mr. Campbell's own words in regard to infant sprinkling. "Hence, say the Baptists, 'Show us when Paul or any apostle sprinkled an infant, and we will not ask you for a command to go and do likewise.'" Why not use the same kind of logic on the question of the laying on of hands in the bestowal of the Holy Ghost? Why, for obvious reasons,—we could show it! Let us read:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 14-17.

Here we have apostolic example, and to use Mr. Campbell's own words, "their example is of the same force as a broad precept"; and I maintain that it is not only an example, but that God and Christ approved it. It is obvious that a man can not bestow the Holy Ghost any more than he can forgive sin; but he can perform the ordinance through which God has ordained that sins shall be remitted, such as "baptism for the remission of sins," but it is God that forgives the sin. So with the ordinance of laying on hands for the gift of the Holy Ghost. He can perform the ordinance through which God has ordained that the Holy Ghost shall be given, but it is God that gives the Holy Ghost. And inasmuch as God and Christ responded with the blessing prayed for by the disciples they gave their sanction to the manner of performing that ordinance. And furthermore, when Simon desired to purchase the power to bestow the Holy Ghost through the imposition of hands, Peter called it the "gift of God," showing plainly where the command to lay on hands came from. And besides this we read in John 14: 15-17

that Christ gave them the pattern, at least in part, which they followed here. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." This is the exact program followed by the Apostles Peter and John. The Samaritans had kept the commandments of the Lord so far as faith, repentance, and baptism were concerned; and the apostles prayed to the Father and he sent them the Comforter, even the Spirit of truth. The laying on of hands was evidently a part of the directions though not mentioned here.

In a supposed challenge which it is stated Thomas Campbell issued to Sidney Rigdon I find the faith of the followers of the Campbells on the question of the right to lay on hands for the reception of the Holy Ghost. He says he proposes to show that "the pretension of imparting the Holy Spirit by imposition of hands is an unscriptural intrusion on the exclusive prerogative of the primary apostles." (Hayden's Early History of the Disciples, p. 219.) Now here is another motto of Mr. Campbell's followers: "We use in all important matters the exact words of inspiration."—Grafton, p. 142. But we again ask where in "the exact words of inspiration" is it even intimated that the right to lay on hands was "the exclusive prerogative of the primary apostles"? It is an "important matter." Why, it can not be found! But on the contrary we find in the New Testament that others enjoyed it. "The primary apostles" could apply only to those primarily chosen by Christ before his death and occupying in the church before his crucifixion or at most those who, according to Mr. Campbell's followers, were instrumental in organizing the church on the day of Pentecost. And yet we find Paul, who was called to the apostleship eleven years later, (Acts 13: 1; 14: 14,) practicing the laying on of hands in bestowal of the Holy Ghost. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 6.

If it be said that Paul was one of the primary apostles (which is not true) then what about Ananias in Acts 9: 17?

And Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

"Imparting the Holy Ghost by the imposition of hands" was not "the exclusive prerogative of the primary apostles" then or Christ encroached on their "exclusive right" by giving that right to Ananias. Scriptural precedent did not count for much evidently. Approved precedent meant only that which was approved by Alexander Campbell.

We next take up the laying on hands in healing the sick. For this precept we have a thus saith the Lord in express terms: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 18. That the apostles practiced this none will deny, hence we have apostolic example again. And Mr. Campbell says "their example is of the same force as a broad precept." Fortunately we have not only the apostolic "example," but we have to strengthen the "example" a "broad precept" as follows: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."—James 5: 14, 15. Is it not passing strange that in their endeavors to bring about what they were pleased to call, using their own words, "the restoration of pure, primitive, apostolic Christianity, in letter and spirit; in principle and practice," they would overlook such simple examples and precepts as these, especially when their avowed object was "to simply believe in, and implicitly obey Christ"? (Grafton, p. 140.)

Then I subjoin another quotation to show that part of the primitive gospel was the healing of the body as well as the spirit:

And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."—Acts 14: 7-10.

It is said by Paul that "Faith cometh by hearing, and hearing by the word of God." Here the simple statement is that Paul "preached the gospel," and in preaching "the gospel" it produced faith in the mind of this cripple that he could be healed of his infirmity. Ought not the preaching of the gospel produce the same effect to-day? And if it does not, can it be the same gospel? On the contrary this so-called "primitive gospel" taught by "A. Campbell and his collaborators" ridiculed the efforts of those who tried to restore the real, primitive gospel of Christ, and his (Campbell's) followers became imitators of the Pharisees and Saducees of old in their opposition to the Master, and became sign-seekers, and vilifiers of those who taught the truth. Mr. Campbell and his followers, however, claim that these things were to be done away, but the Bible says they are to continue until that which is perfect is come and till we all come to a unity of the faith. (See 1 Corinthians 13: 8-13; Ephesians 4: 8-16.) No one can ever successfully maintain that we have all come to a unity of the faith, and all the arguments to prove that these promises of God were limited to the apostolic times could be with equal power and consistency used to limit the saving power of the gospel to the same age.

Laying on hands for ordination to the ministry. Campbellism says it may be done, but it is not necessary, for anybody has the right to preach the gospel and administer its ordinances. Some amusing things occur and strange, inconsistent positions are taken by this man who was the "leader of the Great Reformation of the Nineteenth Century." (Grafton.) On page 79, Grafton says, "Alexander Campbell, whose great talents were now recognized, was licensed to preach the gospel." This was May 4, 1811. On page 81 he gives us some of Campbell's principles in which I find this: "I speak not against any denomination in particular, but against *all*." On page 84 I find this: "Having first convinced himself of the scripturalness of his position, he was ordained to the ministry upon the recommendation of the Brush Run Church on the first day of the new year, 1812. He did not regard the ceremony of ordination as conferring any authority which he did not already possess, but as a public testimony that the person ordained possessed the necessary authority." Like the Baptists baptizing as a testimony that their sins are already remitted, so this man was ordained because he already had the authority. But upon further consideration he concluded he had never been baptized and hence he went to a Baptist minister and was baptized "on the twelfth day of June, 1812." He had been preaching for a year or more and performing the ordinances of the church, and was not a member of the church as yet, and then was baptized into a church that he had been denouncing as quoted above where he declares that "I speak not against any denomination in particular, but against *all*." Walter Scott said of these different churches, they "are not the churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome." (*Christian Baptist*, p. 23.) And Campbell says, "For assuredly every sect that holds a human creed and an ecclesiastical court, is a legitimate daughter of the holy mother, and it is no more than common honesty to own the relationship."—*Ibid.*, p. 34. Again: "They of the present order, they of the sects of the different streets of the great city, deepened my convictions that all sects have drunk of the wine of the cup of the mother of abominations. They are not yet sobered."—*Christian Baptist*, p. 626. Would it be expected that one who held such loose views on matters of grave importance would ever bring mankind to the unity of the faith? Verily, no.

I quote Mr. Campbell again: "We observe in our last number, that one of those means by which the clergy obtained so complete a dominion over the Bible, the consciences and the religious sentiment of mankind, was a pretence of a divine call to the work of the Christian ministry."—*Ibid.*, p. 25. In consequence of this he concludes, as we have quoted before, there is no need of men having a divine call.

Now, I argue that no man ought to *pretend* to have a divine call when he has none. But that men did have a divine call to the ministry under the primitive gospel not even Mr. Campbell will deny. Was it dangerous to the liberties of men then? If not, it would not be now. And besides that, if the principle was correct and good *then*, and served to protect the interest of the gospel, it would operate the same to-day, and no sane man would think of discarding a correct principle because some wicked man had abused it. But the position of Mr. Campbell on this question is consistent with the infidel idea that God established the church by direct intervention of his power, then abandoned it to the care of uninspired men, and concerned himself no more about it. In all candor I would like to ask the advocates of this theory, which would be the more likely to produce bondage and confusion, to have a regularly called and ordained ministry, or to submit the work to every Tom, Dick, or Harry that might take a notion to set himself up for a teacher and leader, and, in imitation of Mr. Campbell, begin preaching, even before he becomes a member of the church? The theory is foolish and inconsistent, and without warrant, either in "a thus saith the Lord in express terms, or approved precedent."

Mr. Campbell, however, was compelled to admit that there was need of some regulation along this line, and said: "Any person appointed by a church to baptize has a right to do it."—*Christian Baptist*, p. 353. Sure. But I have a question right here: Has that person any right to any blessing from God in consequence of that act? If the individual baptizing was called by a man, or set of men whom God had given no right to make the call by a direct revelation of his will, nor any direct call to himself, has the individual who baptizes or the one baptized any right to ask God to recognize that act? I think not. I have a right to authorize a man to baptize a man into my church, but I have no right by voice or vote to authorize a man to baptize into God's church. That right belongs to God alone. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4.

But these followers of Mr. Campbell say, "Peter says, 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.'—1 Peter 2:9. And John the Revelator has said: 'And hast made us unto our God kings and priests: and we shall reign on the earth.'"—Revelation 5:10. These passages are made to mean that we are all to be priests, etc. But we will have to interpret these in the light of other passages. Please turn to what the Lord says to Israel, when he begins to give them his law, known as the Mosaic law, Exodus 19:6: "And ye shall be unto me a kingdom of priests, and

an holy nation." What was the result of this statement? History tells us, "Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."—Exodus 18:25. One tribe was set apart to hold the priestly office. The meaning of the passage quoted from Peter and Revelation is, then, obvious. But I believe enough has been said to prove that Alexander Campbell's movement, call it reformation or restoration, failed in either case to accomplish what it intended, and that, instead of reflecting the teaching of the New Testament, it clearly reflects the teachings of its leader, and is of human origin, and is entirely unlike the church of the New Testament. And I can not conclude this article more appropriately than to show how they have depended entirely upon their own wisdom to perpetuate their church. Paul, speaking of those called into the ministry, as I have quoted before, that not many wise, not many mighty, not many noble, had been called; but that God had chosen the foolish, the weak, the base, and despised, that no flesh should glory in his presence. (See 1 Corinthians 1:26-29.) And Paul, although educated, did not use "enticing words of men's wisdom." That the faith of those who heard him "should not stand in the wisdom of men, but in the power of God." But in reading the history of the movement led by Mr. Campbell one is almost nauseated by the eulogies pronounced on the ability, learning, and power of these men who were leaders, and one is led to wonder if they are not real men-worshippers. I can only give a tithe, and will begin with Mr. Campbell:

But Alexander Campbell was no ordinary young man. Like Minerva, who stepped full-grown from the brain of Jove, he stepped upon the platform an accomplished speaker, a master of assemblies, already possessed of the power to sway men's hearts.—Grafton, p. 67.

Of Campbell's possibilities had he become a political leader, Grafton quotes on page 129 from Lard's Quarterly:

His inimitable powers of conversation, even sporting and playing in the most easy and graceful way with subjects, from the most abstruse to the simplest, . . . and once high in power, the masterly manner in which he would have handled the great questions of state, would have made him the idol of his own people and the admiration of all civilized nations.

His complete mastery of all possible trains of skeptical thought, and the comprehensiveness and penetrating power of his mind, unequaled in logical acumen.—*Ibid.*, p. 148.

He thought as no other man ever thought, spoke as no other man ever spoke, wrote as no other man ever wrote.—*Ibid.*, p. 180.

Unconsciously sometimes men tell the truth. I believe this statement in regard to Mr. Campbell, but not in the way the writer means it:

In the spring of 1850, while in the vicinity of Washington, District of Columbia, he received a pressing invitation from both houses of Congress to deliver an address in the Capitol on the 2d of June. It is doubtful if such a scene has ever been witnessed in our national capital before or since.—*Ibid.*, p. 200.

Nobody wished to talk in his presence. His themes were so much out of the range of ordinary conversation that but few people could sustain a part in their discussion. A question would sometimes set him a-going, but very soon his vast learning, especially in the department of biblical lore, would lead him into wide fields of discourse all familiar and easy to him, but strange and unknown to his hearers, and it was their pleasure to sit in silence and learn. No matter what the theme of conversation where he entered the circle, or who the company, sooner or later, by the power of his superior genius, all would be hushed into silence, while he talked of the love and mercy of God, as manifested in the gospel.—Ibid., p. 206.

As he one day walked the streets of London, a stranger, impressed by his commanding presence, was heard to remark: "There goes a man who has brains enough to govern all Europe." The following picture from the pen of Moses E. Lard is not overdrawn: "His head I think the finest I ever saw. It was simply faultless. After the first look you never criticised it; you only admired it. You dwelt on it only to wonder how magnificently nature sometimes works. His head never disappointed you. No matter with reference to what you studied it, it always complemented your highest expectations. Was it the abode of a mind of extraordinary strength? Every conformation of it answered, yes."—Ibid., p. 228.

It is yet, perhaps, too soon to assign Mr. Campbell his proper place among the world's religious leaders. A figure so colossal can only be rightly estimated when viewed through the perspective of advancing generations. (Ibid., p. 233.)

In Sigars' Alexander Campbell, His Life and Public Career, I find such expressions as these:

Powerful and shaping intellect of Alexander Campbell.—Page 22. His great learning and his marvelous powers of debate, . . . the profoundest theologian, and most eloquent and able debater of the age.—Page 28. His great mind and heart, . . . even Whitfield, in the zenith of his popularity, never drew together crowds more completely under his influence. . . . His whole presence was commanding—his enunciation was sonorous and magnetizing, his pronunciation was accurate and scholarly in the first degree,—the outward evidences of the highest mental and moral discipline, combined with original greatness, were unmistakable, while his argumentation was as luminous and as grand and as all-sweeping in its comprehensiveness as the sunlight itself. Men of all creeds heard him enraptured, and the tributes that were paid him by the journals of the day, wherever he went, were, perhaps, never accorded to a mere theologian in this country.—Pages 35, 36.

His ideas flowed on in a perpetual strain, majestic in its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and magnetic, as his mind was vigorous and commanding, no one could hear and see him, and fail to discover that he was in the presence of one on whom nature had set the stamp and seal of transcendent greatness.—Page 43.

The colloquial powers of Mr. Campbell were of an unusually high order. In every circle he seemed to be the center of radiance, and as constantly the devoted center of attraction. In conversation, if he be compared with Webster, Chalmers, Calhoun, or old Doctor Beecher, he was their superior.—Page 44.

I will only add a few more to these, and of other men. Of Adamson Bently it is said:

It is our fortune to be acquainted with few persons in a lifetime, who wielded personal influence so supreme. Tall, manly, graceful, with a countenance radiant with good nature, affable and dignified.—Hayden, p. 104.

#### Of John Henry:

Of commanding form, he stood six feet, two inches. As a preacher of a particular order of preachers, [he] had no equal, no superior.—Page 135. Whose name is a synonym for peerless power.—Page 286.

#### Of William Hayden:

He made no memoranda of his sermons, yet he could report at any time, promptly and accurately, the number of his discourses, baptisms, and multitudes of incidents, and all without pen or pencil to aid him.—Page 182.

#### Of Alvin Waite:

He was a man of full size and manly form, a man of superior judgment and great weight of character.—Page 205.

#### Of Samuel Miller:

Was the peer of these noble men, in all that constitutes broad and generous manhood.—Page 207.

#### Of Calvin Smith:

I am conscious this sketch will, by some, be regarded as long drawn out. But to thousands, it will be felt to be far too meager, while to one precious circle, where he was vastly more than king, it will seem all imperfection.—Page 293.

#### Of Harvey Brockett:

All honor to the church that could produce a Brockett! He was a man of attractions. Few men in so short a career have so lasting results to witness for their devotion to Christ.—Page 307. Brockett, the blessed; and Smith, the saint; and Collins, the colleague of the honorable.—Page 460.

It would be difficult to find, and take reams to record, all that is said of the powers, talents, and personal qualifications of these wonderful men with Campbell, the demigod, at their head, and the accusation coming from this church that other men are "men-worshippers" comes with ill grace. "No flesh should glory in his presence," says Paul; and the teaching should not be "with enticing words of man's wisdom"; that our "faith should not stand in the wisdom of men but in the power of God." What shall we say, then, of these men who give all the glory to men? Are they not of that class who are some of Paul, some of Cephas, and some of Apollos? And can not we rightly conclude, *These are of Campbell?*

H. O. SMITH.

"Take life too seriously, and what is it worth?" asks Goethe. "If the morning wake us to no new joys, if the evening bring us not the hope of new pleasures, is it worth while to dress and undress? Does the sun shine on me to-day that I may reflect on yesterday?—that I may endeavor to foresee and control what can neither be foreseen nor controlled,—the destiny of to-morrow?" It is hard to determine which is most destructive of peace and happiness,—thinking of the mistakes and troubles of yesterday, or anticipating those of the morrow. By keeping our minds riveted on the past, or constantly projected into the future, many of us miss for ever what all are seeking,—happiness. To-day only is ours, for good or ill, to be made glad or sad, as we will.

"Every day is a fresh beginning,  
Every morn is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you,—  
A hope for me, and a hope for you."

## Mothers' Home Column.

EDITED BY FRANCES.

Supplementary Reading for October Meetings of Daughters of Zion.

### THE VALUE OF SELF-CONTROL.

"If I could teach my children but one thing in the world, it would be self-control," said a thoughtful mother. "Other things children will learn for themselves, but lessons in self-control may come before lessons in arithmetic, lessons on the piano, or lessons in riding a bicycle."

"Surely the child who can be taught to poise himself on two wheels, and to master and manage a senseless machine, can be taught to control himself. But how? He is eager to ride the machine, his heart is in it, he has the motive. But there often seems to be no motive powerful enough to make him use equal effort to get his temper in hand.

"We grown-ups see self-control as something eminently desirable because we have more pride, shame, and remorse sting us after any exhibition of rage; but the child does not feel this. How can we make him see its value and importance? Perhaps by praising it, by ridiculing the lack of it in others, by showing him how everywhere, in every contest, match, or struggle, the one who keeps his head, comes off best and wins the prizes, as well as the approval of all.

"It is said that a violent temper and a warm, tender heart are often found in the same nature, and indeed that one indicates the presence of the other; but there should be no such thing as an ungovernable temper if one begins early enough. The baby who bumps his head on the floor if he can not have what he wants, and the shrieking child who stamps and overthrows the furniture, may be left to themselves till the paroxysm of rage is over; but they will learn to be ashamed of their behavior when soothed or reasoned with.

"To read the riot act to a mob of emotions is valueless, says one writer, and he who is wise will choose a more wholesome hour for his exhortations. When gentle measures have no effect it is really wonderful how well an old-fashioned spanking will work; but we can not believe that every whirlwind calls for punishment. Doctors talk about nerve storms nowadays. Excitable, high-strung children, who are all fire and sparkle, often reach their limit of endurance, and are not wholly responsible for the irritability which shows itself in tears and cries and impatient jerks; witness the little one kept up beyond its usual bedtime or the baby who has accidentally missed its nap, or the four-year-old who has been to a birthday party! But when we say that the lack of self-control is accounted for by any physiological cause, we do not mean that it should be excused or even go wholly unpunished; rather that its provoking cause be avoided in future. The jolly little fellow who is happy and smiling and at peace with the whole world is a pleasant sight for every one, bless his cheery little heart! Look at him! His clothes fit, his shoes are comfortable, he is well fed, he has slept a good twelve hours. Is he the same child when his shoes pinch, or his teeth ache, or some injudicious relative has fed him on doughnuts and mince pie, or he has been out late the night before to a Sunday-school concert or on an excursion—not the same thing necessarily but similar in its effect on the boy's nerves? I am not saying that temper is all nervousness, nor have I any sympathy with the little girl of the present day who goes about saying, practically, if not in so many words, 'You must humor me and give me everything I want because mamma says I am so nervous.'

"Yet I have seen a child who suffered and made every one else in the house suffer during an obstinate case of chorea, or St. Vitus' Dance, develop after the disease was cured into a most serene, composed, and well-poised woman. Such balance and self-control does health give to its fortunate possessor.

"But the lack of self-control is not seen in children alone.

A little girl was once heard saying to her sister—"Don't you care if mamma is cross to-day. It's one of her days." What mother does not blush to remember days when the children's little faults jarred painfully on her nerves and it was so easy to find fault with them? Perhaps you have heard, too, of the naughty boy who was carried, screaming and kicking, up-stairs, and afterwards called over the banisters in the sweetest of tones—"I would like to come down now if my papa is over his tantrum." This particular papa did not happen to deserve the rebuke, but some papas do, and as long as papas have 'tantrums' and mammas have 'days,' so long will the little, sharp eyes who look to us, see their advantage. Listen to these wise words from Amiel's Journal, that mine of quotable reflections:

"Self-government with tenderness! Here you have the condition of all authority over children. The child must discover in us no passion, no weakness of which he can make use; he must feel himself powerless to deceive or to trouble us; then he will recognize in us his natural superiors and he will attach a special value to our kindness because he will respect it. The child who can rouse in us anger, or impatience, or excitement, feels himself stronger than we, and a child only respects strength. The mother should consider herself as her child's sun, a changeless and ever radiant world whither the small, restless creature, quick at tears and laughter, light, fickle, passionate, full of storms, may come for fresh stores of light, warmth, and electricity, of calm and of courage. The mother represents goodness, providence, law, that is to say, the divinity, under that form of it which is accessible to childhood. If she is herself passionate she will inculcate in her child a capricious and despotic God, or even several discordant gods. The religion of a child depends on what its father and mother are and not on what they say. The inner and unconscious ideal which guides their life is precisely what touches the child; their words, their remonstrances, their punishments, their bursts of feeling even, are for him merely thunder and comedy: what they worship, this it is which his instinct divines and reflects. The child sees what we are behind what we wish to be. Hence his reputation as a physiognomist. He extends his power as far as he can with each of us—he is the most subtle of diplomatists. Unconsciously he passes under the influence of each person about him and reflects it while transforming it after his own nature. He is a magnifying mirror. That is why the first principle of education is, Train yourself. And the first rule to follow if you wish to possess yourself of a child's will is, Master your own!"

"But alas! we are only human. We cry with Portia—

"It were easier to teach twenty what were good to be done than to be one of the twenty to follow mine own instruction!"

"How often is the figure used of wax or clay in extolling to us poor mothers the importance of early impressions! I leave it to any candid mother of a wide-awake, lively specimen of child-nature whether wax, on which every impression remains, or clay, which may be molded at will, is a simile which expresses with any fairness the material with which she has to deal! There is a sermon by Phillips Brooks on this subject called 'The mother's wonder,' which some of you may have read.

"In one sense we are God's children and he makes us what we are. In another we are left free to choose the wrong from the right, and our freedom of will is not interfered with. This is true with these children of ours, it seems to me. We can not make them docile, gentle, obedient, sweet-tempered, or devout, as we would mold a lump of wax, any more than we can make them artists or musicians against their inclination and will. I must protest with all vehemence against such a false theory. But on the other hand we may do much by discipline, by influence, by little seeds of truth sown here and there, by a consistent system of rewards and punishments, by patient, every-day leading and guiding when the little feet falter by the way.

"I do not forget that God has given us this advantage,—he has put the children under our care at a time when their con-



sciences are strong and their passions weak. Later in life, if self-control is not learned in childhood, the passions become strong and the conscience weak, and life's lessons can only be learned by bitter struggling.

"In the words of another, 'We rob our child of one of the greatest aids of self-government and self-control when, by any means whatsoever, we free him from the consequences of his own wrong-doing. That the way of the transgressor is hard is an important part of his education.'

"'Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power—' says Tennyson.

"Moreover, the children of whom Christ said, 'Of such is the kingdom of heaven,' are not mere healthy animals like Correggio's cherubs, dear and plump and enchanting though they are; but rather are they the earnest, thoughtful little souls that look out from the sweet, expressive faces of Sir Joshua Reynolds' angels, and it is ours to minister these higher natures in our children. Feed them on stories of heroism and self-sacrifice. Their little hearts will thrill and their souls kindle with enthusiasm over deeds of courage and fortitude. Give them high ideals. Let them hear how Horatius kept the bridge; how Grace Darling saved the ship-wrecked mariners in a dangerous sea; how our own brave Farragut, lashed to the mainmast, gave his orders while the battle raged around his ship, and their hearts, so quick to respond to an appeal, will thrill with admiration and the wish to be heroic too.

"'The thing we long for, that we are  
For one transcendent moment,'—says Lowell.

"'What I aspired to be  
But was not, comforts me,'—says Browning.

"But let them hear also stories of moral courage, as of the fiery temper which George Washington mastered so well that few people suspected he had one to contend with. 'For he that ruleth his spirit is greater than he that taketh a city.' 'Every man is a tamer of wild beasts and these wild beasts are his passions. To draw their teeth and claws, to muzzle and tame them, to turn them into servants and domestic animals, fuming, perhaps, but submissive, in this consists personal education.'

"Says a wise physician on the cultivation of self-control:

"'Tears for trifling pains, or loud complaints about small annoyances may give at first momentary relief, but soon become a habit which weakens the power of self-control and lessens the possibility of endurance in all forms. There can be no disaster so great but that courage, reason, and the power to use one's head coolly will help us to encounter it, perhaps to conquer, at worst to endure it bravely.'

"'Eagerly do we seize on all the inspiration and help that modern educators can give, but more gladly and trustfully may we cling to the guiding hand of the Master who can help us most in our mission of child-training. The Apostle James has pointed out this well from which troubled parents may drink deep and often, since the supply has never yet been known to fail: 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.'"

#### Prayer Union.

Mrs. Robert Moore requests the prayers of the church in behalf of her son, who is very sick, that the Lord may spare his life.

TORONTO, Ontario, August 19, 1904.

Dear Herald: Feeling that when requests for prayer are sent in to your columns, and are graciously replied to and granted by the "Master of assemblies," that the acknowledgment of God's mercy in granting our petitions should be made as public as the petition itself, I beg to inform the Prayer Union

that the sister in Toronto who was recently made a subject of their prayers, received her blessing of healing within two days of the published memorial requesting their prayers. To God, and to him alone, be all praise and glory.

Yours in the truth,

THE SENDER OF THE REQUEST.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Reports and Reporting.

During the past year an effort has been made to introduce into our Sunday-schools the new system of reporting recommended by the general association.

The new method provides for regular quarterly reports from all schools; those in stake or district associations reporting to their secretaries, and those not so connected reporting directly to the general secretary. The advocates of the new system feel confident that when in proper working order it will be a vast improvement over the old, haphazard style of reporting at the call of the district officers, sometimes quarterly, sometimes semiannually, and latterly, in Lamoni Stake, only once during the year. We will now have our Sunday-school year close with the calendar year and thus greatly simplify the work of the general secretary, whose labors may be imagined when it is learned that there have been almost as many dates for the yearly reports as there are district associations. We, in the Lamoni Stake, made our yearly report for the twelve months ending January 31, and Independence Stake, I believe, had March 1 as their time for reporting. So it may readily be seen that to make an accurate report of the total membership of the Sunday-school association, or the total balance on hand in all the treasuries at any given time was almost an impossibility.

Under the new system, however, with all schools reporting regularly at the ends of March, June, September, and December, we can easily tell just where we stand as stake or district organizations, or the association as a whole, whether our numbers are increasing or decreasing, whether the schools are in good condition financially, how the libraries are progressing, and to how great an extent the *Quarterlies* are being used.

But this very desirable condition of affairs can not be brought about unless we have the intelligent coöperation of the secretaries of all the Sunday-schools in the association. Our general secretary may do his best, and the secretaries of the various associations may be ever so careful, but if they can not secure the interest and help of the secretaries of the schools their efforts will be all in vain, for it is the local secretary, and the local secretary only, who can secure the facts and figures which are absolutely necessary to a complete and accurate report.

It is by no means an easy task to keep an exact record of the membership, attendance, collections, library, and various matters of business, in even a small Sunday-school, and the work increases with the size of the school. But it can be done, though only by patient and persistent care. The secretary must not be absent one Sunday and tardy the next, and so on, but must be a faithful attendant, and should if possible have an equally faithful assistant who will take his place when absence is unavoidable. But the secretary can not do it all,—the treasurer has his part as well. His book should show just what sums have been collected, how much disbursed, and for what purposes, and at the end of each quarter he should prepare a report of these items, that can be incorporated in the report of the school. We young Latter Day Saints need to be accurate in everything, for our own sakes as well as that of the church.

Modern business methods require absolute accuracy and the young treasurer who can not strictly account for every penny given into his charge is not preparing himself for a future position of trust in either the church or the world.

Superintendents also should feel an interest in this department of the work of their schools as well as in all others, and be ready to give help and advice when needed.

It will probably be well for secretaries to occasionally read Article 3 in By-laws for Sunday-schools, and then examine their record and see whether there are the names of any parties enrolled thereon who have been absent for three months without sufficient cause. All such should be stricken off the record promptly. We do not want the credit of members who are members in name only, and no longer feel sufficient interest to attend our schools.

Probably by this time some of our secretaries are saying "Oh, yes, its very easy to preach all these things, but just try to practice them." Well,—your present preacher has a very clear and distinct remembrance of a certain youthful and decidedly inexperienced secretary, whose talent, if she had any, did not lie in the direction of figures, and of the tears of vexation that were shed over the columns that wouldn't "add up" twice alike, and the averages of attendance and collection that were so evidently wrong. But inasmuch as this very unpromising young individual did eventually learn by experience, care, and patience to keep a fairly creditable Sunday-school record, I do not feel that there is any reason to be discouraged over any inexperienced secretaries we may have; for no one is too old to learn, and painstaking care will always bring good results.

Finally, our secretaries should not feel that their work is of less importance than that of the superintendent or the teachers, but work faithfully for the advancement of the cause in which we are all so deeply interested, bearing in mind Paul's admonition: "And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

All of us do not possess that peculiar talent which enables one to successfully impart to others that knowledge of spiritual things which he may have gained, and so do a great work as a Sunday-school teacher, but there is always something for each of us to do, if we are only willing, and whether it may be preparing the room for the meeting of the school, teaching a class, or keeping the sometimes monotonous record, let us do it in the best manner of which we are capable, with a hearty good-will, remembering that "Who sweeps a room as for God's laws makes that and the action fine."

JESSIE CAMPBELL,

Secretary Lamoni Stake Association.

#### The Sunday-School Lesson for September 25, 1904.

##### QUARTERLY REVIEW.

We should like to know how many primary teachers have drilled their classes on the Golden Texts of this quarter. Just a few minutes devoted each Sunday to such work will result in many of the little ones having stored away in memory those gems of scripture text.

If you have neglected it so far, try it next quarter.

In small schools where all the classes assemble in one room, the whole school should have an exercise in repeating the golden texts of the lessons. It can be done so easily.

How many teachers foot up their class-books at the end of the quarter? How many of you, when you enter the names of your pupils for the next quarter, will enter them according to the rank they are entitled to by their credit marks, placing the highest one first, the next highest second, and so on?

How many of you, when you promote your pupils, are guided

by what your class-book tells you of the diligence and good conduct of your scholars?

A class of little boys is about to pass from the second primary room of Lamoni into the intermediate grade. One of the boys has his name already on the roll of honor and is working to place it there again before leaving the room. If he succeeds, and he bids fair to do so, it will mean that he has memorized his golden texts for eight quarters, that is, two years.

At the beginning of this quarter, the teacher of this class, knowing they would be promoted at the end of the term, directed the boys to prepare their lessons as usual at home from the *Primary Quarterly*, but to bring Bibles with them to class on Sunday, in order that she might prepare them to use the intermediate lessons. This has been done throughout the quarter.

Sometimes the change from the primary lessons to the intermediate has seemed to be quite abrupt. Teachers should seek, in their management of their work, to avoid this.

One of our lessons this quarter told us in the language of Peter that we should walk in the steps of Christ.

A Sunday-school teacher was one day reading the itinerary of a party of tourists who anticipated a journey through the Holy Land. She read with deep interest and contemplated the pleasure in store for those who were so fortunate as to be able to make the tour, but after musing for some time and in thought visiting those places hallowed to all lovers of the Christ, she returned from her beautiful day-dream to the fact that it was not for her to enjoy the reality.

But there came to her another thought swiftly following the realization that she was poor. Her thought was that, though she might not stand by blue Galilee, or walk the streets of Nazareth or Jerusalem, she could walk in the steps of Christ at home.

And she remembered that Christ also was poor when he dwelt among men, and that he had not been one who traveled abroad but that his labors had been quietly, faithfully, and patiently done in the little home-land of Palestine.

Our feet might walk in the very paths trod by the feet of the Master as he walked in Galilee or Judea, and our hearts might be far from him at the same time, and we may follow in his steps as we walk the streets of our own village or city, or in our own stores, or kitchens, or cornfields, if our hearts are in harmony with his precepts.

Another of our lessons of this quarter told us that women of the church whose husbands are not of the church should conduct themselves in such a manner as to win their husbands to obey the gospel.

A teacher was explaining this to her class. One little boy said, "She would be a teacher to her husband."

Is not that what Peter meant? Should not all Saints be teachers of the truth in their example?

One of our lessons called our attention to what our conduct among the Gentiles should be.

A little boy in school who was a Latter Day Saint mischievously blew chalk dust into the air from the eraser. When the teacher noticed the dust and inquired of the boy if he had done it, he answered that he had not, and a little boy not of the church who had seen the act and heard the falsehood told a friend who was trying to teach him the gospel what he had seen the Latter Day Saint boy do. After telling the story he added, "And he has been baptized."

The thought of the little Gentile boy was that the boy who had been baptized should have told the truth, and his thought was a right one.

It is true that this was a little act of a little Saint among little Gentiles, but the principle is a great one.

We should have our conduct honest among the Gentiles.

We have learned also in this quarter that the Lord requires his saints to be courteous. Courtesy is politeness.

Mr. Drummond says that "the one secret of politeness is to love." True politeness springs from love in the heart.

We should be courteous to all people, but especially to the aged and unfortunate.

We quote the following from a reliable work:

"Some time ago a lady who lives in a college town, and who is as remarkable for her dignified bearing as for her personal beauty and elegance, entered a crowded horse-car in which there were a number of students, all of whom rose to offer her a seat. She accepted one with thanks. Presently a poor woman entered with a heavy bundle in her arms. Not a seat was offered. The lady waited a moment, and finding that no notice was taken of the woman, arose and asked her to take her seat. At once a dozen young men sprang up, but she coldly declined the attention and remained standing, greatly to the discomfiture of the collegians. It was a quiet but effective rebuke."

"There is often opportunity to confer some trifling favor on the poor and humble, to brighten up life a little for them, and to lead them to feel that there is still some loving kindness in the world."

"Courtesy does not absolutely require a gentleman to give up his seat to a lady in a crowded car, but it is pleasant to see the fine politeness which prompts its possessor to treat every lady as he would wish his mother or sister to be treated."

"Every kind act should be promptly acknowledged by an expression of thanks."

The writer of this column once found it necessary when traveling to carry a heavy valise up a long flight of stairs. Several men passed her as she slowly toiled upwards. At last some one stopped beside her and a kind voice said to her, "Let me carry that for you." At the same time a hand was put forth and it was black. The gentleman who proffered his help was a negro.

She gave her heavy burden into his hand, and when she reached the landing she thanked him from the genuine appreciation of her heart. She recognized in the courteous, well-dressed man a gentleman of refinement, and it mattered not to her that his skin was black.

One of the poets has written, "Kind hearts are more than coronets," and we shall state a truth, though perhaps in more homely words, if we say that a kind heart is more than a white skin.

ANNA SALYARDS.

Americans who possess a large degree of the spirit of fair-play will be deeply interested in two papers which appear in the August *Arena*. One is entitled "Judaism and the American spirit." It is a brilliant, eloquent, and scholarly plea for the Hebrew, prepared by Edward M. Baker. The other is entitled "The progress of the negro: A study in the last census," by George W. Forbes. The author of this paper is a colored man, a graduate of Amherst. The facts and data given, which are based on the last census, reveal the surprising advance which has been made by the negro during the past half century. Dan Beard contributes a full-page satirical cartoon taking off the frivolous life of the smart set at Newport. No magazine in the history of recent years has shown the marked improvement in so short a time that has characterized the *Arena* since it was purchased by Albert Brandt. It is now, artistically considered, a leader among the great reviews of opinion; while for ability in its discussions, for variety in content matter and for timeliness of the topics considered it is not excelled by any of our present-day magazines.

## Letter Department.

AUBURN, Nebraska, August 28, 1904.

*Dear Herald:* When there is an elder here we have evening meetings at Bro. Banks', South Auburn. When we were first informed that Latter Day Saint elders were holding meetings here we said it must be Utah elders; but the lady said, "No, they belong to the same church Mr. Lightfoot did." We knew he had lived here several years ago, and had heard several speak of his preaching, but have not found any of the Saints that knew him. The lady came over and piloted us (my daughter, her husband W. J. Weston, and myself) over to the residence of Bro. Banks where Elders W. M. Self and A. E. Madison were holding services. Since then eight have been baptized, and a little Sunday-school organized. I have ten interesting children in my class. It is a pleasure to teach when you have a class that is anxious to learn, and willing to recite. God bless them.

Your sister, MRS. R. S. BROWN.

METAMORA, Ohio, September 3, 1904.

*Editors Herald:* I came to this place three weeks since and have preached in Bro. Corson's house nights, and on the lawn Sunday afternoons. A number of people seemed interested. There are several calls for preaching in the regions round about. At this writing the outlook seems quite favorable. Have just enjoyed the use of the Dunkard church for three nights in reply to their minister, Elder McKimy, who attacked our position after listening to a discourse on the apostasy, he claiming a continuation from Christ till now. And of course they are the true church, in succession. At the close of our effort a better feeling prevailed, and we think much good was accomplished. They are very zealous in their religion, but how they can be satisfied with some of their peculiar notions is impossible for me to understand. For instance, the feast of the passover in connection with the sacrament; footwashing, as they practice the ordinance, (to all the congregation notwithstanding it only belongs to the twelve. See Matthew 26: 12; Mark 14: 17-20; Luke 22: 8-18; John 13: 1-15.) Also the holy kiss, and their peculiar bonnets. This one thing we learn, that not all lived in the days of Christ who would strain at a gnat and swallow a camel. However, we would bespeak for the German Baptist brethren, (better known as Dunkards,) friendship and hospitality, and use of our places of worship, when possible to do so. Elder D. L. Allen is with me, and assists nicely. Expect to continue here for awhile yet.

As ever in the conflict,

J. R. BECKLEY.

SPRINGFIELD, Missouri, September 4, 1904.

*Dear Herald:* I am rejoicing because of God's mercies to me, although I see disappointment at times. Only a few weeks ago we had to part for a time with our darling baby girl. We are trying to be reconciled to God's will. I just closed a series of eighteen sermons (assisted by Bro. Joseph Ensley) near Prior, Missouri. Years ago the work here had a partial footing; but when we commenced our meeting the other day, we had to begin to build from the ground up. We had good crowds and splendid interest. People came for miles around; and on Sunday nights the people could not begin to get into the house. I never had better liberty in preaching. The Holy Spirit was present with me in delivering the message, and many of the people felt its holy influence. A "Christian" preacher, one Reverend Hale, of Mt. Grove, came out to warn the people against us, but would not stay to hear my reply. One of their members (a sister) complimented me for not having referred to them as "Campbellites." I thanked her; but when their preacher came, he said: "I am surprised to see a young man like you carried away with Mormonism." In replying, I used this point effectively. During our meetings there were three baptized, and

more will obey when I return,—at least they have expressed themselves thus. I start with my little family for Pomono reunion, which convenes September 17. We expect to see Brn. I. N. White and Henry Kemp, and have a spiritual time.

A. M. BAKER.

HICKMAN, Kentucky, September 1, 1904.

*Editors Herald:* Our reunion at Crossland, Kentucky, was a success, and a source of great strength to the Saints who attended. A goodly number was present, there being, among those who camped, five tents and several covered wagons.

Notwithstanding a spirit of persecution was manifested among a few on the outside, it only served to unify the Saints, and the social meetings were especially good. A good degree of the Spirit seemed to be enjoyed by all the speakers. Four precious souls were buried with Christ in baptism. Several others were almost persuaded.

T. C. Kelley and the writer have been holding forth here since last Saturday, August 27. Will continue as long as interest demands. Have had large congregations at night-services, with growing interest. This is a new place, as none of our elders had ever preached here before. We are hopeful of good being accomplished.

A wagon-load of the Fulton Saints came down Sunday and remained with us until to-day, (Thursday,) and rendered us valuable assistance in song service, Sr. Nola Myers acting as organist. Sr. Nola will remain until the meetings close.

We will carry tent from here to Fulton, Kentucky, and hold forth there until about September 17. Crops are excellent in this country. The corn crop is secured, and is better than for years. There are many calls for preaching, so our missionaries find plenty to do.

Yours in the conflict,

J. R. McCLAIN.

MELBOURNE, Victoria, August 5, 1904.

*Editors Herald:* A few lines from this part of the Lord's vineyard may not be amiss, as we do not see letters from Australia very often. The work in Melbourne is progressing very nicely, six more lately having been added to the fold,—all willing workers for the Master's cause, with seven more names in for baptism this month, all being well. The Melbourne Branch was organized by Bro. A. H. Smith when in Australia, and he will certainly be pleased to know that since that time it has grown to be a large branch of nearly one hundred members. When Bro. Smith was here it numbered about twenty. At Geelong the Saints have a neat church building to meet in, and since it was finished the work has made rapid strides, five being added to their number recently, with good prospects of more to follow. The SAINTS' HERALDS for June have all arrived, and we notice in two issues of the early part of June two articles from the pen of Bro. R. C. Evans which I for one certainly take exception to. I loaned those papers to some people who are investigating out work, some of whom are members of the Church of Christ, and I can assure Bro. Evans that those articles have done more harm than good. Our motto has always been, "Do good to those that hate you, and if they revile, revile not again." Now if there is one thing more than another that the Church of Christ objects to, it is being called "Campbellites;" in like manner we take exceptions to being called "Mormons,"—yet Bro. Evans all the way through uses the term "Campbellite." One of the gentlemen that I loaned the HERALD to said he never felt more disgusted with anything that he had read than those articles; and even though it were true he considered it a violation of our teachings which he thinks are splendid. It has given him a decided setback. He says that he looked for something better from us than from any one else as our claims are so high. I trust Bro. Evans will pardon my writing so plain but I just wish to point out the fact that if we want to turn any of those people from error we want to show forth to

the world that though others may call names, throw mud, etc., yet we can afford, having truth, to treat all with kindness and consideration. If we follow in the footsteps of our lowly Master, we must win. He said, "Do unto others as ye would that they should do to you." If we object to being called "Mormon," let us remember that they object to being called "Campbellite." I have found some very fine people among them whom I am proud to call friends. There are some of their ministers who have treated us very badly of late, yet we can afford to say, Lord, forgive, they know not what they do. Ever praying that God will grant unto us the spirit of love, towards all, I remain

In bonds of peace,

4 Malcolm Street, South Tarra.

W. MACKIE.

SALT LAKE CITY, Utah, September 9, 1904.

*Editors Herald:* From Helena, Montana, I went to Deer Lodge, August 11, where James E. Kelley had preceded me and was holding meetings. The meetings were continued into the next week, when we were joined by Bro. J. D. Stead from Anacosta, where he and Bro. Warren E. Peak had been conducting tent services; but receiving but little encouragement they had closed the meetings and shipped the tent to White Hall for another trial. Bro. Stead was well and feeling cheerful in his mission work. Thorough-going Saints are supporting the work about Deer Lodge and it is commanding an influence.

Through the kindness of Mr. Whitman a conveyance was provided, and in company with Sr. Whitman we called on a number of families holding the views of Joseph Morris, to be kindly received, and spent the time pleasantly.

On the evening of the 17th, after the prayer service, and long visit with Bro. and Sr. Wykoff while waiting, we took the train for Idaho. Next morning at half past ten found us at Idaho Falls. Soon after met with Brn. J. E. Vanderwood and Joseph Farnsworth, and accompanied them to the home of Bro. Farnsworth five miles to eastward. This proved to be a very fine farming country. Out on the desert—but there is an abundance of water with which to irrigate, taken from the Snake River. So the desert is being rapidly transformed into luxuriantly growing crops, orchards, and pleasant homes. In the afternoon Bro. Farnsworth conveyed us two miles farther to the home of Bro. James Jennings. Bro. Jennings has a good farm, nice apple-orchard laden with fruit now ripening, and an apiary,—the apples as sound and firm as ever grew in Eden, not a worm or insect of any kind infecting them. Here we are booked for a few weeks stay.

We were soon in company with Brn. John and S. D. Condit, Bro. Will S. Pender and Srs. Condit and Pender, together with the homefolks. Bro. John was just fresh from the Democratic State Convention, where a plank against polygamy was adopted and placed in the platform. Our John is something of a politician and was bubbling over with the prospect of the "twin relic" receiving a black eye from the politicians. He could make it plain that all who were opposed to polygamy would or should vote the Democratic ticket, and of course all who favored polygamy would vote the Republican ticket. When politicians get together, shut one eye and open the other they can quickly arrange matters to "Catch de coon a comin' or a goin'." Anyhow the conflict is on in Idaho. Saturday, the 20th, ten o'clock in the forenoon, the district conference for Idaho convened in a grove of Bro. Jennings' near by. The attendance was not large, but the conference was in every way a success. Brn. Jennings and Farnsworth bore the burden of caring for those in attendance, and all were well provided for. Tuesday, the 24th, Brn. Layland and Farnsworth brought us to Idaho Falls where James E. Kelley, W. E. Peak and the writer started for Utah, tarrying over with the Saints at Ogden. Saturday, the 27th, ten o'clock in the forenoon, found us in the reunion at Salt Lake City. Brn. Swen Swenson, H. N. Hansen and A. M. Chase of the general field force being present, also reunion folks were

alive to duty. From three to five services were held each day, besides Religio and Sunday-school work. One meeting was held each week day on the street, and two on Sundays. The district conference was held during the reunion, beginning September 3. The business was transacted with unity and satisfaction. The reunion in point of success was all that could have been desired. The Saints united to make it a success and they were not disappointed. All were glad that there was a reunion and unanimously voted to hold another in 1905. The reunion closed on the evening of the 4th inst., and now comes the unpleasant part.

Bro. W. E. Peak was called home on account of sickness in his family. James E. Kelley returned East as previously provided for, and yesterday Bro. A. M. Chase and family started on the return to Lamoni, Iowa, Sr. Ballantyne having started the evening previous. This leaves Brn. Hansen, Swenson, and the writer in Utah, Bro. Stead in Montana, and the usual force in Idaho.

Cooler days have come, the brown and yellow leaf appears. These with many other indications of autumn make one feel just a little gloomy and think of home; but here we are, to do what we can and as cheerfully as conditions will permit. A new political party has just come into being here with the avowed purpose of striking for the separation of church and state and placing political matters from under the dictation of the Mormon church. It is claimed that the church is the dictator and makes either of the great political parties serve its purpose of greed, and cares for neither. Some it is likely are dissatisfied because the Mormons are able to take care of their interests in spite of opposition. Anyhow there is a three-cornered fight on, just now, politically, besides the agitation going on in church matters, and the end not yet.

Hopefully,

WM. H. KELLEY.

WESTON, Iowa, September 6, 1904.

*Dear Herald:* I am often made glad by the good news you bring us every week of how the gospel is winning souls to Christ. Bro. Anderson visited our branch lately and preached two able sermons which were much enjoyed by the Saints. He looks well and seems happy and joyous in the work after his mission to Scandinavia. It makes us glad to know that some of those baptized are now preaching the gospel in that far off land, and we trust they may be the means of bringing many into the fold.

We are only a small band of Saints here, and sometimes it is a struggle to keep up our meetings, as some of our members do not seem to see the necessity of attending meetings as they should. I feel a strong desire to live so that I may be an honor to the cause of God, and a blessing to those around me. God gives me many encouraging testimonies from time to time. In a dream given me lately the Saints were commanded to meet at the church in the early dawn of the morning to sing praises to God, and we were told it was pleasing to God that we should sing praises to him, and that we should be cheerful and joyous in our hearts, and not suffer ourselves to be saddened and discouraged by the cares of life. God's loving watchcare is over us, and his blessing awaiting us if faithful.

Dear Saints, let us live our religion, and strive to have more love for others. I oftentimes feel sad when I see the pride and selfishness there is among the Saints, because I know these things are not pleasing in the sight of God. When outsiders attend our meetings let us show that we love them, and are interested in them; speak to them and invite them to come again. I think the Saints should be the happiest people on the earth. Let us strive to let our light shine, and do all the good we can to those around us. May the peace and blessings of God be with his people everywhere.

CHRISTINA RASMUSSEN.

#### Lamoni Stake Reunion.

The first annual reunion of the Lamoni Stake convened in the park at Davis City, Iowa, September 2, 1904, at half past four in the afternoon. The reunion was organized by choosing F. A. Smith, John Smith, and D. C. White as presidents, and Allie Thorburn as secretary, she choosing Gertie Kephart as assistant secretary.

Thursday and Friday were spent in putting up tents and getting ready for the reunion. All seemed to be in good spirits and were joyful and happy, the weather being very delightful throughout the entire reunion, except the last Sunday, it having rained Saturday night and suddenly become very cool; but about noon the sun shone again making all feel cheerful and happy once more. The stake conference met at ten o'clock Saturday, September 3; business passed off very pleasantly and peacefully.

Sunday morning early the people began to arrive from different places and soon there was a large crowd on the grounds. We had excellent sessions all day. The singing, in charge of Srs. May and Etta White, was a special feature of the reunion. The preaching was excellent, instructive, and satisfactory, commendable to Saints and nonmembers. Prayer-meetings were very spiritual and uplifting, there being a marked degree of the Spirit's power present throughout the entire sessions. All seemed to drink deep from the great fountain from whence light, joy, and peace cometh. And we can safely say we were gladdened and strengthened by the sweet communion of the blessed Spirit, which comes to cheer and comfort those who are willing to receive.

The hours at fifteen minutes to eleven in the forenoon and four o'clock in the afternoon were occupied each day of the reunion by the Sunday-school and the Religio, excepting Sunday morning, in charge of J. A. Gunsolley, and was indeed a pleasant feature of the reunion. Quite an interest was manifested in the institute work of both societies. I am sure all were benefited and pleased with the work presented by our worthy president. I trust we may not forget to put the things we learned into practice.

There was little sickness on the grounds, and such saintly love was manifested that all seemed to heartily enjoy the association of each other, and good, spiritual, refreshing times were enjoyed from the presence of the Lord.

There were thirty-five tents on the ground in all, with the dining-tent.

A business session was held Thursday, at which a committee of five was appointed to make arrangements for a reunion next year; time and place left to the committee.

Six were baptized Saturday afternoon after the preaching service.

An invitation from the citizens of Davis City was read at the business session, requesting us to hold our reunion the coming year in the park there.

Thus closed the first reunion of the Lamoni Stake. All seemed highly delighted with it; and we trust that the coming one may be marked with a greater degree of spirituality and earnestness; that light, power, and wisdom may rest upon us from heaven, so that it may be witnessed in every assembly, that the Saints have taken a step in advance; one that will bring us into closer communion with God and his Son Jesus Christ.

ALLIE THORBURN.

#### Independence Stake Reunion.

The Independence Stake reunion and conference held September 2 to 11, convened at the fair grounds, Holden, Missouri, September 2, at half past three in the afternoon.

Bro. George Hulmes was chosen president of the reunion; I. N. White, J. D. White, and W. H. Garrett were associated with him, Sr. Jessie Allen and A. C. Brewer were chosen secretaries, Ruth Allen and Madge Craig organists, Cordie Hulmes

and Dora Young choristers, George Hulmes, W. H. Garrett, F. C. Warnky, J. R. Sutton, and Arthur Allen press committee. On afternoon of the 3d the meeting consisted of five minute speeches which was enjoyed by all present. Sunday-school and Religio held six sessions which were profitable to all who took part. There were eight prayer-meetings, some of which were very good. Twenty sermons were preached, the speakers enjoying the Spirit to the edifying of the hearers.

There were not many camped on the ground, but the Saints round about turned out well, and on Sunday afternoon and each evening a goodly number of the citizens attended. We had splendid order all through the meetings. There was very little sickness in camp, Sr. Morgan being the only one that was seriously afflicted. The cooperative boarding-tent in charge of W. S. Macrae and George Hiles was a decided success, meals being furnished for eight and one half cents each. These brethren and also the sisters who assisted deserve great credit. Bro. Joseph Smith came in Saturday the 10th, and if we mistake not Bro. Joseph enjoyed this his first visit to Holden.

Professor E. R. Dewsnup gave us a fine talk upon educational lines, and showed from the standard books that the Lord desires that we shall become learned.

It was good to see the cheerful countenance of President Hulmes as he mingled with the Saints speaking words of commendation and cheer. At a business-meeting held Saturday the 10th it was unanimously decided that we have a reunion next year, and that the stake presidency and bishopric be a committee to appoint time and place with power to appoint other committees that may be necessary.

Bro. G. H. Hilliard preached the closing sermon, after which a vote of thanks was given to the fair association for the use of the grounds. Thus ended the first Independence Stake reunion, and we think much good will result from it.

ARTHUR ALLEN.

#### Extracts from Letters.

Sr. M. Ulmer, Akin, Illinois, writes September 12: "We are looking forward to our district conference to be held October 22, and hope to have Brn. F. L. Sawley and A. Higdon with us. Some are interested. I shall scatter a few hundred church papers in a short time."

H. T. Bush, Wildersville, Tennessee, pleads: "Let us all prove ourselves earnest workers in the gospel truth."

Elder G. H. Graves, Lexington, Tennessee, writes to Bishop E. L. Kelley: "I am preaching in the private house of a man by the name of Smith. A small crowd comes out every night to hear me. Bro. T. C. Kelley and Bro. C. L. Snow preached here about four weeks ago. Quite a number of colored people out to hear them, I am told. I go from here to a settlement called The Pine."

Elder F. C. Keck, Galena, Kansas: "At the close of our meeting, September 6, I baptized five. A few weeks before I baptized four at Weir City, Kansas, making nine added to Weir Branch. About sixty have been baptized in Spring River District since General Conference. The work is on the move all over the district."

Elder J. R. McClain, in a letter to E. L. Kelley, from Hickman, Kentucky, says: "We are still holding forth here, with large crowds in attendance. There seems to be quite an interest manifested. Some are almost persuaded. There are some nice people in Hickman, but it will take a good deal of teaching to reach many of them. Had a fine crowd out last night. The tent would not near hold the people."

Sr. L. Blasdell, Coleman, Michigan: "I am glad that I am a Latter Day Saint, and I want to prove myself worthy the name. Am trying to be humble, and obedient to the teachings of the church books. Pray for me that my faith fail not."

Elder Thomas Mills, Westville, Nova Scotia, having lately arrived there from England, writes: "I am sorry that I can not

give such a glowing account of conditions here as I would like. If I have been deceived myself, I do not wish to deceive others. I shall speak the facts as they are. There are hundreds of men in Canada out of employment, as well as in the old country. And should there be any of the brethren thinking to come here, let me say, Stop where you are until things look better than at present."

Advices from Bro. F. M. Smith, September 10, from Fayette City, Pennsylvania: "Bro. Greene and I go from here to Wheeling, to hold meetings there Tuesday and Wednesday nights next, then on to Buffalo City, West Virginia, for conference next Saturday and Sunday. Which way from Buffalo City, we do not yet know definitely."

Bro. G. T. Griffiths, Seattle, Washington, August 10: "Our conference here last Saturday and Sunday was a complete success. The attendance was good, and we were very fairly represented by the press. Brn. O. B. Thomas, T. J. Bell, and E. Mengel have been very successful in their labors since their arrival on Puget Sound. Have baptized seven here and in British Columbia. They are constantly engaged preaching on the streets and operating a tent. They report the prospects quite bright in this part of the mission."

## Miscellaneous Department.

### Testimony, Preamble, and Resolutions.

ADOPTED AT REUNION OF NORTHERN AND CENTRAL CALIFORNIA DISTRICTS.

David Hyrum Smith, youngest son of the martyred prophet of this dispensation is dead.

Such is the brief announcement that suddenly and unexpectedly interrupts the current of our reunion and conference experience to-day. Instinctively our minds rush back to the double tragedy of 1844, which doubtless placed a pre-natal impress upon the unborn child. Later we see the infant, the youth, and the man,—the student, the orator, the poet, and the minister chosen of God to grace one of the highest stations within his gift to the church on earth. We enter the fields of his soul-revelry, where planets shine and flowers bloom, where nature shows her prettiest tints and tells in song her sweetest stories. We see him pluck the choicest gems and form a beautiful cluster,—a bouquet of exceptional magnificence, and find ourselves in concert with the melody of his compositions. We sit beneath the sanctuary where drops the unction from his lips whereon the inextinguishable force of law and reason melts into the sweet persuasiveness of love's solicitude. We hear the word that bids him to a place of royal trust and holy honor. We note the humble grace and sweet humility that marks his mien. We listen to the siren notes which seek to intoxicate his brain with aspiration and with vanity of place and power. We catch with joy the answer that he gave and read with gladness the words he penned:

"Joseph's star is bright and shining,  
Alexander's more than mine—  
Mine is just below the mountain,  
Bide its time and it will shine."

We see the man. We note his calling, and we draw upon imagination as we paint a picture glowing with the brilliance of achievements great and grand, in fields as deep and high and broad as God can spread for human occupancy. We hope and calculate, and try to "bide the time" for "shining" and for fruitage rich and rare.

But ere our hopes were fully born we saw the shadows gather and the blossoms fade. The life-song scarce had sounded its one exultant key, till notes of melancholy, sounding like a knell, monopolized the strain, the brightest colors of the picture on the canvas we had traced grew dim and sombre, and our prophecy erased. We saw the fragile texture of the tissue of that pre-natally disturbed brain succumb beneath the pressure of environment and strain. We hoped that 'twas but temporary, and waited long in expectancy and prayer: but still the gloom grew denser, till the inevitable came, and forth they bore our brother unto a living tomb.

For thirty years incarcerated there, he has been the object of our care and hope and fear. Released by God's command from responsibilities of office he scarce ever filled, and left, as Heaven advised, in the Almighty's hand, we still have hoped and waited,

and oft have prayed meanwhile, that some day in this life again his service might appear to bless God's holy heritage. But the message which to-day salutes our ears forbids a further indulgence of that desire, and we are once more asked to gaze upon a mystery of Providence too deep for human penetration—to hear a solemn appeal to which faith alone can give an answer.

As Saints of God assembled, let us respond becomingly, and answer now and ever, "Thy will, O God, be done. We trust thee, even though we can not understand."

As a feeble testimony of our love let us place on our record the following:

Whereas in the inscrutable providence of our all-wise and eternal Father, the death of our beloved brother and minister, David Hyrum Smith, has been permitted, after a long series of years wherein the church was bereft of such services as his splendid power of heart and intellect led it to hope would be rendered by him, under divine blessing, and,

Whereas our faith directs us to a realm where the restrictions which bound his intellect here can not be continued and leads us to hope that his unfettered mind may there develop and minister unhindered until the maturing of the divine purpose,

Resolved that we record this expression of our belief and hope, also of our sympathy and love for the widow and son and brothers of the departed, together with the foregoing testimony of admiration and resignation.

Resolved, further, that a copy of this testimony, preamble, and resolution be sent to the SAINTS' HERALD and *Zion's Ensign* for publication.

Respectfully submitted,

(Signed)

JOSEPH LUFF,

C. SCOTT,

J. C. FOSS,

Committee.

Dated, SACRAMENTO, California, September 6, 1904.

#### Pastoral.

To the Saints of the Northwestern Mission; Greeting: I desire to call your attention to the fact, that the treasury in the mission is in a depleted condition, and there is a great demand for financial assistance, and I take this means of calling your attention to the necessity of honoring the law of tithes and offerings. The Bishop has placed several families of the missionaries with the several agents of the mission, to be provided for. Some of those families are away behind in their monthly allowances; so we do sincerely trust that the Saints will cheerfully put forth an effort to place the necessary means in the hands of the agents of the mission to meet the demands made on them. Some of the Saints have been making the mistake of sending their tithes and offerings directly to the Bishop, thus ignoring the agents appointed by him to receive such funds in their own districts. Others have been sending their moneys to the agents of the districts from which they came when moving west. If such Saints intend to make this western country their home, they should get their letters of removal, and help build up the work here. Prospects are bright for the work of the Lord in this western country, but it can not be made a success without temporal means.

Therefore we trust that all will show their interest in the work by sending their means to the respective agents of the different districts of the mission; viz., Frank Holmes, Roslyn, Washington, Sherman Hartshorn, Condon, Oregon, J. M. Puckett, Deep Creek, Washington, and William Smith, Dora, Coos County, Oregon.

With love to all,

G. T. GRIFFITHS.

#### The Bishopric.

##### APPOINTMENTS.

By arrangement with Bishop E. L. Kelley and Apostle I. N. White, I herewith send for publication the following list of appointments: Southern Missouri District reunion September 16 to 25, at Pomona, Missouri; Springfield, Missouri, September 26 and 27; Webb City, Missouri, September 28 to 30; Joplin, Missouri, October 1 to 3; Galena, Kansas, October 4 and 5; Weir City, Kansas, October 6 and 7; Pleasant View, Kansas, October 8 to 10; Pittsburg, Kansas, October 11 and 12; Fort Scott, Kansas, October 13 and 14; Nevada, Missouri, October 15 to 17; Eldorado Springs, Missouri, October 18 and 19; Coal Hill, Missouri, October 20 and 21; Vevé, Missouri, October 22 and 23; Walker, Missouri, October 24; Richhill, Missouri, October 25 and 26.

Branch authorities please publish the above appointments thoroughly, and let us all come together and have a good time, as well as to learn our duty more fully. All proper questions pertaining to the department of the Bishopric will be considered and answered as best we can.

G. H. HILLIARD.

#### Release of Missionary.

This is to notify all concerned that owing to the lack of funds Bro. W. H. Greenwood has at his request been released from the mission field; and will labor as circumstances permit in the Sheffield District. It is with deep regret that I make this announcement for Bro. Greenwood has been a very arduous and faithful worker in the cause, and has only reached this conclusion after much actual privation; and finally has reached the point where it is impossible for him to continue longer as missionary owing to the lack of financial support.

JOHN W. RUSHTON,

President British Mission.

LLANELLY, South Wales, September 5, 1904.

#### Notice of Appointment.

I herewith give notice to the Saints in the Seattle and British Columbia District, that I have appointed Bro. O. B. Thomas of the Seventy in subcharge of said district, and ask that all matters requiring the attention of those in charge be directed to him at 902 Howard Avenue N., Seattle, Washington.

G. T. GRIFFITHS, Minister in Charge.

#### Card of Thanks.

The family of the late Don A. Smith desire herewith to acknowledge and express their appreciation of the many acts of kindness and aid rendered by friends and neighbors during his long and severe illness, also to express thanks for the continued acts of sympathy and helpfulness manifested on the occasion of his death and funeral.

Respectfully,

ALEXANDER H. SMITH.

LAMONI, Iowa, September 13, 1904.

#### Conference Notices.

Conference of the Northern Michigan District, will convene at Boyne City, Michigan, October 15, at 10.30 a. m. Send all reports to C. B. Joice, South Boardman, Michigan. J. A. Grant, president.

The Eastern Iowa District conference will convene at Muscatine, Iowa, on October 15 and 16, 1904, at 10.30 a. m. Elders, priests, teachers, and deacons are requested to send written reports of their labors since our last conference to C. G. Dykes, Muscatine, Iowa, Box 420. Warren Turner, president.

The fall conference of the Chatham District will be held in the Zone Branch commencing October 15, at 10 o'clock. I wish all branch reports sent me by October 1, 1904. Richard Coburn, secretary, Blenheim, Ontario.

The Massachusetts District conference will convene October 1, 2.30 p. m. at Somerville, Massachusetts. It is expected that Frederick M. Smith will be present with us. Let everybody make an effort to be in attendance. It is desired that the district clerks have their reports in my hands not later than September 20. M. C. Fisher, clerk.

#### Convention Notices.

The London District Sunday-school association will convene at Arthur, Friday, September 30, 1904, 10 a. m. George Buschlen, superintendent; Jennie Morrison, secretary.

Nauvoo District Sunday-school convention will convene at Farmington, Iowa, September 30, 10.30 a. m. Jessie J. Ward, secretary.

Zion's Religio-Literary Society of the Northern Michigan District, will convene at Boyne City, Michigan, October 14, at 9 a. m. Secretaries please send their reports to H. A. Doty, 227 Madison Street, Traverse City, Michigan, at least one week before convention. Evening hour will be devoted to Religio lesson, followed by a short entertainment. Lesson will be second week in October. Let all delegates and officers prepare to answer roll-call with a response from Book of Mormon. J. A. Grant, president.

The Central Illinois Sunday-school convention will convene at Pana, September 30. M. R. Shoemaker.

#### Reunion Notices.

To those who will attend the Western Oklahoma reunion which commences September 23, at Bethany, near May, Woodward County, Oklahoma, take notice that the interests of the Sunday-school work will be considered Monday, September 26, at 10 a. m. Entertainment, Friday evening, September 30. James Yates, superintendent.

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# The Saints' Herald

John Shippey

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

Volume 51

Lamoni, Iowa, September 28, 1904

Number 39

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

JOSEPH SMITH . . . . . EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### GRACELAND NOTES.

C. A. Butterworth writing from Tuncurry, New South Wales, Australia, speaks of the college thus: "Sorry of the misunderstanding about closing the college, but am glad it is still running, and hope the debt may soon be wiped out."

In a letter from Bro. C. H. Caton, counselor to Bishop Thomas Taylor of the British Isles Mission, reference is made to Graceland College thus: "We can not say what will be raised in answer to Graceland College appeal, but the unanimous voice of our people is, 'The college must be continued.'" We note also in a letter which the brethren of the bishopric there have forwarded to the Saints of that mission this statement, "We cheerfully commend the above, [the plan adopted by the Presiding Bishopric for raising the debt,] and trust each one will be true to the old cry: 'Let every one do his duty.'"

Another district has performed its whole duty pertaining to the college debt. Elder S. J. Hinkle, Bishop's agent for the Oklahoma District, writes: "We are glad to be able to send you our proportionate amount for Graceland College, one hundred and twenty-two dollars and eighty cents. Please make note of it in the HERALD, as so many have helped, and will be glad to know the required amount has at last been raised."

Sr. Lottie Simmons, Goreville, Illinois, writes: "You will find inclosed two dollars which I send to pay on the college debt. I feel that the Saints should help to pay the debt, for some day we may want to send our children to a college, and I am sure I would rather send mine among the Saints than elsewhere. My brother, H. H. Gold, is at Graceland now, and we all know he has a brotherly love for the people there."

Sr. Bertha E. Day, Stockport, Iowa, sends in contributions as tithe-offering and offering to college and writes: "I only wish I was able to send more and I do hope the college debt will be paid in the near future. I have four little buds of promise whom I hope to see educated at Graceland some day."

Some of the benefits of Graceland are emphasized in a letter from a veteran missionary to Bishop Kelley: "I was overjoyed to read in the *Ensign* the names of two of Graceland's students. The young man was preparing for the ministry in the Baptist Church. I talked with him a great deal, and predicted that he would yet preach the restored gospel."

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## SUBSIDENCE OF GREAT SALT LAKE.

By the courtesy of the New York American and Journal Company we are permitted to reproduce from their issue of July 31, 1904, a well-written article touching the gradual wasting of the Great Salt Lake, together with cuts representing the peculiar similarity existing between Palestine and Utah in regard to the Dead Sea and Great Salt Lake. This will be excellent reading for those interested in geographical and topographical studies and conditions.

We publish this article with no intention of reflecting upon the social, economical, or political affairs of Utah, but simply as a fact and as a matter of news:

At the persistent rate of fourteen and a fraction inches every hour, twenty-eight feet five inches per day, or two miles a year, the Great Salt Lake is disappearing. The shore lines of this mysterious, tideless, inland sea, nestling among Utah's hills four thousand feet above the ocean's level, are now contracting day by day to their common centre at a speed visible to the naked eye, and which will mark the lake's total obliteration within the next twenty-five years. Possibly before the year 1930 the last drop of the Great Salt Lake will have evaporated, leaving nothing behind but a huge, barren, salt plain capable of furnishing the whole world's salt supply for many centuries to come.

The agency responsible for the rapid disappearance of the Great Salt Lake is distinctly of human origin. That they may exist and that their rich tracts of land may continue to bear, the Mormon settlers have cut off the sources of fresh water supply from the mountain sea, diverting them for irrigation purposes. And now, stagnant and helpless, the lake is drying up, at the complete mercy of the pitiless sun.

With the retreat of the waters, the famous bathing resorts, the splendid piers and pavilions which once jutted out far into the lake are now being left stranded, one after another, high and dry on the barren shore.

Saltaire, one of the most popular lakeside resorts, is now practically deserted. The magnificent pier erected at the enormous cost of half a million dollars presents the pathetic appearance of having been lifted bodily from the water's edge and set back a mile or two from the shore. Garfield, where another splendid pavilion stands, is doomed in like manner, for within the next year or so there will not be any water within a few miles of the present bathing resort.

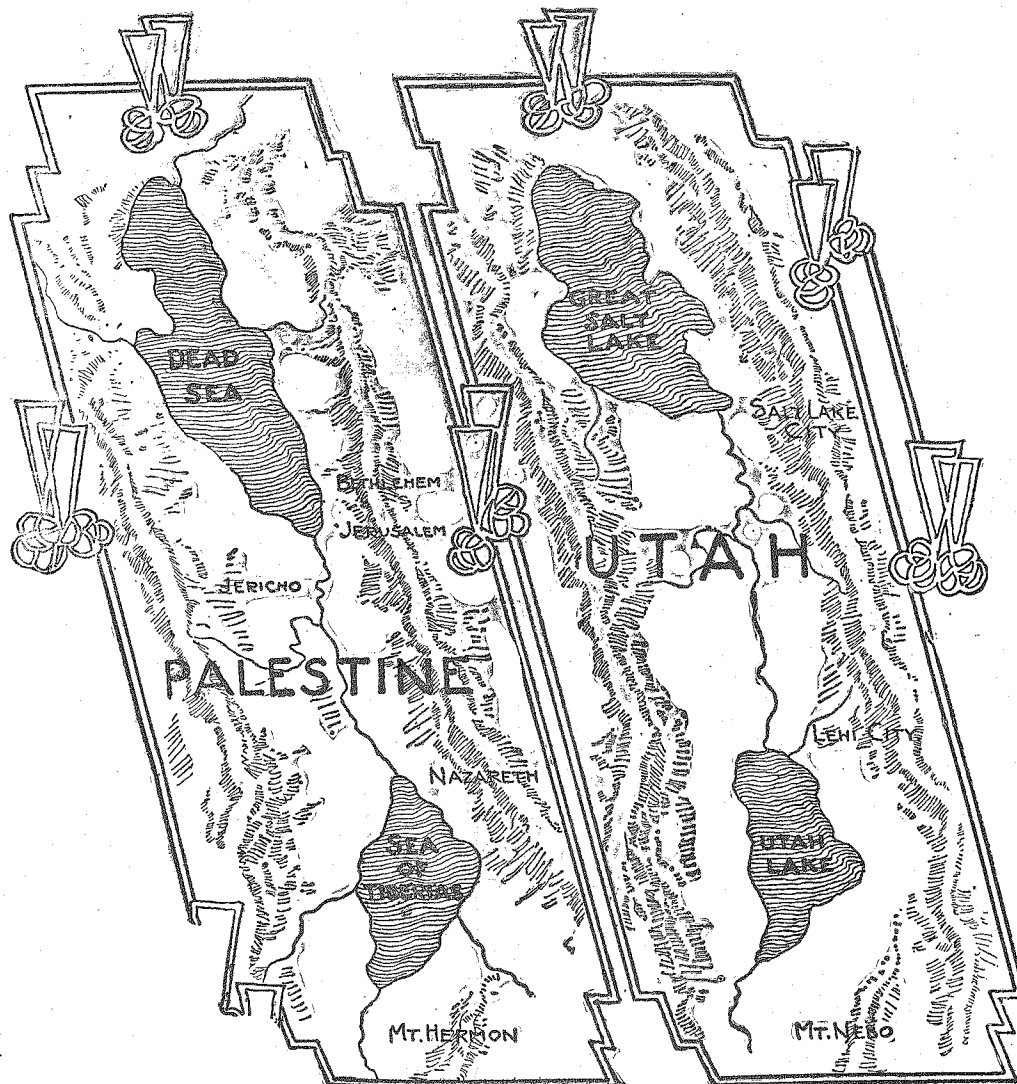
Exactly the same fate awaits many other seashore resorts surrounding the lake. Day by day the water is receding from them, leaving the corporations controlling them the option of

either closing them up altogether or extending the piers out into the lake at a pace equal to that at which the shore line is retreating.

Without doubt the Great Salt Lake is the most remarkable body of water in the world. It is a lake nearly three thousand square miles in area, lying one thousand miles inland, at an altitude of forty-two hundred and fifty feet, and whose waters are six times as salt as those of the ocean.

The contents of the lake were recently estimated at 1,505,433,600,000 cubic feet, and yet, in the opinion of Professor W. J. McGee, of Washington, all of this vast body of water will have totally disappeared within the next twenty-three years. Other geologists who have made a careful study of Great Salt Lake have estimated that from twenty-seven to thirty years will elapse before the last trace of this once enormous inland sea shall have vanished.

So alarming, in a sense, has the drying up of Great Salt Lake become during the past few years that at the instigation of the



Government the United States Geological Survey, Division of Hydrography, has been making a thorough investigation to determine the causes leading to the lake's disappearance, and the possible outcome after the last trace of the big inland sea has been wiped out for ever. A preliminary report of the Geological Survey says:

"The decline in the surface of Great Salt Lake is causing apprehension among the people of Utah. This interesting body of water has been steadily sinking for a number of years.

"The movements in the waters have been thought to be

related to the development of agricultural and grazing interests, which divert large quantities of water from the streams which feed the lake for use upon the land. During past years the cutting of the timber on the neighboring mountains has been unusually heavy, practically destroying the forest protection of the head waters of a number of streams whose waters flow into the lake. The cutting of these forests is supposed to have injured the flow of the streams, and thus to have affected the lake level.

"Great Salt Lake is the means of considerable resources to Utah, and the value of property near the lake and certain lines of business are said to be unfavorably affected by its decline."

Although the lake does not average more than twenty feet in depth and nowhere reaches a greater depth than sixty feet, the Southern Pacific Railway has had most tremendous difficulties to overcome while endeavoring to fill in across a neck of Great Salt Lake in order to avoid the present circuitous route along the lake shore. The improvement is known as the "Lucin cut off," and the railroad engineers, when they began the work, considered it only a question of a very short time before trains would be running across the lake by the short route.

Great Salt Lake is one of the shallowest bodies of water in the world, considering its dimensions. In some places a man may wade out a mile from shore without wetting his shoulders.

The railroad contractors decided to take advantage of this shallowness by making a solid road-bed as far as possible out in the water. Material from a deep cut at Little Mountain was hauled out on a temporary track and used for filling.

Then it was discovered that in some places the bottom of the lake was composed of crusted salt and sand extending to a considerable depth. In other places the formation was so loose that the longest piles driven into it would not become firmly imbedded. These were supposed to be depressions in the formation which could be readily filled. To form a permanent road-bed near shore a somewhat novel railway was laid, consisting of planks upon which were placed sandbags to hold them in position. On these ties were placed, to which the rails were spiked.

As fast as this temporary track was laid the cars were run out and dumped over the side. But in spite of the enormous quantity of material used on the section of the road constructed in the shallow water, it was observed that here and there depressions were continually occurring, showing that the foundations were still sinking. For over sixteen months material was dumped into the lake, thousands upon thousands of tons of it being emptied apparently upon one spot before the settling ceased and the engineers had a firm foundation for the road-bed. It seemed as though the lake rested on an artificial bottom, beneath which there was an enormous cavity which had to be filled up flush with the false bottom before the railroad work could proceed.

By far the most serious difficulty, however, has been encountered in the deepest part of the lake crossed by the Southern Pacific cut-off. Here the water ranges in depth from twenty to thirty feet. It was determined to lay the track upon trestle-work. For this purpose piles of the largest size were secured to be driven in for posts to support the framework. Some of these piles were over forty feet long.

After being driven down a few feet, however, most of the piles suddenly disappeared. They had pierced the crust forming the lake bottom and dropped through into whatever is below.

In one instance an engine and two gravel cars which were moving over the trestle so weakened the work that the train crew had just time to detach the locomotive before the piling collapsed, carrying the cars with it.

As the two illustrations on the preceding page readily show, there is a striking similarity between Great Salt Lake and its surroundings and the Dead Sea and its surroundings. Both are in reality dead seas, and both are intensely salty.

On a Friday morning in 1847 two men rode through a canon close to where Fort Douglas now stands, and from the heights of the plateau gazed over the wide expanse of the lake and valley below. One of them threw wide his arms, both bared their heads and the elder of them spoke:

"The Lord be praised," he said. "He has led us to the promised land."

The devotees were Orson Pratt and Erastus Snow, Mormon elders, who had left Brigham Young and his pioneer detachment and ridden a day's march ahead to see what was beyond the mountains at their front. Twenty-four hours later a flag floated from Ensign Peak, the name of Immigrant Canon had been bestowed upon the pass, and the men of Young's detachment were making camp.

The following morning Brigham Young bathed in the lake, and on emerging from the plunge gave it the name of Great Salt Lake.

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#### EDITORIAL ITEMS.

President Joseph Smith, who was in attendance at the Dow City reunion, returned Tuesday morning, the 27th. Elder F. B. Blair, our business manager, reached home Monday evening.

A few earnest sisters have organized a little band of workers called the Helping Hand, at La Conner, Washington. The object of this society is indicated by its name. The work of the Helping Hand for the first year will be dedicated to the Saints' Home, and Sr. O. A. Anderson has written to the matron touching the needs of the home and its occupants. May success attend their efforts.

The *Rigby Star* (Idaho) for September 2 gives account of a controversy between S. D. Condit and J. E. Vanderwood, and three elders of the Utah church at Rigby. A representative of the *Star* was in attendance, and credits the "Josephite" elders with being fair in their arguments, and free from ridicule and abuse, although reports to the contrary had been circulated by their opponents.

Elder John Smith spoke at the Brick Church, Lamoni, Sunday morning. In the evening the speaker at the Saints' Home was Elder John Spaulding, lately of Dunseith, North Dakota, and at the church, Elder D. J. Krahl.

Elder Peter Muceus, missionary in Norway, in a recent letter to Bishop Kelley, announces late additions to the church by baptism, eight at one place and two at another.

The reunion at Dow City, Iowa, lasting from September 16 to 25, inclusive, was an exceptionally good one in quiet, peaceful harmony of spirit and action. The weather was fine to the end. Fifteen were baptized, including some young men of excellent reputation and promise.

## Original Articles.

### PREPARATION FOR CHRIST'S COMING.

SERMON BY ELDER J. R. LAMBERT, AT LAMONI, IOWA,  
SEPTEMBER 4, 1904.

I call your attention to a short reading-lesson from the twenty-fourth chapter of Matthew, verse 36 to the end of the chapter:

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

I call your particular attention to verses 42 and 44. "Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

I trust that we will not feel lonely this morning, for I am confident if we approach God in faith, and have our hearts set to do his will, he will meet with us. I need not tell this congregation of people that Jesus Christ, who once walked among men, went about doing good, healing the sick, teaching the truth, living according to his Father's will, raising the dead, and always pointing the people to God, is coming again. Not in humiliation, but in power and in glory.

While there are many things that we would like to know, which are more or less important, there is perhaps nothing so important in its character as the preparation that we are required to make in order that we may meet him in peace, and receive the reward provided for the pure and the good. That he is coming again, personally, literally, to complete his work and make it possible for those who have believed in him, and lived righteous lives, to enjoy the full reward offered in the gospel, is very evident from the Scriptures. In John 14:1-4, we have the following:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come

again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

It is very cheering that our blessed Lord should have left on record such a promise as this: "I will come again, and receive you unto myself." And the additional language shows the grand design of God in the consummation of his work: "That where I am, there ye may be also." God has so arranged the affairs of his work that finally the faithful and true shall dwell in his presence in glory, in the presence of the Lord Jesus, where there shall be nothing to hinder them from the enjoyment of the full reward.

We can enjoy a great deal here in this world, but our surroundings forbid the possibility of our enjoying the reward in its fullness. But finally, when we are fully prepared for the enjoyment of that reward, God proposes to classify the inhabitants of the earth and place every individual where he properly belongs; place every individual, who is found worthy of any reward whatever, where he can enjoy that reward without let or hindrance. And hence the conditions surrounding the people of God who have been faithful and true in the service allotted to them, will be grand indeed. "That where I am, there ye may be also."

In connection with this we call your attention to Acts 1:9-11:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Thus we discover that just as literally as he ascended and disappeared he will come and appear again,—come in glory and in power. Now, the manner in which we are to make preparation to meet him is important; and, if I understand the New Testament correctly, the means of preparation are found in the gospel. No other means will do. No other means have been ordained of God except that which is found in the gospel of Jesus Christ. And what is the gospel? We say, It is the power of God unto salvation; and that is true. But of what does it consist? I believe that every commandment, provision, and promise found in the revelations of God, obedience to which will improve our moral or spiritual condition, is a part of the divine plan. And I am not willing to admit that the gospel is anything less than this. It is just that broad. So while we attach great importance to the fundamentals of this divine plan, as we should, we must not forget that there are many other principles, many other provisions binding upon the people of God; that there are many other blessings in addition to those which we receive when we render obedience to the truth by going down into the water, and being baptized for the remission of sin. There are many other and

greater blessings to be received and enjoyed when we are prepared to receive them. The work is progressive in its character, and there are parts of the divine plan, suited to our stage of progress in life, which are always binding upon us; and if, because of an intelligent faith in God, we continue to move forward in obedience to all these provisions of the divine plan, there is nothing that can stay our progress. It may not be rapid, but it will be constant. There is no power that can harm us. We know that the Master taught that there is no power that could pluck the disciples out of his hand. And it is true. God the Father has ordained and prepared the plan, and when we intelligently comply with those requirements, and in sincerity of heart, there is no power on earth or in hell that can move us away from God. We will remain in the Master's hands, and be cared for, no matter what may transpire; and at last we will receive that glory and full reward which he has promised to give to the faithful.

And yet we become agitated sometimes! We become perplexed and unduly disturbed. Why is it? Simply because of human weakness. Simply because our faith is not sufficiently strong, or our understanding is at fault. Or, it may be that we have been weakened because we have not been as diligent in the service of God as we should have been. We know by actual experience that a constant effort to do God's will, especially under what we term adverse conditions, makes us stronger,—stronger in God and in the power of his might. And sometimes we have those blessed experiences, when these powers are arrayed against us, and we have been struggling and struggling to do God's will, and to overcome. We feel that God is coming to the rescue, that he is right near to us. His power is manifest, and our hearts rejoice because we know that we will be successful when he is with us, and by the power of his Spirit is dispelling the clouds and enabling us to push forward and fully perform duty as required. And as we make these efforts we continue to gain strength, and we become more and more fixed in the thought that there is not a thing in this world, or any other world, which should unduly disturb us.

There is no cause for discouragement anywhere, so long as we trust in God and do right, no matter what the conditions are, nor what men do. There is really no cause for discouragement. There was a time in the history of the Latter Day Saints when they felt unduly disturbed, and conditions seemed very unfavorable. They were agitated, and the Lord spoke to them with reference to the redemption of Zion; and among other things he said to them, "Be still, and know that I am God." I have often thought, when I felt agitated and disturbed, of these words of the Master. They are so instructive. They have a tendency to increase our faith, to allay this undue agitation, and to fix our confidence and faith

in the One who is mighty and strong, and able to accomplish his work and bring us through safely, if we will but trust in him.

Now it seems to be God's plan that we should make the preparation required without regard to the time when Jesus shall appear. There is some purpose, surely, in the refusal upon the part of God to make known to us the day and hour when Jesus shall come. He wants us to move independently, and enjoy our privileges. He wants us to occupy faithfully and truly till he comes. It is just the same with reference to the redemption of Zion. Sometimes we get our hearts fixed on this matter, that it is to occur at a certain time, and when we see that conditions are not favorable, we are disappointed, and some are almost ready to give up the work because Zion is not going to be redeemed at the time when they hoped it would be redeemed. But the coming of Jesus Christ will occur in God's own time. The redemption of Zion will occur in God's own time. The important thing for us to do is to increase in faith and good works, and to have our feet, as the Apostle Paul said, "shod with the preparation of the gospel of peace." It is necessary, in a spiritual sense, that we should be shod in order that we may walk safely through, and secure that which God has offered to us in his love. The gospel, then, is the means of preparation, and it will enable us to pass through safely, and secure the full reward at the end of the race.

True, God has given to us the signs of the times that we may know the age in which we live; that we may intelligently understand the kind of work he proposes to accomplish in our day, and in our age, and that we may know in a certain sense when the time is drawing nearer and nearer to the end. But the exact time when Jesus shall come, or the exact time when Zion shall be redeemed, has not been revealed, and we are required to watch, with the knowledge that "in an hour that ye think not, the Son of man cometh." We are required to be ready, for at such a time as we think not Jesus shall come.

Out of pure love to God and love to humanity we should move forward in the accomplishment of this good work which the Father has intrusted to us, and let all these other things come in their time and in their place. They are secondary to say the least. They are not of primary importance; but the preparation is of primary importance. It is indispensable. And God has not left us in ignorance with reference to this. He has told what kind of preparation we must make. And if we would stop and think for a moment we could understand readily what is needed. The purpose of the great God is that we should dwell with him. We must become like him if we are ever permitted to dwell with him. We must become pure as God is pure. We must become holy as God is holy. We must become righteous, because of an adherence to righteous principles contained in the

gospel plan. Our thoughts, our deeds, our works must all be in harmony with the gospel of the Son of God; for we are told by John that "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Now how do we purify ourselves? Through obedience to the truth, or the gospel. "Seeing ye have purified your souls in obeying the truth, . . . see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . And this is the word which by the gospel is preached unto you." So said the Apostle Peter. If there is any additional evidence needed, that the gospel is the means of preparation, I can call your attention to the statement found here in Mark 1:1-4:

The beginning of the gospel of Jesus Christ, the Son of God: as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Even when Jesus came the first time, which was the day of his humiliation, it was necessary that the way should be prepared, and that the people should be prepared to receive him. "There was a man sent from God, whose name was John." I remember reading one time, with reference to the question of baptism, in Mr. Abbott's Dictionary of Religious Knowledge, that John got his ideas of baptism from the Jews, and the disciples of Christ got their ideas of baptism from John. So we have it a human institution altogether. All human according to this. But the record says this man was sent from God, and John said, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

Then he was not only sent of God, but he was sent to baptize by the authority of God. That makes it a divine institution, rather than human.

If it was necessary then that the way should be prepared, and a people prepared through the proclamation of the gospel, and adherence to its principles at that time, to say the least of it, will it not be equally necessary when he comes again, that an authoritative proclamation of the gospel should precede his coming? At that time he came as the humble babe of Bethlehem; he suffered persecution and reproach at the hands of men; he ended his earth career on the cross, and died an ignominious death; but when he comes again, he is coming in power. He is coming with all the holy angels in glory, as the Apostle Paul says, "to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." Surely, then, it will be necessary

that an authoritative proclamation of the gospel should precede this coming. And for this very purpose God has sent forth the gospel, restored his work, and commissioned men to preach the truth and build up his kingdom according to the revelations of God; and to all the faithful and true ministers and members, he has freely given the testimony of his Spirit; and in the revelations in the Doctrine and Covenants he invites our attention to this test time and again. He presents his word to his servants, and he says, "The Spirit beareth witness." We are invited to take the matter right to God, and by the divine Spirit test the matter, whether it be from God or not. And herein lies the strength of the work, the glorious work, in which you and I are engaged. It stands the test. Here we receive strength and evidence of its divinity, and we push forward under this divine inspiration to the accomplishment of the work he has given us to do.

The gospel places us all in possession of the Spirit of God. This Spirit takes of the things of the Father and shows them to us, and it shows us ourselves as we are. It continues to make manifest its light, the light of God, the love of God, the power of God; all are manifested through the divine Spirit. There is nothing else that will enable us to see ourselves as we should see ourselves, except the Spirit of the living God. We see where we can accomplish good through God's help; we see where we are weak and frail, and need to be carefully guarded. It teaches us that we will fail and fall unless God comes to the rescue. And it teaches us to put our trust in him, and guard our ways, our thoughts, our deeds, our words. It is constantly inciting, moving us to come into more complete harmony with God, through obedience to the gospel which has emanated from him,—the means of reconciliation between man and God, the means by which we are reconciled to God, and prepared to enjoy his blessings in this world, and more fully in the world which is to come. Then it is not difficult to see that the gospel is the means of preparation. It contains all that is necessary for this preparation. The preparation will be thorough and complete, if we intelligently abide in the truth as it has been restored from heaven to man. And I am very thankful that God continues to testify by his Spirit.

You have been troubled, some of you, over conditions that have obtained in the church, and so have I. And I felt when these conditions obtained that I saw some things that were required, that every other individual should see; that the important thing, that which was the most important, was to fully perform duty. There is no condition ever obtains anywhere that justifies an individual in refusing to perform duty; and when the conditions are embarrassing, then is the time when we should be more faithful, more earnest, more true. In these efforts we learn

that we can feast on the good things of God no matter what conditions obtain in the church. We may feel disturbed and disappointed, and all that; and in this we may be right, or we may be wrong. We may be partly right and partly wrong; but God has so arranged his work, in his love and wisdom, that we may enjoy it and secure the peace of God in this world, and eternal life in the world which is to come, if we will only be true and faithful.

Is there any other way that will prepare you and me to meet Jesus Christ in glory, when he comes? If I have ill will towards any individual, from whom I differ in opinion, am I prepared to meet Jesus when he comes in glory? Think of the character of God and answer the question to your own souls. Think of it seriously. I am not in favor of the theory that seemingly some would advocate, that we are not to see except one side of the question. You will hardly accuse me of being there. I believe God wants us to see things as they are, just as far as it is possible for us so to do. And we must learn to bear these responsibilities as we should, and if we are in the line of duty, instead of these things disturbing or diminishing our faith, our faith will be constantly increasing. Just as soon as you discover the course that you are pursuing is taking you farther away from God, destroying your love and faith, your love for God, and your love for humanity, you may know that you are making a serious mistake, and it is better to turn about at once and reform,—set yourself right before God.

You have perhaps heard me say, and I will repeat it this morning, the time has come, at different periods in my experience in the church, when I lost confidence in men, to a certain extent. Sometimes my confidence was badly shaken; but there has come with this unpleasant experience, a recompense, a reward; for in connection with this there has come an increase of faith, of confidence in God, an increase of confidence in the provisions that he has made in ancient and modern revelation for the safety of his people, collectively and individually. I thank God for this. We can safely trust him. As Jesus said when he was on the earth, so it is now: "I am the way, the truth and the life. No man cometh unto the Father, but by me." So we must constantly have our eyes fixed on Jesus Christ, the author and finisher of our faith, looking unto him, steadfastly, earnestly, then we are safe, and we can enjoy the work, and secure the eternal salvation promised.

Now with reference to works of righteousness that we are to perform after we obey the gospel, I need not stop to speak at length. We are informed in Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." It is necessary then that we sow, as the apostle says, to the Spirit, not to the flesh, not to the carnal mind. And if we sow to the Spirit we will not

be disappointed, we will reap those things that are good, enduring, and eternal.

The great need for us to-day, is to overcome the many weaknesses that we have, the ills to which we are subject, and the opposition that is waged against us. God intended that we should overcome; and only to those who overcome is the promise made. We must overcome and endure to the end, and then we shall reap the great salvation.

In 2 Peter 1:5-11, we read of those Christian graces which we are required to add to our faith. "And besides this," says the apostle, "giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." Then we are told, too, that in this manner an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior, Jesus Christ.

Now this teaching covers a good deal of ground, and it should be the chief delight of every child of God to add these virtues to his faith: temperance, patience, godliness, knowledge, brotherly kindness, and charity, which is the pure love of Christ. Why, we are safe, when we add these to our faith. Then we are living as God intended we should live. That is the proper spiritual condition for every child of God. And we never can be prepared for the accomplishment of the work that God requires us to do, nor be prepared to meet him in peace when he comes, unless we so adorn our faith.

I wish to call your attention, in this connection, to Doctrine and Covenants 45:10. Speaking of the coming of Jesus Christ, his second advent, we read:

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, [now mark the language,] and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

This instruction is given directly to us, informing us how we should live. We should treasure his word up in our minds, make ourselves acquainted with it, take the Holy Spirit for our guide, and if we are careful to not be deceived, and thus have the truth

and adhere to it, and live so that we are entitled to the guidance of the Holy Spirit, we shall stand when he comes, we shall not be hewn down, but shall enjoy the great blessings that he has in store for those who are found worthy at that day. In connection with this I call your attention to section 63, paragraph 13:

He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come: yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of Man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

“At that day there shall come a separation.” Where shall we stand when that separation occurs, with the wicked or the righteous? That is for us to settle, for us to choose. It seems to me that we should live in such a manner that when we are assured that the coming of the Lord is near, very near, that we may have no disposition to defer the day of his coming; but we can say intelligently, with a consciousness that we have made preparation, and that no fear will obtain in our minds when we see the Lord in glory, “Come Lord Jesus, come quickly.” It seems to me that we should be prepared, if we knew he was coming to-night, to stand before him in peace and with confidence, conscious, of course, that we have failed in many things, that we are weak; but that we have been making a constant effort to overcome and do right. And I have often thought this: God has been so good, so loving and kind to me in all the struggles of this life, he will not be less kind and loving over on the other side. And if I keep my thoughts right, have no ill-will toward anybody, and to the best of my knowledge am seeking to do good, why should I fear? I would rather be in his hands than anywhere else. I have no disposition to defer the time of his coming. I can say, I believe, in my heart truly, “Come, Lord Jesus, come quickly.”

In section 90, paragraph 1, we read:

Verily, thus saith the Lord, It shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the

true light that lighteth every man that cometh into the world; and that I am in the Father and the Father in me, and the Father and I are one; the Father because he gave me of his fullness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

Now let us strive to live according to our profession. In malice and every other evil thing, let us be children. In understanding, in knowledge, let us be men. May the God of heaven so strengthen us by the divine Spirit, that we may enjoy this good work just a little better than we have ever enjoyed it before. That is possible, probable, and sure, if we continue to make progress. And let us see to it that our feet are shod with the preparation of the gospel of peace. It is a gospel of peace, and we will never meet any serious nor lasting disappointment so long as we make this kind of an effort. *Never*. We will pass through seasons of trial and darkness, it is true; but every time we will come out just a little better than we were when we went into those things. We will realize that we are just a little nearer to God than we were before; and thus, like our ancient brethren, we will come up through much tribulation, through trial and affliction, and we will learn to rejoice right in the midst of these trials and afflictions because of the peace of God and the blessings that we enjoy right here.

I am satisfied that there is a necessity for a greater effort upon my part, that I may do more fully the Master's will. Whether there is upon your part or not, you may answer for yourself, answer between you and God. Think of the character of the work in which you are engaged. Think of what God individually requires at your hands, and do that without regard to what surrounding conditions are. Faithfully and truly perform every part of the work, and the blessings of God will be with you in this world, and the great salvation shall be yours in the world which is to come.



#### ADAM'S GRAVE.

In your issue for September 7, I noticed the article “The grave of Adam,” and it brought to memory an article in the *News-Leader* of this city that I intended clipping and sending to you.

I can not find anything in the Church History to prove that the Prophet Joseph ever gave such a revelation as is spoken of in the article in the *HERALD*, taken from the *News and Press* of Missouri. But mention is made in volume 2, chapter 7, of a town being called Diahman. The locality was named Adam-on-di-ahman, signifying, it is said, the grave of Adam. Now if this place was thus named, and the name had that significance, there must have been some reason for giving it this name. Of course some will say, “If Joseph called this place by a name signifying the ‘grave of Adam’ that is enough to prove



him a false prophet." But let us see if it would. In Genesis 5:5 is given the account of Adam's death. Now turn to chapter 10 (King James, Version) and read: "And unto Eber were born two sons: the name of one was Peleg [marginal definition: division]; for in his days was the earth divided."

This Eber was one of the descendants of Shem, and in his day occurred a division of the earth commemorated in the name of his son Peleg. Of what did that division consist? Was it a mere dividing out of portions of the earth for the habitations of the different families? I think not. A careful study of the outline of the two continents seems to indicate that once they were united; for where there is a jutting out from the Western Continent eastward, there is a corresponding indentation on the western coast of the Eastern Continent. I remember having my attention called to this when a child, also of reading an account of legends that existed among some of the island tribes of Indians in the West Indies, of a time when there was a separation from the main land and a portion of the land sank. So it appears according to the legend that the earth was rent in twain and separated into two large parts, that a portion between these larger parts sank, and the higher portions or mountains of this sunken part are the island chains of the West Indies, and the other islands in that section. And I think investigation will prove this theory correct.

Now in the book of Jasher (reference to which is made twice in the Bible) we find the record of Peleg's birth, and in connection these words, "The name of one was Peleg, for in his days the sons of men were divided and in the latter days the earth was divided, and the name of the second was Yoktan [Joktan in the Bible] meaning that in his days the lives of the sons of men were diminished or lessened." As it was so near the time of this great event, the division of the earth, when this record was made, there was no need of giving any explanation of the event. It was commemorated in his name Peleg, and no one would question why, who remembered the occurrence.

Now I have not much doubt in my mind, but that when the secret things are all made manifest, which they will be, when all the hidden truths shall "spring out of the earth" that it will be proven that America was indeed "the cradle of the race." And if Joseph made the claim to having the burial-place of Adam revealed, as being in this country, it may be only a stronger proof of his prophetic calling. I would like to know though where we can find the account of his giving that revelation.

The book of Jasher says Adam was buried in the cave which God had told him. "Enoch and Methusaleh buried him with great pomp, as at the burial of a king, in the cave which God had told him."—Jasher 3:14.

Is there any evidence of any cave near Adam-ondi-

ahman? This article in the HERALD says "The hillock that is said to be crowned as to its summit with the grave is terraced, seemingly by nature, perhaps by man, the gradations being regular," etc. This hillock may only be the accumulations of the soil of centuries, yes, of ages, over what was the pyramidal mound erected in memory of our father Adam.

But as the Editor of the HERALD says, whether this is true or not it does not affect "our work or faith in the gospel message." Yet if proof ever should come to light that here indeed was Adam's grave, how wonderfully clear would it make it, that Joseph's claim was of divine origin, that is, if he ever did claim this spot to be the grave of Adam.

The following is the article clipped from *News-Leader*, which shows that some one besides a Latter Day Saint is thinking on this line:

A Des Moines (Iowa) telegram printed in the *New York Herald* says:

That the Garden of Eden was located in Iowa is asserted by Burton E. Sweet, a leading attorney and representative from Bremer County. He has come to the conclusion that Adam and Eve lived between the Mississippi and the Missouri. When Mr. Sweet goes before the voters next time to ask their support it may be on this issue. Certainly he has startled his constituents, as well as all Iowans.

Here is Mr. Sweet's statement on the subject, as given at a meeting of Bremer County old settlers:

"The other day I read in Holy Writ of the Garden of Eden. It is described as being a place where every tree and herb grew that was pleasant to the sight of man and good for food. It is also recorded that a river flowed through it, which was divided into four heads, or sources. It is described as an ideal spot for the abode of men.

"That such a place did exist on the earth at one time the Bible is abundant proof. Where it existed is lost in the night of antiquity. Even tradition can not assist us in finding it. As to where it was located scientists are silent. Theologians long ago abandoned looking for it. They now say: 'We know it did exist, but just when and where it existed we do not know, and neither are we concerned, for when it existed and where it existed does not matter.'

#### "AMERICA FIRST DRY LAND.

"By strange coincidence a few days ago I picked up a book written by Agassiz, and to my surprise I read the following:

"First-born among the continents, though so much later in culture and civilization than some of more recent birth, America, so far as her physical history is concerned, has been falsely denominated the "new world." Hers was the first dry land lifted out of the water; hers were the first shores washed by the ocean that enveloped all the earth besides, and while Europe was represented only by islands rising here and there above the sea, America is already stretched one unbroken line of land from Nova Scotia to the far West."

"After I read this I began to do a little thinking on my own hook. I reasoned that the Garden of Eden could not have been located in Asia, in Africa, or on the banks of the wandering Nile. Neither could it have been located in Europe or any of the small islands of the sea.

"Then I remembered that it was written in Holy Writ that the waters were gathered in one place, that the dry land appeared and the Garden of Eden was upon that dry land. I reasoned that if the Garden of Eden was upon the first dry land it must have been located upon the North American Continent.

"Having located it upon this Continent, I began to look for

evidence to determine if possible just where it was on this Continent. I again glanced in the pages of Holy Writ and I found that a river ran through the Garden of Eden and thence it was parted and became divided into four heads or sources. I also read that one of these rivers compassed a land where there was gold, that one of the rivers branched to the east. I began to study the map of the United States. I saw the Mississippi River. I saw its three great tributaries, the Missouri, the Platte and the Ohio.

"LOCATED NEAR THE MISSISSIPPI.

"The conclusion was irresistible that it was located in the Mississippi Valley. The Missouri, which finds its source in the Rocky Mountains, compasses great gold fields. I knew then it must be in the Mississippi Valley and I asked myself, 'Where in the Mississippi Valley?'

"I knew it must be a place where trees, herbs and vegetation grew in abundance. It must have a healthy and invigorating climate. It must be a place upon which nature had showered the benefits and bounties of heaven. It must be a place lighted by the smile of God.

"I then turned my attention to Iowa—Iowa, bounded by two rivers. Surely if there ever was a spot specially prepared for the abode of man it is right here in our own State and county. We have a soil two to four feet deep which is not excelled in the world. We have less waste land than any other State in the Union. We have building-rock strewn all over our farms in just the right amount to meet the demands of building purposes. Part of our great State is underlaid with coal to supply us with fuel.

"Each season our farms are covered with waving golden grain and with corn-fields as far as the eye can reach. And we behold each season cattle grazing on our thousand hills.

"Is it any wonder then that, standing here in the presence of all these resources, with all these evidences of prosperity, of thrift, of happiness and enterprise about me, I would naturally draw the conclusion that Iowa was the Garden of Eden?"

Now, if this reasoning be true concerning America being the first-born of the continents, then the rest follows as a natural sequence. And it would be reasonable to suppose that Adam would be buried within reach of the garden. He was driven out we know, but of where he went we have no proof other than these words in Jasher: "And the Lord God drove them that day from the Garden of Eden to till the ground from which they were taken, and they went and dwelt at the east of the Garden of Eden; and Adam knew his wife and she conceived and she bore two sons and three daughters, and she called the name of the first-born Cain, saying, 'I have obtained a man from the Lord,' and the name of the other she called Abel, for she said, 'In vanity we came into the earth, and in vanity we shall be taken from it.'"—Jasher 1: 12, 13.

This book of Jasher throws much light on the Scriptures, and at present I am writing an article showing the correspondence with the Bible, and especially with the Inspired Translation, that I believe will be of general interest to the Saints, and shall offer it for publication as soon as ready.

ALICE R. CORSON.

604 State Street, FULTON, Richmond, Virginia.

"WHAT ABOUT THESE IFS"?

I have noticed several times in the HERALD recently where objections have been raised to the use of the subjunctive "if." To object to its use in the sense in which the brethren call our attention, is like the man beating the air to defeat his antagonist. Thus using the word by no means reserves a doubt in the mind of the one using it unless otherwise qualified. In the sense objected to, the word is invariably used with reference to the doubt in the minds to whom the language is directed. Scarcely do we address an audience but the majority are unbelievers, on many of the points at least. What is an indisputable fact with us may be an unproven proposition to many of our auditors, hence the color of the "ifs" are reflected toward them in their dubiety, and in no sense does it commit the speaker to any doubt or uncertainty in the correctness of the position.

To take the ground that the employment of this little word expresses a doubt would be to admit Jesus Christ was in doubt on a great many propositions upon which rests the eternal hope and exaltation of his people, and to these "ifs," the caption of this article is directed. Note the following: "*If* I go and prepare a place for you, I will come again."—John 14:3.

In the minds of the true believer were, or are there any doubts as to the coming again of Jesus Christ? Or will any suppose there was entertained any doubt in the Christ mind as to his going away or returning to earth? We think not, hence the peculiarity of the expression had reference to those who did entertain doubts of his coming again. "*If* God be glorified in him."—Ibid., 13:32. Is there any doubt in the mind of the Christian as to whether God was glorified in Christ? If so the preceding verse should for ever clear the matter. "*If* I, then, your Lord and Master, have washed your feet," etc. To all Bible believers there is no doubt as to Christ having washed the disciples' feet, although the doubtful word is here used. "*If* I, by the power of God, cast out devils," etc. There are positively no doubts in our minds as to the power by which Christ cast out devils, but we find him again using the doubtful term, as some would construe it. The doubt was with the unbelieving Pharisees. "*If* I be lifted up I will draw all men unto me." Was there ever a doubt in the minds of the true believer, or Christ himself, that he would not be lifted up? I presume were he down here among the present-day critics he would have been more careful,—perhaps would have said, When I be lifted up, or, When I am lifted up.

The word is often used as a test, to wit: "*If* ye love me keep my commandments." "*If* ye therefore have not been faithful in the unrighteous," etc. "*If* ye had faith as a grain of mustard-seed." "*If* thou wilt be perfect go and sell that thou hast and follow

me." The two last quotations may be taken as conditional conjunctions.

This error (?) was not corrected by the scholarly Paul. (See 1 Corinthians, chapter 15.) "Now *if* Christ be preached."—Verse 12. "But *if* there be no resurrection."—Verse 13. "And *if* Christ be not risen."—Verse 14. "And *if* Christ be not raised."—Verse 17. In none of these expressions could it be honestly charged that the apostle was a little shaky in his faith in the risen Christ. He, however, was addressing unbelieving audiences, or writing to those among whom some entertained doubts as to the resurrection of Christ.

Genung, in his outlines of rhetoric, gives the following rule for the use of the subjunctive mode:

The indicative mode, as its name implies, is used to *indicate* what really is, or what we regard as a fact. We may use it after a conditional conjunction like *if* or *through*, but when we do we regard the condition as actual. By this rule that which may seem otherwise doubtful, partakes of the nature of the indicative mode, expressing a positive fact.

He uses this illustration: "If Mr. B *is* present will he please come forward." His presence is an assured fact by virtue of the latter part of the sentence. So it is with many of the expressions used in reference to the Book of Mormon, Joseph Smith, etc. Should I say, *if* the Book of Mormon is true it proves Jesus Christ to be the Son of God, I simply frame the language from the idea entertained by the opponent. The latter part of the sentence being an established fact changes the first part to the indicative. What is the difference in one using the expression, "*If* Joseph Smith was a prophet of God," or affirming in public debate the proposition, "Is Joseph Smith a prophet of God?" They are both unproven propositions in the minds of many. Let us not pander too much to wiseacres.

F. J. EBELING.

SINKING SPRING, Ohio, September 14, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

Selecting the Pleasant Things of Life.

One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements. For men make their own world. We have read of a horticulturist who could not walk through a flower garden and see a rose-bush covered with blossoms without searching until he found at least one blighted leaf. There are men who can not look upon a great picture without scrutinizing every inch of the canvas for some light or shade to criticise, and afterward they recall only the blemish. But there never was a tree so beautiful that it did not have one broken bough. There never was a book so wise but that it had one untruth or falsehood. Even Helen's brow held one little blemish; and the scientists think that there is a spot on the sun.

What if a father should send his child into a garden, where every flower bloomed, to bring back roses and lilies and violets. And what if the boy overlooked all the sweet blossoms and peered around the roots until he found some weeds, wild grass, and a toadstool. There are men who go forth in the morning

and give all that is best in life and thought to their competitors in business. Returning home at night, they do not bring some incident that represents wit or heroism or justice; or generosity they return jaded, fretful, querulous, critical. They remember only the disagreeable things.

Passing a pasture but yesterday, one saw the horse with mane and tail a solid mass of cockle-burs, collected in passing through the meadow, and, grasping the forelock, the farmer boy's hand must have been pierced with a thousand blood prieks. Strange example of men, who go through the days to return home at night, laden with mental burrs and moral thistles. They have used memory as a kind of bag in which they have collected sticks, toads, bugs, spiders that stand for human frailty and sin. What a misrepresentation of God's world! What skill in selecting malign elements! Surely an enemy hath wrought this injury and lent this black color to the universe. This is God's world and man is saved by hope.—Doctor Hillis.

### Love's Work.

Love is not an emotion; it is not a sentiment; it is not a profession. Love is a living, active force; it is the impulse which urges to action and is found only in conscious agents. Man was made to love God and keep his commandments. The test of love is obedience. Indeed, obedience is the counterpart of love and must keep pace with it or the psalm of life will contain many discordant notes. Love which does not produce obedience is a vain delusion; obedience which does not spring from love is only "sounding brass and tinkling cymbal." "Love seeketh not her own." Love is unselfish; it is a principle of self-sacrifice. Love's work is the best.

It is related that a century ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And year after year, upon the days when for a brief hour it was illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death. The tools of his craft were laid in order by his side. The cunning of his hand had departed. His face was upturned to the marvelous face which he had wrought there—the face of one whom he had loved. The artists and sculptors and workmen from all parts of the cathedral came and looked upon that face and they said: "This is the grandest work of all; love wrought this."

Beloved, we are aiding in the building of a temple. It is the most wondrous structure of the ages—man and his character. God intends that this temple shall be his habitation. We shall all learn some time that love's work is the grandest of all.—*Central Christian Advocate.*

### A Debt of Gratitude.

How much we owe to the mothers of the world all biography teaches us! In the memoir of every great and good man the first figure which rises before us is that of the mother. We see her watching by the sick-bed, listening to the childish prayer, assisting in the childish games, encouraging the childish studies, moderating youthful ardor by the counsels of experience, inspiring hope and energy in the hour of depression, and ever maintaining—

The constant flow of love that knows no fail.

It is the mother of the family who warns and comforts and

commands. It is she whose resources should be equal to any emergency, whose sympathy should unlock the sympathies of every heart. It is she whose self-abnegation must always be forthcoming, whose watchfulness must never fail, whose affection must triumph over every discouragement, and whose patience must be as inexhaustible as her affection. Her character, in a word, must combine all those qualities which the poet attributes to the perfect woman—

"The reason firm, the temperate will,  
Endurance, foresight, strength, and skill."

It is the mother, as a rule, who in the old house at home supplies the grace, the refinement, the beauty; who provides the element of gentleness; who inspires the sentiment of tranquility and repose. In her sweet, serene presence the father relaxes the gravity of his brow, and the rough boys subdue their waywardness of temper. When death calls her away it deprives the home of its sunshine. Day and night will come as before; spring will follow winter, and summer tread exultant in the footsteps of spring; the lush grass will thickly cover the narrow mound in the still churchyard; on the surface all will seem as before; but, in reality, the space, the blank left by the mother, is never filled up. Husband and son and daughter—all are alike conscious of an aching void; it is her inexhaustible sympathy which they miss—that fond and impartial and perceptive sympathy which drew every heart towards her—which detected every want and responded to every appeal.—W. H. Davenport Adams.

Grave on thy heart each past "red-letter day!"  
Forget not all the sunshine of the way  
By which the Lord hath led thee; answered prayers,  
And joys unasked, strange blessings, lifted cares,  
Grand promise-echoes! Thus thy life shall be  
One record of his love and faithfulness to thee.  
—F. R. Havergal.

#### Contentment.

Content? Why not? When he who rules on earth  
And sky my Father is. For what lives he?  
As any Father, for his child, and holds all  
Wealth in fee for me some day—blessed day.

So I am here content—reward of Faith,  
And waiting the return of him who said:  
"I come again to take you to myself,  
That where I am, there ye may also be."  
And see in flower, leaf, or shining star—  
As the radiance of his robes afar—  
The glory of his majesty;  
The shadow of his power.

Content? Yes, every hour—waiting, watching  
For his coming, whose word shall be: "Enough,  
The mansion's ready, prepared for thee  
From earth's foundations." Enough for me,  
What then were trials, sorrows, bereavement, death,  
But "light afflictions" making "Rest" the sweeter  
That awaits the saints of God. Content I am,  
Biding the coming of his feet.

W. J. L., in *Joyce Church Messenger*.

#### The Joy of Living.

O give me the joy of living,  
And some glorious work to do;  
A spirit of thanksgiving,  
With loyal heart and true:  
Some pathway to make brighter,  
Where tired feet now stray;  
Some burdens to make lighter  
While 'tis day.

O give me the joy of living  
In the world where God lives, too;  
And the blessed power of giving,  
Where men have so much to do;  
Let me strive where men are striving,  
And help them up the steep;  
May the trees I plant be thriving  
While I sleep.

On the fields of the Master gleaning,  
May my heart and hands be strong;  
Let me know life's deepest meaning,  
Let me sing life's sweetest song;  
With some faithful hearts to love me,  
Let me nobly do my best;  
And, at last, with heaven above me,  
Let me rest. —Rev.

#### Prayer Union.

Sr. M. A. Hughes, of Clarinda, Iowa, asks the faith and prayers of the Prayer Union that if it be God's will he may heal her of catarrh.

Bro. and Sr. Rannie of Omaha, Nebraska, request the prayers of the Sisters' Prayer Union, in behalf of their daughter Frances that if it be God's will she may be restored to health. She has all her life been faithful as a Sunday-school scholar, and later years in the Religio. She is only fifteen years of age and desires to live, if God would be pleased to spare her.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Observations from My Note-book.

I attended a Sunday-school convention in my district some time since. Business occupied the morning. In the afternoon and evening there was institute work, consisting mainly of papers and discussion, the papers forming the basis of discussion.

There were no printed programs, and no previous notification of the subjects had been given. We were expected to do our thinking while we listened to the papers, and be ready to say something as soon as they were finished.

Towards the close of the program I jotted down these observations in my note-book:

This plan is all right for people who do not have to take time to think, but since most of us do, it would be better to give notification beforehand of the subjects to be considered.

Either there should be printed programs distributed among the schools in the district two weeks before the convention, thus giving opportunity to those who attend the convention to come prepared with thoughts on the subjects; or the district superintendent should write to the superintendents of the local schools, asking them to announce the nature and subjects of the program. The local superintendent might be requested to write the subjects on the blackboard that the teachers and workers could copy them off.

No one was appointed or invited to speak on the subjects. The members of the convention were expected to volunteer.

The writer had been a district superintendent, and could sympathize with the present presiding officer in his natural desire to have lively sessions. So feeling we had a share of responsibility in the making of a good convention, we tried to do our part.

At first we did not feel delicate about speaking, felt that it was our duty. But as the program wore on, it became apparent

that a few were doing all the talking. If they did not talk, there was that painful silence that is discouraging to the one in the chair, and makes the conscientious member feel uneasy, feel that he is derelict, and—the few speak again and again to save the day.

Now, no matter how earnest a person is, nor how willing, he does not care to appear as liking to hear the sound of his own voice. There flashes before the mind the picture of some obnoxious individual we have known who was always advancing his ideas and opinions, and we are abashed by the memory. However smart or capable a person may be, we know that we admire due modesty and reserve in him, so we began to feel exceedingly uncomfortable between our sense of responsibility on one hand, and our self-respect on the other. We jotted down the following in our note-book:

This plan of leaving it to the members to volunteer in discussions, entirely so, is a mistake, for two reasons.

1. It compels a few to do all the talking, or see the program a failure.

2. There are members who have good thoughts, but will not speak without invitation to do so because they lack confidence in themselves, are inexperienced, or are too modest or timid. I knew this was true, for right in front of me sat two sisters, earnest teachers and workers, who never said a word in the discussions, and yet they proved my idea to be correct by the excellent papers they read in the evening. They had been appointed to write.

I further jotted down in my note-book:

Persons should be appointed to lead out on each subject, or should be invited to speak. This would remove any feeling of delicacy in the matter, and it would save the time that is lost while one is waiting to see if another will not get up. It would also distribute the talking, and bring out the timid ones.

Appointing leaders does not necessarily limit the discussion to only those appointed. After the leaders have spoken, opportunity may be given for others to speak who desire to do so. You make sure of having a general expression of thought, and save embarrassment, while you cut off none who have anything to say.

CRITIC.

Sr. Bertha E. McCulloch of Everett, Washington, reports the organization of a district Sunday-school association known as the Seattle and British Columbia District Sunday-school Association, and wishes to drop in line with the General Sunday-school Association. We are pleased to learn of the movement and gladly welcome them into the work. May God bless and guide them and help them to accomplish the good they have set out to do.

The officers of the association are: superintendent, O. B. Thomas, Carrier 35, Seattle; assistant superintendent, W. E. Clark, Bow; secretary, Sr. Bertha E. McCulloch, Everett; treasurer, Sr. Rena Van Eaton, Tacoma. Librarian not given.

By letter from our beloved brother and missionary, J. W. Wight, then at Porcupine, Wisconsin, we learn of the organization of a district Sunday-school association in the Southern Wisconsin District, with Sr. Ava Dutton as superintendent. The other officers were not given. So the good work goes on. We can heartily bid them God-speed, too. One by one the unorganized districts are getting into line. This we are glad to see as it is for the good of the work that it be so. What district will be the next?

Several persons have written recently asking how to conduct a general review in the Sunday-school to make it interesting and attractive. From the copy of the reply to one of them we clip the following thinking it may be equally interesting to others:

#### THE GENERAL REVIEW

in the Sunday-school is a very enjoyable and profitable part of the session if conducted in a proper way. And it is not very

enjoyable or not very profitable unless it is conducted fairly well and with some definite aim in view. Note that the aim of the review is: 1. To review or reexamine the points in the lesson to make them clear, and to impress them upon the mind. You know we remember some things much longer than we do other things. This is because they were more deeply impressed upon our minds. 2. To stimulate the different pupils and classes to do better work. They get up a sort of good, wholesome rivalry as to who can have the best lessons. 3. It stimulates the teacher to do better work in order that their class may not fall behind. 4. To correct any errors that may have crept into some one's mind.

#### THE DIFFICULTIES

in the way of making the review as complete a success as it should be are several. 1. Lack of life and proper qualifications in the one conducting the review. 2. Failure to make special preparation for it. 3. There are those who want to tell everything, and those who do not want to talk at all. 4. There are some who always want to enter into a discussion upon the knotty problems, the questions upon which there is not a unity of opinion. 5. Reviews are too long and not the right points brought out.

#### TO MAKE A SUCCESS.

1. Put life, good cheer, and earnestness into your review. 2. Make special preparation for the review. Think what the main points in the lesson are and ask such questions as will bring these main points out. Never use the review questions found in the *Quarterly* for general review. They were not intended for that purpose. They are not what you want. What you want is the *central truth* of the lesson. The lesson or sermon taught by the text or some part of it. Ask such questions as will draw this out and you are done. 3. Do not be tedious or hold them too long. Five to seven minutes is long enough. Keep moving lively. 4. Begin with the smallest children. Give the most of the attention to them. The older ones will get it all from them, but the children will get but little from a review to the older ones. 5. Use a blackboard to write a few words or sentences on to help to impress the points brought out. 6. Do not permit continued discussion. It will do no good and much harm. Discussion before children has a bad influence on them. If there is a point in the lesson upon which there is disagreement, do not allow it to come up in review. Some will want to bring it up there. But do not entertain it. You will not settle the point and the discussion will waste time and make a bad impression on the minds of pupils. It will also kill the effect of what good you may have previously done. Long discussion should never be tolerated in a general review.

Make your work pleasant, full of life, and to the point. Enjoy the work yourself and others will enjoy it too; have a point, make it, then quit and you have done well and done good.

## Letter Department.

RUNNELLS, Iowa, September 13, 1904.

*Editors Herald:* I am holding a series of meetings here in the Saints' church. Have been here over two Sundays, and will remain over next Sunday. Have fine crowds and good attention. I expect to trouble the waters next Sunday. Closed my sixth lecture on the Book of Mormon last night, with a good crowd, notwithstanding there is a free show in town for this week,—free part of the time as a bait. Some are attending our meetings who have never been to our church before. The Saints are taking new life. There are some noble Saints here who are alive to their duty; yet a few others who do not realize that they are asleep, without oil in their vessels. The hastening time is here; the reaping time is coming; are we ready?

On duty for the Master,

J. S. ROTH.

HICKMAN, Kentucky, September 10, 1904.

*Editors Herald:* The writer and Bro. J. R. McClain are here holding meetings in the district tent. We have held seventeen to date, and have announcements out for three more services. We have some hopes, too, of a baptismal service ere we leave. This is the first effort ever made to get the work of the Reorganization before the people of Hickman, and we are pleased over the degree of success that has attended the effort so far. Much prejudice has been removed and the interest is increasing. No disturbances under the tent, nor outside except a little talking and laughing among the boys. Some of the best citizens are attending regularly, and we have made a number of friends to the cause. We are hopeful that a branch may sometime be raised up here.

Bro. McClain is comparatively a new man in the missionary field, but is quite an able defender of the faith, and bids fair to develop into a splendid worker for the church. His wife, who is an estimable lady, stands by him nobly in making the necessary sacrifices in carrying on the work. May the Lord bless them that they may, in meekness and humility, continue in the good work, and have great success in their labors.

Bro. G. W. McClain and his three daughters, Martha, Emma, and Gertie, attended the meetings the first week. "Uncle Wash" is a good helper, though not an official, and his daughters, with Sr. Nola Myers at the organ, did much to help out in the way of music. This was fortunate, indeed, as we have not yet earned nor received the title of "Sweet singer in Israel." I must not forget to mention the kindness of Mr. and Mrs. Stephen Sexton, whose hospitality could not have been greater if they had been members of the church. May God reward them abundantly is my prayer.

Sr. Carrie Pickles, a sister of my colaborer, lives here, and only for the fact that her home environments are such that she can not do it, she would be more than willing to aid the gospel cause in the same way as those referred to above. Unfortunately her husband is strongly prejudiced against the work, and objects to her aiding as she would like to do. But God knows the willingness of her heart and will give rewards accordingly.

Brn. W. R. Smith and S. H. Fields report success at India, Tennessee, where four were baptized during the tent-meetings there. Bro. C. L. Snow reports seven baptisms in Eastern Tennessee, with good interest manifest on the part of others. Brn. Metcalf and William H. Kelley were at Broadhead, Kentucky, opening up new fields, at last accounts, while Brn. W. L. and W. J. Booker are battling away in the gulf coast region. I hear that Bro. H. E. Moler is holding open-air meetings on the streets of Fulton. May he have success. We are soon to lose him from this field, at least for a time, for which we are sorry.

Unless otherwise advised, will all the missionaries in the Southeastern Mission please send reports to me at 1116 West Electric Street, Independence, Missouri, promptly on October 1.

May Zion's glory increase, and her peace have no end.

In bonds,

T. C. KELLEY.

GOLDFIELD, Colorado, September 5, 1904.

*Editors Herald:* It always gives me so much pleasure to read the letters and testimonies of God's children, and I sometimes think even where we are isolated from God's people we still have a chance through the church papers to bear our testimonies.

I feel that I am one of the weakest of God's children. But I am striving harder to do his will than ever in the past. Sometimes the shadow of darkness engulfs our pathway until we almost feel like giving up, but God through his infinite wisdom and mercies has given such promises to his children that when we read them we feel more like pressing on and on that we may reap the reward that God has promised to us on condition of our faithfulness.

I have just returned from the east where I attended one of

the best reunions I ever attended since belonging to the church. It was held at Berry's Ferry, Indian Territory, in the Spring River District. I had the pleasure of meeting many of the Saints that I had not seen for years. The reunion proved a grand success not only in encouraging the Saints to press on, but also bringing souls into God's kingdom. The Spirit of the Master was felt at every service in such a degree that it made us think of the good song, "'Tis good to be a saint in latter days."

While there I received my patriarchal blessing, through which I am very much encouraged, as it is a confirmation of things spoken in years gone by; and I thank God that he has been so mindful of us as to grant us such blessings.

As I travel over this beautiful West and through the everlasting hills, as the prophet calls them, I can see the need of more workmen in God's vineyard, and I pray that the time may speedily come when the financial condition of the church will be such as to place many more in the field.

I am a young man and wish to do all for the cause I can; and I feel sure that if I live right before my Master there is something for me to do. And I wish, if it be God's will, when the time comes to be self-supporting,—yes, and even to be so as to help others.

If any of the Saints in the Cripple Creek District should happen to notice this I would be pleased if you would drop me a letter at Goldfield, Colorado. I desire an interest in the prayers of all the Saints.

Your brother in Christ,

COLUMBUS E. JENKINS.

MINATARE, Nebraska, September 5, 1904.

*Editors Herald:* I desire to extend through the HERALD, as president of the Olive Branch, a special invitation to all the Saints and friends to attend our reunion at Minatare, Nebraska, from September 30 to October 9.

I have had a new experience lately while seated with a Christian minister at a hotel, not knowing him to be such. Presently one of Ingersoll's disciples seated himself near us and made a strong effort to get us into discussion; but failing he challenged us both, and wished to bet five dollars that neither of us knew that there is a God, and demanded proof. My Christian friend went after supper or something else, but he said before leaving that he differed from his brother, Alexander Campbell, in several things. As for me, I had to defend the cause alone, during the little time I had before the train arrived, and I feel confident that I weakened him. I took him right to the word of God: "Hereby we do know that we know him, if we keep his commandments;" with a number of others. He did not seem to like so much of the word of God. But I must say I wondered in my heart how many of the Saints of latter days have obtained sufficient evidence to truthfully say, I do know God and his Jesus Christ. Nothing short of revelation can put one in such a position. May God speed his cause.

D. W. SHIRK.

SHAWMUT, Massachusetts, September 10, 1904.

*Editors Herald:* Our gospel tent has been in service here about six weeks. Sunday, the 12th, will close our efforts in tent work, as the evenings are getting too cool for comfort. Our audiences have been good, never slacking, but increasing; attention about all that could be asked, no disorderly conduct to disturb us. What the results will be the Master alone knows. The leaven is working, and the bread cast upon the waters will be seen after many days, and maybe sooner. There was a very strong feeling against us among our Seventh Day Adventist enemies (for it would be false to call them friends), for they still call us rascals and charge us with disturbing the minds of their best people, which, unfortunately or otherwise, as they or we look at it, is usually the result of the gospel message. Much of this sectarian hate and misunderstanding, however, has been removed, and quite a number who looked askance at us at first,

and looked upon us as teachers of strange doctrines, are now very friendly toward us. One noble-hearted woman, A. L. Delano, whom we induced to come to our reunion, was baptized there, who with Sr. Carrie B. Brayton, whom I baptized last winter, and Sr. Florence Faunce, baptized by R. W. Farrell about a year ago, make three Saints in this place. This is a commencement; others will follow.

Two weeks ago, seeing so many young people at our tent at the Sunday afternoon meeting and having a few Sunday-school *Quarterlies* among us, I proposed we have a session of Sunday-school, which was favored by the majority, the result being most satisfactory. Last Sunday we held another session, between thirty and forty being present at each session. We thought it wise to feel their pulse for an organization. It seemed to meet the favor of all; so we have notified the district superintendent, W. A. Sinclair, who is expected to attend to it on Sunday next.

Associated with me in the work here are: Elder G. H. Smith of Providence, Rhode Island, and C. H. Rich of the Seventy, whose labors have been greatly appreciated, both being able young missionaries. Our associations have been very pleasant.

As auxiliaries we have had the services of Sr. C. H. Rich, with her violin, and Thomas Wilkinson of Fall River,—our reunion bugler and cornetist. These have been a grand help to us and much appreciated. Brn. R. C. Evans and F. M. Sheehy paid us a welcome visit. Bro. F. M., however, being called away at once, left R. C. to occupy for three nights. It was then the crowd came. R. C. is still the talk of the people here, and in the "regions round about." We greatly appreciated his labors and association as we do all spiritually minded Saints.

The kindness of Mr. George H. Brayton, husband of Sr. Carrie, will never be forgotten by us or our heavenly Father. He sent two wagons and his hired man to the depot for the tent, helped put it up, paid the freight-bill from Norwich, Connecticut, and has furnished us with oil for lighting, also quite a number of seats, and has given us a fine home with his family while we have been here. He has carried us to and from meeting, in fact acted the part of a saint to us. The only thing lacking is his surrender to the ordinance of God's house, and I believe the near future will find his name enrolled upon the church record. There is a good opening here, and places to preach in for miles around, and we look for good results if we can only persuade our people to make a greater sacrifice financially, so that more men may be placed in the field to meet the many demands. I must make a tour of the branches to remind the Saints of the great need of funds—and of their duty. Some do not need admonishing; others forget. Some are willful, and do nothing along this line, but obstruct the way for others; such are being buffeted by Satan in some instances.

In my last letter to the HERALD I spoke of two station agents who were very much interested in the work; viz., J. H. Holmes of Halifax and J. E. Owers of Plympton, Massachusetts. I had the pleasure of leading both the promising men into the waters of beautiful Silver Lake at the reunion. They are both rejoicing in the new light which has entered their souls. The companion of Bro. Holmes was also baptized, and the wife of Bro. Owers will follow in time.

This work had its effect upon Bro. Holmes while Bro. C. H. Rich and the writer were holding meeting in Lane's Hall, Plympton, some three years ago. To our Father be all honor.

The sudden and almost tragic death of our Bro. R. W. Abercrombie has cast a cloud over my life that I can not easily shake off. How unfathomable, how mysterious, are some of the experiences of our life. I never knew a more conscientious or honorable man, willing to devote and consecrate to the service and church of God the best he had. He lost his life while trying to promote and bring to a satisfactory issue a project which, when completed, he would lay at the feet of the Bishop of the church to further Zion's cause. We must leave it just here

for the present; the future may reveal, even in this stroke, the wisdom of an overruling hand. He leaves a wife and daughter to strive to be reconciled to this sudden bereavement. May the kind Father minister to them strength and comfort.

I find Zion's Praises just the book for the work, as quite a number of the hymns are familiar to outsiders. Have sold eight copies during our services here. I am afraid this epistle takes upon it much of the "sound your own trumpet" tone, but some of us have to sound it, that the church may know we are living. Bro. John Gilbert, M. D., gave us a good gospel talk last Sunday night. May success and ultimate victory attend our work in righteousness.

Yours in bonds,

R. BULLARD.

BATSON, Texas, September 10, 1904.

*Editors Herald:* Please pardon my intrusion again, but this subject is so very near my heart I can not sleep until I write you. I have already taken it to God in prayer. Have just returned from church; there is only one here in this terrible place, and such a wicked place could not be easily found elsewhere.

The revival of which I speak is the Baptists' and they have a very good congregation, and preach eternal hell, and scare the people as much as possible; still some seem to be in earnest; and good men too. Oh how I long for the truth to be presented to them. It is painful to see them seeking God's ways, and being led in the wrong way. Is there no way to get the gospel before the people here? Our Savior said to preach to every nation, kindred, tongue, and people.

Saints, can you imagine the young men and women going down to destruction, and no help? I do not think there is another of our faith in town. Oh, do something if you can for God's glory here. I am trusting God in this as in all else in life, so hoping we can get some one here to lift up the true gospel by God's help, I will leave it all to him.

I very earnestly desire the prayers of Saints in behalf of my husband, who was a member but drifted out into the world again. Since our little Evelyn's death he seems changed, yet will not confess the faith as he once did. Please pray for him. We have two sweet little girls, aged nine and three, and wish well for their future.

Expressing my thanks to God for his kindness to me, I will close.

Your sister in Christ,

MRS. ALBERTIE NEAL.

GRANTSBURG, Indiana, September 16, 1904.

*Editors Herald:* The opportunities for preaching the gospel in Southern Indiana are better than I ever knew them to be before. There are more calls for preaching than can be responded to, by me at least, in the field where I am operating. This must be due in part at least to our ministers who have been laboring here. And I have felt that the "hastening time" is upon us, that the Lord is moving among the people preparatory to his advent in power and glory.

I have been very busy since coming to this field, and my labors have not been confined to branches, but in places where our work was never presented before. I have been treated with kindness. The public press also has treated us respectfully in announcing our appointments, which is quite a help to us. The *Crawford County Democrat* will publish next week an item in its columns showing the difference between us and the Mormon church. I have been preaching here this week in the Presbyterian church to interested crowds. I appreciate these favors. I just closed a series of meetings at Eckerty, in the opera-hall owned by a leading merchant of the town, Mr. Ott, who tendered us its use free. At our last meeting it was estimated that three hundred were in attendance. I likewise held meetings for a week in the Methodist church east of here three miles, where our work was never presented before.

The branches of the district, however, are not in a flattering condition. They seem sadly neglected where I have been. From Leavenworth, Crawford County, to Cannelton, Perry County, there is no elder. In case of sickness there is no one to help. This seems an unnatural condition for the church. I do not see why a high priest has not been indicated and placed in charge of the district. My address for awhile will be Derby, Indiana.

As ever in the faith,

I. P. BAGGERLY.

BANDON, Oregon, September 14, 1904.

*Editors Herald:* Bro. O. B. Thomas has been appointed by me as subminister in charge of the Seattle and British Columbia District. All matters requiring his attention should be directed to O. B. Thomas, in care of F. W. Holman, 1202½ Seventh Avenue, Seattle, Washington. The work of the Lord is moving on very nicely in Spokane. I found Brn. T. W. and F. J. Chatburn, also George Winegar, busily at work for the Master, and the prospects for an increase in that city are quite bright. The Saints there are erecting a fine church-building which was not completed; however, Bro. W. C. Thomas with the other brethren are doing all within their power to get it ready to hold services in. These brethren with the Saints of Spokane are to be congratulated for the good work they have done together to erect a house of worship in that great city. The building is not out of debt, and if there are any Saints in Washington or elsewhere that feel disposed to give these brethren a helping hand, I can assure you that such aid will be thankfully received and appreciated by them. Send donations to G. W. Winegar, box 690, Spokane, Washington.

The conference held at Seattle, 6th and 7th ult., was in every way a success. There was a large representation of Saints present. Many outsiders attended the preaching services and all the services were graced by the presence of the Spirit. We were given a fair representation through the press of the city, which did our cause much good, as the line of distinction between us and the Utah Mormons, and our position as a church in point of doctrine and organization was made very distinct to the reading public. Brn. O. B. Thomas, T. J. Bell, and D. W. Davis have been holding preaching services on the streets for a number of weeks, and their labor was not in vain, for some were baptized into the church, and doubtless some of the seed that was sown will bring forth fruit in the due time of the Lord. We have quite an interesting branch in that city presided over by Bro. Davis, who is ably assisted by F. W. Holman, Garbitt, and Sanders. Bro. Bell was elected district president, hence he and Bro. Thomas will devote their entire time in said district; therefore we look for good results from that section of the mission, as both of these men are hustlers. At Tacoma the few Saints we have there are striving to keep the camp-fire blazing, and as an evidence of their great faith in this latter-day work Bro. Van Eaton and a few others have builded a commodious little chapel thirty by twenty-four feet. The work has been done principally by themselves. It has been a difficult task in the past to procure a building to hold Sunday-school and meetings in. They are now independent. Such sacrifice and efforts on the part of the Saints will surely bring the blessings of the Lord upon them. I stopped one day and night at Castle Rock as I passed through. Bro. Appleman seemed as jovial and as cheerful as of old. His excellent wife made our sojourn at their home very pleasant indeed. Bro. Crum with others had gone fishing. Bro. Mash, wife, and Sr. Cummings and the Applemans constituted our congregation the night we held forth; however, we felt blessed in our little meeting. I remained in Portland from Friday morning until Monday evening, in the meantime attended four services held in the tent. Not much interest manifested on the part of the outsiders.

The citizens of Portland do not seem much interested in the latter-day message, nevertheless we have some very active

members here and some not as active as they should be. Bro. Kenney is president of the branch and has been very faithful but has been laboring under difficulties. I here had the pleasure of meeting with our old-time and faithful brother, J. C. Crabb. Our sojourn together was very short as he left the next day after my arrival for Falls City to look after the interest of the work there. My next move was to Roseburg. Here I was met at the station by Bro. Orson Buell, who took me by team to his house, eleven miles distant. Early next morning we continued our journey, accompanied by Bro. B's family, our destination being Lee, Coos County, about forty-five miles away, where the Southwestern District reunion was to be held, beginning on the 19th and to continue till the 29th. After a whole day's journey and part of another, over mountains and through canyons, we arrived on the Saints' camp-ground safe and sound. We enjoyed the trip, though the roads were rough and dusty. Bro. Buell proved to be an expert in handling horses, as only an expert could drive through those canyons and over those mountains without an accident to the horses or wagon. I have traveled over all kinds of roads in different parts of the world in the last twenty-eight years, but have never traveled over any that would compare with this for roughness. "The rocky road to Dublin" is not in it. These roads are in much better condition now than they were when I crossed over them last November. The reunion passed off pleasantly; quite a goodly number of the Saints of the district were in attendance. On Sundays we had quite a crowd of outsiders, but during the week they were engaged in business that prevented a great many attending meetings. The social meetings were quite good and inspiring. Two were baptized by Bro. Keeler. Many others seemed convinced, but had not the courage to obey. Perhaps they will identify themselves with the church in the near future. We hope so. Sr. Mast and her family, and Sr. Waters, did everything within their power in caring for and looking after the welfare of the Saints and to make the reunion a success; they will ever be remembered for their kindness by the ministry and the Saints who shared their hospitality. On the 29th, in company with the Bandon Saints, I arrived in this place and have labored here ever since, with the exception of two days at Myrtle Point, at which place I organized a branch and Sunday-school on the 9th inst.

By the way, Bro. and Sr. Keeler have bought them a home there and have moved their things there. We believe they will render good service to the church by being located at that point. The interest in Bandon has been fairly good. I baptized Bro. Solomon Culver yesterday. He was one of the first to open his house to the ministry years ago, and has fought many a battle for the church and at last he has become one of us. Our prayer is that he may be strengthened by the Spirit of the Lord to overcome all trials and temptations, and finally gain an inheritance in the kingdom of God. Bro. Stitt is president of this branch and district, and is ably supported by Brn. Harry and Sim Hunt and Amos Corson. We have a noble band of Saints here, also a good Sunday-school and Religio. Bro. Stitt is editor of the *Recorder*, and wields a great influence among his fellowmen by reason of his Christian zeal and integrity. He is wide-awake to the interest of the cause and keeps in close touch with the flock under his care. God bless and prosper his Saints in this great Northwest mission is my earnest prayer.

Yours in gospel bonds,

G. T. GRIFFITHS.

Box 231, CASTLE ROCK, Washington.

RICHMOND, Virginia, September 11, 1904.

*Editors Herald:* Like Sr. Weed, whose letter appears in the *HERALD* for September 7, I wish to voice my feeble protest against the—to my mind—questionable methods of raising money for church purposes. I noticed the letter from Bro. V. M. Goodrich, and what he said concerning the "numbers sold



nearly three hundred" on a quilt, and I felt like sitting right down and expressing my views; for such things grieve me. I do not know exactly by what method they were selling these numbers, but it seemed very much to me like raffling, which is only a polite name for gambling after all. Sr. Weed says she feels sorry to apologize for such things. I do not think we ought to apologize. I believe we ought to say right out that we believe they are mistaken on that line, that the method is wrong, and as for us we will not have anything to do with it. Alas! that it should require courage to stand for what is right in the church of Christ; but it does, and always will, until we can see clearly, all of us, and not "through a glass darkly."

Nearly thirty years ago, before I knew much of gospel truth, while a member of the Christian Church, in Bradford County, Pennsylvania, I was one of the few who would not join in these ways of making money. I never did believe in "milking the goats to get food for the sheep," as I once heard it expressed.

Shall I lower my standard now, that I have found the true church of Christ? If what seemed inconsistent with our profession in that church, which can lay no true claim to being the church of Jesus Christ, is adopted and practiced by the church of Christ, will we not be indeed deserving of condemnation?

"Oh," says one, "we are too poor to furnish our church as we would like; we want a carpet, and new chairs for the pulpit," etc. Yes, it is nice, and I believe it is pleasing to God to thus furnish and ornament the house dedicated to his worship, when it can be done by the cheerful free-will offerings of time, labor, and means of his saints. But I do not believe that his saints should resort to such means as are too often done in the orthodox churches, to get the money out of the sinner and the skeptic, who want about a dollar's worth of fun and amusement for every twenty-five cents they may give. Honestly, now, I do not think goats' milk is good for the lambs either. Do you? It is said our characters and dispositions are affected by what we eat. If this be so in regard to our physical diet, will it not be true of our spiritual food? And we do, we can not help but imbibe something of the spirit of our environments.

"Well," some may say, "we never can pay for our organ except in some such way." If that is so I believe it is more pleasing to God to go without the organ. I dearly love music in church, but yet there is no music can excel the human voice, when trained to sing the different parts in concert. And I believe it would be far more acceptable as a "sacrifice of praise," than the notes of organs or harps or of all the sweet-stringed instruments, if they have been brought into his house by questionable means.

I once heard of a little band of Saints worshiping in a poor old building, and they were not even good singers, but they were filled with the spirit of praise, and did the best they could, each one, when all at once there joined in the sweetest, clearest notes of music, yet no one saw the new singers. No, they were some of the "choir invisible" joining their voices with those of these humble, true followers of Christ, in approval and encouragement of their best efforts.

Now, think you, if we resort to wrong means to obtain instruments of music, fine carpets, or other articles for our churches, that these heavenly messengers will honor us with their presence? Nay, verily, but rather will they turn away with sadness. I do not believe there is another grace that will draw the angel bands closer to us than humility; and true humility says, Make the best of what you have,—do nothing for show. It is pride, the very opposite of humility, that moves us to want these things that we may make a better showing among our neighbors.

The Methodist Church here has something on hand nearly all the time, two or three entertainments a week, trying to pay for their parsonage. Last Friday night it was a watermelon feast,—tickets ten cents. Little girls are sent out and taught how to beg of the young men to buy a ticket. It is to help the church;

"of course you will buy, and even if you don't go you won't mind ten cents, will you?" "And won't you please buy one, for if I can sell ten I get my ticket free," etc., and of course very few young men will refuse to purchase, and often many more tickets are sold than are used. Next Monday night it will be a trolley-car party. Any one can go that will buy a ticket; and really it often seems as if the rough and rowdy element are the surest to buy. And of all the noisy, rollicking parties I ever saw I think a trolley party would beat them. It will be nearly midnight when the car returns. About two weeks ago it was a hayride, and they are now planning for another new entertainment. That is all you can hear, almost, among the sisterhood, and they call it church-work. I believe our righteousness in regard to these methods must exceed the righteousness of these orthodox churches, or we shall be condemned. Another Methodist method of raising funds that is being contemplated now is a theatrical performance to be held in the Bijou, the actors being children of the different Methodists. They are to be dressed in fancy theatrical costumes, and be, for the time, "puppets on the stage."

Then these same Methodist preachers will thunder out anathemas against the theaters.

Another way to draw a crowd of goats and get a chance to milk them is to advertise a Tom Thumb wedding, and charge a small admission; and little tots, of five or six years old, are dressed as bride and groom, and other little ones to act as bridesmaids and ushers, and then the marriage takes place, and this mockery of a holy and sacred ordinance is called "church-work." Then there are the tacky parties where the little ones are dressed in all the old, outlandish things they can get, and to see them parading up and down the streets putting on airs as they personate old people, is a sad and sickening sight.

Oh, dear Saints, let us all give this matter due consideration, and resolve by God's help to purge ourselves of everything that detracts from the dignity of the gospel of Christ, from everything that is questionable. If we err at all, let it be in being overstrict, rather than in being so lax and careless that evil things creep in on us before we are aware.

I love the church, and I love all the Saints, and do not set myself up as a judge, but feel it is my duty, and also my privilege, to condemn what I believe is wrong for the good of the whole body, of which I am glad to be a member, though it may be I am one of the least. And I trust no one will take what I have written in any other spirit than I have felt while writing. And I pray that all wrong-doing may be seen in its true light.

May the bride of Christ stop her flirting with the world, and hasten to make herself ready, for the coming of her Lord draweth nigh.

ALICE R. CORSON.

604 State Street.

SAN FRANCISCO, California, September 14, 1904.

*Editors Herald:* On the way from the Southern District north, I stopped off at Arroyo Grande and visited Bro. C. E. Carpenter and family for a few days. Found them in fair health, and busy caring for the fruit and bean crops. A Methodist camp-meeting was in session at the time, so we contented ourselves with a service on Sunday evening, August 21, at Bro. Carpenter's house. Leaving Arroyo Grande, I visited Cayucas, on the coast, twenty miles above San Louis Obispo, where Bro. H. C. Powell resides. Found himself and wife strong in the faith, and ready to do what they might for the cause. Bro. Carpenter is an uncle to Bro. C. I. of the Recorder's office, and his son and daughter-in-law are with him in church relationship.

Bro. Powell and wife are quite alone at Cayucas, as others baptized there have moved away. The Swiss Catholics are taking the town and country there. We could get no audience there to preach to; though Bro. Powell tried faithfully to do so, I assisting him. Saints are much scattered on the coast, and places

to preach in hard to get, and, (shall I say it, Mr. Editor?) the Brighamite elders have traveled very extensively through this country, and the actions, past and present, of their leaders and many of their members, have so reproached the name of Latter Day Saint, that it is difficult to get a hearing at all in new places.

Nor could I ever have success in going to a new place and preaching a number of times before the people found out who I was; and, besides, this course always has a bad after effect with the people; at least such is my experience and observation.

When I make a religious fight, I always want my banner, the banner of Christ, at masthead. If I can do any good, I want the author of that flag to have the honor. I do not wish the good I may do to be accredited to any sectarian flag. In that case I would only get a reward here,—none hereafter.

Bro. Luff, our missionary in charge, is wide awake, having an eye to business in his line, and is trying to push the interests of the work. Bro. Parker is well liked here, but thinks of returning to Missouri. Saints at Sacramento feel loath to give him up. He has done a good work there, as at other points, but the state of his health is such that the rainy seasons (winter) here go hard with him.

Much excitement here over the recent landing in the San Francisco harbor of the *Lena*, an armed Russian cruiser, and declared by her captain to be unseaworthy. Investigation now in process; as a result they may dismantle her and prolong her stay here till the close of hostilities in the far East.

While great uncertainty and disasters, bloodshed and ominous signs becloud the world's skies, may peace like a halo, and good will and divine benediction illumine the courts of Zion.

Your brother,

C. SCOTT.

LA BELLE, Idaho, September 18, 1904.

*Editors Herald:* Since last writing we have been quite busy in our feeble way, trying to speed the gospel truth.

On the 4th inst. Elder Hale of the Utah church undertook to answer our arguments of the week previous, and he made a strenuous effort to show wherein the Twelve were to succeed Joseph Smith as president of the church, but furnished no proof, and suffice it to say that the church he represented was great in number, and that they were persecuted, and that was sufficient to prove they were right. But he feared some of the young might be led into the wrong, and hence his effort was made to present things fairly (?) before them. He then told us that the works of President Young would prove him, (quite an admission,) and further said that he never heard of President Young teaching false doctrine, and asked if any one had ever heard of such. However, he admitted that polygamy was taught by him, and that they "proved it by the law and the testimony (?), section 132 of the Utah Doctrine and Covenants."

He also said he did not think the good he would accomplish by having been there would justify him for coming. Of course there were a great many more things said, and we were there taking notes of all his strongest points.

Finally his argument was concluded, and the bishop got up and indorsed all that had been said and bore a strong (?) testimony to it.

We then asked for an opportunity to review him, but were denied the privilege of occupying the house further, as he thought the people had now heard both sides. And further, he said, "We don't want any litigation." They then sang the hymn entitled, "My mountain home," and all were dismissed to meet at the church for a ball the following Friday.

Of course we arranged for the town hall for the following Sunday evening in which to review his remarks, and were greeted with a fair attendance, notwithstanding they had been counseled to avoid the "Josephites."

Well, we touched them up a little on their positions, and

especially on the false doctrine proposition, as that brought in polygamy, Adam-god worship, blood-atonement, and other abominable heresies.

During the meantime we visited Rudy, Rigby, Salem, and Lorenzo, and told them the gospel story.

The bishop at Teton City denied us his pulpit, and said we only made them trouble when we occupied their houses, as the people got all worked up and were reading and discussing the question continually.

We have an appointment out at Annis for Monday night, and at this place for Tuesday night; we have the advantage of them here as far as a house is concerned, as Bro. Jennings has a vacant house that we are now occupying. We can seat about fifty in it. We are getting the people worked up and some of them are studying the standard books. Our members are all in the harness, and defend the faith valiantly.

Those who have recently been baptized stand firm in the faith and defend it manfully, and are an honor to the cause.

May the good cause advance until all the honest-hearted are gathered into the fold of Christ, and we are privileged to enter the heavenly rest.

In the true gospel,

J. E. VANDERWOOD.

#### Patriarchal Blessings.

In a letter from St. Louis to a friend of mine in the church, there appears this item of news: "Bro. Alexander Smith was there, kept busy all the time giving blessings. Everybody I believe went for their blessing, or I should say a blessing. Some appreciate what it means, and some it is feared do not." Would not a statement of this kind start a train of thought in the mind of any Latter Day Saint? Now what I offer is a plea for our patriarchs. Are the conditions at St. Louis just now as favorable as they should be for the Saints to force these duties upon our patriarch while there to see the wonders of the "World's Fair"? Are not the numerous attractions there, so diversified, so wonderful, claiming the admiration and thought of the observer, sufficient to absorb about all the mental and physical resources of any human being?

Are the results in some instances as beneficial and satisfactory as they would be were more time given for preparation, for the instrument used by our heavenly Father to convey the blessing, as well as for the one seeking the blessing? Is it right, is it fair, to take advantage of a patriarch at such a time and occasion for a number of Saints who have come ostensibly to enjoy the World's Fair to say, "Now is the time to get my blessing while the patriarch is here"? The Lord has well named us,—sheep,—for we are very liable to follow the one who jumps the fence.

Under such conditions as these, are we not liable to go home with a document that lacks the essential features or promises, and spiritual illumination that should in our judgment constitute a patriarchal blessing.

And, we may look in vain for that which otherwise might bring us hope and comfort. There are those among the Saints who can attend all the conferences and reunions as well as the World's Fair. They have the means to do so, and it may be right they should do so. There are those who, equally as faithful and self-sacrificing, can not attend either, therefore have fewer opportunities of receiving what others receive. Provision must some day be made for them along these lines of blessing.

A brother now in the Quorum of Twelve was in doubt as to how the patriarchal blessing should come to him. He could not feel that he should go to the patriarch and request of him a blessing, and so he made it a matter of prayer; and when upon a certain occasion he was where blessings were being given, the patriarch called him to the chair to receive his blessing, and with the blessing a witness that his prayer and desire was recognized of God. I know of a similar instance, and perhaps there may be many where this desire is honored of God. Which is the right

way? Are both ways right? In Genesis 48:13-15, Inspired Translation, we read, "And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this land. And he said, Bring them, I pray thee, unto me, and I will bless them."

This is in harmony with the foregoing experience, and the results have proven that the Lord respects the desire of the one seeking his blessing, even along the line of the ancient patriarchs. It is evident the Lord has honored both ways of approaching him. I trust however we may get more light upon this matter.

There is much could be written upon this subject, but I now forbear, for I may be trespassing upon ground outside my territory, and may be called to account. Let us be wise and considerate along these lines.

R. BULLARD.

PROVIDENCE, Rhode Island.

#### Speckled Arkansas.

*Editors Herald:* The writer's voice had long since become monotonous to his own ears; he was ardently desiring to listen to other notes. With others he had arranged a program for a small reunion, a river excursion, a fish and frog fry on Cane Island. Precious souls who had long known their duty had agreed to avail themselves of this opportunity and be baptized. The assistance of Elder H. E. Moler had been secured. The time came, Elder Moler was on hand, and that which is characteristic of fickle Arkansas came also—sickness kept some faithful souls away. A sickening lukewarmness (see Revelation 3:16) hatched for others whole broods of excuses; so it was that the meeting turned out like a summer thunder-shower on the Ozarks; i. e., a local affair, but none the less valuable for that locality. Those present were not disappointed. They enjoyed a genuine treat.

Cane Island is on the eastern bank of the great lagoon known as St. Francis River, which is from one to five miles wide, shallow, with devious channels, mostly filled with a mixed but interesting growth. Here are great fields of rank flags with sharp, cutting edges, keen and hard at the point, and so dense that no experienced boatman attempts a passage. There are many acres of smart-weed, standing two feet and more above the water, which is from three to six feet deep, some stalks of which are an inch in diameter, and some of their leaves twelve inches long. Several varieties of pond-lily, fragrant and interesting at this season, are in full bloom: the mule's foot, so called from the shape of their leaves; the small, yellow, single bloom, common in all our waters; then a larger kind with a beautiful, pure white, double bloom, petals slim, pointed, and from two to three inches long, as pure as the prayer of a sinless heart, in contrast with the dark waters from which they sprang, affording a splendid object-lesson, compared to character, to a skiff-load of children who took me out to secure a bouquet. We had to pick them with great care, for if we splashed the water on one, or run our boat over one we could in no wise get it to look so pure again. Another gigantic lily beautifies whole sections of this great, slow-moving stream. It is called "Yankee-pin" or "Yongue-pin." (I can not find the name in print.) In measuring some of these imposing, creamy-white flowers they were found to be more than twelve inches across, resembling the bloom of the magnolia. Some of their leaves by fall attain to thirty-six inches across, in a perfect circle, and flat on the surface of the water; nearly all of the leaves, however, contract at the edges, or augment in the center, or both, until they form so many great, green bowls. I thought of a thousand parasols turned wrong side out; for as the water recedes they continue to stand erect, large enough to hold six or eight quarts of water. But if we put a teacupful into one it will sway over and spill,—another opportunity to teach the children. Dipping a little water from the dark stream (typifying the sinful world) and elevating it into one of these great receptacles, Oh what a

wonder transformation! That which appeared so black a minute ago now takes on the sparkling, silvery aspect of mercury or quicksilver. How could I help comparing it to the mystic cleansing of the gospel? and what evenly balanced lives we must now live else "the emptiers" will empty us out, as Jacob and Israel. (See Nahum 2:2.)

The "Yongue-pin" is more than a thing of beauty. Swine thrive well, when the water is low, on the great tubers that form on the roots, and fatten splendidly on the nuts which look very like small acorns. Do you wish me to send you some of the seed? If you plant them you will wait and watch, as long as Jacob did for Rachel, before they sprout. It is interesting to watch cattle and swine gathering them when the water is still up.

We reach the channel of this stream in many places by boat through a thick growth of cypress, remarkable for its straight, tall, slim growth. I said to the children: "Surely Thompson's colt is not the only animal that has swam the river to get a drink. Stereoscopists have traveled from Beersheba to Dan, from the sea to the end of the rivers, searching for picturesque scenery; but who has given us the grotesque picture of a cypress swamp? Echo answers, who? A pen picture can not do it justice. The larger trees grow great warts on their roots, pyramidal in shape, attaining a height of four feet,—occasionally six and eight feet. They are called "knees." Sometimes twenty or more may be found from the roots of one tree. Cypress and tupelo gum grow funnel shaped, probably from standing in water. A tree, two feet in diameter ten feet from the ground, will sometimes measure thirty feet in circumference at the ground. Lumbering, hunting, trapping, fishing, and frogging are some of the paying industries followed on this great lagoon.

Do not think that I was the teacher all the time, with these prospective Hopes of Cane Island. They taught me more about the habits of some fish and frogs and turtles than I had learned in my previous life. I was interested by girls ten and eleven years old, standing erect, paddle in hand, defying the quick lurch of the treacherous canoe. This is in what is known as the "sunk lands," said to have sunk in 1812. One may see, in some of the bayous, the old timber lying in every direction just as it went down, over ninety years ago. A trysting-place for turtles indeed.

Elder Moler left for Memphis on the 18th, and the tears that sparkled in the eyes of some as they bade him good-bye convinced the writer that their hearts were touched by the fire of God's love. From thence I went to O'Bear, in the same county of Creghead, but there found myself in a prairie country. Standing in the center of the cotton belt track, facing south, and viewing a faint, flickering light, we are informed it is a headlight twenty miles away.

At present I am at my mountain home, en route to various points in Sharp, IZard, Howell, and other counties. The Ozarks are rather tame affairs compared with our snow-clad skyscrapers of the Northwest, but they are sufficiently rocky and abrupt to form a sharp contrast to adjacent prairies and dense swamps, reminding the writer of the speckled aspect of Jacob's flock and Joseph's coat.

What of the spiritual status? It is drought-stricken in the extreme. The masses have eyes and ears, but they neither see nor hear. It will take more than the thunders of Sinai to arouse this people. The percentage of church members in Arkansas is probably above any other State, but they are blind, and deaf, and without repentance. Why should they repent? No matter what their crimes, they believe they have the happy faculty of dropping from the gallows, right into the loving arms of Jesus. This doctrine is a permanent fixture in this State. A recent illustration of this fact occurred in Paragould. Two men confessed to premeditated murder. Neither were sorry for their crimes, and both, while standing on the gallows, avowed their

crimes were pardoned, and that they were going up yonder to a brighter and better home. It is the legitimate sequel of the creeds that God told the young Palmyra seer were an abomination in his sight. And while the public mind continues to be so thoroughly inoculated with this abominable decoction, they will slumber on until shaken out of their shells by the vibrations of Gabriel's horn.

Calamity of no uncertain character has speedily overtaken a heavy majority of those who have fought this work since I came to this State. I find but little satisfaction in this, however, for I have prayed God to deal gently with them, and lead them into the light. I had entertained hope that they were blind, rather than vicious. I forgave them and asked God to do likewise, but it seems that he required atonement. I sometimes feel like the boy who was sent to saw off a three inch steel shaft with a short hack-saw. "I never saw a saw saw as slow as this saw saws."

But an occasional ray of God's sunlight reveals a glitter of dust, and I bear down and saw the harder, praying the while, *God sharpen the saw and strengthen my arm.*

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas, August 1, 1904.

#### Northern California Reunion.

The Saints' reunion of the Northern and Central California Districts, held at Sacramento, ended after a very pleasant session, on Sunday evening, September 11. It was not so well attended for some reason as former ones, but Saints present were cheerful and happy. They were cheered and encouraged by the voice of the Spirit, and its enjoyment in the various services. The committee of arrangements, with Bro. R. J. Parker as chairman, did well, and no difficulties arose to mar the peace of any. Unity of purpose and a desire for the well-being of all characterized all in their efforts. Brn. Parker, J. M. Terry, and the writer were chosen to have charge of service arrangements. Most of the sermons were spiritual and instructive, and the prayer services were earnest, hopeful, and edifying.

A number were signally blessed through the ordinance of administration as enjoined by the Apostle James. The coöperative table was a success at this reunion also. Five young persons were baptized by Bro. R. J. Parker.

All appointments in the different departments of the reunion were willingly accepted and carried out. The best of feeling prevailed throughout the entire session so far as we could discern, and the reunion of 1905 was voted, almost unanimously, to be held at Oakland. God's blessing was on the camp,—Saints encouraged, and a goodly number of outsiders instructed. The California reunions of 1904 have been sanctified to the good of the Saints of the coast,—also the ministry. The word of revelation, exhortation and prophecy through Apostle Joseph Luff, was at once to the Saints, encouraging, and indicative of God's intention to be glorified on this coast.

Saints should be watchful in this, "the hour" of God's judgments, in this, "the day of his preparation," for the gathering of his Saints, the punishment of the nations for *their* sins, and the coming of his Son, Jesus Christ, in glory.

SAN FRANCISCO, California.

C. SCOTT.

#### Spring River Reunion.

*Dear Herald:* The Spring River District reunion held August 20 to 30 at Berry's Ferry, Indian Territory, was a series of spiritual services of a high order; the preaching was excellent, the social prayer services were grand. The reunion proved to be a spiritual feast from commencement to finish. It was presided over by Brn. W. H. Garrett, F. M. Slover, and our faithful missionary, F. C. Keck. On account of serious sickness, our beloved district president, John T. Davis, was unable to be present, and several others, also, and many were hindered on

account of rain and swollen streams. The health of the Saints attending the reunion was excellent.

The Religio and Sunday-school departments were ably presided over by Bro. Ammon White. Bro. J. D. Erwin and Sr. Edna McCall acted as secretaries for the reunion. Sr. Sherwin was chosen chorister pro tem. Bro. and Sr. James and Bro. and Sr. Robertson from Tulsa, Indian Territory, were in attendance and gave able assistance in the musical and Sunday-school departments.

Twelve were baptized during the reunion. Many blessings were conferred through Patriarch Henry Kemp, and recorded by his stenographer, Sr. Morgan. The gift of tongues and revelation was enjoyed; the Holy Spirit gave words of comfort and encouragement to the Saints, filling them with gladness and peace, such as none but a true child of God can fully appreciate and enjoy. It was truly a time of rejoicing and blessing long to be remembered by many of the Saints of the Spring River District.

T. S. HAYTON.

GALENA, Kansas, September 13, 1904.

#### Extracts from Letters.

Sr. Mary (Barnes) Rogers, 627 Villa Street, Elgin, Illinois, writes: "Seeing by the church papers that some of the elders have passed through this place from time to time without stopping I thought it might be because they did not know there were Saints living here. There are several families, or parts of families here, and a visit from the ministry would be a treat to us, and give us renewed energy and strength to struggle on alone without church privileges. Elders stopping will receive a hearty welcome from us."

Elder L. M. Sollenberger writes from Youngstown, Ohio: "Had a splendid conference at Sharon, Pennsylvania. Bro. Fred, Bro. Greene, and Bro. Briggs did the preaching. I have preached once here to a small congregation. The Saints here seem to be united."

Abner Anthony, Falls Creek, Pennsylvania: "We expect Bro. Baldwin to come here at any time,—soon, I hope. My home is always ready and open for any of the brethren to stay. Remember me in your supplications for the comforting presence of the divine Spirit."

## Miscellaneous Department.

#### Conference Minutes.

**Pittsburg.**—Conference convened with the Fayette City Branch September 3 and 4, 1904. President Fred M. Smith chosen to preside; U. W. Greene and R. M. Elvin associates; James Raisbeck and Louis A. Serig clerks. Ministry reporting: U. W. Greene, R. M. Elvin, O. L. Martin, L. D. Ullom, O. J. Tary, Robert Perrie; Priests James Raisbeck, Louis A. Serig, Thomas Gaskill; Teacher Samuel Gaskill; Deacon Arthur Parker. Branches reporting: Fayette City 83, Wheeling 192, Fairview 48, Pittsburg no report. Bishop's agent's report: Receipts, \$530.82; expenditures, \$531.63. A resolution adopted to convene annually instead of semiannually. Delegates to General Conference: U. W. Greene, R. M. Elvin, L. D. Ullom, James Craig, Richard Baldwin, J. A. Becker, William H. Fuller, Myron E. Thomas, J. W. Roberts, Francis J. Ebeling, Joseph E. Ebeling, C. Ed Miller. The following officers were sustained: President of district, R. M. Elvin; his counselors, O. L. Martin and C. Ed Miller; Bishop's agent, L. D. Ullom; James Raisbeck secretary and treasurer. Adjourned to convene at Pittsburg Saturday and Sunday previous to labor day, 1905.

**Utah.**—Conference convened at Salt Lake City, Utah, September 3, 1904, Elder W. H. Kelley and district president T. Thoreson presiding. Branches reporting: Salt Lake mission, Ogden, Provo, and Pleasant Grove. Ministry reporting: A. M. Chase, H. N. Hansen, Swen Swenson, W. H. Kelley, James E. Kelley, and Thomas Reese. Bishop's agent's report read: On hand last report, \$9.90; received, \$159.50; expended, \$173. Adjourned to meet at call of the district president. Margaret McLane, secretary.

Sheffield, England.—The semiannual conference convened in the Saints' meeting-room, Clay Cross, Saturday and Sunday, July 9 and 10, 1904, Elder W. H. Greenwood in the chair, Elder J. Roberts clerk. The following reports were read and approved: Spiritual reports from Sheffield and Clay Cross Branches. District treasurer, Elder J. Naylor, reported. Bishop's agent, Elder S. Platts, reported having collected £8, 1s. Ministry reporting: Elders W. H. Greenwood of the seventy; C. Cousins, J. Austin, S. Platts, S. Holmes, J. Naylor, J. Roberts; Priests G. H. Arber, R. Rallings, J. Holmes, H. Taylor. Resolved that we sustain the general church authorities. Conference adjourned to meet at the call of president.

Central Nebraska.—Met with Clearwater Branch, September 3, at 10 a. m., Levi Gamet in the chair, Abbie Logeman secretary pro tem., and James Huff assistant. Minutes of former conference read and amended to show that W. M. Rumel was chosen assistant president of district. The following reported: Elders James Huff, W. M. Self, J. H. Jackson, W. W. Whiting, and Levi Gamet; Priests W. E. Kester and C. N. Hutchins. Branch reports: Meadow Grove 55, Inman 44, Clearwater 78, Bonesteel 80. Levi Gamet, Bishop's agent, reported as follows: College debt fund account, total amount received, \$66.55; paid Bishop, \$45.55; balance on hand, \$21. General fund, total receipts, \$170.10; expenditures, \$168.69; balance on hand, \$1.11. There was but little business to do at the afternoon session, so an hour was spent in prayer and testimony and an enjoyable time had. Adjourned to meet at Meadow Grove some time in February at the call of district president.

Ohio District.—Semiannual conference convened with Vale's Mills Branch, at Vale's Mills, Ohio, August 27 and 28, 1904. U. W. Greene was chosen to preside, with district presidency associated; D. E. Fri secretary; E. E. Long secretary pro tem. Branches reporting: Liberty 58, Highland 74, Milton 47, Byers 66, Hocking Valley 79, Vinton 96, Creola 63. Elders reporting: E. P. Schmidt, E. E. Long baptized 2, F. J. Ebeling 10, T. J. Beatty, E. H. Durand, J. L. Goodrick, S. J. Jeffers, H. E. French 1, A. B. Kirkendall 3; Priests M. E. Thomas, S. B. Kreible; Teachers Jeremiah Munyon, T. W. Roads, Harvey McLaughlin. Bishop's agent reported total receipts, \$283.80; total expenditures, \$270.29; balance on hand, \$13.51. Officers elected: S. J. Jeffers, district president; D. E. Fri, secretary; A. B. Kirkendall, treasurer; A. W. Kreible and A. B. Kirkendall were appointed as counsellors to the district presidency. A. B. Kirkendall, was ordained to the office of High Priest. Conference adjourned to meet at the call of the district presidency and missionary-in-charge, as to time and place.

Northeastern Kansas.—Conference met on reunion grounds at Fanning, Kansas, 10.30 a. m., August 27, 1904, Samuel Twombly, district president, presiding, assisted by M. F. Gowell. The following branches reported: Atchison 82, Blue Rapids 82, Centralia 22, Fanning 73, Scranton 100, Topeka 33, Netawaka 63, Idylwild no report. Ministerial reports received from Seventy M. F. Gowell; Elders Samuel Twombly, L. G. Gurdwell, S. P. Cox, Henry Green, William Hopkins, Harry Thomas, C. E. Tillinghast, Joseph Bailie, Hiram Parker, C. E. Guinand, Mahlon Smith, Frank G. Hedrick; Priests B. F. Tigner, A. C. Ingle, John McDougal, W. B. Thatcher, John Cairns; Teachers George Ketchum, Harry Boston, B. F. Thomas, S. Davis; Deacons H. U. Bradt, C. M. Tonestine, George Johnston, and J. S. Robinson. John Cairns, Bishop's agent, reported receipts, \$162.05; expenditures, \$161.70; balance on hand, 35 cents. Communication from Saints of Vermillion requesting that a branch be organized at that place referred to Bro. I. N. White missionary in charge. Present district officers reelected and conference adjourned to meet with Scranton Branch, November 18, 1904. Frank G. Hedrick, secretary.

Independence Stake.—Seventh semiannual conference of the Independence Stake convened at Holden, Missouri, Saturday, September 10, 1904, at 10 a. m., George H. Hulmes in chair. Organization was effected by electing the stake presidency together with minister in charge, I. N. White, to preside, W. S. Brown, and assistants Bro. Brower and Merrill Etzenhouser, secretaries. Of a total of ninety holding Melchisedec priesthood, thirty-five reported; of a total of one hundred and forty-four holding Aaronic priesthood, thirty-five reported. Branches reporting were Independence, Armstrong, First Kansas City, Second Kansas City, Northeast Kansas City, Chelsea Park, Argentine, Lees Summit, Holden, Knobnoster, Post Oak, Pleasant View, and Burkville. Net gain, 135. Secretary reported index to stake record complete. Bishop reported balance on hand March 1, 1904, \$399.73; receipts, \$6,603.19;

expended to August 31, \$7,068.88. I. N. White as special petitioner (in matter of boundary lines), of stake to General Conference of 1904, reported that General Conference has indorsed petition, and included Cooper County, Missouri, in Independence Stake. The new revised edition of Book of Rules and Order of Debate was adopted. W. S. Loar presented a resolution favoring a church property in south addition to Independence, Missouri. The matter was referred to a committee of three, one of which is to be W. S. Loar, he to choose two others from the "south side," and that they proceed to get subscriptions until time to present to stake council. In matter of Chelsea Park Branch voting to build a church, same was referred to stake council and bishopric. Request of Pleasant View Branch that John W. A. Bailey be ordained a priest was granted. Stake Sunday-school reported gain of 255 in past six months. Stake Religio reported its work in a prosperous condition. A resolution to rescind last clause of "building resolution" of stake conference, September, 1903, was lost. Next stake conference at Independence, Missouri, March 11 and 12, 1905. Reunion committee reported reunion a success—meals served only cost eight and one half cents each.

Kirtland.—Conference convened at Saints' chapel, Elm Street, Sharon, Pennsylvania, September 10, 1904, at 10 a. m. Bro. Fred. M. Smith was chosen to preside, assisted by U. W. Greene and V. M. Goodrich, J. A. Becker and V. D. Schaar were chosen secretaries. Branches reporting: New Philadelphia 94, Sharon 59, Temple 64, Byesville 32, Youngstown 30, Conneautville 33, and Akron 60. Ministry reporting: D. L. Allen, D. A. Anderson, Eben Miller, Frank Steffee, L. R. Devore, J. A. Becker, V. M. Goodrich, R. Baldwin, and D. M. Strachan. Bishop's agent, Eben Miller, reported as follows: Received, \$731.46; total expenditures, \$724.85; balance on hand, \$6.61. District treasurer, J. A. Becker, reported: On hand last report, \$11.32; total receipts, \$17.52; expenditures, \$8.65. E. Miller, J. Gillespie, Charles Dalburg, T. U. Thomas, and T. H. Darst were appointed a committee to make definite arrangements for holding a reunion next summer. The case of W. H. Kelley vs. Henry C. Smith was presented for final action. This case was referred to a committee of all the elders of the conference, who brought in the following report: "We your committee of elders appointed to investigate the matter pertaining to the Kelley-Smith case, beg leave to report, that we met as per resolution, and after due consideration adopted the following resolution: Inasmuch as we find that Henry C. Smith has at no time made suitable apology demanded, we recommend that this conference expel him from the church." This report was adopted, and Henry C. Smith expelled from the church by vote of the conference. Officers elected: president, V. M. Goodrich with Eben Miller and T. U. Thomas as his counsellors; secretary and treasurer, E. E. Cozadd. The best of feeling prevailed throughout, and it was a good spiritual conference, seemingly enjoyed by all present. Adjourned to meet at Youngstown, Ohio, March 4, 1905. E. E. Cozadd, district secretary.

Northern California.—Convened at Sacramento, California, September 6, 1904. J. M. Terry president, Joseph Luff assistant president, Lizzie Day secretary, Joseph Ferris assistant secretary. Statistical reports: Berkeley 21, Chico 50, Humboldt 47, Lower Lake 22, Oakland 162, Sacramento 189, San Francisco 219, and Santa Rosa 151. Ministerial reports from J. M. Terry, C. A. Parkin, John A. Saxe, Samuel Wyatt, S. B. Robinson, J. Y. Graumlich, T. J. Lawn, James Peat, E. B. Hinton, A. M. Starkey, Sr., and F. A. Severy. Bishop Parkin presented financial reports as follows: Reunion fund, balance on hand, \$52.75; disbursed, \$35; on hand, \$17.75. District fund, balance on hand, \$6.05; disbursed, \$5.40; on hand, 65 cents. Bishop Parkin also reported \$35.70 in hand as result of collections to pay Bro. E. Keeler's expense to General Conference, not used however, and conference was unanimous in bestowing this amount upon Bro. Keeler, and so ordered. Resolution to extend an expression of sympathy to the relatives of the late David Hyrum Smith was unanimously sustained, and agreeably thereto President Terry appointed Brn. Joseph Luff, Columbus Scott, and J. C. Foss, a committee to act upon the matter. Adjourned to meet in San Francisco last Saturday and Sunday in February, 1905.

#### Convention Minutes.

Pottawattamie.—Convention convened at Crescent, Iowa, August 27, at 1.30 p. m. Meeting in charge of Superintendent G. F. Hough. Business was transacted in a quiet and peaceful manner. Adjourned to meet at 10.30 a. m., on day previous to, and at same place as the next district conference. E. H. Carlile, secretary.

**Southern Wisconsin.**—The first meeting of those interested in the Sunday-school association work convened in the tent at Madison, Wisconsin, September 2, 1904, at 3.30 p. m. Bro. W. A. McDowell in charge; Charles B. Woodstock secretary. They then proceeded to organize the district association. Sr. Ava Dutton was chosen superintendent, Bro. C. E. Gaylord assistant superintendent, Sr. Laura Ball secretary, and Bro. Ezra Dutton treasurer. Remarks by J. W. Wight and Sr. Ava Dutton on home class work. Adjourned to meet at conclusion of business of next conference.

**Eastern Colorado.**—The Sunday-school convention convened at Colorado Springs, Colorado, Friday, September 2, at 10 a. m., Mrs. L. A. Schmutz, superintendent, presiding. Reports from all district officers. Motion prevailed that the secretary instruct the local schools to elect their secretaries annually beginning with January, 1905. Resolution adopted that the circulating library system be established by the district. Miss Eva Powers elected district librarian; A. B. Hanson, Eva powers, Minnie Woolsey, and Louisa Fishburn to constitute library committee. An interesting program was given by the Sunday-school and Religio in the evening. Adjourned to meet at the same place the day previous to the next district conference. Mrs. L. Fishburn, secretary.

**Society Islands.**—Convened at Anaa, April 2, 1904, Tapu in the chair, Emma Burton and Louis Bellais associates, Taataroa secretary, E. Burton corresponding secretary. President Tapu and the first associate gave reports, after which reports of the following schools were read: Tiputa 58, Takapoto 15, Niau 47, Manihi 66, Arutua 40, Anaa 40, Raroia 20, Avatoru 46, Tikahau 35, Makatea 49, Taronia 55, Tiona 34, Kaukura 84, Apataki 22, Hereheretue 20; also reports of the officers of the above-named schools. Resolved that the remaining two of the committee on Sunday-school books, namely, Joseph and Emma Burton, prepare more lessons. The indebtedness of the schools for the mimeograph supplies and for the last lesson books was collected. Joseph Burton and Emma Burton were appointed delegates to the next General Convention, should they return to America during the year. Officers for the mission association were Tapu president, Emma Burton first assistant and Louis Bellais second assistant, Taataroa secretary, Emma Burton foreign secretary. In regard to Christmas offerings, I as foreign secretary send the names and a list of the money, but the money is given to Bishop Metuaore.

The convention was well attended, and although the report is brief the sessions were noted for interest, good feeling, and dispatch, showing that the people here are yearly increasing in the knowledge of convention work. It will be seen that the number of schools reporting this year is much larger than heretofore, yet there are five schools that did not report, namely, Taenga, Amanu, and the three schools on Tubuai. We were agreeably surprised to learn that there has been a school on the island of Hereheretue for several years, and since I have never heard directly from the Saints of that island until this year, that school has not been reported heretofore, at least by me.

The "Mahana oaoa" or song and class exercises (which did not take place until the close of conference, on account of the dedication of the new chapel and attendant feast), was good, unusually good. The opening song was the best that I have ever heard in this mission; it was not one branch only, as is their custom, but the whole singing portion of the convention sang as one voice, led by Tapuni, who moved slowly up and down the narrow gap between the solid mass of singers on each side and across the end which well nigh filled that spacious building, turning from side to side, guiding them by the motions of his cane high above his head. It was an accomplishment of which he may be justly proud.

Another pleasing feature attained was, that all the classes of children were first on the program. As the first class of children took their places in the arena, a banner with the word *Jesus* printed in large letters, was so arranged, that by pressing the staff in the fork of a brace, it would float just above their heads, and just as they said the last word of their recitation, the end of the staff began to settle, and lowered itself away as the children turned and went to their seats, attracting the attention of many. The classes of Taronia and Tiona had their exercises represented in gay colors and large maps, over which the teachers moved their long pointers in a lively manner and the classes kept pace with it. I think there was not a single "matutu" but that had the subject represented by a painting. Those of Tikahau not having any other available material, used the head-board of a bedstead on which to paint a representation of the different scenes of Noah's ark and the flood, and the foot-board for another "matutu." Their "matutus" draw a much larger

crowd than a sermon would, and the subjects they choose are very clearly set forth, therefore all the evenings were given to "matutus" and "himenes." Emma Burton, secretary.

**New York and Philadelphia.**—The New York and Philadelphia Sunday-school associations met *en masse* in Brooklyn, New York, September 5, 1904. Meeting called to order by Benjamin R. McGuire. O. T. Christy was chosen temporary chairman and E. B. Hull clerk. Motion prevailed that the New York and Philadelphia Districts combine under name of the New York and Philadelphia District Sunday-school association. The following officers were elected to serve till the next convention. Superintendent, O. T. Christy; assistant superintendent, A. Stone; secretary and treasurer, E. B. Hull; librarian, V. Haun. The following committee was appointed to compare the rules of the two districts and report at the next convention. F. G. Pitt, E. B. Hull, and Ephraim Squire. Motion prevailed to adopt the laws of the General Sunday-school Association. Adjourned to meet in Philadelphia, Pennsylvania, in about three months, when a more complete organization will be effected, the date left to district superintendent.

**Pittsburg.**—Sunday-school association convened at Fayette City, Pennsylvania, September 2, at 2 p. m., with Superintendent Joseph Ebeling in charge. Secretaries, A. M. Thomas and James Raisbeck. Schools reporting: Unity, Pioneer, and River View. Written reports from superintendent, secretary, and treasurer, approved. District officers were sustained until next convention, September, 1904. At 7.30 p. m., an entertainment was rendered which was instructive to Sunday-school workers. Adjourned to meet at Pittsburg, Pennsylvania, September next.

#### Notices.

To the Secretaries of Eastern Michigan District Sunday-schools: I have to-day sent blanks for reports to each local in the district. Please fill them out as usual, and mail them to the district Superintendent, Elder O. J. Hawn, Box 46, McGregor, Michigan. Owing to my being in Lamoni will not be able to be at the convention, and after consultation with the general secretary, Bro. Krahl, have decided that the above is the best plan for meeting the conditions. Berta H. Johnson, secretary.

#### Conference Notices.

The conference of the Southwestern Texas District will begin Friday night, October 21, at Cricket Schoolhouse with the Medina Branch. It is expected that Elder Heman C. Smith will be present. Let the Saints all come. H. O. Smith, president.

#### Convention Notices.

The Northeastern Missouri Sunday-school association convenes at Higbee, Missouri, October 7, 1904. It is desired that all schools send delegates. Send all reports to Hattie Williams, secretary, Bevier, Missouri.

The Northern Michigan Sunday-school association will convene at Boyne City, Michigan, October 14, 1904, at 1.30 p. m. Program in the evening. B. S. Lambkin, superintendent.

#### Married.

**GREEN—CLARK.**—At the residence of the bride's parents at Tipton, Tulare County, California, on Sunday evening, September 4, 1904, Mr. Charles I. Green and Miss Lorena Edna, eldest daughter of Bro. John and Sr. Sophia Clark, Elder Joseph Florey of Hanford, California, performing the marriage ceremony.

#### Died.

**MOWERY.**—Six miles east of Runnells, Iowa, Sr. Mary Mowery, September 17, 1804, after four days sickness. She was born July 31, 1834, at Freeport, Pennsylvania, married Bro. P. W. Mowery, December 23, 1868. She leaves a devoted husband, two sons, and six daughters to mourn. She was baptized March 29, 1886, and was truly a mother in Israel. The funeral sermon was by J. S. Roth, to an immense crowd, some coming twenty miles to the funeral. She was loved and respected by all who knew her, and died with the blessed assurance of a part in the first resurrection.

**SNELL.**—Sr. Mary Ann Snell of Maple Valley, Ontario, died September 16, 1904, of consumption; had been sick about one

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year. She was baptized April 3, 1887, by Elder Willard Smith. Her husband, Henry Snell, died six years ago last spring. She leaves three sons, five daughters, mother, brothers, sisters, and many friends. Funeral services conducted by Elders T. A. Phillips and Whitehead. Text, Job 14: 14: "If a man die, shall he live again?" A large concourse of people present; between sixty and seventy teams. Sr. Snell rests in hope of the glorious resurrection of the just.

SMITH.—Don Alvin, son of Patriarch Alexander Smith and Elizabeth Smith, was born May 17, 1871. Married April 11, 1892 to Miss Zenette S. Pearsall, and to them six precious children were born. He united with the church December 27, 1903, at Independence, Missouri, and his death occurred September 8, 1904, at Clarinda, Iowa, caused by cancer of the face. The funeral was held at the Brick Church at Lamoni, Sunday, September 11. Sermon by Bishop E. L. Kelley, Elder R. S. Salyards in charge. Besides wife and children he leaves father, mother, three brothers, four sisters (one in Australia), and numerous relatives to mourn their loss.

CHAMBERS.—At Magnolia, Iowa, September 15, 1904, Bro. Magnus F. Chambers, only son of Elder D. R. Chambers. He was born in Harrison County, Iowa, September 21, 1880. He was ordained a deacon in 1901, and a priest in January, 1903. Served as a priest of the Magnolia Branch, and was superintendent of the Sunday-school. He was highly esteemed for his faithfulness, and beloved by all who knew him; his decease is sincerely deplored by the community. The funeral services were conducted at the home, by Elders C. Derry and J. F. McDowell, September 17, at 2 p. m.

BALLINGER.—While on her way to attend a funeral August 25, Sr. Martha E. Ballinger, of Boise, Idaho, was thrown from her buggy, sustaining a fractured skull from which she died September 1. Just two weeks previous her son W. H., died from the accidental discharge of a gun at Carrol, Idaho. Sr. Ballinger united with the church twelve years ago, at Logan, Iowa, and has been a faithful member ever since. Of a family of husband and thirteen children, five of the latter survive her. It was impossible to get an elder in time for the funeral.

ROUNDS.—At Anaheim, California, July 20, 1904, Alva O. Rounds, eldest son of Bro. Oliver and Sr. Abbie Rounds. He was born in Michigan, May 18, 1877. He was one of the first baptized by Bro. Sparling at Ozark, Missouri, in June, 1903. Elder A. Carmichael preached the funeral sermon, assisted by C. Crumley. Services held in Christian church of Anaheim. He died from wounds caused by an accident. Father, mother, two sisters, and brother are left to mourn.

GREGG.—At Buffalo, Guernsey County, Ohio, August 23, 1904, of pneumonia, Sr. Sarah E. Gregg, wife of Mr. J. H. Gregg and daughter of Bro. and Sr. Jonas W. Sawyer, of Lane County, Kansas, aged 37 years, 7 months, and 23 days. She was married April 5, 1888, and leaves husband and two children to mourn, also father, mother, one brother, and two sisters. She was baptized June 7, 1886, by Bro. John Lambert, at Montrose, Iowa.

STAPLES.—Sr. Harriett Etta Staples at Plainville, September 3, 1904. She was born at Wrentham, Norfolk County, Massachusetts, August 25, 1843; married Mr. George Staples, July 3, 1860, to which union one child was born, who with her father greatly mourn. She was baptized some thirty years ago by Elder Charles Brown. She bore an excellent character, and was ever faithful to her Christian covenant. She loved the restored gospel, and knew it was true, and endeavored to shape her life

in the likeness of its ideals. Funeral September 6; sermon by Elder George H. Smith. Interment in Plainville cemetery.

BROWN.—Ardena E. Brown was born in Coffee Co., Tennessee, April 9, 1840. Married M. R. Brown, October 9, 1859. Was baptized into the Saints' Church April 1, 1868, by Elder G. H. Hilliard. Died August 3, 1904. Funeral by Elder I. A. Morris, assisted by Rev. Thomas Dickey. A true and faithful woman gone,—a Latter Day Saint firm unto the end.

DAVIS.—At Webb City, Missouri, John T. Davis passed from this life September 13, 1904. He was born in Wales, 1829; baptized, and entered the ministry, 1848, emigrated to Utah, 1861, joined the Reorganization, 1868, went to Wales on a mission, 1872, and twice since, and preached in various parts of the United States. Was ordained a Seventy, 1873, and subsequently a president of Seventy, and in 1900 a high priest. Funeral services at his home, W. S. Taylor in charge, sermon by Orson Sutherland. He leaves a wife, four children, several grandchildren, and a host of friends to mourn his departure.

CONSTANCE.—Harley Elvin, son of Bro. and Sr. Benjamin Constance, living three miles north of Stewartsville, died September 13, 1904, at the age of 10 years, 1 month, and 25 days. He was baptized July 20, 1902. A few moments before he passed over the river of death, he called his parents, brothers, and sisters, and bade them good-by, and said to his parents, "I feel so happy; I am dying now; I am going to a good place." With a smile on his face the spirit left the body. Service in charge of Bro. A. St. Lewis, sermon by A. W. Head.

SANDAGE.—Clara Pearl Sandage, was born April 1, 1886, at Pawnee, Harrison County, Missouri, and died September 5, 1904, at Wheatland, Hickory County, Missouri. She was baptized September 24, 1899, by Elder D. C. White. The funeral sermon was preached by Elder F. L. Sawley, assisted by Harry Paxton. She was a daughter of Bro. Abraham and Sr. Della Sandage. She was a great sufferer for many weeks, but bore it all patiently, and passed from this life in the triumph of a living faith, loved and highly respected by all who knew her, especially for her noble, Christian character.

AMERSON.—After an illness of only a few hours Bro. John A. Amerson died at his home near Greenville, Alabama, September 4, 1904. He was born November 15, 1854, in Butler County, Alabama, baptized October 3, 1886, by G. R. Scroggin, ordained a priest July 31, 1898, by C. I. Carpenter and M. M. Turpen, and remained a faithful standard-bearer of the Flat Rock Branch till death. Not only was he a stay to the church but to the community. It was said by outsiders that he was the best man in the community to lend a helping hand when needed. He leaves a wife and one daughter to mourn their loss.

## Addresses.

Elder E. Keeler, Myrtle Point, Oregon.

In the September *Twentieth Century Home*, Miss Laura Drake Gill, dean of Barnard College, discusses the ethics and the means of "Self-support for college girls." Modern business initiative has metamorphosed every walk of life, and whereas in former times the chances of college education to those of small means were obtained along the path of renunciation, nowadays there are many ways in which the enterprising girl student may earn sufficient money to largely defray the expenses of a collegiate course. "What can a poor girl do for her education?" Miss Gill asks, and answering it she indicates the means for student money-earning which the various women's colleges of the country afford.

*Country Life in America* for October is the annual House-Building Number, a complete manual with about two hundred superb pictures which are practical and suggestive as well as beautiful. The opening feature, entitled, "Representative Country Homes," illustrates many types for the home-maker of moderate means, what the designers charge, and rules for estimating what a house will cost. Important articles deal with "Building a House off the Land," the story of a Long Island house built of chestnut logs with local labor and from the owner's own drawings; "A New England Country Home in Ohio;" "The Philosopher who Built," which shows the success that may come of a calm foresight; "Frugal, Frivolous, and Final Floor Coverings;" "Windows and Window Motives;" and "The Finest California Patio House." While a great many other articles cover almost every feature of house-building, including such subjects as "The House and the Garden," "The Ideal Farmhouse"—for real farmers, "How to Light the Country House," "How to Fit up the Bathroom," "Remodeling Old Houses," "The Ideal Stable," and "Window Gardens." Walter J. Travis continues his series of articles on "Golfing Odds and Ends," and altogether this is one of the most wonderful and attractive numbers of this large and beautiful magazine for those who love the country.

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For the twenty-fourth annual session of the Farmers' National Congress, which will be in the Agricultural Building of the World's Fair September 26, 27, 28, 29, and 30, the speakers will be Governor Dockery, President Francis of the Exposition, President Harvie Jordan of the Congress, Secretary Wilson of the Department of Agriculture, Hon. Willis L. Moore, chief of the United States Weather Bureau, and others. Those who go from here may take advantage of the present very low rates offered by the Burlington. Detailed information concerning the service will be furnished by the local agent, L. F. Siltz.

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# The Saints' Herald

Floral Scott 32

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

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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The *Boston Transcript* has a two column article from a Washington, District of Columbia, correspondent, descriptive of the faith of the Reorganized Church and wherein it differs from the Utah church, as obtained in an interview with Bro. F. M. Smith.

Bro. C. C. Joehnk wrote a good letter from Hamburg, Germany; see letter department. Those who have an interest in the mission have now a chance to show it.

When the church owes last year's coal bill it is not going to catch this year's converts.—*Ram's Horn*.

## Editorial.

### QUESTIONS AND ANSWERS.

1. If a court of elders should be illegally appointed, who shall decide that matter and how?
  2. If a court of elders should be composed of disqualified parties, how shall that matter be decided—who shall determine that fact?
  3. If the court of elders should render an illegal decision, does either the prosecution or the defendant have the right to determine that point for themselves and ignore the court?
1. A question as to the legality of the appointment of a court of elders may be determined upon appeal to the Bishop's court. The party desiring to make appeal on such ground should make his plea at the time of the trial, and should proceed to trial under protest, presenting his evidences the same as if the court were legal, reserving his right to his appeal and providing against the decision being in favor of the legality of the appointment of the court.
2. The disqualified parties should not sit on an elders' court, and a plea as to qualification of persons to act as a court should be plead at the opening of the elders' court or at the time of their appointment, and the branch or officer appointing should take notice of the reason of disqualification if presented, and should not appoint such persons. However, if a person disqualified should sit on a court, it may be made grounds for an appeal, and the court of appeal would determine whether the plea was sufficient to vitiate the finding of the court.
3. Neither the prosecution nor the defendant in any case before a court of elders has a right to determine that the decision rendered by the court is illegal; neither has either the right to ignore the decision of the court. The legality or illegality of the decision must be tested on appeal to proper authorities in a regular way.

### DRIFT OF PUBLIC SENTIMENT—A STRAW.

It will be remembered by many of the Saints that some few years ago a prediction was made amounting to a prophecy that the present President of the church would live long enough to see the name of Latter Day Saint made honorable. At the time the prediction was uttered, and for a long time previous, conditions did not seem to favor the fulfillment of such prediction. Since that time, however, circumstances have been transpiring both in the church and out of it which have resulted to a great extent in removing the cloud of opprobrium under which the

church known as the Reorganized Church has suffered and labored for the spread of original, primitive Latter Day Saintism.

As a significant straw denoting the fulfillment of the prediction referred to we give the following document presented by W. C. Rolls, mayor of Dow City, Iowa, the place where the late reunion of the Gal-lands Grove and Little Sioux Districts was held, to President Joseph Smith, who was present at said reunion. The document speaks for itself. It was published in the Dow City *Enterprise*, and doubtless will be copied into other papers and thus be spread pretty widely in the regions round about the place where the reunion was held:

Council Chamber, Dow City, Iowa, Sept. 21, 1904.

To the Honorable Board of Managers of the Church of Jesus Christ of Latter Day Saints; Greeting:

Whereas the annual "Reunion" of the said church in this district has for the last five years been held in "Logan" park at Dow City, Iowa, and

Whereas the conduct of the visitors at such "reunions" has been worthy of the highest praise and commendation, and

Whereas we appreciate in the highest degree the moral value of such conventions and assemblies to the town and community, now therefore be it

Resolved that we, the city council of Dow City, Iowa, in special session assembled, do hereby extend to the said "Church of Jesus Christ of Latter Day Saints" a cordial invitation to continue to make our city and park the scene of their annual "reunions" that we may continue to draw lessons of right and justice from the earnest teachings of their chosen leaders and be inspired to a higher sense of duty by the examples of right living set by their resident and visiting clergy, and be it

Resolved that this resolution shall be inscribed on the minute-book and a copy of same placed in the hands of the Reverend Joseph Smith, president of the said "Church of Jesus Christ of Latter Day Saints."

[Signed],

Mayor,	W. C. ROLLS.
Councilmen,	C. O. MILLER.
	J. P. KIDDLE.
	R. WILDER.
	J. F. WILEY.
	A. JACKSON.
	B. B. KEITH.
Clerk,	S. E. RUDD.

We presume that those who had charge of the literary part of the reunion will give such general write-up of it as may be needed. In the meantime we content ourselves with saying that the spiritual character of the meeting was most excellent. It is in a prosperous region of country where the Saints have been living for many years and have won the esteem and standing accorded them by dint of their good behavior. Many of the old veterans who used to meet with the conferences when held semiannually and the reunions held since that time, have passed to their final rest. Such men as Uncle John A. McIntosh, Roundy, Alexander McCord, John Hunt, Jonas W. Chatburn, Holcombe, and Hawley, can not be replaced, but their descendants and neighbors of the faith will carry the work successfully on.

There is a noble band of young men coming into the work upon whom must necessarily rest a portion of the work to which their fathers and grandfathers have been devoted.

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#### EDITORIAL ITEMS.

Bro. Joseph Clapp, writing from 1634 Grover Street, Los Angeles, California, September 10, says: "I tell you, Bro. Joseph, while I believe in progression, I think it dangerous to get ahead of the truth. We may have 'more elaborate ideas on the gospel economy,' but if the Book of Mormon was true when we first began to preach it, it is true now, and I am glad to say that it is and ever will be true."

This expression of Bro. Clapp was called out by a correspondence with the Editor in reference to some views expressed by writers for the *HERALD* and *Ensign*, in which some advanced ideas and theories had been propounded which look somewhat queer to old-fashioned "Mormonism." Bro. Clapp may be in the right, and is so far as the truth of the Book of Mormon is concerned. The truth has nothing to fear from error if truth be left free to defend itself, and hence those possessing old-fashioned theories based upon the direct teachings of the books have their remedy against progressive philosophy. There is more potency in a well-chosen scriptural text of close and direct application fired direct at a false theory than in any amount of moralizing to get rid of its result.

Bro. John W. Rushton, writing from Lydney, England, offers the sympathy of himself and others upon the loss of Bro. David H. Smith from the ranks of the living. We have received several similar expressions from ministers and others in the field and local, and appreciate the kindness in which they have been written. It may not be amiss for us to assure these brethren that the sorrow and grief of the mother and brothers of Bro. David had its chief poignancy at the time it became apparent that his mentality had been disturbed to the extent that it was. All the bitterness of grief was endured then, and the rest of the time has been spent in anticipation of the final event, which was looked forward to in a sort of dull expectancy very difficult to describe. To his mother while she lived, and to his brothers who survive her, the hope of his release from his bondage of mind was not strong, and therefore the event of his death when it occurred was not accompanied by acute sorrow by them. The blow fell most heavily upon his wife and son, especially upon the wife, who had kept herself faithfully ready to greet him should he emerge from the gloom of his mind unto the sunlight of full and free consciousness of spirit and comprehension. The church lost a brilliant defender of the faith, his relatives a brother loved and a friend esteemed.

## Selected Poetry.

THE following poem by Sir Edward Dyer is one of the shortest and best digests of life's requirements we know of:

### CONTENTMENT.

My mind to me a kingdom is,  
Such present joys therein I find  
That it excels all other bliss  
That earth affords, or grows by kind;  
Tho' much I want which most would have,  
Yet still my mind forbids to crave.

No princely pomp, no wealthy store,  
No force to win the victory,  
No wily wit to salve a sore,  
No shape to feed a loving eye;  
To none of these I yield as thrall;  
For why? My mind does serve for all.

I see how plenty surfeits oft,  
And hasty climbers soonest fall,  
I see that those which are aloft  
Mishap doth threaten most of all;  
They get with toil, they keep with fear,  
Such cares my mind could never bear.

Content to live, this is my stay;  
I seek no more than may suffice;  
I press to bear no haughty sway;  
Look, what I lack my mind supplies;  
Lo, thus I triumph like a king,  
Content with that my mind doth bring.

Some have too much, yet still do crave,  
I little have, and seek no more.  
I loathe not life, nor dread mine end,  
And I am rich with little store;  
They poor, I rich; they beg, I give;  
They lack, I have; they pine, I live.

I laugh not at another's loss;  
I grudge not at another's gain;  
No worldly waves my mind can toss;  
My state at one doth still remain;  
I fear no foe, I fawn no friend;  
They are but poor, though much they have.

Some weigh their pleasure by their lust,  
Their wisdom by their rage of will;  
Their treasure is their only trust;  
A cloaked craft their store of skill;  
But all the treasure that I find  
Is to maintain a quiet mind.

My wealth is health and perfect ease;  
My conscience clear my chief defense;  
I neither seek by bribes to please,  
Nor by deceit to breed offense;  
Thus do I live; thus will I die;  
Would all did so as well as I.

We give a fugitive piece below, which, though simple and quaint, has measure and ring quite pleasing and suggestive. We do not know who the author is, but a postscript at the close to some one is signed William Harris:

### DIALOGUE BETWEEN A REVEREND AND A BOY.

*R.* Come hither, boy, and now confess.  
Art thou a saint indeed?

Hast thou been duped and led astray,  
By that old Mormon creed?

*B.* The truth I'll say, my reverend sir,  
I am a "Mormon" bold.  
And this, because the "Mormon" faith,  
Is just the faith of old.

*R.* What knows a little boy like you  
About the faith of old?  
The "Mormons" lead all men to hell,  
If true what I am told.

*B.* 'Tis true, that I but little know,  
Yet know so much as this:  
That God revealed this faith to me  
To be the way to bliss.

*R.* No one in these enlightened days  
Should dare believe such stuff;  
God did reveal in ancient times,  
And then revealed enough.

*B.* No, sir, he also now reveals;  
I know of God 'tis so.  
Whoever does his holy will,  
This for himself shall know.

*R.* Come, hold thy peace, thou foolish boy,  
Thou art presumptuous,  
Dost thou pretend to teach what I,  
God's servant, do not know?

*B.* You may be learned, sir, and wise,  
Like many sons of men;  
But mind, before you'll know the truth,  
You must be born again.

*R.* Is it the Saints who teach thee thus  
To treat a man of God?  
Good child, repent, and turn away  
From that deluded lot.

*B.* Where can I go, and learn the whole  
Of Christ revealed to man?  
I find that all your sects don't half  
Believe the gospel plan.

*R.* Believe no word the Mormons say,  
They are despised by all,  
Join such as are respectable,  
And don't remain in thrall.

*B.* Nay, false religions, my good sir,  
Respected are by men;  
But if we do the will of God  
We shall be hated then.

*R.* Don't lose thy soul, my dearest boy,  
By following fools to hell.  
If thou wilt only leave the Saints  
I'll promise to thee well.

*B.* 'Twas said by Christ, that woe to him  
Who'd hinder one like me;  
It would be better for his sake  
To drown him in the sea.

*R.* Thou little rascal, now I'll go;  
I'll talk no more with thee.  
Believe the Saints, and go to hell,  
Where Mormons all shall be.

*B.* The tempter's gone, and, O, my God,  
To thee all thanks I owe;  
For thou didst give the strength to me  
To triumph o'er my foe.

## Original Articles.

### THE PRESIDENCY OF THE HIGH PRIESTHOOD.

In the revelations given to the church, since the inauguration of this latter-day work, one often reads of "the presidency of the high priesthood"; and, until within the past year, I understood that all were agreed as to who was meant, when the Lord referred to this presidency. But it now appears that there is not an agreement; that leading men of the church differ as to the meaning of "the presidency of the high priesthood." I have no desire to take sides in any controversy concerning the presidency of the church in the first century, as that has already been thoroughly discussed in the HERALD'S pages by much abler pens than mine. It matters not to me whether Peter was the first president of the church or not; neither am I specially concerned as to whether James presided or not; but I believe that, in order to properly understand the revelations which the Lord has given to the church, it is necessary for us to understand what the Lord means when he speaks to us of "the presidency of the high priesthood"; and hence I am interested, specially too, in knowing whom the Lord has in mind when he speaks of this presidency. That I have already fully decided, in my own mind, regarding this matter, I shall not attempt to conceal; but I have many times found myself in error, even after I had fully made up my mind that I was in the right; hence I readily concede that I may be in error regarding "the presidency of the high priesthood." And, if I am in error, it is necessary for me, and all others holding similar views, to be set right; for "the truth shall make you free." Let us go "to the law and to the testimony," therefore, and see what we can find regarding this presidency:

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—Doctrine and Covenants 104: 11.

In the foregoing are some thoughts presented to which I wish to call special attention:

1. There are "presiding offices" in the church.
2. The "presidents" who are appointed to occupy in those "presiding offices" must be appointed "from among those who are ordained to the several offices in these two priesthoods."
3. Of the Melchisedec priesthood, three presiding high priests must be "chosen by the body, appointed and ordained to that office."
4. Those "three presiding high priests," when they have been chosen by the body and "ordained to that office," form a "quorum of the presidency of the church."

And this "quorum of the presidency of the church" is the presidency of the high priesthood:

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104:42.

The Twelve hold "the office of the high priesthood," and they are "presiding high priests"; high priests hold "the office of the high priesthood," and they, too, may be "presiding high priests"; but there is a "presiding office" growing out of this Melchisedec priesthood, just as there is a "presiding office" growing out of the Aaronic priesthood; and the one who is called to occupy the chief place in this "presiding office" is the one who is here called "the president of the office of the high priesthood." He presides over all the other "presiding high priests" of the church, and is "like unto Moses."

Joseph Smith was appointed and "ordained to that office," hence he was "president of the office of the high priesthood," and did "preside over the whole church." Of his ordination, and its acknowledgment by the church, the history says:

On the 26th [April, 1832] I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the 25th of January, 1832.—Church History, vol. 1, p. 244.

He was "chosen by the body," and was "ordained to that office." But to what office? The history says he was acknowledged by a general council of the church as "the president of the high priesthood."

But he was not to preside alone. This presidency consists of "three presiding high priests"; hence, he must have two other presiding high priests to assist him. And of the calling, duties, authority, and ordination of the other two, we have the following:

Verily, verily, I say unto you, my servant, Frederick G. Williams, Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and to be a counselor to my servant, Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you.—Doctrine and Covenants 80: 1.

And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, Their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews.—Doctrine and Covenants 87: 3.

On the 18th of March [1833] the high priests assembled in the schoolroom of the prophets and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an elder; after which Elder Rigdon expressed a desire that himself and Bro. F. G. Williams should be ordained to the

office, to which they had been called; viz., that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Bro. Joseph Smith, Jr., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Ern. Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counselors.—Church History, vol. 1, p. 282, 283.

F. G. Williams and S. Rigdon had been called to some "office" previous to this assembling of high priests, and the Prophet Joseph says that the office to which they had been called was "that of presidents of the high priesthood." And when he ordained them he says he ordained them to take part with him "in holding the keys of this last kingdom," and also "to assist in the presidency of the high priesthood," as his counselors.

Were those two men "presidents of the high priesthood" before they were called and "ordained to that office"? If so, why were they called and ordained? Did they have any part in holding "the keys of the kingdom" before they were ordained to the office of "presidents of the high priesthood"? If so, why does he say that he "ordained them to take part with me in holding the keys of this last kingdom"? Did they have any right to "assist in the presidency of the high priesthood" before they were ordained to the office of "presidents of the high priesthood"? If so, why were they ordained to "assist" in that presidency?

It may be argued that they did have part in holding the keys of the kingdom, before this ordination, and that they may have assisted in the presidency of the high priesthood, too; but that, in order for them to assist and take part in these things as counselors to the first president it was necessary for them to be "ordained to that office": that they might have had part in holding the keys of the kingdom and assisting in the presidency of the high priesthood, in some other capacity than that of counselors to the first president, previous to this ordination. But such an interpretation would conflict with this: "My servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood."—Doctrine and Covenants 80: 1.

Joseph Smith, Jr., had been called of God, ordained to that office, and acknowledged by a general council of the church, as we have already seen, "as the president of the high priesthood"; the Lord had "given the keys of the kingdom" unto him; and, as the keys of the kingdom "belongeth always unto the presidency of the high priesthood," F. G. Williams and S. Rigdon had to be ordained to the office of "presidents of the high priesthood" before they could "take part" with Joseph "in holding the keys of this last kingdom." And they were no part of "the presidency of the high priesthood," either,

until they were thus called and "ordained to that office."

They may have been presiding high priests, and may have presided over quorums, districts, branches, or stakes, previous to this ordination; but they never presided over the high priesthood until they were ordained to the office of "presidents of the high priesthood." Presidents are presidents of that over which they preside. The president of the Twelve is president of the Twelve because he has been chosen and ordained to preside over the Twelve; the presidents of the Seventies are presidents of the Seventies because they have been chosen and ordained to preside over the Seventies; and the presidents of the high priesthood are presidents of the high priesthood because they have been called and ordained to preside over the high priesthood of the church, as witnessed by the following:

Then comes the high priesthood, which is the greatest of all; wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings on the church, by the laying on of hands.—Doctrine and Covenants 104: 31.

The president of the high priesthood, according to the definition given here, is "the presiding high priest over the high priesthood of the church"; and he is "called the president of the high priesthood of the church," because he is the one who has been "appointed, of the high priesthood, to preside over the priesthood." He is president of that over which he has been called to preside: the high priesthood. The Twelve are called a "presiding high council," (Doctrine and Covenants 104: 12,) and also a "second presidency" (Doctrine and Covenants 122: 9); but a presidency of what? Of the high priesthood? Well, if they were "appointed, of the high priesthood, to preside over the priesthood," they are certainly a "presidency of the high priesthood"; but were they so appointed? The Twelve, like any other presidency in the church, are the presidency of that over which they preside. And even if the Twelve, in the absence of the first presidency, should become "the presidency of the church," would they then be "the presidency of the high priesthood"? I think not. The president of the church presides over the church by virtue of his being the president of the high priesthood; but he does not preside over the high priesthood by virtue of his being president of the church. Presiding over the church is only one of the duties of the president of the high priesthood. There are other duties and other responsibilities resting upon, and other keys or authority given to, the presidency of the high priesthood: duties, responsibilities, and keys, which distinguished this quorum from all other quorums in the church, just as the duties, responsibilities, and keys

placed upon and given to the Twelve distinguish them from all other quorums in the church. Please read this once more:

And again, the duty of the president of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104: 42.

I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.—Doctrine and Covenants 107: 39.

Joseph had been ordained to the office of “president of the high priesthood” on January 25, 1832, and so acknowledged by “a general council of the church” on April 26, 1832, and was president of the church when the above was given.

The president of the high priesthood is made “a presiding elder over all my church”; and the burden of the care of the church is also laid on him:

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors.—Doctrine and Covenants 122: 2.

And with this agrees what the Lord said to the martyred seer. After telling him that “the keys of this kingdom shall never be taken from you,” and after giving to him F. G. Williams and S. Rigdon for counselors, to be “accounted as equal with thee in holding the keys of this last kingdom,” he said:

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, . . . and this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.—Doctrine and Covenants 87: 5.

And again it is said:

The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.—Doctrine and Covenants 104: 4.

Is there any quorum of the church, besides the first presidency of the church, who “have a right to officiate”? Or is there any person in the church, besides those “three presiding high priests,” who has “a right to officiate in all the offices of the church”? I confess that my mind is not sufficiently clear, on this point, to attempt an answer; but I shall ask you to read this, and then answer for yourself:

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to pre-

side over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.—Doctrine and Covenants 99: 6.

Again, verily, I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church.—Doctrine and Covenants 104: 35.

Now, does any one, besides those three “presidents of the high priesthood,” have a right to officiate in the office of president of the high council? If so, who is it? Or would that be considered one of the “presiding offices” in the church? To my mind that is one of the “presiding offices growing out of, or appointed of, or from among those who have been ordained to the several offices in these two priesthoods”; and I know of no one who has “a right to officiate” in that capacity, except those who have been “chosen by the body, appointed and ordained to that office”: the presidency of the high priesthood, consisting of three presiding high priests. If there are others, who?

Of the Aaronic priesthood it is said:

The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron.—Doctrine and Covenants 104: 8. For unless he is a literal descendant of Aaron he can not hold the keys of this priesthood.—Paragraph 32. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to hold the keys of this ministry, to act in the office of bishop independently.—Paragraph 34.

For the first-born holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first-born of Aaron.—Doctrine and Covenants 68: 2.

No one holds “the keys or authority” of the Aaronic priesthood, except “the presidency” of that priesthood; and the presidency of that priesthood is the bishopric. And no one holds “the keys of the Melchisedec priesthood,” or in other words, “the keys of the kingdom,” except “the presidency of the high priesthood”; and the presidency of the high priesthood are “three presiding high priests, chosen by the body, appointed and ordained to that office.” No other quorum in the church is ever called “the presidency of the high priesthood,” so far as I know; neither is any other quorum in the church ever recognized or included as being part of “the presidency of the high priesthood.” That presidency is a quorum of “three presiding high priests,” chosen and ordained “to preside over the high priesthood of the church,” and is separate and distinct from any other quorum in the church. And, as the quorum of Twelve is sometimes called “the Twelve,” “the

apostles," "the twelve apostles," "the traveling high council," "a traveling, presiding high council," "the twelve traveling council," so the quorum of the presidency is sometimes called "the presidency," "the first presidency," "the presidency of the church," "the first presidency of the church," "the presidency of the high priesthood," and "the first presidency of the high priesthood"; but none of these terms or names are ever applied to any other quorum than that of the first presidency of the church; unless they are so qualified as to show that some other presidency is meant—as the presidency of a stake, the presidency of the seventy, etc., etc.

"The presidency of the high priesthood" is the name of the chief quorum in the church; and to say that that term or name includes all the presiding high priests in the church, or any of them, other than this chief quorum, is to say that which is not warranted by the revelations. When you speak of the presidency of the Lamoni Stake, you do not include all the presidents of the different branches in that stake; and yet they are presidents, and presidents within the Lamoni Stake, too. And all those branch presidents, taken as a whole, preside over the entire stake; but they preside over it as branches, under the stake presidency: the presidency of the stake are three presiding high priests, chosen and ordained to preside over the stake as a whole. And when you speak of the presidency of the stake, you mean those three presidents; you do not include all the presidents of branches within the stake, who are under them. And it is just the same when we speak of "the presidency of the high priesthood": that is the name given to the quorum of three presiding high priests, who have been chosen and ordained to preside over the high priesthood of the church, and over the church as a whole. And wherever that name is used in the revelations given to the church, it refers to that quorum, and to that quorum alone. If there is any exception, a single text where it refers to any one else, or where any others are included, I can not now call it to mind. "To the law and to the testimony."

Hoping and believing in the final triumph of truth,  
I am, as ever,  
FREMONT, Indiana, July 8, 1904.

ISAAC M. SMITH.



#### "I WILL BUILD MY CHURCH."

Three elements are necessary to constitute the church of Jesus Christ. First, the covenant which was sealed unto man and made effectual, through the death, burial, and resurrection of Jesus Christ, but which was ordained from the foundation of the world. (See Revelation 13:8.) This covenant includes the first principles of the gospel; viz., faith, repentance, baptism, laying on of hands, resurrection, and eternal judgment. These principles are always within

the reach of man, when he wills to be obedient. They can not be changed nor broken on the part of God; they are eternal.

To execute these among men, and make them effectual for man's salvation, the second element of the church here becomes manifest; viz., organization. Therefore, there are offices to be occupied by man. The offices also belong to the covenant, they are continuous. As stated in the New Testament Scriptures, these offices are occupied by apostles, prophets, sevens, evangelists, bishops, elders, pastors, teachers, and deacons. The office being continuous with the covenant, the death or expulsion of the occupant does not destroy the office. (See Acts 1:25.) Matthias was chosen to "take part of this ministry and apostleship, from which Judas by transgression fell." Thus Judas had no power over the office after his removal; he could not destroy the office. And this establishes for us a precedence which certainly remains for continuous generations. What is true of the apostolic office is also true of the other offices.

The third element of the church is the power of God. As soon as man fulfilled the covenant, the third element was sent from heaven, making harmony between God and man. Through man's obedience to the covenant a change was to take place in the earth, and the revelator, John, states that a power would arise "to make war with the Saints, and to overcome them." (Revelation 13:7.) Not the church, but only man; the people are only one element of the church. So when the Saints were overcome it did not break the everlasting covenant nor destroy the offices. Man ceased to perform his duty; he broke the covenant only as far as he was concerned, and had so far departed that about the year 570, A. D., God removed his power, and authority from the earth. (See Revelation 12:5, 6.) Certainly no man need expect pay unless he does the work assigned him. From 570 A. D. for twelve hundred and sixty years men would not keep the covenant. As soon as one could be found that would say, "Father, I will keep the covenant," then the Lord speaks in a "revelation to Joseph Smith, Jr., Oliver Cowdery, and David Whitmer, making known the calling of twelve apostles in these last days, and also, instructions relative to building up the Church of Christ according to the fullness of the gospel." (Doctrine and Covenants 16, introduction.) Thus when Joseph Smith said "Father, I will," and, through teaching, persuaded others, the revelation came calling them to the offices already extant, awaiting the occupant. When the offices were filled, the covenant also obeyed, then the power of God in authoritative manner was once more among men,—the three elements once more associated.

During the great apostasy, the power mentioned by Daniel and Revelation did not destroy the church,

it only overcame the people as a body, similarly as individuals are overcome now. Had the everlasting covenant been broken, or disannulled, another Son of God would have been necessary: but Jesus had said, "I will build my church; and the gates of hell shall not prevail against it." He knew his mission work; that through his death he would obtain the keys of hell. (See Revelation 1:18.) Its gates could not prevail. Thus was the covenant not only secure to man here, but the gates of hell opened to admit of the principles being preached in the prison house, "and the gates of hell shall not prevail."

L. G. GURWELL.

FANNING, Kansas, September 20, 1904.



#### ARE WE PERFECT WHEN WE COME UP OUT OF THE WATERS OF BAPTISM?

Will you kindly give space in your valuable columns for a few remarks upon the above question? I can not do justice to it myself but am raising the question in hopes that should it appear in print some one may see it who perhaps would write more fully and make it more intelligible than I am able to do. Why I raise the question is that I came across a portion of scripture one day found in Hebrews 10:14 which reads: "He hath perfected for ever them that are sanctified." I had heard on several occasions some of the brethren speaking from the platform, that they had never seen a perfect man or a perfect woman, and in pondering over the above passage of scripture the thought came to me, Are we not in a sanctified and perfect condition when we come up out of the waters of baptism, providing of course that we went under with a pure motive? I mention this because it is just possible that some are baptized for some other purpose than what baptism is intended for, which would not be a proper baptism. Peter said, "Repent, and be baptized" for the remission of sins. (Acts 2:38.) When we were born by the natural birth I believe we were then in a perfect condition. "Every male that openeth the womb shall be called holy."—Luke 2:23. If we were born holy I take that to mean also that we are perfect, and I believe we remain in a perfect state until sin enters our hearts; for we all become sinners more or less. This sin then is the cause of our imperfection. I believe also that we can be brought back to a perfect state by becoming obedient to the gospel. The first principles of the gospel are faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, etc. Now Peter says baptism will remit sins, and as it was sin that made us unholy, and imperfect, are we not then brought back to a state of holiness, perfection, etc., when that which made us unholy and imperfect is remitted? Peter in speaking of those who were saved at the time of the flood said, "The like figure whereunto even baptism doth also now save us."—1 Peter 3:20, 21.

Jesus said, "He that believeth and is baptized shall be saved."—Mark 16:16. Is it possible to be saved when we are in an imperfect condition? If Jesus said we shall be saved if we believe and are baptized, and Peter said baptism will remit our sins, is not that an evidence that we are brought back to perfection again by baptism? If so then I believe I have seen a perfect man and a perfect woman. I spoke a little upon the above subject from the stand one Sunday morning, and in conversation afterwards upon the same with a brother, who is an elder, (and I say this with all due respect and with no intention whatever to try to belittle our brother,) he said that though we did go under the waters of baptism with a pure motive we were not perfect or in a saved condition when we came up out of the water. And to confirm his statement quoted that passage of scripture found in Hebrews 6:1: "Leaving the principles of the doctrine of Christ, let us go on unto perfection." This scripture so far as I understand would have no reference whatever to our condition when we just came up out of the water, but would refer to those who, having become obedient to the gospel, would more or less be mixed up with the world and have to meet the stern realities of the same, as our good old Bro. Caffall used to say, and so become more or less imperfect. My ideas upon this subject may be wrong. Our brother's idea may be right; but as I understand at present his opinion does not seem to harmonize with above scripture. It should be understood that I am referring to those who have come up out of the water. I am not following them any farther than the waterside.

W. MADDOCK.

MANCHESTER, England, August 29, 1904.



#### THE ATONEMENT.

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*Brother Lambert:* I have read with much interest the little controversy between yourself and Bro. Young on "The atonement," and I am impressed with the thought that I ought to write you on a subject that has occupied my mind at times for years, but that I have hesitated to put in permanent form lest I might be thought to be presumptuous and unorthodox. But it now seems to me that my theory, while not necessarily coming in conflict with either of yours, may harmonize them. This is not written as a criticism on either, nor in a spirit of dogmatism, as I will confess I am not wholly sure of my grounds, but as a suggestion of a conviction that has been growing on me for years that one very important phase of Christian thought if not of the gospel itself has not been given the thought and consideration it ought to have received.

It seems to me that Jesus offered himself as a sacrifice, not as an atonement for our individual sins, but to atone for the sin of Adam in partaking of the fruit of the forbidden tree.



The church has taught, and rightly, that the gospel was taught before Christ. But obedience to the gospel before the death of Jesus would not have availed had his death not followed. His death was necessary to remove the penalty of death pronounced upon Adam and his posterity, and thus Jesus became the "first-fruits of the resurrection."

I understand that the gospel was preached in the Garden of Eden, and that the permission given to partake of the fruit of the tree of life was only a symbol of an invitation to render obedience to its principles. But Satan was on the alert and deceived our first parents before they fully understood their duty, and by disobedience brought about a condition that inaugurated a great war between the powers of good and evil that culminated in the meridian of time in the great atonement by which the death penalty was remitted and all mankind "saved" from the effects of Adam's transgression. This was the first salvation; the one referred to by Paul in Ephesians 2:8, 9. This was the part of the gospel referred to when the Lord said to the serpent that the seed of the woman should bruise its head. This was the burden of the preaching of Enoch, Noah, and Abraham, though they might have understood and proclaimed something of the fullness of the gospel, but I opine not much, inasmuch as John the Baptist, a man especially commissioned as the forerunner of the Christ, seemed to be deficient in its full knowledge.

Now comes the Christ. His first work was to atone; not for his own sins, not for yours or mine, but for the universal sin. But he was also to remove the flaming swords that barred the way to the tree of life,—the gospel. This was the second salvation, salvation from our own sins; not a free gift as was the first salvation, but one in which we must "work out our own salvation in fear and trembling." The first was salvation by grace, the second by faith and works. So James was right when he said, "Faith without works is dead," and Paul was right when he said, "By grace are ye saved and that not by works," since the latter referred to salvation from Adam's sin, and the first referred to salvation from our own sins.

Where there is no sin there is no condemnation. Had Adam not sinned the Christ would not have come; there would have been no necessity. For the same reason little children, having been freed from the effects of Adam's sins, and being too young to be conscious of sins of their own, would be entitled to full and complete salvation without further act on their part.

Now we can better understand John when he said of Jesus, speaking to the Jews, that he gave them "power to become the sons of God." (John 1:12.) He did not give them full salvation, still he gave them something. He gave them the first salvation

by his atoning blood, through which they were granted the power to obtain the second.

Much more might be said, but with your acumen and knowledge of the Scriptures it seems to me that I have said enough.

To my mind a correct understanding of the view so imperfectly expressed above would do much to clear up the confusion and misunderstanding that many times exist with reference to the atonement.

Your brother,

WM. C. CADWELL.

LEROY, Kansas, September 18, 1904.

P. S.—Of course it will be seen that the second salvation as I have called it would not have benefited any one, even if he had earned it by obedience to the principles of the gospel, inasmuch as, had no atonement been made, we would all have been resting under the death penalty pronounced upon Adam and there could be no resurrection so that we could enjoy the fruits of obedience.

W. C. C.



#### WHY IS IT BETTER FOR OUR YOUNG PEOPLE TO MARRY IN THE CHURCH?

In order to obtain a true and clear understanding of this subject, it is necessary for us to consider not merely the advantages to be had by the contracting parties themselves, but also the effects that may reach beyond their lives. We must first take into consideration the object which God had in view in instituting marriage. This is a very sacred subject, and one which bears a very close relation to the progress and spiritual development of the church, and should not be thought of, or spoken of, in a trifling or jesting way.

The chief purpose in view in the mind of a wise Creator, in this provision, was the peopling of this world with the spirits which are waiting elsewhere to come here and take up their abode in the bodies here assigned them. In a late revelation the Lord has told us that the earth must be filled with the measure of man according to his creation before the world was. The Lord has also instructed his saints that they must bring their children up in righteousness, and teach them the gospel, so that they will be ready to enter the church when eight years old, and if they do not do so, the Lord will hold the parents responsible. All these thoughts belong essentially to the subject we are considering. When young people begin to think of marrying, then is the time to begin to think of all the conditions and responsibilities that will follow. If they desire to continue to keep the commands of God during their married life, now is the time, in making their choice of a companion, to lay such a foundation as may make it more possible for them to implicitly obey his instructions regarding their families. You may think you can teach your children just the same even if your

companion is not a member of the church; but if your companion also added his teaching and example, would not the united influence of both be much stronger than that of one? "In unity is strength" is true of this condition as of any other; and the house that is divided has in it the elements of opposition to the principles of love, obedience, and unity. If you can alone prepare your children for baptism at the appointed time, even then your unbelieving companion may prevent their obedience, and so God's will be frustrated because you failed away back there to make preparation for this necessity.

The farther the church of God advances, the more there is required of the Saints. And the young Saints have the privilege of stepping out of the darkness and ignorance of the past, and living on a higher and more intelligent plane of life than the older generation. If the church advances it must be because the young bring themselves more perfectly in harmony with the wisdom and intelligence of the Spirit of light and truth, by which the will of God has been revealed to his church, and will be revealed, according as we conform to that which has been given. In thinking of marriage the young Saint should say, "How should I choose in order to most nearly conform to the design of God, to help most to bring about the working out of his righteous purposes?" If they keep this thought in view, they will marry in that way in which they may set in motion the greatest influence for the cause of Christ. They will look ahead and try to prepare the way for future obedience and usefulness. They will ask God for guidance and wisdom, and be sure he will crown with happiness a union entered into under such conditions.

Our young people should be educated to bring wisdom to bear on their choice of a life companion. Of great consequence to themselves also is the blessing of having a companion with whom they can talk freely of their spiritual experiences, and of the gospel work. The soul develops by expression, and the Saint who is united to an unbeliever can not develop spiritually as fast as the one who has the continual association of one who is also advancing in the knowledge of God. The natural mind can not comprehend the things of God; the unbeliever can not understand them; consequently if you wed an unbeliever you must either fail to advance yourself, or you must suffer that inexpressible sorrow of realizing that, as you advance, the distance between you is growing greater, and that you must be separated when Jesus gathers his own; while your companion goes on unthinkingly, his natural mind not realizing the distance growing between you, as your mind, illuminated by the Spirit of God, will realize it. You may think your companion will come into the church. Do you *know* it? Many have wrecked their

lives on that hope. We can but feel that it is unsafe to deal in uncertainties.

There are many other reasons why our young people should marry in the church, many other advantages to be gained by doing so, but I believe that those we have spoken of are sufficient to cause any one to pause and be sure he is doing just right in choosing a wife or a husband. Saints are called to make sacrifice whenever and wherever it will be for the upbuilding of the work, and it is just as possible that we may need to sacrifice our own will in marrying as in anything else, if our will is not in line with God's will. If we can not be strong enough to crucify our own will that we may do nearest right, we will suffer loss which we can not now comprehend. There is much truth in the remark I heard this morning, that sometimes a young man or a young woman may think a certain person is all he or she wants in this world, but the time will come when they will learn that they want a great deal more. May God help the young Saints to be strong enough, and faithful enough to all the interests of the work, and their own best interests, that when they come to marry, they will not marry out of the church, and thus cripple their own possibilities for usefulness, and deprive future generations of their just rights and needs.

LILLIE E. SMITH.

BAY PORT, Michigan.



#### EDUCATION.

To educate, according to Webster, is to secure instruction, "enlightening the understanding, and forming the manners." "Education," he says, "comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the habits of youth, and fit them for usefulness in their future stations." "To give children," he says, "a good education in manners, arts, and science, is important; to give them a religious education, is indispensable." "To educate children well, is one of the most important duties of parents and guardians." The phrase, "well educated," according to popular, or worldly standards, has the same relation to facts as that of another phrase: "a well-dressed woman," or a "well-dressed man," etc.

The fashion of an education, like the fashion of our clothing or wearing-apparel, has been, in the history of mankind, subject to change, and is full of uncertainties. There is the permanent, the lasting, and the eternal; and the imperfect and the superficial that will pass away. A modern philosopher has wisely said: "That man that does not know the things that are necessary for him to know is but an ignorant man, no matter what else he may know besides."

To find out the necessary and the permanent thing

in education should be the first object of attainment by those who seek for allignment or arrangement of their lives according to the eternal purposes of God. Professor Gilman, of Johns Hopkins University, once said: "The end of education is the development of character;" and it was Socrates who said: "The end of life is to be like God, and the soul, following after him, would be like him." "Wisdom," said Solomon, "is the principal thing;" but the difference between wisdom and an education may be of vast proportions. With God, is wisdom; absolute, eternal, changeless, because it is perfect. "Wisdom and might are his," said the prophet, Daniel. And of Jesus Christ, his best authoritative representative, Saint Paul has said: "In him are hidden all the treasures of wisdom and knowledge."

What are the sources of a man's education? This seems to us an important question. The first, and all important inquiry of the true people of God, and of those who claim to be followers of Jesus Christ, should be to so regulate our affairs in life, direct our time and energies in that channel, as will bring us nearer to that fountain of all absolute, permanent wisdom and knowledge; and the best education is to be had only when we are able to "draw nigh unto God" in a practical and saving sense, and to "learn of him." The opinions and counsel of men, who have succeeded in this regard, and have won prominent place in the history of God's people by lives conformed to this idea, are worth noting in this connection.

In the twelfth chapter of second Nephi, Book of Mormon, we have a forecast of the conditions in which the modern idea of education has seemed to have blinded rather than to have enlightened mankind, and where earthly wisdom, education, and learning are made the plea for denial of the need of God's counsel and instruction:

And they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance . . . and they say unto the people, Hearken unto us, and hear ye our precept; for behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. . . . They have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, . . . and pervert the right way of the Lord; wo, wo, wo unto them, saith the Lord God Almighty, for they shall be thrust down to hell. . . . But behold, if the inhabitants of the earth will repent . . . , they shall not be destroyed, saith the Lord of hosts.

"Say nothing but repentance unto this generation."  
—Doctrine and Covenants 10: 4.

The tremendous task of meeting this world-wide onslaught in their attempt at destruction of the

wholesome teachings of the Book of Mormon, upon these important issues, is committed to us as a people,—a small, insignificant handful of people.

If illiteracy as regards secular education has been a bar to our success in gospel or church work that reveals God's plans, to the extent that some may have feared, then its importance should be fairly and candidly considered so that, as a factor in our work which God has particularly designated for us to accomplish, its importance may be assigned a proper place.

To begin at the head (and we have said as a body, that Jesus Christ is the head of this church) we note something of testimony as to his "secular education."

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?—John 7: 14, 15.

For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Corinthians 1: 26, 27, 30.

Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my spirit; and their arm shall be my arm, . . . and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, etc.—Doctrine and Covenants 34: 4.

Not long ago we read of the public utterances in a lecture on education by a prominent educator, in which, in the course of his remarks, he referred to "the imbecility of our public institutes for learning," and the impracticability of use, or application of much that was taught therein. The president of Ann Arbor University, in a late lecture, talks of "educated fools," in a trenchant and forcible manner; and the world seems to have come to some kind of an idea of change in methods and kind of instruction, in order to meet present conditions. And while we would certainly be foolish to ignore the advantages that might accrue in scholastic attainment to be had in the schools of our land, we should never forget that the sources of education that may be employed to minister to success in life are manifold; and that our best and safest education can not be had outside of moral and spiritual forces and lines of life; and that any education that ignores or discounts a true moral and spiritual life may, as Young in his "Night thoughts" has expressed it, only serve to—

"Finish faults illustrious—  
And give to infamy, renown."

In the year 1833, the Lord said to this people: "Ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will

try you, and prove you herewith."—Doctrine and Covenants 95:3. God's counsel should be sought by us as individuals or as a church in all matters of importance; and in the detail of life we are not likely to be over careful, I apprehend.

In 1863 the Lord said to this church: "As I have spoken to you in times past, so will I speak to you as my friends, inasmuch as you speak in my name."—Doctrine and Covenants 115. And as I have faith enough in the spiritual machinery of this church to believe that there will be no contradiction in the future as to what has been said in the past, and believing that what is proper and safe, desirable or necessary, along educational lines, for the ministry especially, has not been altogether neglected by our heavenly Father, we call attention to statements or revelation given in the past to the church of God.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of hearing, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord. . . . And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, beginning at the high priests, even down to the deacons," etc.—Doctrine and Covenants 85: 36, 39.

Here is set forth the order and mind of God for an education of the whole ministry of the church, from president to deacon, and I do not understand that, up to date, any substitute has been offered by the Almighty for preparation for ministerial work.

Here, to my mind, is a solemn adjuration and counsel from the infinite source of wisdom upon these matters; a school conducted upon lines relevant to the great and particular work of God; a house prepared of God, for the ministry, by study of the best books, by faith, by prayer, by fasting; a house of glory, that can only come where the spiritual forces are combined with the heavenly powers, to properly and successfully educate and equip teachers to be sent to the nations of the earth. How much more, or better, can the world do for us in this direction?

The importance of this matter is further indicated in a revelation given in March following, section 87, paragraph 3, where the Lord closely connects the spiritual functions of the presidency with this question of education and preparation for ministerial labor and success, thus:

As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and the nations of Israel, and of the Gentiles, as many as will believe, etc. (See also paragraph 5.)

And in June following this the church was given this reminder:

Wherefore, ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, etc.—Section 92: 1.

In the catechism of the church of Rome we have the following questions and answers: "Q. How shall we know the things which we are to believe?" "A. By the holy catholic church, that subsists in all ages; maintains all truth," etc. "Q. Can she err in matters of faith?" "A. No, she can not err in matters of faith." This church is a church preëminent in erudition and scholastic attainment; a church of schools, and of scholars. What are commonly called by the Protestant churches, and by us, the Apocryphal books of the Bible, are declared by this church to be "canonical," or "inspired." In counsel with God upon this point, we have received through one of those instrumentalities called by him, "the weak things of this world," the "unlearned, and despised," this simple, and yet to my mind wonderful, and truthfully complete statement:

Verily, thus saith the Lord unto you, concerning the Apocrypha, There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, can not be benefited; therefore, it is not needful that it should be translated. Amen.—Doctrine and Covenants, section 88.

"There is a spirit in man," says the friend of Job, (Job 32:8,) and the inspiration of the Almighty giveth them understanding. And without this inspiration to enlighten the soul, no Bible or sacred book, no education or scholaristic attainment in worldly wisdom can ever become truly "canonical" or "authoritative" with rational or godly minds,—a fact which can not by this church be too strongly emphasized, or too clearly understood. Hence the necessity, first, of a school of God, where education is regulated according to saving and gospel appointment for a people to whom has been committed the peculiar and particular work of a restored gospel proclamation to all the world.

The attainment of spiritual conditions secures to us the promise that "our whole body shall be full of light." What are the practical means to this end? For the ministry it would seem that the question has been practicably answered. For the laity, unless some particular avocation from a financial point of view is to be acquired, the common or ordinary branches of education as a supplement to a fair-witted and godly-minded, gospel-educated boy or girl ought to encompass success. And the land is full of local and inexpensive opportunities for those

whose parents or friends are able to dispense with their services as breadwinners, or self-providers.

Gospel culture, gospel learning, and education at home, at church, by study of the "best books"; (the three standards first,) church literature, and along these lines, and under the Spirit's influence and explanation, will occupy the time to be spared from necessary mental or physical toil, or healthful recreation for ninety per cent of those whom God is calling to be his saints.

I know that extremes are to be met with upon this question; but I am obliged to note the fact that God has, for some reason, called men whose minds, while devoid very largely of worldly learning in the aggregate, were saved from the evils and errors that have, in past history, always been associated with it; and fallow ground is oftentimes more profitable as a start toward success, than a mixed crop of grain, thorns, and thistles.

If Saint Paul's record as a gospel minister is appealed to, as argument against our position, I have only this now to say: that I do not know, really and truly, how much of success in gospel ministry I am to attribute to his former scholastic attainments, or what he might have done with his natural abilities without them. I know that the record reports him as saying that he "had to become a fool, that he might be wise," and that his former educational attainments did not prevent him from the persecution and slaughter of those who had different religious opinions from himself, neither the Lord from having to knock him down physically, and blind him naturally, before he could open his eyes to spiritual facts and necessities.

If Peter and John, who were "ignorant, and unlearned" were given "all things that pertain to life and godliness," through and by "him who called them to glory and to virtue," and by and through which they obtained "a wisdom that their adversaries were not able to gainsay, nor resist," outside of worldly scholastic attainment, and history up to date seems only to have confirmed and repeated itself in this direction, may we have not fallen into the danger of carelessness as regards the attainment of spiritual wisdom and counsel direct from God, and upon the other hand, drifted toward an overestimate of the aggregate value of the world's methods of education?

Our last quotation, and the last counsel from the Lord upon this point, may be found in Doctrine and Covenants 119:2: "There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit," etc. We can hardly suppose that God has seen fit to choose "the weak things of the world to confound the things that are mighty," because all the educated men and

women were naturally either flat-headed or dishonest; rather must we infer, I think, that "the natural man" can not "know or discern the things of God," no matter what else he knows; and the awful demand there was, and is, to-day, for men and women to be "taught of God" along gospel lines, makes it clearly the first and foremost duty to learn by study and mastery of God's school-books and methods the lessons of self-denial of "fleshly lusts that war against the soul" and educate the children, and all to rise to the point of courage and intelligence, that will enable them to forsake all for the cause which God is willing to demonstrate to the willing brain and heart to be his power to save the nations from impending woe and disaster.

Who shall teach and warn the liar, the hypocrite, the pharisaical teacher of thousands of churches, millions of people; or who shall warn the world of the things that are necessary to be known and most important? How much time or money have we got for anything else? and what is our particular business and mission as a church, anyway? If we are to have schools and institutions of learning, it would seem that a school, whose character has already been referred to, and as provided for in the the revelations given under the conditions that have been, and are prevailing, should have received our first attention.

The work intrusted to our care is of a unique and peculiar character. It is an interruption of the ordinary facts of history, a shock, and a challenge to a world entrenched in false theological positions, affirmation, and belief. Warfare, successful warfare against this world-combination of opposing forces, must, in order to succeed, have leader, counsel, and direction other than the wisdom that lies in the enemies' intrenchments; and any undertaking that threatens hindrance to this work should be, by us, avoided. And when a school of God is organized, and a ministry thus prepared shall have borne their testimony, we are forewarned of God's terrible indorsement of such preaching; for, "As it was in the days of Noah, so shall it be also in the days of the son of man." And in Doctrine and Covenants 85:25, we read: "And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people," etc. Paragraphs 21 and 23, of this same section, are but an indorsement of the methods of God for ministerial education, as referred to, as also the revelation given in June following, and which

for emphasis, we again quote in part: "For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time," etc.

As we have before said, the sources for obtaining a practical education, and a saving knowledge of the things that are necessary to know, are manifold. When King Solomon, who was about to, or had assumed the rulership over a great and mighty nation and people, was asked of the Lord what choice of gifts he would make, he replied: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good people and bad; for who is able to judge this thy so great a people?"—1 Kings, 3:9, I. T.

What are the principal factors for success for a boy in business, church, or ministerial work? I do not believe that the principal trouble, or hindrance to successful or acceptable work lies in the lack of a voluminous book education. There is a great deal to be learned in reading and knowing people,—who, and what they really are. And in the church of God, and among laity, as well as the ministry particularly, it is a necessity to successful church-work and harmonious relations, that these unembodied spiritual forces that intrench themselves in human organisms,—and who, unwittingly, perhaps, lend themselves to the subtle schemes of the enemy for the overthrow of lawful procedure and good government,—should be known. There is a necessity for education of this kind, locally and generally; and a prayerful and careful reading of the law contained in the books will assist in remedying present evil conditions in many places.

"Get wisdom," said the wise man, "And with all thy getting, get understanding." "The fear of the Lord, that is wisdom; and to depart from evil, is understanding." Where are the efficient teachers, or scholars, that are willing or able to teach, and be taught, in this greatest of schools? Shall we seek first to depreciate, or augment their number?

MYRON H. BOND.

798 West Adams Street, CHICAGO, September 1.

All kinds of pets love children to such an extent that even cruel torture may be inflicted by those children and the animal still refuse to use its natural means of defense, or do more than strive to run away to escape the torment. Many children, in spite of the bands of mercy and humane societies, are thoughtless, if not cruel; many are easily led, and join in the fun (?) of tying tin cans to the tails of animals, when they see the other children engaged in this cruel sport. Therefore, parents should see that the precepts of kindness to animals, taught universally in school and church, should be carried out in daily life.

Children should thoroughly understand from the first that pets placed in their care must receive food and drink at certain hours each day; that the food must be properly prepared, and that the water for drinking is of the right temperature.—October *Woman's Home Companion*.

## Mothers' Home Column.

EDITED BY FRANCES.

SCHOOLCRAFT, Michigan.

*Dear Mothers of the Home Column:* I remember when I first took the HERALD, how I looked at the Home Column about the first of any part of it. I was a mother of five children then, four at home, one married but living near. How much I enjoyed its teachings! I now think I could have written more interesting letters then than now, but like many others I was afraid I could not write anything worth reading and so did not write. I can write now of a happy home in remembrance, of good, kind children; and I am sure I have a great many pleasant memories of the past. And I would say to you, mothers, Lay up for yourselves and your dear children as many pleasant memories as possible; for we live this life but once, save in memory. Take a little time, dear mothers, to write. You may say something that will help other mothers. I would say, Let the children enjoy their innocent childhood as best they can; let them have many pleasant memories stored away to tell their children and grandchildren if they should be blessed with such treasures.

MINERVA HISCOCK.

### Prayer Union.

Sr. Sidels, of Hunter, Ohio, requests prayer in her behalf, that she may be restored to health from an attack of lung trouble.

Bro. and Sr. James Schofield, Stanberry, Missouri, earnestly desire the prayers of the Prayer Union that God may see fit to extend the hand of healing to their little boy, who has been afflicted for some time, that he may receive the right use of his limbs.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-School Lesson for October 9, 1904.

GOOD STEWARDS OF GOD.

Golden Text.—"Have fervent charity among yourselves."—1 Peter 4:8.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

In order to make an attractive lesson for primaries, it is necessary when we can do so to make a story of the lesson. Our second primary lesson for to-day is, therefore, a story drawn from the parable of the stewards whom a certain man intrusted with the care of his property during his absence.

After the story is told, the application of the principles involved is made to our own lives.

The lesson for the first intermediates is also based upon this parable, but the lesson is not written for them in a story. The text of the parable is cited and questions are asked such as the younger intermediates may be expected to answer.

The Test Exercise for the second primaries and for the intermediates is just alike in this lesson, so that, if desired, they can read together in a general exercise.

It is intended that the advanced intermediates shall cover the first division of the lesson, but in addition there are some questions based on the text of Peter's letter as in the senior lesson.

The senior lesson makes no reference to the parable that is introduced into the lower grades of the lessons. As its outline indicates, it is devoted to consideration of various ways in which Saints may manifest that fervent charity which Peter admonished the church in his day to have for one another.

## CHARITY SHALL COVER THE MULTITUDE OF SINS.

This is the rendering of the King James Version of the latter part of verse 8 of our lesson text. The Inspired Version, however, renders it, "Charity preventeth a multitude of sins."

It is true that we do not wish to expose those whom we love to public humiliation, but it is also true that, if we have charity, we will not desire to let evil exist under cover in the church, knowing that secret evils threaten the purity of the church and that the purity of the church is its life.

The rendering of the Inspired Version seems, therefore, to be preferred. The charity to be cultivated is the charity that prevents sin, the charity that deals with sin, not the charity that covers sin and permits it to remain.

The lesson points out a very important principle, however, and that is, that any action to preserve the purity of the church and to honor the law of God must be taken with love in the heart for those who may be in error.

In section 64, paragraph 2, of the Doctrine and Covenants, we read that he who refuses to forgive his brother's trespasses stands condemned before the Lord, for there remains in him the greater sin.

## IN THE PARABLE OF THE PRODIGAL SON

we have an illustration of this principle. The wayward son who went far astray from the father's house and the father's teachings returned humbled and repentant and was freely forgiven by the father. But the elder son, whose coldly correct life was in outward harmony with the requirements of his father's home, was angry and jealous of the welcome received by his erring brother.

Was there not in him the greater sin, the sin of a selfish, unforgiving, unloving heart?

## STEWARDS OF THE MANIFOLD GRACE OF GOD.

Peter touched upon this topic also in the lesson of this week, saying that men ought to minister to others of the gifts bestowed on them by the Lord.

The blessings of God to us are, indeed, manifold. To some are given bodily strength and vigor; to others is given mental power; to others is given temporal wealth; to others various of the good gifts of God. And every man should use his gift, not selfishly but generously for the good of his fellow creatures. The strong man should give of his strength, the wise man of his wisdom, the rich man of his wealth, all laboring together to bring in the time of unity and peace on the earth.

## LET GOD BE GLORIFIED.

Whether or not Peter so intended it, there is a suggestion to us in verse 11 of the text to let God have the glory for that which is accomplished through the exercise of the gifts he endows us with. The recognition of our dependence upon God for ability to accomplish good should make us humble. There should be no disposition on our part to take honor to ourselves. It is steady there should be the cordial desire to benefit our fellow men, and that deep love to God that says in the language of One who spoke long ago, "Father, thy will be done, and the glory be thine for ever."

Instead of a desire to outshine others, or to be praised and lauded above others, let us seek to cultivate the simple desire to do good in that meek and quiet spirit that God loves in his saints.

## A SUNDAY-SCHOOL INCIDENT.

In illustration of the need teachers of children have to be careful to make themselves understood in what they say, we relate the following incident that occurred in one of our primary classes during the last quarter.

It was on that Sunday when the lesson taught that we ought

to cultivate the virtues that adorn the inner man rather than to spend our efforts in outward adornment. The teacher told her class incidentally of the remarks of a stranger who once spoke in the prayer-meeting of the branch and exhorted the Saints to shine their souls.

After telling her story, she added, "So we must remember, when we shine our shoes for church, that we ought to shine our souls, too." One little boy looked at her very straight with a pair of surprised blue eyes and asked with perplexity in his tones, "The bottoms of them?"

There was a moment of mutual perplexity and then teacher and class laughed a little when it dawned upon them that the boy understood the teacher to be urging them all to shine the soles of their shoes. No wonder he was perplexed.

Perhaps our teaching is as unintelligible on other points at times when it is not discovered. We ought to see the necessity of the children's feeling free to talk and ask questions about what they do not understand.

ANNA SALYARDS.

## Letter Department.

SYDNEY, New South Wales, August, 1904.

*Editors Herald:* I have spent some three months visiting among the different branches in this district, and am pleased to report things in general are slowly improving in all departments of church work. I held special priesthood meetings with far better results, than any before held in past years. The call, "onward and upward," has not been uttered in vain, but is ever present in the minds of God's children. I set sail to-day for Victoria, and other parts of the mission. My health has improved very much of late, for which I am very grateful.

I intend to urge the Saints to do their part towards paying off the college debt, as the Lord instructed.

C. A. BUTTERWORTH.

CLINTON, Prince Edward Island, September 18, 1904.

*Dear Herald:* Now as I am about to leave this part of my mission-field for a season it may be proper to write a little concerning the work here, although nothing of a special nature has occurred. I came here three months ago according to direction, to follow up and enlarge upon an opening made by S. O. Foss last season. On account of misunderstanding of our faith it was a little difficult to get started in, but since that time I have been successful above my expectations as to getting places to preach in, and also good audiences to hear. The usual obstacles and opposition have to be encountered here as elsewhere. I have tried to be perfectly willing for the Lord to direct in this field, and have tried to follow in all things so far as I know. I feel safe in saying that I can see the hand of the One who orders circumstances at work in our favor, and friends have been raised up in many places, and there is quite a disposition to investigate our claims fairly. The gospel must gain prestige upon its merits, for nothing but bad has been said about it as a rule.

One instance I would like to mention, however, to the contrary. After I had been preaching in this place about three weeks, a farming implement man, from Ontario, came into the neighborhood and put up at the home of one of the hall committee, who told him about me and the meetings, saying "I was the hardest against him getting into the hall but finally consented, but am not now clear as to whether I did right or not." The Ontario man said "You did right. They are a good people. I know around in Canada they are a good people, and their doctrine makes good men out of bad ones," etc.

This got through the neighborhood and they seemed to warm up to me better than before. This speaks well for the Canadian Saints. I am reaping some of their good fruit. I have labored at Founds Mills, Fredricton, Bradalbane, and Winslow Road. The last opening was made through Sr. Anna Salyards corre-

sponding with me concerning some of her relatives, and sending me the wherewith to reach them. I was used well among them, while I told them the gospel story for two solid weeks, in a large hall to good and attentive crowds. I speak here to-night for the last time, and to-morrow I go to Nova Scotia, where I will attend the conference at South Randon, September 24 and 25.

Hopefully,

H. J. DAVISON.

BROOKLYN, New York.

*Editors Herald:* As several of my brethren and sisters in Birmingham, England, desired that I should write them when I arrived on this land, I now ask the liberty of complying with their request through the medium of your columns.

Sr. Matthews and sister-in-law and myself sailed from Liverpool on the Oceanic at five o'clock in the evening, on July 13, arriving at New York at eleven o'clock in the forenoon, July 20. The sea was rough while passing through the Irish Channel, but after this little experience the voyage was grand.

Sr. Matthews was very sick for two days, but my sister-in-law and myself kept up fine. Upon our arrival at New York we quite unexpectedly met our worthy Bro. Pitt who gave us a very kind reception.

After a little rough experience with the government officials at New York we went to the home of Bro. and Sr. Pitt, and thence to the home of our beloved Bro. and Sr. Joseph Squire, where we were treated with very great kindness and love, as though we were members of their own family. The Saints here have given us an exceedingly warm welcome, and have cheered us along far beyond all expectations.

I may say that this country is far, far better than I expected to find it and I feel very thankful I came. The manners and customs in the majority of things I very highly appreciate. The Saints here have a splendid little church of their own, capable of seating two or three hundred people. We have experienced some good spiritual feasts. Our beloved Bro. R. C. Evans was here a few weeks ago, and he preached two sermons, which were most enjoyable.

At the district conference, September 3, 4, and 5, we had the pleasure of seeing and hearing F. M. Sheehy and Walter Smith. I have found employment with Bro. Guilfoyl of this branch, who has been very kind, for which I am thankful.

I feel stronger and better in the work of the Master, and am determined by his help to do all I can to spread the gospel.

Your brother in gospel bonds,

1257 Herkimer Street.

J. E. MATTHEWS.

CROOKES, Sheffield, England, September 9, 1904.

*Editors Herald:* You will no doubt be in receipt of the knowledge of my release from general church appointment for the present conference year.

I wish to say that in requesting President Rushton to release me from said appointment, it is not from lack of interest in my work, nor yet the lack of understanding of the responsibility resting upon me as a member of the Second Quorum of Seventy. I have been compelled to take this course for the following reason: When the church invited me to take the field, I left my business in order to do so. The church in turn undertook the support of my family. Now the fact is that the church has not fulfilled her part of the contract, and in consequence my family has known what it is to want; and had I not been at home with them I do not know what they would have done at times. We have had to trouble our friends for loans of money, and at the present time we are heavily in debt in consequence of not receiving our allowance regularly. This matter has caused me much anxiety of mind, not knowing when we should be able to pay our debts.

This being the state of things I decided that I would try to help the mission (at least financially) for the present conference

year by relieving them of the support of my family, as I am a tradesman and can earn my living and support my family almost anywhere in times of good trade.

Now I do not wish to be misunderstood in this matter, and for that reason I pen these lines. I am delighted with my calling and the work assigned me, and though I do not think I could have had a harder mission to start with, I am quite satisfied with my experience, and when the church can resume the responsibility of the support of my family I am quite willing to stand in my office as a Seventy and do the bidding of the Lord through his church.

I have endeavored to do my part faithfully up to the present time, and witness to the church and to the world that there was a living power manifest in the everlasting gospel, that is able to restore all that was lost, and bring into being that true life, namely, eternal life, which is the gift of God through our Lord Jesus Christ.

Still in gospel bonds,

13 Blakeney Road.

W. H. GREENWOOD.

MAGNOLIA, Iowa, September 26, 1904.

*Editors Herald:* I will ask you to give room in the *HERALD* for this inclosed letter, which has been sent to me from Bro. P. Muceus, as I wish my Scandinavian brothers and sisters will remember how much reward they shall have when they but give a servant of the Lord a drink of cold water, and how much more reward they shall have if they give a servant only a few cents to help build up the work of the Lord among our poor landmen of Scandinavia. I subscribe myself for a dollar, and will send it to Bro. Peter Anderson.

ANDREW JOHNSON.

CHRISTIANIA, September 8, 1904.

MR. ANDREW JOHNSON, Magnolia, Iowa.

*Dear Brother:* Your letter of August 21 received containing money-order. Glad to hear from you and know you are interested in the work of the Master. I shall discontinue the *Banner* as you request and use the money for subscriptions here. We are in much need of means to carry on our work in this mission, as well as in the publication of the *Banner*. I would like to see the Scandinavian Saints in America take more interest in our work here and give us a little of their means, which the Lord has so abundantly blessed many of them with; it would be a blessing to themselves, and to the people here, where their money might be to the salvation of many souls. We are doing quite a good work here, and much more could be done if we were able to get out more literature, and support more workers. But we are glad and thankful for what we, as instruments in the hands of God, have been able to accomplish, and we are hopeful of a grand future, a rich harvest-field.

I have now a missionary in Sweden and one in Denmark, and also one in Germany, so I hope in time we may have a number of Saints in all these countries. The Lord has blessed us here and we have felt to rejoice in his goodness. May God bless you and all the dear Saints.

Yours in bonds of love,

P. MUCEUS.

HOAG, Nebraska, September 24, 1904.

*Editors Herald:* I came to this place on the 22d, and expected to commence a series of meetings in what is called the Dolan schoolhouse. But I found two elders of the Utah church here and they had already arranged for meetings to commence last evening.

I held a short conversation with the elders to ascertain as to how long they intended to continue meetings and they said, "Just over Sunday." So I announced that I would begin a series of meetings on Monday evening, September 26, and also I would speak at eleven o'clock in the forenoon on Sunday, the 25th, since these men's appointments were at half past two in the afternoon and half past seven in the evening on Sunday.

I went to hear these Utah elders last evening and if I am any



judge, their efforts were very spiritless; but they took a bold stand in respect to their legal and rightful successorship to the presidency of the church, as established by Christ through Joseph the Seer. And they said boldly that Joseph F. Smith was Christ's anointed prophet to lead the church at this time. On Sunday I expect to make an effort to show the inconsistencies of their claims to true successorship in church presidency, and other matters that are issues between the two churches, and these elders said they would be there to hear me.

One lady last evening gave me her name for baptism, which will be performed some day next week, and from present prospects there will be more baptisms here in the near future.

Our conference held at Fairfield, Nebraska, from September 16 to 19, was one of the most spiritual conferences it has ever been my privilege to attend. The meetings from first to last were attended by an unusual degree of the Spirit. But Sunday morning's prayer service was a feast for the Saints indeed. The gifts were manifest, and even those of the world who were in attendance, were melted to tears. I am sure that the conference will result in much good to the work in that part of the field. Considering the limited missionary force of this field, I feel that the work is moving along fairly well, and can say that the brethren are working hard to push the work along. Bro. Waldsmith is doing his best along the line of his bishop's duties, and preaching whenever opportunities are afforded him. He is a tried and true servant indeed.

I desire the brethren to address me at Tecumseh, Nebraska.

Your humble servant,

J. R. SUTTON.

#### A Word About Graceland College.

Since it has been ascertained that the resolution to close Graceland College as presented at General Conference was not in harmony with the articles of incorporation, I find quite a number of districts have contributed toward the payment of that great debt. For some reason Southern Illinois District has not (so far as I know) been called on to contribute her part toward payment of said debt. As a missionary I do not wish to unduly urge this matter, but should our district be called on to assist, and it be in harmony with the wishes of the district, I would like us to do our part. Some get tired of this matter being presented before them. This being true let us pay it off and thus get rid of it. I know of no other proper way to do it. I for one am proud of Graceland and the Saints' Home. Some may say, "I have so many other things to look after, I have no time or money to spend on Graceland." When we look after the Lord's work we will prosper financially more than we otherwise would. May the Lord help us to do our whole duty not only in regard to Graceland, but in all other things as well, is my prayer, in Jesus' name.

C. J. SPURLOCK.

BROOKSVILLE, Maine, September 22, 1904.

*Editor Herald:* It was nine years ago this month that I was born into the Church of Jesus Christ, Bro. U. W. Greene baptizing me, and since that time I have contemplated a letter for the HERALD, but this is the first materialization of that intention.

I began missionary work when holding the office of priest, and the first sermon was preached in a church I had traveled sixty miles to obtain. Purchasing one foot of wood from a Christian and paying fifty cents, and having it hauled by a non-Christian for nothing, was my first lesson. And to-day I can affirm, holding one hand toward heaven, that since I relinquished all worldly aspirations to devote my life to preach the glad tidings of a risen Savior, the bitterest, most unrelenting persecution has been received from men and women who claim to be followers of that meek and lowly One who taught, "love your enemies." Surely the golden rule is no part of their practice.

In those days the Devil tried to kill me. That night, after

the meeting, I rode home on my wheel. Speeding along in the dark I turned to enter a by-path, but, alas, the darkness deceived me and I plunged head foremost from the end of a bridge,—a somersault that would call forth a look of envy from the world's famous acrobats. The bicycle and I landed on our feet, and when I got home there was not a spot on my clothes. The next week Satan made a more successful attempt. I left home to hold services twenty miles away. At twelve o'clock, as I was descending a hill, the chain caught, and I fell. The next thing I knew I was looking at my hands, cut by the rocks, face likewise, and the watch said four o'clock. I had been unconscious four hours. Consulting my diary, I got my bearings and in due season reached the end of my journey. That night two awful shakings passed through me, jarring the bed. In the morning "Richard was himself again."

I think Bro. Phillips will not forget the howling rain-storm we weathered in a tent at Quidnick, Rhode Island. After retiring in our damp sheets (we possessed that luxury) and damper quilts, (the power of God must have protected us from rheumatism and pneumonia,) the rain came on in torrents. Soon the ropes tightened, and pop, pop, out came the pegs, letting in one side of the tent. We rushed out in our night-ropes and trousers (it was no time to don dress suits) and secured the ropes, receiving a shower-bath free. Trouble had just begun. It was a night of horror. Every moment we expected to hear the tent tear from top to bottom, but instead the Devil tried his hand again to kill me. I had placed my cot on the settees directly under the ridge-pole. In the midst of our greatest suspense, a swish was heard and down came one end of that iron-capped pole. This hovered about one foot above my head, and had it struck me, I should now be a part of, (as Ingersoll says,) "silent and pathetic dust."

A few miles below this place we were nightly disturbed by a mob of bigoted Christians (?), whose highest pleasure was to throw stones, and shout, and show their bringing up. Bro. Luff will remember. He preached one night in the midst of great confusion. At this time, however, four souls were receiving the words of life, for subsequently we baptized Bro. and Sr. Carroll, and Sr. McCormick and daughter. I verily believe that Pawtuxet Valley is ripe for the cleansing fire of God. The streets are lined with barrooms, and vice reigns in nearly every home.

At Norwich, Connecticut, we spent several days in searching for a spot of God's earth on which to pitch his tent. Unfortunately, we set up in a Catholic community. The smallest of children seemed possessed with the thought that they must persecute the Protestants. One morning we returned after buying some bread and butter, which was our principal diet in that place, and discovered that the children had made large rents in the tent-roof where they had slid down it. The first night our audience was composed of about one hundred and fifty of "Young America," ranging from four to fifteen. They thought it was a show. Catholics have a superstitious dread of the Bible, and though they upset everything else in the tent, at times, my book was never disturbed.

Closing the tent in September, I went to Massachusetts. At the beginning of my labors in Dartmouth, or Freetown, I had a peculiar experience that is worth relating. It began one night after I had retired. An old man, who had some claim on the house in which I stayed, said he would burn it if I did not go. I went. Then I opened meeting in a schoolhouse. After closing my service no one invited me home, so I accepted the hospitality of a dusty floor in the school building. Having read a French History, I went to bed on a piece of cloth that I had spread on the floor. About three o'clock I felt something drawing this cloth from under me. I clutched it and opened my eyes. Before me there seemed to be a large, black image which I rebuked in the Lord's name and saw it fade away. The interpretation of this experience came to me at once: Satan was to

try to wrest from me the work that God had for me to accomplish, but a perfect use of divine power would defeat the evil one. Noble-hearted Saints in that vicinity to-day, who are rejoicing in the gospel of Christ the blessed, know that I was one of the weak instruments in his hands to plant the standard of righteousness in their midst. It was here I reasoned with the people that the "seventh-day question" was a sophistry of Satan, held out to keep them from obeying the truth. Poor souls, if I could only help them to know that Jesus is the Christ!

At Center Groton, near where the Friends and others are making such a foolish demonstration over "peace on earth," we preached twice in a union church. A Baptist minister got a sneak to crawl in and nail the door. I am sorry that preaching could not have been continued there. Three souls were near the kingdom.

Till I met them, I did not know there are so many good Saints in the world. Truly the kindest people on earth are in this church. I wish I could mention all that befriended me. Space will not permit. Many were willing to share the last crust with me. The riches of this life may not be theirs (the Lord knows best), but on the sanctified earth I know there will be many an untarnished gem given to those whom the Father loves. "By this you may know my disciples: they will clothe you and feed you and give you money."

In my work in Maine this year I have learned that if we reach some people we must not be afraid to preach on the street and in groves. I have done so with good success, and set one town in an uproar, telling the gospel story to a hundred persons, one half of whom would never have entered a building. Since I left, after baptizing two, they got five ministers to come and patch up the holes in the sectarian breastwork, made by the rapid firing of gospel artillery.

I have made new openings and preached in old places that first heard the powerful testimonies of Fathers Landers, Gurley, and Ells. Bro. Thomas Smith did a mighty work in the East many years ago. Prayers are yet heard under the roofs that sheltered Bro. Greene and Bro. Sheehy when they were young men preaching in Maine. Many who refused the gospel then are as bitter as death now. They will not speak to me. And, strange to say, in some hearts the seed is just bursting above the ground. I have hopes of a large ingathering in these parts. Old Bro. Ed. Brown, known to many of the western elders, is longing to crush their fingers with his big hand.

In Maine, Satan is scoring a big victory over the heads of a lazy priesthood. Many a person here holding the sacred office of elder, priest, teacher, or deacon, is not doing as much to help roll on this great work as those who hold no office. It is just awful! If they think they can pass through the portals of glory by virtue of an old rusty talent folded in a worm-eaten napkin, a mighty disappointment awaits them. To-day there are dead branches in this State that might be powers for good, were their heads not dead. When the officers work the bodies revive. The work in Maine is just about holding its own; and to my mind, that earthquake we had here last winter, extending as it did through the New England States, means something, and I expect to live to see the day when God will seal up his work in some of these self-righteous towns, as he did in Sodom and Gomorrah.

But I think the compositor thinks it about time I was closing. I know what fun it is (not) to set from a half-filled case. The worthy Editor is glancing towards the waste-basket as he reads this letter. However, only one letter in nine years is not extravagant—but I will stop by saying, In this great work for the redemption of Zion, I am hopefully and prayerfully engaged.

RALPH W. FARRELL.

MINDEN CITY, Michigan, September 25, 1904.

*Dear Herald:* The past summer was a pleasant one and we greatly appreciate it. Being confined at home for the greater

part of three years, we have reason to be thankful for seasons when we can enjoy outdoor life, which is so invigorating and inspiring. The pictures of nature are truly beautiful, they are typical of higher beauty; therefore inspire our souls. At times, in beholding nature, we have felt the very atmosphere filled with a holy calm and everything seemed to droop with richness. What peace and happiness we enjoy as we silently behold such beauty. We are thankful for such gifts. We have felt some better physically this summer than in past years; have not suffered so much pain, therefore were more able to enjoy life; although some stronger, yet we can endure but very little excitement. We feel best when quietly living at home, following regular habits; striving to enjoy the blessings that are for us daily. The rest we leave in God's hands to direct as seemeth best. We have not been led otherwise thus far, although we have striven to know and do our part wisely. Some would try to discourage; but we are thankful for that which we feel assuredly man can not take it from us. Fearless trust in God brings peace.

We are learning the lesson: "Never to try to force in that over which we have no power;" it only exasperates. Learn to leave it with God, for:

"There is never a path so hidden,  
But God will lead the way;  
If we seek for the Spirit's guidance,  
And patiently wait and pray."

The Father has been a very near and dear friend to us, and has taught us many things by his Spirit. What a wonderful teacher the Holy Spirit is. But, to enable it to do its office work we must work with it, with our might, mind, and strength. We can not express in words our thankfulness for blessings received. We feel, truly, that trials are sometimes permitted to come and serve as stepping-stones to a higher life in Christ Jesus.

At first when we were crossed in our earthly plans we could not see the reason. Since then we have been made to more fully realize that God never permits our plans to be changed unless it is for our eternal good. He knows what will best bring out our capabilities and make us more useful, enabling us to use our powers and faculties for a righteous purpose. We can see more clearly each day the hand of the Lord, protecting and directing, in our past life. How thankful we are to be thus cared for; and, without a doubt, our affliction has been the means to loosening our hold on earthly interests, giving more time and room for the development in spiritual lines. How lovingly God works with each of us, trying to teach us those things that will fit us for the celestial world. Each must learn our own lessons and there is but one right way to learn them, by meeting and overcoming that which opposes.

We begin to see how God leads but one step at a time. We hope to follow where he leads, and to occupy in the line of duty which he designates; but to seek to accomplish anything in this work without God's Spirit is in vain. Daily duties performed in a mechanical way are only an empty form. To make our efforts successful we must be progressive, living our religion every day and every moment so as to have God's spirit always. We feel the importance of living very near to God so as to feel secure in his protecting power in this day of wickedness, when opposing powers are trying to gain a foothold through every nook and crevice,—if we watch not continually,—and trying to keep us from gaining in true intelligence.

The higher we rise in true spirituality the more beauty and perfection we detect in the gospel plan. How grand it is to feel ourselves developing under such a perfect law. Though slow it may be,—it is a slow growth at any rate,—by continuous effort it is a sure one. There is power in the gospel and when its pure principles are applied to life daily, it can not fail to make noble men and women. We realize that it is refining and purifying; making a person more thoughtful and firm, yet comely and gen-

file, so that the very presence brings peace and rest to those who find beauty in true nobility. It has rightly been said: "Grand purposes, noble resolves, and high aspirations clothe the form and actions with dignity and power." "True attainments come slowly." When starting out in this growth we know not always what lies before us; greater tests may be required of us than we thought. But if we are willing to learn in the humble way we will succeed. The more the heart is engaged with God the less we are disturbed by the trials of earth; we seem prepared for whatever may come when we keep in touch with the Master. But to live that way means constant effort on our part; it takes thought, study, and prayer,—a "conscious life," not letting the cares of earth burden the mind unnecessarily, but thinking pure and holy thoughts as much as possible. This prepares the mind for the reception of greater light and truth, bringing about the conditions which make it possible for God to unfold to us the riches of heaven, the knowledge of which is worth more than earth's joys and treasures, which will soon pass away.

There is much to learn in this work and we are thankful that the ways for obtaining knowledge are provided. We are told to "seek learning by study and prayer," and we realize in thus seeking we are truly blessed. All learning, if used as a means to a higher end, is beneficial; it enlarges the comprehension and enables us to render a more intelligent obedience to God, when the Spirit attends. The work of the gospel is one of development, there is no place in it for standing still; and if we would be saviors of men we must be progressive, living up to our rights and privileges, otherwise we are as salt that has lost its savor. The seasoning qualities will be lacking.

While meditating we sometimes wonder, "What impressions for good are we making on the lives of those with whom we come in contact?" When we see no direct results we might sometimes feel dissatisfied, but the thought comes as a reality. "Do your part regardless of what the result may be."

God beholds our works and our faithfulness in his service, no matter if the seed sown does partly fall on barren ground and yields no fruit. True efforts are never lost.

Sowing the seed of truth,  
Patiently on we go,  
Sowing it here and there,  
Knowing not which will grow;  
Jesus beholds it fall,  
He will the deed record;  
Patiently sow the seed,  
Leaving it with the Lord.

Having faith in God brings the assurance which enables us to stand. So, when earth in weakness misunderstands us and misrepresents our motives, we need not fear when striving to do our best. God knows our true worth and rewards us accordingly.

"We, who doeth the works of righteousness, shall receive his reward, even peace in this world and eternal life in the world to come." This peace truly passeth all understanding and shall keep our hearts and minds through Jesus Christ.

May we all strive, by perseverent efforts, to retain this peace, is my prayer.

Your sister in Christ,

EMMA VOLZ.

BAYARD, Nebraska, September 23, 1904.

*Dear Herald:* While seated in our little canvas missionary home this afternoon, I thought a few words, telling the Saints of our whereabouts, and what we are trying to do for the advancement of the grand and glorious latter-day work, would be of interest. The summer has been spent in traveling with the gospel tent. We have a twelve by fourteen tent which has been our home all summer, and though tired and worn we would feel at a loss to give up our little canvas home. The weather is getting cool and tent-work will soon be at an end for this

year. We have visited and opened up several new openings this summer, and made many friends to the cause of Christ. While at Readington we expected a debate to begin between Bro. S. D. Payne (who has traveled with us all summer) and a Mr. Summers of the Church of Christ, a branch of the Christian Church. When the time came for the propositions to be signed, he could not produce his elder's license. Thus not being properly indorsed the debate fell through. At the close of the meeting a long, warm discussion continued, only to cause the people to have warmer feelings towards us. There were several members of the Church of Christ who were very warm, and ready to say most anything to bemean us, yet through the coolness of the brethren, and the readiness to explain to them, they all left feeling quite calm. Bro. C. H. Prettyman joined us there, and was one in the conflict with us. We left a good feeling there, and several are interested.

From there we drove to Bridgeport. Found prejudice very high. Showers of rock were sent on the tent several times each evening, but no harm done. Our mission work this summer, in many respects, has been very gratifying to us. We have endeavored to do all we could for the advancement of the work. As one expressed himself to us, "You do not know how you have set the people to thinking; they are studying their Bibles more." We have met some rebukes from the clergy of the day, yet we always feel strengthened when persecutions come, for we know that the truth never was looked upon with favor, and it was always those who professed to be so religious who stood ready to stab the truth whenever they could.

While at Heath we visited a United Brethren Sunday-school. They invited Bro. Self to speak as their pastor was not at home, and Bro. Self spoke about thirty minutes. At the close of the meeting a very pious old man, of about sixty years, hit Bro. Self, and, with fist doubled up, bemeaned the church to a great extent. He said old Joe Smith was hung, for a Baptist preacher told him so, and that the preacher's father helped to hang him. His unchristianlike conduct was not approved by the thinking class of people. Some came to our tent-meeting in the afternoon and apologized for the old man's conduct.

September 25. Large crowds greeted us last night. The United Brethren and Methodist Churches closed their meetings, and the congregations greeted us. Tent full to overflowing. Elder C. W. Prettyman preached a fine sermon on the Book of Mormon.

The summer is ended; autumn is here. We see the dead leaves and dying grass, and we wonder, when the autumn of our lives comes, will we be prepared to meet our Redeemer? Ever praying for the cause of Christ,

MRS. R. O. SELF.

BOTTINEAU, North Dakota, September 14, 1904.

*Dear Herald:* My husband and I are here in Bottineau, the only Saints here that we know of, but I am giving the HERALDS and *Ensign* to any that will read them. Bro. Sparling and other of our elders have preached here, and a year ago this summer our reunion was held here. The seed has been sown, the result we must leave with our Master.

I want to tell of a case of healing, for the good of Saints especially that are away from a branch or an elder. The first part of August my daughter was sick. She had been in bed some days, and was getting along as well as we could expect. About noon the fourth or fifth day she was taken in a dreadful pain. Her husband, J. E. Stowell, went in haste for mother, Sr. Hannah Stowell, who was staying with her daughter some sixty rods away. When she came and saw the condition of the girl she turned to her son and said, "Oh, go for a doctor at once." But my daughter says, "No, go for the elder of the church." But the elder was four miles away. She was in such agony that Sr. Stowell says, "Give me the oil." We gave it to her. She anointed her with oil, and told us all to pray. We knelt down

by the bed, our prayers united to God. Her pain stopped immediately and has never come back since. To God be the praise; but I tell you this to strengthen your faith. Jesus said to the woman, "Thy faith hath saved thee; go in peace."

MATTIE E. HOWERY.

MINNEAPOLIS, Minnesota, September 29, 1904.

*Editors Herald:* I believe I have not written anything for the HERALD this conference year, and will now pen a few lines. Although I can not write in glowing terms of work done, yet I can write that progress is being made in gospel work in this State. Neither can we write as the poet has said, "Like doves to their windows in clouds see them come," but by ones, twos, and threes, they are obeying the gospel. In my visits among the branches and membership, I find that spiritual growth is being made, and a growing desire to "come up higher." While this is true in the main, yet there are exceptions to the rule. Some are careless and indifferent, and violators of the law. Some of these last, unless they repent and change their ways, will soon find themselves outside of the church. To keep an open violator of the law in the church I believe is not only an injury to the church, but to the individual himself. I believe that they should be given to understand that in order to retain membership in the body they must keep the law. I believe that it is mistaken charity to not enforce the law against such. One of the great needs of the work at present is local officers to look after the members, and to also see that the law is kept. Improvement in this respect is being made here in this district. Some have been ordained this last year that if faithful will do much good in the work. I was invited to attend a social gathering the 25th inst. at the home of Bro. and Sr. H. T. Hawkes, of the town of Edina, and there to make Bro. John M. Johnson and Sr. May Hawkes one, which I did I think to the satisfaction of all, perhaps with one exception. Bro. Johnson thought the preacher got the start of him in that he, (the preacher,) got the first kiss from the bride. But everything passed off pleasantly, and some who have been bitter opposers of our faith admitted, after it was over, that it was the nicest wedding they ever attended, and especially the ceremony they thought was the best they had ever heard. One young man present was so delighted with it that he said when he got married he would send for me to do the job for him. If he does I will go if I am three hundred miles away.

The next day, the 26th, I had the pleasure of baptizing Bro. Charles Larch, who has believed the gospel for some time but who had let time slip by till now; and seems to be very thankful that he now has made the start. He is energetic and will be of help to the work. I expect to go to the north part of the State soon to see what can be done up there. I think now that I will go to Bemidji first, and shall try to make some new openings there. As the season changes to fall I am feeling better, and shall try to push the work ahead. To make progress in this north land it means work, work, and then work for all we get. I have been it seems especially blessed of late in preaching the word, for which I am truly thankful to my heavenly Father. I hope to be able to continue to the end and finish the work intrusted to my care.

Yours in the conflict,

501 Knox Avenue, North.

E. A. STEDMAN.

LEXINGTON, Nebraska, September 25, 1904.

*Editors Herald:* When I heard that the college was to be closed I felt badly, and prayed earnestly that it would not be. I see it was not, and there are many that are willing to try to do as the Lord has said, pay their debts. I was among those who signed for the first call that was made. I thought it was a sacrifice, but I paid it, and I believe that those that oppose it are those who have not paid much. Before it should close I will pay as much more, and if all in my circumstances will do that it will not be closed.

I believe the Lord called Joseph Smith to bring forth this work, and all that come into it are to pay tithes and offerings. If we do so we will get the reward; and if it is not rightly used that will not be our fault. In 1897 I began to pay tithing, and it seemed hard for me to do it; but the Lord has blessed me, and my whole desire is to do his will. If I do any one a wrong I will make it right if I can, according to the law that God has given. May all try the Lord, and see if he will not bless as he has promised, if you do his will.

Your brother,

F. T. DOBIE.

WHEELING, West Virginia, September 26, 1904.

*Editors Herald:* To-day I will contribute a few lines for your valuable paper. Bright and early Sunday morning in company with our worthy branch president, O. J. Tary, we wended our way to McClainsville, Ohio.

After a four-mile walk we reached our destination. As arrangements had been made for preaching the writer occupied the morning hour, after which he had the pleasure of leading two precious souls into the water of baptism,—Maria Youcom and her brother Alpheus Yost. Others will follow later. About a year ago when the work was opened there this sister was prejudiced, but now is rejoicing in the work of the Master, having been convinced of the error of her way. Bro. O. J. occupied in the afternoon. The Lord truly blessed us with liberty of speech and with the divine influence from on high. After partaking of the bounties which were prepared by dear grandmamma Yost our faces were set homeward. After a brisk walk we came to our chapel. Myron Thomas, our young missionary, was reading his text for the evening discourse. At the conclusion of his remarks Bro. Tary was invited forward to confirm a Mr. Yost from Lansing, Ohio, whom Bro. Myron baptized in the afternoon. Bro. U. W. Greene and J. A. Becker please take notice. The efforts at Lansing have not been in vain, if our men were closed out of the schoolhouse.

Bro. Yost's wife and daughter are interested also, and no doubt will follow in the near future.

The angel of death has visited the home of Bro. Jesse Winship and taken the spirit of their only child, Evert J., to the haven of rest. While we sympathize with the bereaved, we know our Father doeth all things well.

We are glad to report that there is an improvement in Bro. O. J. Tary's health and it is possible that he will not be required to leave for the West as he had intended. Surely the Lord is good. We hope the relief will be permanent and that he will be permitted to remain with us as our leader and spiritual adviser.

Your brother in the work of the Master,

LOUIS A. SERIG.

FORT DODGE, Kansas, September 19, 1904.

*Editors Herald:* The HERALD's visits to us weekly are highly appreciated, as it is the only preacher, with the exception of a very few times, that we ever hear. Wife and I were baptized by Elder I. P. Baggerly the second Sunday in June, 1895, near Oakland City, Indiana, and can say, since that time have received many blessings from our heavenly Father, and many times felt the influence of the Holy Spirit when reading the letters and sermons in the HERALD. Sister Eliza Welch says that she has a brother, Isaac Ross, who formerly belonged to the Ross Grove Branch in Missouri, and if he is yet living she would be glad to hear from him. Her address is Fort Dodge, Kansas. We have a nice church-building here at the home near Fort Dodge, and it is open to all and any one to preach in, so if any of our elders come this way we would be glad to have them stop and favor us with a few sermons. Hoping to learn of more Saints in this part, I remain as ever a firm believer in the restored gospel,

W. J. BALDWIN.

HAMBURG, Germany, September 15, 1904.

*Editors Herald:* Not forgetful of the promise which I made to some of the Saints, to write once in a while, I essay to write a few lines. After General Conference I visited a few places in the United States to see friends, and also in the interest of the church. The 11th of June, the Cunard Line twin-screw steamship, Ivernia, left Boston for Liverpool, England. I had previously secured passage on it for Hamburg via England. Bidding farewell to the good Saints of Boston who had so kindly cared for us during our stay there, and in company with Brn. H. J. Davison and F. P. Busiel went to the Cunard Line docks, and through the kindness of Bro. Busiel soon had our baggage arranged. About five o'clock in the evening, the great ship began to move and we soon lost sight of the country we had learned to love so well; in it we had learned of political freedom and liberty which is more prevailing in a republic than a monarchy. And above all we had heard the restored gospel, had rendered obedience to its principles, and been permitted to take part in this great work of latter days; thanks and praise to Him who rules all things well. June 18, early in the morning, we landed at Hamburg, Germany. The trip over the great deep was pleasant so far as the writer was concerned, although there were many who were seasick.

Hamburg has changed wonderfully since we left here twenty years ago. Electric street-cars are running through the principal streets, and stores and houses are lighted up with electric lights; advancement and progress can be seen on every hand. With it have come higher wages, and the cost of living has greatly increased. Four dollars per week is the lowest hotel rate, fifteen and twenty cents a single meal in cheap restaurants. It was formerly about half that price.

I was soon searching for a furnished room, as four dollars per week is too much for a missionary to pay. Through the kindness of Frau J. Hamann, sister-in-law to our generous Bro. William Hamann of Stewartville, Missouri, I was able to find one for about one dollar per week. And now we have to go to the police bureau to tell them where we came from, and what we were going to do here; in fact they wanted to know everything. The police in Germany have to keep track of every one who comes here. We had to go to the American Consul to get a certificate from him that we were the right party and my passport was all right. I went to six different places to find out if we were permitted to preach the gospel here. In Hamburg we have the same privilege as any other church.

Street-preaching is not allowed by any one. We were informed that our Utah friends are not permitted to preach here in Hamburg, but they have a branch here, notwithstanding. I have been to their meeting once. I think they work very quietly. It took about two weeks to get matters straightened out so we could go and visit my relatives, who are living quite a distance from Hamburg. Of course they were glad to see me. We visited Rendsburg, Keil, Neumünster, and Gustrow, in Mecklenburg; shall visit other places when better opportunity presents. Have talked to about one hundred people on the gospel, and have given them tracts; have tried to sow the good seed whenever I could. Returned to Hamburg, rented a small room from Frau Litan, a friend of Sr. A. Feldhahn, Hay Springs, Sheridan County, Nebraska, paying seventy-five cents per week for it. Shall make an effort here in Hamburg and vicinity; any one who has relatives or friends here please let me know. They very much like to hear from America, and it gives opportunity to talk the gospel to them. I wish to thank the Saints who have contributed to the German tract fund and those who have assisted me financially. I am sure the good Lord will bless you for it. Any one who is interested in the German mission, and can assist financially, may send money by postal money-order. We will then get the full value of the money. We hope to get assistance from some of the Saints, as we have no members here, and have to pay our way. We must sow the seed

first, ere we can expect to gather in, and that may take some time. Address care of J. Hamann, A. B. C. Strasse No. 44, Haus No. 13, Hamburg, Germany.

C. C. JOEHNK.

#### Extracts from Letters.

James M. Blood, Porcupine, Wisconsin: "Apostle J. W. Wight arrived here last Friday, and while here delivered a series of nine spiritual sermons. It is probable that some would have come in, had it been possible for the brother to stay a few days longer."

## Miscellaneous Department.

#### Conference Minutes.

**Lamoni Stake.**—The eleventh conference met at reunion grounds at Davis City, Iowa, Saturday, September 3, 1904, at 10 o'clock, with F. A. Smith, missionary in charge, in the chair, who, with the stake presidency, was chosen to preside; D. J. Krahl and Sr. Allie Thorburn secretaries. Sr. May White was chosen chorister. Ministry reporting: President Joseph Smith; Patriarch J. R. Lambert; Stake Presidents John Smith, J. A. Gunsolley, F. B. Blair; High Councilors Duncan Campbell, H. A. Stebbins, R. S. Salyards, J. S. Snively, John R. Evans; Bishop William Anderson; Elders George T. Angell, W. H. Kephart, D. C. White, C. E. Irwin, James McDiffitt, Price McPeck, H. N. Snively, W. E. Williams; Priests L. G. Holloway, A. B. Young, Nephi Lovell, E. E. Marshall, J. N. Kephart, F. N. Harp. Branches reporting: Evergreen 110, Allendale 87, Wirt 36, Lamoni 1388, Pleasanton 98, Lone Rock 80, Greenville 50, Lucas 222, Pawnee 30, Hiteman 62, Centerville no report. Request from Evergreen Branch asking for the ordination of James Martin to office of teacher, Andres Anderson and James Johnson to office of priest was upon the recommendation of the missionary in charge and stake presidency granted, and the president of the conference was requested to make provision for their ordination. Moved that the stake bishop be requested to furnish hereafter an itemized report to the stake conference. Ordered that reports of bishop to each stake conference be audited. Auditing committee selected were Annie E. Allen, D. F. Nicholson, and L. G. Holloway. Conference adjourned to meet at Lamoni, Iowa, at the call of the stake presidency.

**Southern Wisconsin.**—Conference convened with the Oregon Branch at Madison, Wisconsin, September 3 and 4, at the close of the district reunion. W. A. McDowell, district president, and J. W. Wight, missionary in charge, chosen to preside; J. O. Dutton, secretary. Branches reporting: Wheatville 93, Janesville 51, Flora Fountain 51, East Delavan 79, Oregon 38, Buckwheat Ridge no report. Elders reporting: W. A. McDowell baptized 3, W. P. Robinson baptized 1, O. N. Dutton, C. C. Hoague, J. T. Hackett, J. O. Dutton baptized 8, Frank Hackett; Priests George J. Brookover baptized 9, J. B. Woodstock, J. C. Anderson, Isaac Anderson, H. D. Stevens; Teacher John Anderson; Deacons J. C. Edgington and C. E. Gaylord. Bishop's agent's report: On hand February 1, 1904, \$39.49; receipts, \$424.53; disbursements, \$369. C. C. Hoague, Bishop's agent. Report of E. W. Dutton, district treasurer: Receipts, \$45.15; disbursements, \$56.06; due treasurer, \$10.91. This indebtedness was due to the purchase of a new tent top for the district tent. The indebtedness was raised during the conference. Resolution prevailed providing for a district reunion at Madison next year, time left to the district presidency and reunion committee. Election of district officers: President, W. A. McDowell; vice-president, J. O. Dutton; treasurer, E. W. Dutton; secretary, J. O. Dutton. Next conference to meet with the Wheatville Branch, the Saturday and Sunday nearest the full of the moon in February, 1904.

**Nodaway.**—Saturday, May 28, 1904, conference convened with Bedison Branch at 2.45 p. m. Ministry reporting: Elders J. C. Vaughn, W. E. Haden, R. K. Ross, J. T. Ford, A. Jensen, John Hawley, R. Sarveransen, T. A. Ivy, and E. S. Fannon; Priests William T. Ross, James Schofield, Joseph Powell; Teacher Jacob Hansen. E. S. Fannon, custodian of tent and missionary fund, reported 45c on hand. Statistical reports of Guilford, Sweet Home, and Ross Grove branches were read and approved. At this juncture Bro. R. K. Ross read a letter from Bishop E. L. Kelley calling for financial aid for the debt on

Graceland College. The president of each branch was appointed to collect and send same to the Bishop's agent. Ross Grove was chosen as place for holding next conference. Recommendations of Bro. Jacob Hansen and Bro. Eber Hawley to the office of priest were considered. Ordination of Jacob Hansen attended to Sunday at 1.30 p. m. by Brn. Haden and Vaughn. Further consideration of recommendation of Eber Hawley deferred till next conference. Report of Bedison Branch read and approved. William T. Ross, clerk.

**Western Maine.**—Conference convened at Little Deer Isle August 20 and 21, 1904. F. M. Sheehy chosen as president of the conference and F. M. Smith and J. J. Billings associates. Eugene Braun, secretary; Ralph Farrell assistant. Branches reported as follows: Mountainville 40, Stonington 93, Little Deer Isle 60. Elders reported: J. N. Ames, J. J. Billings, H. R. Eaton, Ralph Farrell, and Eugene Braun; Priest Freeman Haskell; Teacher W. G. Hardy. Bishop's agent reported. Motion to disorganize the Brooksville Branch and return the books to the district secretary was lost, and it was voted that the missionary in charge and the district president make a special effort to revive the branch. Officers elected as follows: President, J. N. Ames; secretary, Eugene Braun; treasurer, Hosea Eaton. Adjourned to meet at Mountainville, November 19 and 20, 1904.

**Kewanee.**—Conference convened at the Saints' chapel, Buffalo Prairie, at 10 a. m., September 17, 1904. John S. Patterson, district president, in the chair, with J. W. Wight to assist and J. L. Terry secretary; Sr. Laura Dickey organist. Elders reporting: Amos Berve, John S. Patterson, J. W. Wight, Dale S. Holmes, David S. Holmes, M. D. Murdock, O. H. Bailey, J. W. Terry, and J. L. Terry; Priests J. W. Bran and Oscar Harter. Branches reporting: Kewanee 135, Rock Island 71, Canton 78, Buffalo Prairie 42, Dehinda 43, Peoria 55, Millersburg 90, White Eagle (verbally) 24. The Bishop's agent reported by sending his book, which was examined and found correct. The committee appointed at Canton conference to investigate the truth or falsity of rumors afloat in the district reported, and on motion their report was adopted and their recommendations concurred in. Conference adjourned to meet at Kewanee the first Saturday in February, 1905, at 10 a. m.

**Pottawattamic.**—Conference convened at Crescent, Iowa, August 28 and 29, the first day being occupied with devotional exercises, and Monday with the business session; M. M. Turpen in the chair, J. A. Hansen secretary pro tem., with C. B. Bardsley assistant. Reports were read from High Priests J. Caffall, M. M. Turpen, J. P. Carlile, C. G. McIntosh; Elders S. W. L. Scott, D. Parish, Joshua Carlile baptized 17, C. B. Bardsley, S. Butler, R. McKenzie, J. J. Christensen; Priests S. C. Foote, John Leytham, F. G. Hough, S. Harding, C. C. Larson, J. C. Lapworth; Teachers J. A. Hansen and Peter Olsen, Jr. All branches reported: Boomer 55, Carson 24, Council Bluffs 265, Crescent 165, Fontanelle 38, Hazel Dell 58, North Star 133, Wheeler 51. J. P. Carlile, Bishop's agent, reported: Balance on hand last report, \$61.91; receipts, \$444.85; expenditures, \$184. The district presidency were authorized to confer with branch officers as to time, and provide for a two-day meeting. On the statement of the missionary in charge, F. A. Smith, that he had evidence of the call of Joshua Carlile to the office of an evangelical minister, his ordination was authorized by the conference and took place under the hands of F. A. Smith and M. M. Turpen. Conference adjourned to meet at Council Bluffs at 10 a. m., Saturday, November 26, 1904. J. Charles Jensen, secretary.

#### Convention Minutes.

**Northern California.**—Sunday-school association convened at Sacramento at reunion grounds at 10 o'clock September 5, 1904, Joseph Ferris in the chair, with Sr. L. Day for secretary. Officers' reports read and accepted. Schools reporting: San Francisco, Oakland, Berkeley, Sacramento, and Chico. The latter was referred back to the school for correction. A bill of \$3.35 for postage and home class supplies used in the district was presented, and ordered paid. A paper "Some excellent auxiliaries in Sunday-school work," written by Superintendent M. A. Saxe, and read by William Dawson, gave much credit to the writer. Papers on "How I conduct my Sunday-school," by each local superintendent were read and discussed, many good points were gained. A paper on the "Object and aim of home class work," was prepared and read by Mrs. Lizzie Day, superintendent of that department. Music and recitations interspersed the papers. The next feature of the convention

was institute work in charge of Bro. Terry. A motion that the district secretary be empowered to receive credentials from all local schools prevailed. Adjourned to meet in conjunction with next district conference.

#### Fourth Quorum of Priests.

Dear Brethren: Circumstances over which we have had no control have prevented me from writing you this conference year. Considering the brevity of time, the fulfilling of prophecy, war and commotion on the earth, the love of many waxing cold because of iniquity, and men's hearts failing them for fear of the things coming on the earth, we have no time to lose, and what must be done must be done quickly, therefore the necessity of presenting the law of life and salvation for the consideration of mankind. Our responsibilities are very great. We have just as important a work to do as any other quorum or officer in the church. We have no right to accept the priesthood if we are going to sit idly by with folded hands and do nothing. Many an elder's cheeks have blushed with shame because of the unfaithfulness of some Saints. The priest and the teacher did not do their duty and hence the sad results. Dear brethren, let us be earnest in the advocacy of the gospel of Christ, courageous in this marvelous work, and the eternal Father will use us for the accomplishment of his purposes, and crown our work with success. It is the work of God, for it has the stamp of divine approval. May the Lord help us to be humble, prayerful, and faithful, is the prayer of your brother in the true gospel.

JAMES D. SCHOFIELD.

STANBERRY, Missouri, September 28, 1904.

#### Conference Notices.

The conference of the Southern Michigan and Northern Indiana District will be held with the Coldwater Branch. Commencing at 10.30 a. m., Saturday, October 22, 1904. Bro. J. W. Wight hopes to be present; good attendance desired. A. S. Cochran, president.

The Fremont District conference will be held at Henderson, Iowa, October 16 and 17, 1904. Send reports to J. F. Redfield, Shenandoah, not later than the 12th. Come and help us with the work. D. R. Chambers, president.

The Eastern Michigan District conference will convene with the Buel Center Branch October 22, 1904. All parties coming by train please notify Bro. J. L. Sweet, Crosswell, Michigan, and you will be met at the train. All reports may be sent to J. W. Davis, Uby Michigan. William Davis.

The conference of the Alabama District will convene with the Pleasant Hill Branch near Garland, October 22 and 23, 1904. Let the different branches see that their reports are in the district clerk's hands in due time. J. R. Harper.

Conference of the Nodaway District will meet with the Ross Grove Branch in Holt County, Missouri, on Saturday, October 22, at 10 a. m. E. S. Fannon, president.

Clinton District conference will convene at Nevada, Missouri, October 22, 1904, 10 a. m. Reports and communications sent by mail, should be sent before October 20, to A. C. Silvers, Walker, Missouri. A. C. Silvers, secretary.

The Spring River District conference will convene with the Pleasant View Branch about four miles south of Pittsburg, Kansas, October 22 and 23. T. S. Hayton, secretary.

The conference, and the associations of the Sunday-school and Religio of the Southeastern Illinois District will convene with the Parrish Branch, two and one half miles northeast of Parrish, October 21, 22, and 23. The secretaries will please see that all reports are on hand for these meetings. I. A. Morris, president. F. L. Sawley, superintendent.

#### Convention Notices.

The Nodaway District Sunday-school convention will convene with the Pleasant View school in Holt County, Missouri, Friday at 2 p. m., October 21. Schools should select delegates and send credentials to secretary, Eliza Byergo, Guilford, Missouri. The evening session will be devoted to institute work, and entertainment. Papers, songs, recitations, etc., and the Home Department work will be discussed. All study up on this, and let us have a good time. W. B. Torrance, superintendent.

The Eastern Iowa District Sunday-school convention will convene at Muscatine, Iowa, October 14, 1904, at 10 a. m. Cora E. Weir, secretary.

## The Saints' Herald.

ESTABLISHED 1860.

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

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

The Chatham District Sunday-school association will convene at Zone on Friday, October 14, at 2 p. m. Jessie A. Hackett, superintendent.

The Sunday-school association of the Southern Michigan and Northern Indiana District will meet on Friday, October 21, at 10.30 a. m. Mrs. J. H. Royce, superintendent.

The Sunday-school association of the Fremont, Iowa, District will meet in convention October 14, 1904, at Henderson, Iowa. The opening session will be at 7.30 p. m. and the convention will continue over Saturday. Conference immediately following. Mrs. T. A. Hougas, superintendent.

The Clinton District Sunday-school association will convene at Nevada, Missouri, October 21, 1904. Prayer service 9 a. m., and business 10 a. m. Secretaries will please send credentials at least one week before convention. C. W. Keck, superintendent.

## Married.

DAUGHERTY—MORGAN.—At the home of the bride's sister, Mrs. George King, Youngstown, Ohio, September 1, 1904, Mr. William H. Daugherty, of Pittsburg, Pennsylvania, and Miss Jeanette Morgan of Youngstown, Ohio, Elder U. W. Greene officiating. Many beautiful and costly presents were received by this young couple and with the best wishes of a host of friends they start their journey of life together.

TUCKER—COCHRAN.—At the home of the officiating minister, Elder E. F. Shupe, 3633 Clayton Street, Denver, Colorado, Sunday, September 25, at 9 a. m., Elder Daniel E. Tucker of the New Zealand Mission, and Sr. Cammie Cochran, of Booneville, Missouri. After visiting here a few days they will return to Booneville, which will be their future home.

## Died.

THURSTON.—On September 20, 1904, at his home in Three Oaks, Michigan, Elder Cyrus Thurston, aged 79 years, 1 month and 6 days. He was baptized November 4, 1861, by Walter Ostrander, ordained elder May 11, 1862, by George A. Blakeslee, and continued a steadfast believer in the work unto the end. He leaves a widow and four children. His children by his wife, who died a number of years ago are, Mrs. Libbie Baum, Albion, Michigan; Miss Ida Belle Thurston, Toledo, Ohio; Mrs. Jennie Payne, Toledo; and Doctor Milton Thurston, Cleveland, Ohio. "Blessed are those who endure to the end."

MINTON.—At her home near New Canton, Illinois, Sr. Cora Irena Minton, wife of D. A. Minton, after a long siege of sickness, passed peacefully away on the night of September 21, 1904. She was born July 2, 1868, in Pike County, Illinois, was baptized December 5, 1881, near Nebo, Illinois, and was strong in the faith until death. She leaves to mourn their loss a husband, one son, two daughters, and many relatives and friends. Many Saints of Lamoni will remember her as she lived near there about three years. Funeral services conducted by R. T. Walters.

RAY.—At Cripple Creek, Colorado, September 12, 1904, Sr. Mary Jane Ray, aged 64 years, 11 months, and 15 days. She was baptized at Denver, Colorado, June 12, 1892, by Elder E. F. Shupe, and was among the most faithful of the Denver Branch. Until disease fastened itself upon her she was always in attendance at the church services. She was ever ready to divide to

help the Master's cause, as the bishop's books will show. She was removed to Cripple Creek by her daughter the day before she died, where the funeral and interment was had.

AVONDET.—At Omaha, Nebraska, September 16, Mary, wife of Bro. John Avondet. She was born in 1824, at Chambery, France; married in 1858, and in 1863 came to America, finally locating in Omaha. She united with the Reorganized Church in 1869, being directed to do so by several remarkable manifestations of the Spirit. About 1879 she became afflicted in body and mind and her activities ceased so that for many years she has been dead to the world. Her departure was a joyous change from death unto life. Services at Saints' chapel, sermon by Charles Fry, assisted by J. F. Weston.

LONDON.—Near Hartington, Nebraska. September 18, Sr. Lulu Landon, daughter of Bro. and Sr. J. W. Patrick. She was born September 27, 1881, and was married one year ago to Robert Landon, who, with parents, four brothers, and two sisters, mourns her loss. Services held in the Presbyterian church at Hartington, by Elder Charles Fry, and the remains were laid to rest by the side of her babe which had preceded her three days to the paradise of rest.

FURGSON.—Sr. Sallie Lee Furgson was born April 16, 1879, at New Hope, Nelson County, Kentucky. She was the daughter of Bro. and Sr. W. S. Metcalf. She was married to Bro. G. H. Furgson March 12, 1899. To this union were born three children, two girls and a boy, the latter only living a few days, and after lingering ten months she passed over to the paradise of God. Sr. Lee was baptised August 27, 1899, and kept the faith till the end came, August 9. Sermon by J. W. Metcalf. Her remains were placed in Cave Hill Cemetery. And on the twelfth day of September little Mildred May, the youngest daughter, who was born August 31, 1902, died of lung trouble. The funeral sermon was preached by Elder W. H. Kelley, and her little body placed beside its mother, and will come forth with her in the first resurrection of the dead, to reign with the Lord.

MONTAGUE.—George Montague was born June 24, 1829, near Utica, New York. Married Margaret Francis Andrews in 1853, who preceded him to the better land some years. Of seven children born to them five daughters and one son remain. About two years ago he married Mrs. Nellie McClain, at Wilburton, Indian Territory. She also remains to mourn her loss. He departed this life September 19, 1904. Funeral service held at Wilburton church, in charge of H. R. Harder, sermon by T. J. Sheppard. His body was taken to Okarche, Oklahoma, for interment.

## The "Omaha Bee's" New Color Magazine.

For real, genuine enterprise the *Omaha Bee* leads the procession. It has just added new color magazine features to the *Sunday Bee* which compare favorably with the best New York and Chicago papers. The enormous expense involved in giving its readers the benefit of the latest innovations in artistic color press-work may not be fully understood, but it should be richly rewarded with greatly increased patronage. It is certainly gratifying to know that we have such an enterprising newspaper in the West, and it must be equally gratifying to the *Bee* to know that it is recognized as the only really metropolitan paper published in this section. If you have not seen the new feature, buy a *Bee* next Sunday.

"The Privileges of Parenthood" and the joys and trials of childhood provide substance for a story by Marion Hill in the October McClure's called "A Fruit of the Fair." The fruit of the dissipation of the "Fair" and its consequent demoralization for the twins is their first visit to Sunday-school. What they said, what they did, and how they did it there make pages of rare entertainment. The experiences of "little son" and "little daughter" will stir up the dust in many a memory chamber. F. Y. Cory illustrates the story in the real spirit of it, giving a clue to its catching humor.

Among the other articles promised for this number is a discussion of "The Open Shop," the crux of the whole labor question, and its immediate political bearing.

The electrification of the suburban service makes it necessary to construct a new terminal in New York City, and work on this is under way. It will be underground, immediately behind the Grand Central station. Here trains will whizz back and forth without the aid of panting and smoking steam-engines. The depressed station will reclaim all the yard-space from Forty-fifth to Fifty-sixth Streets now covered by tracks, and will permit the streets, now cut off, to be continued. This underground terminal will be connected with the rapid-transit subway, and thus will add to the links of underground railway communication in New York.—The *World's Work*.

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Dialogues and recitations for Sunday-school and Religio Entertainments, price 10 cents, six for 50 cents postpaid.

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### EXCURSIONS TO NEBRASKA AND WYOMING VIA THE BURLINGTON, OCTOBER 18.

From Lamoni the round trip fare will be only \$16.50. As stopovers are allowed at points 100 miles or more west of the Missouri river, and the return limit is 21 days, there is splendid opportunity to investigate the free land and irrigation propositions of these great States, and at the same time enjoy a good trip at small expense. Anyone interested will be given booklets descriptive of the regions upon application to the Burlington agent, L. F. Siltz.

**An Ideal Home** near Lamoni, for sale. I have an 80 acre farm four and one fourth miles southwest of Lamoni, with first class improvements, including one house, well painted, seven rooms, and two closets, a good stone cellar under it; one large barn, 40x38, built four years ago, room for seven horses, ten cows, and an oats bin; the remainder is capacity for hay. Other improvements are cow stable, two corn cribs, one granary, hog house and chicken house, three good wells.

**Fruit.** 24 young bearing cherry-trees, 24 bearing plum-trees, 36 apple-trees, straw-berry patch, etc. This farm is located between two branches of Latter Day Saints; it being four miles to Lamoni, church and one and three-fourths mile to the Evergreen church, which has a membership of one hundred. The mail is delivered at house every day except Sunday; grocery wagon every Monday; milk taken to creamery and returned every day; oil wagon once a month. I have twenty acres of corn on the place, seven acres of oats in stack, nine acres of millet in shock, cane and potato patch, barn full of hay. I will offer this place for sale for a short time at \$58 per acre. **A. C. ANDERSON,**  
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**SOUTH SIDE BARBER SHOP.**  
Laundry in connection. The same old stand. **F. A. BLACK.** 15

### FARMERS TO HAVE THEIR OWN CONGRESS AT THE WORLD'S FAIR.

For the twenty-fourth annual session of the Farmers' National Congress, which will be in the Agricultural Building of the World's Fair September 26, 27, 28, 29, and 30, the speakers will be Governor Dockery, President Francis of the Exposition, President Harvie Jordan of the Congress, Secretary Wilson of the Department of Agriculture, Hon. Willis L. Moore, chief of the United States Weather Bureau, and others. Those who go from here may take advantage of the present very low rates offered by the Burlington. Detailed information concerning the service will be furnished by the local agent, L. F. Siltz.

### LOW RATES TO CALIFORNIA AND THE NORTHWEST.

Every day from September 15 to October 15, the Burlington will sell very low one-way tickets to points throughout the West and Northwest.

From Lamoni the fare to Billings, Montana, will be only \$17.85, to Salt Lake City, \$22.85, to Butte and Helena, \$22.85, to Spokane, \$25.35, to Portland, Tacoma, Seattle, Victoria, Vancouver, \$27.85, to San Francisco, Los Angeles, San Diego, \$27.85, and to other points in proportion with these.

For this period, also, there is a special through tourist car service from all main line points which makes possible a further saving. Altogether, the arrangement is an unusually inexpensive and convenient one. Full details cheerfully explained to all inquirers by L. F. Siltz, agent, Lamoni, Iowa.

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### LOW RATES TO KANSAS CITY, FOR FALL FESTIVITIES.

Kansas City's fall festivities this season begin October 4th, when the Priests of Pallas will offer their annual parade. This will be followed Wednesday evening, October 5th, by the Priests of Pallas ball, and on Thursday afternoon, October 6th, by a concert by John Phillip Sousa and his band.

On Friday night the great bal masque will take place in Convention Hall.

The characters on the floats in the parade will be impersonated by 150 young girls who will dance in the Priests of Pallas ballet which will open both the Priests of Pallas ball and the Carnival ball.

Low rates will be in effect via the Burlington. Detailed information may be obtained of the C. B. & Q. agent.



# The Saints' Herald

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

Volume 51

Lamoni, Iowa, October 12, 1904

Number 41

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### PREJUDICE.

Prejudice and principle begin with the same letter, but there is a wide difference in their definitions. Prejudice means "a judgment or opinion formed without due examination of the facts or reasons that are essential to a just and impartial determination; a mental decision based on other grounds than reason or justice; a premature opinion favorable or unfavorable to some person or thing." One meaning of principle is "a settled law or rule of action. Especially a rule conscientiously and resolutely adopted as a guide to action when unqualified; a determined rule of right action, or habitual devotion to right as right."

Prejudice has been one of the weapons most constantly used by the adversary in his opposition to this latter-day work. Prejudice, not principle, has governed the world largely in its attitude toward this "marvelous work and a wonder," instituted by the hand of the Lord in this last dispensation. Prejudice has closed schoolhouses and churches against our missionaries, has kept the people from coming out to hear the word of God as dispensed by an authorized ministry, and has hindered many from receiving the truth, who have been "almost persuaded."

Mortal man is apt to be hasty in forming an opinion, humanity is naturally inclined to render decisions not based upon reason and justice. An example of how easy it is to form a hasty conclusion is afforded us in the last chapter of Acts, at the time Paul was shipwrecked upon the island of Melita. The natives received him, and those with him, in kindness, and kindled a fire because of the rain and cold. "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." They were somewhat hasty in their judgment. Superstition helped to form a premature opinion in their minds, and thus they became prejudiced against Paul. "Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and

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ELDER GOMER R. WELLS writes from Australia for a place for a young man to attend Graceland College who desires to come at once, providing the college will continue at least three years, his mother being a widow and not willing to send him away where he must attend institutions which would give him a false conception of our work and he would be led into worldly and evil ways.

said that he was a god." Thus they jumped at another conclusion. Although they were now prejudiced in Paul's favor, yet they were prejudiced nevertheless, because their opinion was not based upon reason, and must necessarily be changed and modified when they should come to a correct understanding of Paul and his mission. While this latter form of prejudice would apparently be a benefit to Paul during his sojourn among them, unless it was supplanted by something more substantial, the first time some one came along with the story that Paul was in a league with the Devil, and that it was through this power he performed his miracles, their minds would be in just about the proper condition to be more strongly prejudiced than ever before against him.

Latter Day Saints, who have suffered so much from the effects of prejudice in the world should be very careful that they do not allow opinions based upon something besides reason and justice to create prejudice in their minds, and cause them to form their judgment without due examination of the facts and reasons that are essential to a just and impartial determination. Principle (correct principle) is better than prejudice any day.

L. A. G.

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#### A SON OF SIDNEY RIGDON.

In the *Deseret Semi-Weekly News*, September 26, 1904, we notice an account of the baptism of John W. Rigdon, the only surviving son of Sidney Rigdon, on September 8, 1904, by Elder John M. Macfarlane, of the Utah church. Mr. Rigdon was born June 11, 1830, at Mentor, about five miles from Kirtland, Ohio. During the years that have intervened since the death of the Prophet he has devoted a part of his time to the practice of law, and has made no profession of religion until recently. He says that his father's testimony in favor of the Book of Mormon was a leading factor toward his final acceptance of the doctrine taught by the Utah church. Considering all the circumstances it is a peculiar position for a man to take, i. e., that his belief in the Book of Mormon led him to unite with a people who believe and practice contrary to the teachings of the book. We quote from the *News* as follows:

"Being prejudiced against plural marriage he began to think of uniting with the 'Josephites,' having been a boyhood companion of young Joseph. But in 1900 he read of a sermon delivered by him. Of this Mr. Rigdon said, 'I was prejudiced in his favor until I read an assertion he made near Kansas City to the effect that, as some people had undertaken to say his father was the originator of the doctrine of plural marriage, he was there to declare that his father was not a polygamist or a lawbreaker. This turned me against him, for I knew better.'"

President Joseph Smith has pursued a straightfor-

ward course in refusing to believe his father a "polygamist or a lawbreaker" until satisfactory evidence that he was such should be produced. The evidence has not been forthcoming. He has also taken the position that no error upon the part of his father could destroy the truth of the message which God commissioned him to declare.

The Reorganization is not based upon any error supposed to have been committed by Joseph the Seer. Unfortunately for the Utah church their hope is based upon that one error which they have assiduously sought to lay at the feet of the Prophet. The books have been discarded as "but the ashes of a rye-straw" or an "outgrown jacket," the Prophet's teachings of purity and virtue and respect for the laws of the land have been thrust aside by them, and they have tenaciously clung to this one supposed departure as their guiding star. Joseph, they say, was a polygamist and a lawbreaker; and whatever else he may have been of virtue, honor, and holiness counts for but little in their estimation. The Utah church disregarded the teachings of the books, and chose rather to accept the claim that Joseph was a lawbreaker, and that in order to obtain the highest salvation they must all become, like him, lawbreakers. They have continued in that line until the present day, and stand self-condemned, by their own testimony before the authorities of the United States, as lawbreakers, violaters of both the laws of God and the laws of man.

It does not speak well for Mr. Rigdon that he chooses to reject one who stands by the books and the written testimony of his father, and to cast his lot with those whom, according to his own testimony, he knows to be lawbreakers.

Mr. Rigdon continues: "In regard to the doctrine of polygamy I know that Joseph Smith, Jr., was the author of it, and introduced it into the Mormon church in the year 1843, and had his brother Hyrum Smith take the revelation to the High Council at Nauvoo, and tell them that Joseph Smith, his brother, received the same while he was present. At the time it was introduced it created quite an excitement in the church and a great many did not believe it, and denounced it as a false revelation."

This testimony may be accepted for what it is worth; but sober inquiry should be made into its real character before its worth is determined. There have been two classes of witnesses in this matter. One class, to which Mr. Rigdon belongs, has strenuously declared that Joseph Smith was the author of polygamy; the other class has as strenuously declared that Joseph Smith by his life and religious teaching stood in unflinching opposition to it, and denounced those who sought to fasten it upon the church. Among this latter class of witnesses are William Marks, Hyrum Smith, Emma Smith, and the sons of the prophet.

As to the statement of the revelation being received in 1843 and taken by Hyrum Smith before the High Council at Nauvoo, is it not a bit strange that the same falsehood had been told about Joseph Smith and the church years prior to 1843, yet the supposed revelation was not received, and consequently nobody knew anything about it until that year? Similar reports were denied by William Marks in a letter dated July 26, 1842, in which he says, "I would further state that I know of no order in the church which admits of a plurality of wives, and do not believe that Joseph Smith ever taught such a doctrine."—*Millennial Star*, October, 1842. Marks, being a president of the Nauvoo Stake, was in a position to know whether these reports were true or not. These false reports continued to circulate, and some began to teach the doctrine of polygamy; and Joseph and Hyrum Smith denounced "polygamy, and other false and corrupt doctrines" taught by Hiram Brown, in a notice published in *Times and Seasons*, volume 5, page 423, February 1, 1844.

Hyrum Smith, in a letter dated March 15, 1844, wrote to the the Saints at China Creek, Hancock County, as follows: "Whereas Bro. Richard Hewitt has called on me to-day, . . . and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here."—*Times and Seasons*, vol. 5, p. 474.

Shall we take the testimony of Mr. Rigdon in preference to the testimony of these men? These men were in a position to know. Mr. Rigdon never was. He was a boy, never had been a member of the High Council as William Marks had been. He had simply listened to the reports peddled around by his associates, which was the sole source of his information. He moved away from Nauvoo in 1844 and was in a position to know absolutely nothing about it except from hearsay.

L. A. G.

#### A WIDE-AWAKE LATTER DAY SAINT.

The following extract from a letter written by one of the brethren indicates that the Saints are not asleep. We are glad to see that Saints are using their faculties for discovering error without waiting for some one to point it out to them. The brother writes as follows: "I am very sorry to see the piece in the HERALD of September 28, 'Subsidence of Great Salt Lake,' with the map of Palestine so turned about and distorted and twisted to make it look like the map of Utah that it would make a school-girl laugh; for it carries with it the idea that Utah is the holy land of this continent, and that we are circulating and holding up Mormon or Brighamite ideas. I think this poor food for persons seeking after truth."

The article in question, with the cuts representing Utah and Palestine in comparison, was taken from one of the leading daily papers, and shows to what extent exaggeration serves in furnishing matter for the daily press. As the brother says, the cut of Palestine is twisted and distorted to make it appear something like Utah. On a correct map of Palestine the Dead Sea lies directly south of the Sea of Tiberias, while in the cut spoken of it is represented as lying to the northwest. The comparison is very far-fetched, as any wide-awake reader may see; for Palestine is no more like Utah than is any other country containing two similar bodies of water with a few surrounding hills.

L. A. G.

#### GRACELAND NOTES.

Bro. Myron E. Thomas, who has been actively engaged in the missionary field in Pennsylvania and West Virginia since General Conference, arrived Saturday to enter upon his studies in Graceland College.

Bro. A. B. Klar of Canal Dover, Ohio, writes: "Inclosed find check for six dollars to help pay the indebtedness of our Graceland College, which I feel is every brother's duty to assist in, as it is the most necessary thing in our church, so the young army of men and women can stand up for the truth and defend it with wisdom and knowledge gained in Graceland."

Sr. Margaret Neville, of Hemlock, Ohio, sends in her offering and that of two others, and writes: "I saw some time ago a request in the *Ensign* for the Saints to send a dollar each. Indeed I think if all the Saints would comply with the request the debt would soon be paid. I do not think there are very many who could not if they would only make the effort and I am sure the Lord would bless them."

Elder S. W. Tomlinson, writing from Gilbert Plains, Manitoba, incloses a donation handed him by a brother and states: "I hope the Graceland College debt will soon be lifted and success attend it in the future. I can see the wisdom of God counseling his people to that effect. If the church would allow the college debt to remain and the college to be closed, the world would have a good chance to throw reflection upon the church and its inspiration in taking in hand that which they were not able to carry through. I was pleased when the Bishopric took it in hand to lift the debt and save the church from further reproach; since they had taken it in hand to build it. My prayer is that God's blessings will attend its use to the good of the cause we all love. The work is onward here, two have been added to the church by baptism lately."

The Daughters of Zion of Lamoni, Iowa, show their desire to see the debt canceled by placing ten dollars in the hands of the treasurer, for that purpose.

## Original Articles.

### TIME'S VINDICATION.

It was in the early twenties of the nineteenth century that Joseph Smith, a youth of tender years, announced to the world that he had been visited by heavenly personages who enlightened him concerning a religious question that had long agitated his mind, owing to a protracted revival meeting of several churches, held in the vicinity of Palmyra, New York. Being greatly confused over the conflicting creeds then taught as the expression of the will of a changeless and merciful God; and not understanding how a professor or teacher of religion could consistently preach that one church is as good as another, while privately teaching his way to be the best simply to make converts to his views, also wakened inquiry in the mind of this lad that human tact could not satisfactorily answer. It was this reason, coupled with the cheerful promise in James, "If any of you lack wisdom, let him ask of God," that encouraged him to place his case before a higher court than existed on earth. Concerning this Joseph Smith says:

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. . . . I asked the personages who stood above me in the light, which of all the sects was right, (for at that time it had never entered my head that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight, that those professors were all corrupt; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them.—Church History, vol. 1, p. 9. (Published in *Times and Seasons*, vol. 3, p. 727.)

This statement startled the religious world, coming at the time when enthusiastic "peace conferences" were being held in many places, and "divines" were advocating the speedy ushering in of the millennium—that condition of oneness spoken of by prophets of former days. There was no uncertain sound, but a positive declaration that the "sects" "were wrong," the "creeds were an abomination in his sight," "that those professors were all corrupt," that they had "a form of godliness, but denied the power."

I have no apology to make for these statements; they are clear and to the point. If false, Divinity never spoke them, and they are cruel and unjust; if true, (and I *can* and *shall* prove them to be so,) we have an instance of God's mercy in warning the inhabitants of this earth of the dangerous chasm yawning at their feet.

We can hardly expect so appalling a fact as this to pass unnoticed by the religious teachers, notwithstanding it was presented by a young country boy, scarcely seventeen years of age; and from the first, Joseph's portion was the *odium theologium* (the hatred of divines). Those from whom he expected better treatment denounced his message, branding

it as deadly as the hell-broth brewed by the witches of Macbeth. Let the dark pages of history tell how eagerly these "professors" of Christianity grabbed up the club of persecution, even resorting to tar and feathers.

The question forces itself upon us, Does the Bible teach that when one claiming to be a prophet arises among us, we are to silence his voice with the tar-brush and answer his arguments by shouting, "delusion," "all of the Devil"? Rather does Jesus Christ teach, "Love your enemies," and Paul, "Prove all things." Surely the golden rule was not in the Bible that those professors of religion taught the people seventy years ago. And, apparently, they made little use of Isaiah's inspired statement that we are to test a matter by "the law and the testimony." How much more Christlike to prove from the Scriptures (if possible) that the "creeds" were not wrong, than to indulge in the unholy method of slander and personal violence: a method introduced by bloody Cain, and since desperately resorted to by all opponents of truth. These venomous reptiles have always stood in the pathway of spiritual advancement. The waves of persecution were white with foam in the days of Christ, and large patches were constantly on the lips of "Moses' disciples," who too eagerly cried out, "He hath a devil." The old sound reëchoed up to the Dark Ages, as pagan writers testify; and even during that period when ignorance like a vast cowl covered the brain of the world, so-called followers of the meek and lowly Jesus were constantly hurling malignant arrows of hate at one another.

Luther steps on the scene, after the "morning star of the reformation" rises, and a new era dawns; the world begins another epoch in its history. A man not afraid to speak his mind is before us. He utters that which is not in harmony with the opinions of the age. The sword of persecution, yet streaming with the blood of countless martyrs, is placed at his breast. "Recant or die!" is thundered from the Vatican. "Here I stand; I can not do otherwise, so help me God," is the reply from this fearless reformer of a fearful time.

What if Luther had been frightened into silence, would not the work of God have moved on? Would not another have been raised in his place? Had Joseph Smith refused to deliver his message, one who was obedient would have been called to perform this stupendous work. In our reference to it, we do not depreciate the labors of other reformers, but know that they performed a work in their day that will ever redound to their honor and glory, and the writer of this simple sketch believes that no Baptist or Methodist loves Roger Williams or John Wesley better than he, even though he is a Latter Day Saint. They were earth's noblemen. Peace to their ashes!

That as a church we are narrow and look through a reversed telescope at the good performed by others, is a point not well taken. Buildd on the foundation of "all truth," we are as liberal as the doctrine of Christ will permit; beyond this we have no aspirations, and would rather be right than popular. As the exponents of "more light," we meet the same arguments and obstacles that have ever been raised against "new truths." It is but necessary to read the book of Acts to learn of the opposition met by the early disciples, and of the "sect everywhere spoken against."

Very pertinently can I quote the words of O. F. Cook, in *Popular Science Monthly*, March, 1904:

It is a misfortune frequently lamented that new truth, the most precious attainment of each generation, is also the most unwelcome. We do not hasten to sweep out our stock of laboriously collected ideas, even after the worthlessness of the assortment has been declared.

What new truth, or boon to humanity, ever met the favor of the populace? Not one. Was not Columbus called an idiot and Samuel Morse a knave, Wesley a jackdaw, and Williams a traitor? Who lived and struggled almost alone in enlightened Boston, and published a little paper against slavery? Who hooted at the statement of man riding twelve miles an hour and "keeping his head"? Every one, nearly. What did popular opinion say about iron ships floating? the first Atlantic cable? the phonograph? the telephone? In fact we might mention everything that has been a bit out of harmony with preconceived ideas.

Well did J. Hunt Cooke say in the March number of *Biblia*:

The recent discovery of radium has introduced a new disposition into the world of physical science, and shaken the throne of some autocratic notions which have long held thought in bondage. Is it not possible that some day some such revolution may occur in the domain of religious science?

Had Mr. Cooke been familiar with our position he would have known that such a revolution had been operating these seventy years, and the end is not yet.

Being much interested in these "sects," now so popular, once so obscure, I glance over the books of history and take down J. M. Cramp's Baptist History, and on page 155, I read:

The Baptists of the sixteenth century, generally, were a goodly, upright, honorable race. They hated no man, but all men hated them, and why? Because they testified against the abominations of the times, and wished to accomplish changes which would indeed have revolutionized society, because it was constructed on antichristian principles, but which were in accordance with the word of God. An outcry was raised against them, as if they were "the offscourings of all things," and their blood was poured out like water. Reformers wrote and acted against them. The writers of that age searched out the most degrading and insulting epithets that the language afforded, and applied them with malignant gratification. Latimer speaks of the "pernicious" and "devilish" opinions of the Baptists. Hooper calls those opinions "damnable." Bacon

inveighs against the "wicked," "apish Anabaptists," "foxish hypocrites," that "damnable sect," "liars," "bloody murderers both of soul and body," whose religious system he denounces as a "pestiferous plague," with many other foul-mouthed expressions which I will not copy. Bullinger designates them as "obstinate," "rebellious," "brain-sick," "fanatic," "filthy knaves." Zwingli speaks of the "pestiferous seed of their doctrine," their "hypocritical humility," their speech "more bitter than gall."

Alas, how soon the Baptists forget that they were once poor and despised, with every man's hand raised against them, and at their door laid every charge that Latter Day Saints have been obliged to meet. Yes, they forget, but we remember still, and from hearts made sore by constant scoffing and jeering from such, we cry, "O Popularity, thou curse of the world!"

Be it far from my purpose to deepen old scars by referring to these historical facts. To introduce the thought that slander is not the proper tribunal before which to try any case, and that because every man is against you does not signify you are wrong, is my object. And, to this end, the following from Dictionary of National Biography, edited by Stephen, vol. 7, p. 57, will be of interest to congregationalists:

Browne, Robert (1550? 1633?), the earliest separatist from the Church of England after the Reformation, and now claimed as the first exponent of their principle of church government by the modern congregationalist in England and America, was born at Tolethorpe in Rutland. . . . Edmund Freake was bishop of Norwich at this time, and it was not long before he took action against the new sect. On 19 April 1581 he forwarded certain articles of complaint "against one Robert Browne" to Lord Burghley, in which he set forth that "the said party had been lately apprehended on complaint of many godly preachers, for delivering unto the people corrupt and contentious doctrine," and further that he was seducing "the vulgar sort of people, who greatly depended on him, assembling themselves together to the number of one hundred at a time in private houses and conventicles to hear him, not without danger of some evil effect." . . . To Northampton gaol [jail] he is sent, where, soon after, he sickened, died. . . . His burial-place is unknown. . . . The hateful story that he ill-treated his wife in her old age is in all probability an infamous slander.

And I take up volume 3, same set, and read this, on page 297:

Barrow or Barrowe, Henry (d. 1593.), church reformer. . . . At this time he lived, according to many reformers, a careless life about the court. John Cotton (of New England) states, on the authority of John Dod the Decalogist, that "Mr. Barrow, whilst he lived in court, was wont to be a great gamester and dicer, and after getting much to play would boast *vivo de die in spemnoctis*, not being ashamed to boast of his night's lodgings in the bosoms of his courtizens" (Ath. Cant. 2151.) . . . Burrow and Greenwood were ultimately "arraigned." . . . Seven days later, however, they were again huddled out of prison to Tyburn and there hanged on 6 April 1593 (Harleian Ms. 6848). Modern "Congregationalists" or "Independents" have put an exclusive claim to Barrow as one of the main founders of Congregationalism."

Whether there was cause for this barbarous treatment, we will let that "great day" decide; the fact is before us that one of the fathers of the Congregation-

alist sect died in prison, stating that he had been cast into twenty others, whilst the other individual was hanged. With some people it is easy to forget these things, whenever reference is made to the assassination of Joseph Smith in Carthage jail; but we remember, and believe that the fact of a man's death in prison (whence he had been delivered by enemies of truth), or the flying reports of bigots, is not sufficient evidence to justify in condemning any message.

As a matter of curiosity, and with a desire to enlighten myself along this line, I obtain *The Heart of John Wesley's Journal*, published by Fleming H. Revell Company, London and Edinburg. On page 18 I read the following, which will be of interest to Methodists:

Georgia, Savannah ss. To all constables, tithingmen, and others to whom these may come: You, and each of you, are hereby required to take the body of John Wesley, clerk, and bring him before one of the bailiffs of the said town to answer the complaint of William Williamson and Sophia, his wife, for defaming the said Sophia, and refusing to administer to her the sacrament of the Lord's Supper.

Page 21 furnishes us with,—

a list of grievances, presented by the grand jury for Savannah, this — day of August, 1737." . . . Herein they assert, upon oath, "That John Wesley, clerk, had broken the laws of the realm, contrary to the peace of our Sovereign Lord and King, his crown and dignity,—

"1. By speaking and writing to Mrs. Williamson, against her husband's consent. . . . 5. By refusing to baptize Mr. Parker's child, other than by dipping, except the parents would certify it was weak, and not able to bear it."

Mr. Wesley would be called a "weak Methodist," if he lived nowadays.

These words on page 222 are from Wesley:

That they were so fierce ten years ago is no wonder, since their minister told them, from the pulpit (seven years before I resigned my fellowship), that "John Wesley was expelled the college for a base child, and had been quite mazed ever since; that all the Methodists, at their private societies, put out the lights," etc., with abundance more of the same kind.

However, sufficient has been written on this line to establish the fact that every church in its infancy has been the object of most brutal persecution from its more popular and powerful sisters. Whether the churches or members that indulge in this unholy practice have the Spirit of the Savior, the reader may decide for himself.

Now, I want to emphasize, strongly so, the following fact: If the churches of eighty years ago (when Joseph Smith startled the world) were *right* and their creeds were in harmony with God's word, then any change whatever in their teachings would make them wrong and out of harmony with the Bible. Consequently, if the churches have changed since, they were *wrong* then. Time, that mighty corrector of mistakes, has vindicated the position occupied by the young seer, as the following extracts show:

Despite the agitation for unity, the lines between churches are growing sharper. Organization, that is, despotism, in each is becoming more perfect. . . . It is not simply the Episcopal

Church, with its incense, altar-lights, and colored vestments, that has turned its face toward the Middle Ages. Such churches as the Presbyterian, Congregationalist, Baptist, and Methodist, the offspring of the democratic protest against robes, genuflections, liturgies, and printed prayers, have returned to the use of these instruments of "order, discipline, system, and respect for position and authority."—*The Conservative Review*, September, 1901, pp. 201, 203.

Surely the dust of our old conservative grandfathers would groan in the grave if able to behold this turning to the mother church, this shaking hands with Rome. What is this we read in the *Literary Digest*, April 25, 1903?

A new "Roman" party in the Episcopal Church is also making its influence felt, and publishes a monthly organ, the *Lamp*, at Garrison-on-Hudson, New York . . . in an editorial entitled "Who is the author of division?" We quote as follows: "Protestants who glory in their sectarian divisions, yes, and Anglicans who glory in their separation from the Apostolic See, glory in their shame! . . . Wherein lies the remedy save to acknowledge the error our fathers made four hundred years ago and by concerted action to take the necessary measures which will in due time heal our schisms and make us Catholics indeed by reconciling us to the Universal Father of Christendom and reuniting us to the Holy Roman Church! the mother and mistress of all churches, in which resides the seat of supreme authority." . . . With the same issue of the *Lamp*, is given a "Rosary League Leaflet," telling "how to say the rosary." . . . A correspondent of the New York *Sun* writes of the new movement: "This Roman party is no insignificant or negligible quantity, but is fast growing in adherents all over the world."

Not wishing to be half-read on this subject, I consult another authority, *Encyclopedia Britannica*, volume 28, article "Church of England":

There has been much change in the constitutional statutes of the English church. . . . From 1898 there has been renewed agitation of the subject of ritual excesses . . . the case of the Reverend W. J. E. Bennett (1870-72) vindicated for English churchmen the right to hold and to teach the ancient doctrine of the Real Presence in the Eucharist. Naturally, changes such as these have not come about without much party feeling. . . . The Society of the Sacred Mission . . . was begun in 1891 . . . each applicant for a admission declares his intention . . . to remain unmarried.

Why all this turning about face? this changing of opinions? As Hubbard says, "open the window," let us have more air. What is the trouble? Here we have that prodigal church, which so madly and gladly ran away from its mother, reaching out hands of entreaty and begging forgiveness (in many instances) for having so long taught transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, can not be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthrowing the nature of a sacrament, and hath given occasion to many superstitions. . . . Bishops, priests, and deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage. (Articles 28 and 32, of the Thirty-nine Articles.)

Remember, my dear reader, the Episcopal Church was most strenuously upholding every one of the "thirty-nine articles" in the year Joseph Smith announced that the "sects" were wrong. Verily, time will vindicate every truth, even though it be given to the world by a youth of seventeen.

This statement from the *Literary Digest*, April 18, 1903, would have caused the Episcopalians of eighty years ago to hold up their hands in horror:

During the course of parliamentary debate on the "church discipline bill," it developed that incense is used in three hundred and ninety-three English churches, and that various forms of extreme ritualism are practiced in seventy-one more.

This "revising," "changing" bacillus has found its way into every corner of modern Christendom, and to speak mildly, it adds very little to the glory of an allwise and unchangeable God to revise his work. "Whatsoever God doeth, it shall be for ever;" and surely this applies to the plan of salvation. It is evident, then,—however painful and humiliating the fact may be to the sects—that the creeds are wholly of human invention, and if they were not right in the days of Calvin, Fox, Luther, Williams, and the rest, how can we tell when they are free from error? Each decade demands a change. Talmage wanted to "put the creeds aside and get a brand new one." But this would not settle the matter. If the founders of the sects could not formulate correct creeds, can any of the modern divines do better?

God, through Mr. Smith, told the world that the sects were wrong, that they were teaching abominable creeds. The very acts of the churches are corroborating this statement.

Take, for example, the attempt of the Presbyterian Church to rid itself of that statement in article three of its creed, a statement that, if true, would make of God a heartless monster:

By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed and their number is so certain and definite that it can not be either increased or diminished, neither are any other redeemed by Christ or effectually called, justified, adopted, sanctified, and saved, but the elect only.

Now will the reader kindly bear in mind that this hideous declaration was no silent factor in the creeds of the Congregationalist, Calvinist, Baptist, and Presbyterian Churches of Joseph Smith's day. While Jonathan Edwards and thousands of other "professors" were teaching that "God holds the unconverted over the pit of hell, as much as one holds a spider or a loathsome insect over the fire, and from time to time the generations in darkened lands, without temple, without Bible, without religious teacher, are swept into the future as the housewife lifts the lid from the glowing coals and sweeps flies into the flames"; and our Catholic brethren were—and are to-day—comparing the sound of boiling water in a kettle to the boiling of a child's brains in hell; at the same time our more humane members of the orthodox (?) churches were singing, to the tune of "Auld Lang Syne," these words from Watt's hymn: "For hell is crammed with infants damned without a day of grace." Is it strange that thousands of men are

throwing off this monstrous yoke, and saying with Doctor Hillis, "I would rather shake my fist in the face of the Eternal, and fling every vile epithet toward his stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it"?

For over three hundred years the church has been hugging this hydra to her bosom, but the *American Almanac*, of 1903, informs us that,—

Presbyterianism yielded, during the year 1902, to pressure from within the body of the church which demanded certain changes in the creed of the denomination. The sentiment in favor of revision had been growing for years. . . . That which men have formulated they may revise, and this was practically the ground upon which the Presbyterian General Assembly, gathered in New York City during the month of May, 1902, stood in discussing and acting upon the question of revising the Westminster Confession of Faith, which constitutes the body of doctrine held by the Presbyterian Church.

Listen! As before stated, these changes are not confined to any one sect:

Congregationalism as a designation of a Christian denomination has of late in some respects modified its significance. In Great Britain there is to be observed among the Congregationalists a growing tendency towards a mutual connection or combination of churches, as distinguished from bare independency. . . . But as early as 1865, Armenians were welcome to Congregational fellowship. In the last few decades, with the spread in the community of innovations in doctrinal and critical opinions, a wider diversity of beliefs has come to prevail.—*Encyclopedia Britannica*, vol. 27, p. 207.

And this statement in *Zion's Herald*, February 11, 1903, speaks louder than thunder:

We are not a little surprised to find in the *Congregationalist* of last week an editorial, "Will Congregationalists unite?" making a long and unquestioned plea for the union of Congregational and Unitarian Churches. . . . "Another sign of this approach is the modification of theological dogmas going on in both bodies. Unitarians are growing more positive in their emphasis on doctrine which both denominations hold. Congregationalists are asserting less positively the doctrines concerning which the two bodies differ."

What is this we have? The church that in Joseph Smith's day was denouncing the Unitarians as tending to infidelity and denying them fellowship, is now shaking compromising hands with them, over the denied divinity of the Son of God. The world moves. Time is vindicating truth. After all, the young seer was right; the churches themselves being witnesses.

The iconoclastic hammer has been tinkering away on the old, long-cherished Methodist "Discipline." The *Boston Daily Advertiser*, March 21, 1904, speaks to the point here:

The ironclad paragraph in the disciplinary rules of the Methodist Episcopal Church relative to proscribed amusements are dead letters in the opinion of the Reverend E. M. Antrim, pastor of Trinity Methodist Church [Springfield, Massachusetts] who openly advocates their repeal. . . . "I frankly and earnestly desire to have these paragraphs expunged from the discipline."

The *Springfield Daily Republican*, August 29, 1901, in referring to changes in Methodism, remarks:

It is a fact, of course, that the old fashion of Methodist meetings with their loud appeals to sensation, their explosive "Amens" and "Bless the Lords" is almost wholly of the past, and shows no signs of renewal. . . . Reverend Doctor James Mudge says: "I see more and more clearly that the old ideas are untenable." . . . Reverend George S. Butters, of Somerville, says: "Ten years ago I was strictly Wesleyan on the question of entire sanctification. To-day I do not regard that theory either scriptural or practical."

Even that church so long distinguished by "thee" and "thou" is waking up to the fact that it has been promulgating wrong theories; consequently a change is in order. The following from the *Literary Digest*, June 20, 1903:

Quakers, "the people called Friends," have been greatly changed by time, according to Edward Gardner, himself a Quaker, who writes in the *American Friend* (Philadelphia). This transformation, according to him, is one of the significant religious phenomena of the day, and it should not be overlooked by those who would understand the moral forces now at work in their republic. A great future is predicted for the transforming movement. . . . For a century or more, Friends were known by their peculiar dress. . . . The Quaker of to-day is not known by his dress. . . . Music, painting, and literature are now taking their rightful place among Friends. Congregational singing is recognized as being a part of true worship, and in many places instrumental music is also made a part of the devotional service. In the Quaker home of a century ago the sweet influence of song was unknown. The Bible and the writings of early Friends were the only books; no pictures adorned the walls, and Puritan austerity was the rule of life.

And be it remembered that eighty years ago the creed of this church taught (as it teaches to-day) that baptism is not only nonessential, but also *anti-christian*.

I seldom read a paper without finding something corroborative of our position. Truth is pressing to the front. The "sects were wrong," and it is important to know that all these changes have not been for the best. The belief in hell is hardly up to date, and the fact of a personal devil is considered a huge joke in the so-called modern sects. The Bible is being torn into shreds by "higher critics," and essential parts of Christ's doctrine are as carelessly waived (brushed aside) as one would write his name in the sand and kick it out with his foot.

Five years ago scarcely a minister in the land would have dared mention the theater from the pulpit save in denunciation, now the chaplains of the alliance visit the best plays and publicly commend them to their congregation.—*Munsey*, March, 1904.

The *Christian Work and Evangelist* calls attention to the fact that only within the last few years has "Good Friday" been observed by nonliturgical churches, and that now "Ash Wednesday" is added to the list.—*Public Opinion*, February 25, 1904.

Mr. Verschoyle states that "the assailants of liberalism get no support from the orthodox critics and teachers who represent the learning and power of the church." He says further (in the *Contemporary Review*, August): "I will now briefly examine the apostles' creed as a fair example of the changes the new knowledge has brought, which sufficiently dispose of the theory of immutable dogmas. . . . As a matter of fact, it may be safely said that no well-informed layman recites it in the sense it bore fifty years ago."—*The Literary Digest*, September 19, 1903.

And so it is patent that the "sects" have taken the bits and are blindly running hither and thither, not knowing where to go or when to stop. Methinks a deplorable "smash-up" will be their fate unless a speedy return to "thus saith the Lord" is preached and practiced by them. These wild and vain efforts to reanimate fossilized creeds will never remedy matters, but make them worse; demonstrating to the world, as they do, that some one blundered. These uninspired things so long upheld as expressions of God's mind, are going down before the advancement of spiritual enlightenment, and the heaven-inspired statement that "the sects are wrong," "their creeds an abomination in his sight," stands out as the handwriting on the wall. Thus surrounded by a cloud of witnesses, I bow my head before the inevitable, and say, Amen! and Amen!

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WEST SULLIVAN, Maine.

#### BOOK OF MORMON ITS OWN VINDICATOR.

In the year of our Lord 1829 the Book of Mormon was published to the world through the instrumentality of Joseph Smith, purporting to give a true history of the aborigines of America, tracing them from the descendents of Joseph, who was sold into Egypt, giving an account of their travels through the great wilderness, the building of vessels and embarking upon the mighty deep toward the choice land where God should lead by their prophet, Nephi, landing in South America. Concerning the beginning of this mighty civilization, of which so much incontrovertible proof abounds, which began six hundred years before Christ, continuing through various stages of unhappy vicissitudes incident to the rise and fall of nations until their national extinction about four hundred years after Christ, the Book of Mormon deals in full particulars.

It is a book claiming to account for a long lost and unknown race of people whose awe-inspiring remains of prehistoric works, covering the vast domain of Mexico, South and Central America have ever been the dreamless wonder of scientific research, and should be considered with more seriousness than simply the pastime of a charlatan; neither can such stupendous claims be brushed aside by merely a formal denial.

Not many books have gained as much notoriety in the same length of time as has the Book of Mormon. One of two things is true of this book: It is either true or false. If true it makes Joseph Smith, who claimed to have discovered and translated it by the power of God, a true prophet; if false, it makes him one of the most astounding and remarkable intellectual phenomena the world has yet produced. Yet no one unaided by the inscrutable wisdom of God could stagger upon a theory far in advance of the combined wisdom of all ages, which modern research



has demonstrated to be a fact, and he too, absolutely deprived of means or education. It is infinitely more easy to believe that he was inspired by divine wisdom in sending forth a book so perfectly harmonizing with biblical, historical, archæological, and anthropological demonstration, than to believe he just happened to hit it by accident. The opponents of this book unwittingly make him do greater miracles than his friends claim. The biblical and scientific features have been fully discussed by others, hence I will confine myself mostly to the merits of the book itself.

All we ask of you, dear reader, is to judge this book as you would any other, viz., by its contents and not by popular prejudice. Were the doctrine and practice of our Methodist, Presbyterian, or Baptist friends to be put before the public for examination, they would ask that they be judged by their books of discipline, and not what their enemies may say.

In all matters of controversy there are certain accepted rules for ascertaining the truth or falsity of the question at issue. Nor can a contention be determined by the numerical strength of its opponents. If so the mission of Jesus Christ would have been defeated in its infancy, for the greater majority thought him an impostor unfit to live among them. In the midst of the great contention for and against him, he gave one grand rule by which the truth or deception of his mission could be clearly determined; it was this, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matthew 7:16. To suppose such good, pure, and morally elevating philosophy could emanate from such a wicked, degraded character as the majority of the people regarded Christ, would be just as inconsistent as to go out on the hills and expect from the thorn bushes to pluck the luscious grapes. This is absolutely contrary to the nature of things. Or to think the sweet waters of the pure gospel of Christ could flow from such a corrupt fountain as the Jews thought Christ to be, is as unreasonable and unnatural as to dip into the lake of salt-water of Utah, expecting to bring up fresh water. These weighty arguments had but little effect upon the Jews who were drunken with religious prejudice and clamoring for his life; but with the heinous blunders of the benighted past before us, and living in the age of unsurpassed intellectual advancement, in an age of free thought, in a Christian land bedecked with churches doing homage to the persecuted Christ, one would surely believe an altogether different course of procedure would be adopted to antagonize a religious rival.

The divinity of the Book of Mormon is said by our opponents to stand or fall on the character of Joseph Smith, and, instead of applying the rule given by Jesus Christ, they content themselves by hurling all manner of vile epithets at him and his parentage.

The Book of Mormon depends upon the reputation of no man, but by its fruits it must stand or fall.

The most plethoric source from which the enemies draw their inspiration in attacking the Book of Mormon is the old Spalding Romance story, but a comparison of the Book of Mormon with the Spalding Romance clearly reveals the duplicity of those fabricators.

Had the writings of Solomon Spalding never been discovered, as they were in 1835 at Honolulu, completely overthrowing the only quibble ever used against the origin of the Book of Mormon, the book itself would do it, and thus we shall now do.

Solomon Spalding was a Presbyterian minister, and entertaining the same views of that body would never think of writing a religious book holding such vastly different views as the Book of Mormon does. One is diametrically contrary to the other. Had it been written by a Presbyterian clergyman some resemblance would inevitably crop out, but the following comparison will be sufficient to forever controvert the idea that Solomon Spalding had a hand in its creation.

Had Solomon Spalding written the Book of Mormon, or any other religious book for that matter, he would have denied the presence of miracles in these days, but the Book of Mormon says:

For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's, and thus shall every one say, . . . and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, Harken unto us, and hear ye our precept; for behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles.—Page 102.

And again I speak unto you, who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold, I say unto you, he that denieth these things, knoweth not the gospel of Christ, yea, he has not read the scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, to-day, and for ever; and in him there is no variableness neither shadow of changing. And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.—Page 498.

This is a stinging rebuke to the Presbyterian idea of God, and one who was taught in their schools would not tolerate the idea of God working miracles in these days. This has been the bone of contention of many.

Spalding would have denied there were any prophets since the days of Christ, but the Book of Mormon had them in actual existence till four hundred years after that time, and spoke of them and their work in the very day in which Spalding lived.

He would have advocated a church without apostles, but the Book of Mormon had them and gives their names. (See page 459.) He would have no other apostles save the twelve Jesus selected at Jerusalem; the Book of Mormon had successors. He would have taught that the gospel was given for a few elect—foreordained of God, but the Book of Mormon says:

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound.—Page 498.

He would have taught that sprinkling was just as good as immersion for Christian baptism, but the Book of Mormon says:

Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.—Page 444.

He would have taught that remission of sins cometh by faith and prayer, but the Book of Mormon says:

And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins.—Page 541.

He would have contended that anybody had the authority to perform this ordinance, but the Book of Mormon says:

And it came to pass that King Limhi and many of his people were desirous to be baptized; but there was none in the land that had the authority from God.—Page 185.

He would have thought that little infants should be sprinkled, or, as he would have termed, baptized, but the Book of Mormon strongly proclaims against this doctrine and says:

Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism. . . . Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity.—Page 540.

He would have opposed the principle of the laying on of hands for the gift of the Holy Ghost, but the Book of Mormon says:

Ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost.—Page 533.

He would have taught that the preachers were to be supported by the congregations with a princely salary, but the Book of Mormon says:

And when the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors;

and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal and they did all labor, every man according to his strength.—Page 207.

This does not sound anything like the belief of a modern preacher, does it?

He would have ridiculed the idea of angels coming from God and revealing his will unto man, but the Book of Mormon says:

Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay, for it is by faith that miracles are wrought, and it is by faith that angels minister unto men, wherefore if these things have ceased, wo be unto the children of men.—Page 538.

After noting the extreme difference in the comparison, and Reverend Spalding being prejudicial in favor of the doctrine of the Presbyterian faith, does any one still suppose he would write a work so profoundly adverse to the faith of his choice? I could as easily believe Shakespeare wrote *Twenty Thousand Leagues Under the Sea*. Suppose there should arise a controversy as to the authorship of the above novel, some holding it was written by Shakespeare, others by Jules Verne, its author, the best and most honorable way of determining the question would be to compare it with the spirit and style of Hamlet or some other masterpiece of the famous poet.

The numerous prophecies, in the Book of Mormon, and their complete fulfillment, is infallible proof of its authenticity and should challenge the attention of the most skeptical. Man can make predictions, but he can not always make them come to pass.

#### 1. The Book of Mormon says:

And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible.—Page 105.

Almost every day since the coming forth of the Book of Mormon is this prophecy literally fulfilled, many of its opponents using the exact words of the prophecy. How could Joseph Smith, or any other man, tell just what many would say in opposing the book? They could predict some opposition, but to foretell the precise words many should use in their opposition is beyond their prescience.

2. It was to come forth in the day when the people should deny the power of miracles, as the prophet Nephi declares:

Behold, hearken ye unto my [man's] precept: if they say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles.—Page 102.

3. The deaf should "hear the words of the book." (Page 102.) This would have been the last thing a person would think of predicting with the least expectation

of it ever being fulfilled unaided by the help of God. The fulfilling of this is absolutely dependent upon God, hence bears no resemblance to the work of an impostor. Many are the witnesses who can testify to the fact that their ears have been unstopped by the power of God to hear the words of the Book of Mormon.

4. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me, shall perish.—Page 76.

Who can read of the terrible conflict of the Revolutionary War, where a mere handful of raw, undisciplined plowmen, without money, war-implements, or friend, in a new country, harrassed on all sides by the savages and Hessians, besides their internal troubles, threw off the yoke of the mightiest empire that ever marshaled soldiers for war, without seeing the hand of God in the cause of the colonies? Several other attempts have been made to disrupt our union, but failed. Had the fortunes of war gone southward in 1865, doubtless our nation would now be subservient to the European powers. The smoke of battle had scarcely cleared away from the fearful war of the rebellion when the French Government sought to establish Maximilian, an Austrian archduke, emperor of Mexico, until the United States was again called upon to vindicate this divine prediction that whosoever "raiseth up a king against me shall perish," and demanded the withdrawal of the French troops, which was done; and on June 19, 1867, Maximilian, with two of his generals, was shot to death.

Had Joseph Smith or any one else the power to control the tide of war to agree with their human predictions? Nothing but the foreknowledge of God could foretell this.

5. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written, and they shall carry them forth unto the remnant of our seed.—Page 106.

A failure of this prophecy alone would be sufficient to brand the book a fraud, but since this prophecy has been literally fulfilled by hundreds of thousands believing and accepting it as a divine record, among whom are some of the most intelligent, it is given the stamp of divine approval.

Moreover, since the "remnant," the American Indians, have believed it and some among them have preached it, added assurance is given that it had its origin from a higher source than a Presbyterian preacher. In the day when the Book of Mormon came forth the realizing of the above prophecy was as remote as the antipodes of the earth. At that time, and until within a few years ago, the American Indian was "sorely vexing the nation," until many of our leading men in public affairs thought

the only way to subjugate them was to exterminate them. In volume 1, pages 179 to 181 of the Church History a full account is given by P. P. Pratt of the Book of Mormon going to the Shawnee and Delaware tribes of Indians, and many of them including their chief, Mr. Pool their interpreter, and other influential Lamanites were so delighted with those missionaries that they built them a house and insisted that they remain all winter and teach them more about this book.

6. Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come at that day when these things shall come forth among you. . . . Behold the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.—Page 497.

At the time God set his hand to do this marvelous work, the pride and wickedness among the professed believers in Christ should result in persecuting the saints of God, until their blood would be shed, is clearly set forth by reading the entire page. In this boasted land of liberty where its constitution guarantees to each individual the right of religious dictates, the person who at that time should have asked protection from sanguinary persecution would have been branded as a religious fanatic; however, not since the days of the burning of the nineteen witches (?) at Salem, Massachusetts, has there been a more disgraceful page of American history than the terrible massacre of those innocent men, women, and children at Haun's Mill, Missouri, in 1838, followed six years later by the assassination of Joseph and Hyrum Smith at Carthage jail, Illinois, June 27, 1844. No one with sufficient intelligence to write any kind of a book would think to make a prediction like the above, with the remotest idea of ever lending his influence for the fulfillment of the same in a civilized country like the United States.

7. And after the house of Israel should be scattered, they should be gathered together again, or, in fine, after the Gentiles had received the fullness of the gospel, the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.—Page 18.

And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews, in the latter days; and I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored, they should no more be confounded, neither should they be scattered again.—Page 31.

It has been eighty years since this prophecy came to light, at which time the idea of the Jews ever gathering to Jerusalem was ridiculed; but note the wonderful change since those days. The question of returning and rebuilding the Holy Land is engaging the minds of some of the most influential Jews from all over the world, while tens of thousands are already gathered there.

8. By the prophetic searchlight of the Book of Mormon are we told the very time when this great

change of sentiment shall take place. In speaking of the condition of the people at the time the book shall come forth, the prophet, among other things, says:

But behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.—Page 102.

Aside from the coming of Jesus Christ to earth this is one of the most remarkable fulfillments of prophecy. The Book of Mormon was published to the world in 1830, at the time Lebanon, or Jerusalem, was still smoldering under the wreck and ruin of ages. No refreshing rains had fallen upon her parched soil for eighteen hundred years. A few wandering Arabs were the only signs of life, the curse of God still hanging over it. But, lo and behold, in 1852, just twenty-two years after the coming forth of the Book of Mormon, the "former and latter rains" were restored to this land of desolation. Vegetation and fruits and grain of all kinds began to spring forth; men and money began gravitating that way; the smiles of heaven rested upon it; and at the present time it bids fair to become a sharp rival in the commercial affairs of the world. Not wishing to leave this subject upon my bare assertion, I shall give a few extracts from men who ought to know whereof they speak. In speaking of Jerusalem, Chambers' Encyclopedia says:

It has the same bright sun and unclouded sky, as well as the early and latter rain, which, however, is diminished in quantity, owing to the destruction of trees.—Vol. 7, p. 11.

The botany of Syria and Palestine differs but little from that of Asia Minor, which is one of the most rich and varied on the globe. Of the vegetables there are many varieties, as the egg-plant, pumpkin, asparagus, lettuce, melon, and cucumber. Palestine is especially distinguished for its wild flowers, of which there are more than five hundred varieties. The geranium, pink, poppy, narcissus, honeysuckle, oleander, Jessamine, tulip, and iris are abundant. The various grains are also very largely cultivated.—Smith's Bible Dictionary, revised and edited by Reverend F. N. and M. A. Peloubet, pp. 478, 479.

I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rains were restored, to the astonishment of the natives.

This is an account given by Louis Van Buren, who was there and published his observations November 14, 1867. (See *From Palmyra to Independence*, p. 125.) All this is in perfect harmony with the prophet Isaiah:

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.—Isaiah 61: 4.

Joseph Smith, Solomon Spalding, or most anybody could write a book and in it make all sorts of wild predictions; but to control the elements, restoring the rains to Palestine, turning the hearts of

scattered Israel toward their promised land, influencing the nations of earth to remove the restrictions which had bound them so long to abject servitude, the God of Jacob alone can do. O how wonderful are the ways of God in consummating his holy purposes! If Joseph Smith was such a base impostor as many say he was, how does it come that conditions over which he or no one else had power to control, all so marvelously conspire to accentuate his work? Is it possible the gods are angry with the inhabitants of earth, and they have employed him to help them wreak vengeance by leading them to deception? Verily, no, but the God of heaven has "set his hand again the second time" to gather downtrodden Israel back to their beloved land of blessed memory, that the gospel of their long looked for Messiah may go to them, as well as to the Gentiles, in the "dispensation of the fullness of times when all things shall be gathered in one."

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book and I will read them: And now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I can not bring the book, for it is sealed. Then shall the learned say, I can not read it.—Page 101.

Every single detail in this prophetic utterance was verified when Martin Harris took some of the characters to Professor Anthon of New York City. We could give Martin Harris' full account of his visit to this professor of Greek language, but the testimony of one who had no sympathy with the work of Joseph Smith will have decidedly more weight. In replying to a letter written to him by E. D. Howe, who was engaged in writing a book against the Saints, the Professor says:

Some years ago a plain, apparently simple-hearted farmer, called on me with a note from Doctor Mitchell of our city, now dead, requesting me to decipher, if possible, a paper which the farmer would hand me and which Doctor Mitchell confessed he had been unable to understand. . . . This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes. Roman letters inverted or placed sideways, were ranged in perpendicular columns, and the whole ended in a rude delineation of a circle, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt.—From *Palmyra to Independence*, p. 136.

While it is very possible Joseph Smith, Harris, and others could concoct a scheme to agree with the Book of Mormon relative to the visit to Professor Anthon, it is hardly probable they would have selected a learned man in dead languages to examine a fraud. A deceiver will always maneuver to prevent his work going to a competent connoisseur. Another thing worthy of note is Professor Anthon's statement, corroborating the position of the Book of

Mormon, where he says the one preparing the characters had "evidently copied after the Mexican calendar given by Humboldt." The reason for this similarity is in the fact, the people of whom the Book of Mormon purports to give a history and the Mexicans had a common origin.

10. And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling-block, that they have built up many churches; nevertheless they put down the power and the miracles of God, and preach up unto themselves their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up which cause envyings, and strife, and malice.—Page 98.

The Prophet Nephi plainly sets forth the confused and conglomerated condition of the religious world in the last days, or at the time of the coming forth of a book. All those churches are of human origin, built up by the wisdom of men, hence susceptible to constant change, or in the words of the angel to Joseph Smith when revealing to him the place of hiding of the plates from which the Book of Mormon was translated, "their creeds are all wrong." This statement was made at the very introduction of this latter-day work, and for which Joseph Smith called down upon himself and family the combined and unrelenting hatred of the world. The plain and straightforward way in which he condemned the creeds of the churches is strong proof of his divine mission. A deceiver would have used flattery to first secure their favor. A false prophet most always prophesies good things.

That the angel and Book of Mormon told the truth in regard to the insufficiency of the creeds, we shall call on their friends to testify and thus confirm the truthfulness of this inspired record.

Our first witness is Reverend T. DeWitt Talmage, of world-wide reputation. While preaching from the text, 2 Timothy 3: 1-5, he said:

I simply state a fact when I say that in many places the church is surrendering and the world conquering. Where there is one brought into the kingdom of God through Christian instrumentality, there are ten men dragged down to dissipation.

Mr. Spurgeon:

Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe the very heart of England is honeycombed with a damnable infidelity which dares still to go into the pulpit and call itself Christianity.

Reverend Passmore, among the most eminent of Methodist divines, says in discoursing from the text "Feed my sheep":

Studying the ministry of our church from the standpoint of the above scripture, I am impressed with the fact that the greatest failure of the age is the ministry. I find the ministry in our church, as a class, the most worldly, unfaithful, and cowardly that it has ever been. The church is worldly, formal, and unspiritual, and has lost her power for good; yet the church is on as high a plane as her leaders.

For making the very same statement, Joseph Smith

was shamefully persecuted. But seventy-five years have passed away since he alarmed the religious world by telling them they were all wrong, and their creeds an abomination. With considerable humiliation they now come forward and acknowledge the same thing. The only difference, the one claimed to receive his knowledge from on high, and the other from man.

Hear the scathing criticism of Reverend Lewis T. Watson (Episcopalian) in an address before the Omaha clergy:

Do we not know the major part of the American people are but pagans, veneered over with a thin coating of Christianity? Truly they need converting as much as the heathen of old, and what is more, it is just as hard to convert American pagans as it was Greek epicureans or Roman politicians. The preaching that is to bring America into the fellowship of the apostolic church must be accompanied by a revival of apostolic gifts, and I believe it will be.

Reverend Watson is here pleading for the very thing Joseph Smith gave to the world three quarters of a century ago, viz., "apostolic gifts."

The *Christian Leader*, November 23, 1897, in speaking of the weakness of the creeds says:

They have changed the order of heaven. They have changed baptism to the sprinkling of water. They have substituted feelings for faith, dreams, and all such as evidence of pardon. They have made unbelieving sinners members of a living body. These churches never can take the world for Christ until they return to the simplicity of the gospel, both in preaching and practice.

Latter Day Saints have been advocating a "return to the simplicity of the gospel" for seventy-five years.

Hear the straightforward confession of Reverend Charles W. Savage in speaking upon the subject, "Is modern Christianity a fraud?"

What is modern Christianity? It is not that divine system of religion foretold by the prophets and established by Jesus of Nazareth. Modern Christianity is no more like the faith that Jesus taught than the paste diamond is like the real stone, but the sham is not really deceiving many, for the soul detects the false and cries out for the Christ of the New Testament who was born in a manger, who went about doing good, and died on the cross for sinful men. Modern Christianity is a faith which has been manufactured to suit the unchanged hearts of a vast multitude in the present day. The modern church is the church of prophecy. (See 2 Timothy 3: 1-5.)

In concluding this array of witnesses we add no less than the celebrated Doctor Philip Schaff, D. D., LL. D.

We need a theology and a confession that is more human than Calvinism, more divine than Armenianism, and more Christian and Catholic than either; a confession that will prepare the way for the great work of the future—the reunion of Christendom in the creed of Christ.—Presidency and Priesthood, p. 211.

Now, dear reader, we will present to you some of the fruits of the book under consideration, and kindly ask you to examine them in the light of the rule given by Jesus Christ. True this book came to the world in a very marvelous way, as foretold by the Heaven-favored Prophet Isaiah in the twenty-ninth chapter, but do not discard its beautiful teachings

because of this. Do you not know this was the only reason the Jews rejected Jesus Christ? Not that they could detect the least flaw with the doctrine he taught, but simply because he claimed to have come into the world by the express will of God. Had he made no claim to the power of God by which he perfected his marvelous mission he would have received the commendations of the world. The reason for the death of Jesus Christ is found in Mark 14: 61-63:

Art thou the Christ, the Son of the Blessed? . . . I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Because God was with him he was condemned to death! And because God had something to do in bringing forth the long lost record of a branch of the house of Israel, the world has pronounced it unfit to be read, and not unlike those who so shamefully condemned Christ, have never examined into the merits of the book! To all those who would like to know something of its true purpose and merit, we excerpt the following:

An abridgment taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.—Quotation taken from Moroni's preface found on fly-leaf.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jews, [the Bible,] that it came forth from the Gentiles, unto the remnant of the seed of my brethren; and after it had come forth unto them, I beheld other books, which come forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true.—Page 26.

The object, then, of the book so much misunderstood is an excellent one, and is worthy of the utmost respect of all believers in the divine mission of Jesus Christ and his apostles. A book, the sole object of its mission being to convince the unbelieving of the word and works of Jesus Christ, should have a place among all Christian people.

Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day.—Page 52.

Behold, my beloved brethren, remember the words of your God, and pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice, and behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them and in future generations, they shall become a righteous branch unto the house of Israel.—Page 75.

Righteousness, prayer, and rejoicing are taught. No one should object to this:

And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end, and as the Lord liveth, ye will be saved.—Page 138.

That any one should object to any book earnestly inviting all to come to Christ and be saved, is either due to ignorance or mischief. Is it not much nobler to encourage everything that is calculated to do good? Hear the grand counsel given in the following:

And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you. And now, if you believe all these things, see that ye do them. . . . And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children, that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; but ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another; and also, ye yourselves, will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.—Pages 150, 151.

Can not all Christian people indorse a book that teaches repentance from all sins; that teaches truth, love, and soberness, and to avoid injuring one another; to provide for your dear children, and suffer them not to transgress the laws of God by fighting or quarreling with one another; that teaches you to feed the hungry and succor the needy? If this kind of doctrine makes a "Mormon" out of you, then every one who expresses a belief in the Bible must also be one, for the Bible teaches nothing superior to this. Is there a book extant to-day teaching anything better than the following?

And now my beloved brethren, I have said these things unto you, that I might awaken you to a sense of your duty to God, that ye may walk blameless before him; that ye may walk after the holy order of God, after which ye have been received. And now I would that ye should be humble, and be submissive, and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive, and see that ye have faith, hope, and charity, and then ye will always abound in good works; and may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have ever been since the world began, having your garments spotless, even as their garments are spotless in the kingdom of heaven, to go no more out.—Page 224.

We could multiply text upon text of similar character but apprehend this will be sufficient for the fair-minded reader. Will close this topic with several quotations touching the sanctity of the marriage

covenant. Many have thought the Book of Mormon sanctioned polygamy, but let the book speak for itself:

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines.—Page 113.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Page 116.

For behold, he [Noah] did not keep the commandments of God, but he did walk after the desires of his own heart, and he had many wives and concubines.—Page 163.

And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines.—Page 519.

The above are plain and explicit touching the evil practice of polygamy, rightly calling it an “abominable” and “wicked practice.” No one can be an honest believer in the Book of Mormon and believe in polygamy.

With the teaching of the Book of Mormon so pure, ennobling, and morally elevating, so unstintedly opposed to all that is evil and degrading, as these quotations, as well as the entire book unreservedly reveal, why can it not be accepted by all Christian people? Thousands answer, Because it claims to have emanated from God, and we do not believe God reveals his mind and will to man in these days, nor do we believe any good thing could come from such an ignoramus as “Joe Smith.” Just so it was with Jesus Christ; they overlooked the grand doctrine he brought to the world, and in their blindness asked, “Can any good thing come out of Nazareth?” and because he persistently affirmed that his work was from God, “judged him guilty of death.” “By their fruits ye shall know them.” This is the only true and honorable rule of knowing.

If there still remains a doubt as to the divine authenticity of the Book of Mormon, it can be fully settled by honestly complying with the closing words of the book:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Page 544.

Can any one read these solemn words without discerning the sincerity and honesty of the human

instrumentalities at least? Does this look like the work of a deceiver?

Is it likely a counterfeiter, if caught in the act of coining spurious money, would insist upon the officer taking the coin to an expert assayer for examination? Not much. But on the other hand he would try his very best to keep it from going there, knowing his deception would be revealed. If Joseph Smith was such a base impostor as thousands believe him to be, and for deceptive purposes fabricated the Book of Mormon, is it any more likely he would so earnestly urge upon all who may read it to take the matter to the highest source of all truth, by the very rule that unlocks the heavens, even prayer in the name of Jesus Christ? If Joseph Smith, or any other person, was shrewd enough to palm off such a wonderful book as is the Book of Mormon on the world, he would not be fool enough to recommend the rule by which his wicked scheme of deception could so easily be detected.

Now, dear reader, we leave the matter with you, and before you pass judgment upon this much misunderstood book, go to your God in prayer, in the name of Jesus Christ, with no other desire than to know the truth, and as truly as the Lord liveth, he will make known unto you whether it be true or false. This is your grand privilege. No one can hinder you from going to your secret chamber in prayer. Will you let these glorious privileges go by which are so graciously offered you on such easy terms, and pander to an unbelieving and prejudiced world?

We gladly rest the merits of the Book of Mormon on these two divinely recommended rules: “If any of you lack wisdom, let him ask of God” (James 1:5), and “Ye shall know them by their fruits” (Matthew 7:16).

F. J. EBELING.

KIRTLAND, Ohio.



#### AS IT IS WRITTEN.

The Bible has been much abused by scientists. All that men are pleased to call science is believed by some to be true, and if the Bible does not accord with science then the Bible is in error, for surely the wise men of this wise age can not be mistaken. There is the evolution of the earth in the story of geology, and the evolution of life. True the scientists are not really satisfied, as there are still a few missing links, and one of them is spontaneous generation. God has spoken and caused it to be written, so that men may know,—mark you, not man, but God, said, “Let there be light, and there was light.” So the first thing created belonging to this earth was light. “God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” Do we understand that this day was a day of twenty-four hours, as we now know it? We all know when the sun sets in the west that evening

has come; when the sun rises in the east it is morning, so the evening and the morning is a day.

The infidel and the learned among men have long laughed at the story of the flood—that the windows of heaven were opened and it rained forty days and forty nights, and the whole earth was covered with water. But one thing is sure, the waters are here to this day, and there is as yet only one fourth of the earth out of the water. The other three fourths is still under the waters and in some places from five to seven miles under the waters. Then surely there was a flood. The earth to-day, as men know it, has great deserts, rocky mountains, and barren plains, and only in spots does it produce the food that enables man and beast to sustain life. Surely it is the wreck of some former grandeur. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." Taking this as it reads we learn that the waters were divided, and far above the fleecy clouds stood those waters. The earth enjoyed a greenhouse climate, and brought forth in abundance with but little toil; but because of the wickedness of men the windows of heaven were opened and the waters above the firmament fell to the earth. God now made a new covenant with men and set his bow in the cloud. It is true this is not the way the learned scientists have it, for they tell us the earth was once star-dust. Yes, a mass of star-dust once upon a time got to whirling, spinning, and twisting, and shook itself into what is now our old Mother Earth. Ask who made the star-dust? Ah, but do not ask questions of a scientist, or say you do not believe his story. It makes him angry.

Let any person make good use of his reasoning faculties a few minutes and he will find the story of creation as told by the Bible is much more in accord with common sense, than the story of creation as the learned men have it; for the learned man not only makes the thing create itself, but it also creates its own substance,—the old story of something out of nothing in a new dress. The Bible story tells of a great Almighty Power far above the knowledge of men, who made all things by his own power and wisdom.

The sun was made to rule the day. Then there was a day before the sun, and the sun is not the day, but the ruler of the day; and that day is the bright light we see known as twilight. The sun is a great light, and a ruler, and coöperates with the earth to bring the things that grow thereon to perfection. The earth has power to bring forth the grass, herbs, fruit-trees, and all things that grow thereon. Then

the earth must have life; for it takes life not only to beget life but to bring forth life. Enoch writes that he heard the earth mourn, and say, "Woe, woe is me, the mother of men"; and we read that the earth will die, nevertheless it shall be quickened again. Truth is eternal. Truth alone shall stand. The word of God shall stand when the wisdom of the wise shall perish.

W. P. CAIRNS.

ODESSA, Missouri, August 29, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 12.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCALS AND HOME CLASSES.

Edited by the Daughters of Zion.

TRAINING A CHILD IN COURAGE.

Among the ancient Greeks much attention was given to training the young in such principles of conduct as were held in high esteem by the people of that day and time, and among these the principle of courage was included.

The lack of courage and of resolution is a very grave defect in the character of either a man or woman, and it is one from which the most serious consequences may result. Especially is this the case if we include that other virtue so closely allied to courage as to seemingly constitute a very part of it, namely: Presence of mind.

The awful tragedy of the New York excursion boat, General Slocum, in which over one thousand people met a sudden and terrible death, it is now held might have been entirely averted by courage and presence of mind upon the part of one individual. This man whose name was Oakley, saw the fire while it was yet confined to the barrel of oil in which the flames originated and which could have been thrown into the river before they had time to spread. Instead of doing this, however, the frightened man in his confusion knocked over the barrel, thus spreading the flames, and rushing out left the door open behind him, through which the wind entered, fanning them into a fiercer blaze.

It is not always that loss of presence of mind and want of courage result in such terrible disaster, but they seldom, if ever, result in good. If we, as parents, fully realized the extent to which, all through the journey of life, demands will be made upon our children for the exercise of this quality, do you not think we would be more careful in training them in it? The lives of our children are not always to be passed within the sheltering walls of home, neither are they always to be surrounded by home environments. They are born into the home but are in reality a part of the world, and sooner or later they must enter into its strife, and take part in its ceaseless action and conflicts. Here in a thousand ways they will constantly be called upon to exercise this virtue, and if they have never been trained in its use life will often become a discouraging battle to them, even if they do not faint and fall by the way. As with many other things of importance in life, so it often is with this. Parents, through want of proper forethought, often allow their children to form injurious habits—habits which in after-years it becomes almost impossible for them to correct or their children to overcome, and sometimes they even go so far as not only to allow, but themselves aid, in the formation of these habits.

To illustrate: The child suddenly falls and hurts himself, his head coming in contact with the floor. He screams and the fond but injudicious mother hastens to him and in order to quiet his cries, she stamps her foot upon the naughty floor, scolding it



vigorously for hurting her precious darling. In time the child ceases his cries. The seed planted has already germinated and soon slipping from his mother's lap he strikes at the floor, repeating the words of his mother: "Nauty foor! hurt Bobby."

The mother returns to her work and the incident is forgotten, but its impression is stamped upon the memory of her child, and when a few years later she finds herself wondering why it is that her boy shows so little fortitude—is ready to cry upon the least occasion and always lays upon others the blame for mischances which most often he alone is responsible for, it never once enters her mind that she sowed the first seed for the production of this harvest and that all along she has helped in many ways to cultivate the crop which is being so abundantly produced. We all know that pain is not lessened by giving way to the utterance of shrieks and cries. This can and should be taught to the child very early in life. Not by denying him our sympathy, for in genuine sympathy is found the cure of half the ills of life, but by teaching him that the best way to bear pain is to be brave and have the courage to endure it silently, if possible, and if not possible then with just as little crying or moaning as possible. Encourage him to be manly. Say to him "Yes, dear, I know it hurts, I know it is hard to bear, but crying won't help it one bit. Now be a little man, stop crying, and just see how much better you can bear it." Encourage him to be brave to restrain his feelings—lead his mind to other thoughts and in nine cases out of ten you will have helped him to gain a victory.

All through life our children will not only have painful and unpleasant things to bear, but they will have many things of a like nature to do and these too they should be taught to do with promptness; and courage is demanded for doing as much as for bearing. An unpleasant task is demanded of the child, and he is allowed to wait and complain of its hardship instead of being given to understand that it simply must be done, and that too, done quickly.

To many parents this might, upon a first glance, appear harsh; but in reality it is the greatest kindness. By doing this you are training the child both in courage and decision of character. You are also proving to him that many of the things which he holds back from doing because he dreads the pain or hardship which they cost, are really not hard, not painful, if only he has the courage to take right hold and do them, instead of waiting, dreading, and holding back because he is too cowardly to grasp right hold and do.

Nor is this all which he will discover. He will find not only that the thing he dreaded was not half as hard or painful as he had expected, but that the sense of manliness, of satisfaction which comes as a result of its accomplishment, is a sufficient reward for any labor or pain it may have cost, and in time he will know that the pain one suffers in imagination who stands back dreading that which at last must be done, is far more than is felt in the actual doing of the thing itself. Promptness and cheerfulness in the doing of anything, especially of that which is painful or disagreeable, lead to courage and self-reliance—two grand factors of success in life.

But if the physical were the only kind of courage upon which life makes demands, while the question of the necessity of cultivating it would still be an important one, it would be far less grave than it becomes when we take into account the great demands made upon moral courage. It often requires more courage upon the part of our children and ourselves to stand in the defense of that which is right, as opposed to that which is wrong, than is demanded to stand in the way of flying bullets, or before the cannon's mouth. Scarcely a day of life passes in which a demand is not made upon the moral courage of both ourselves and the children God has given us.

Especially is this true of the age in which we are living, for many things which were once condemned as wrong by any one professing to be a Christian are now not only tolerated but indulged in to such an extent that one must have a good share

of moral courage to enable him at all times to call things by their right names and stand for the principles of truth and righteousness as taught by Christ and his disciples. Upon every hand there are temptations to which it requires much courage upon our part to say, No. And if it be so with us, how much more is it true of our children, and how does it stand us in hand to strengthen their powers of resistance by training them in the virtue of courage which will fortify them against temptation, by the strengthening of their powers to resist it?

#### Program for November Meetings of Daughters of Zion.

Theme.—Home training.

Hymn, No. 179 Saints' Hymnal; roll-call of members; response, a quotation having reference to courage; paper, "Instances of the courage of Scripture characters, with lessons drawn therefrom"; paper to be followed by discussion; discussion of "Half hours with parents," No. 12, with the aid of questions given below; business; hymn, No. 14; dismissal prayer.

Questions on paper, "Half hours with parents," No. 12: Is courage necessary for a woman as well as for a man? What virtue is closely allied to courage? What act of courage might have averted the General Slocum disaster? Give instances of your own experience or observation where lack of courage has resulted in disaster. Is it of any advantage to children to be courageous? Can parents do anything to develop that virtue in their children? Give some illustrations of ways in which they may be trained to be cowardly. What ancient nation took especial care to train its children in courage? Give some examples of the ways in which they used to train them in courage. In what way does courage help us in our labors? When are our duties and tasks easy for us? Is the satisfaction of accomplishing a difficult task worth anything to us? Tell how courage may be necessary in helping us to stand for the right. Does it require more courage to stand for our religious conviction now than it used to? If so, why?

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

SR. AVA E. DUTTON, Milton Junction, Wisconsin, writes to the general home department superintendent under date of September 26: "They say the unexpected always happens and I certainly think it has in the case of this district, for we now have a district Sunday-school association, two schools organized, a third will be in a few weeks, and there are the best of prospects for another school or a very large home class. So we feel pretty well over the start. And now the task comes to keep things moving, and with the Master's help we will do our best with the matters. . . ."

"We had a splendid reunion at Madison. More of the district were brought together than ever before at our reunions; splendid prayer-meetings and good sermons. . . . One afternoon was given to Sunday-school and Religio work. The last Saturday evening the young people gave an entertainment which was pronounced good. . . . The Daughters of Zion held two sessions, one of which was a business session. Sr. Hield is in charge of the Daughters of Zion district work."

This is the new district organization of which we made mention a short time ago. We are indeed glad to learn of the success and seeming strong determination to put forth effort to make the work a permanent success. Our prayers and our best wishes are for their continued prosperity and blessing.

OUR worthy associate worker and first assistant superintendent, Bro. J. A. Gunsolley, wrote under date of September 29. It

was not intended for the public eye but we believe all will be glad to read it as we were: "My work has been more successful and more appreciated, and more enjoyable at reunions this year than ever before, indicating an awakening along educational lines, betokening better work and more lasting training.

"The demand and necessity for a course in normal training peculiar to our needs is increasing and more realized. Who will be our Comenius?"

#### Reunion Tour of the Second Assistant Superintendent.

From Des Moines, after a day at home and a short stop at St. Joseph, I went to Stewartville, Missouri, to be in attendance at the reunion of the Far West District, or rather of "North Missouri," as Charley would have us say.

Arrangements had been made at the business-meeting of the reunion the previous year for the auxiliary societies to have one session each day, i. e., instead of having three preaching services, to have two preaching services and one session of either Religio or Sunday-school. While this was an experiment, it was very gratifying indeed to see how it was appreciated by those in attendance. So well pleased were the people with an afternoon session at four o'clock that it was arranged with the committee in charge to occupy every afternoon in like manner, thus making two sessions daily for auxiliary work, at fifteen minutes to eleven in the forenoon and at four in the afternoon. And did the people tire of it? And was it a success? Well, the enthusiasm held up to the last session, and in the business meeting to make arrangements for next year it was voted that the same arrangements be made, and we did not have to ask for it even. It was good indeed, to enjoy the interest and good feeling and to realize that so many have a desire to learn more and to do their work better. I should not fail to note that on Sunday only one session was held of auxiliary work, and that at four o'clock, Sunday-school.

The nature of the work done was holding regular sessions of both Sunday-school and Religio, endeavoring to make them model sessions so that those living in the small branches and those isolated and little acquainted with the method of carrying on the work, might be especially helped, and also to furnish instruction to the numerous children upon the camp-ground; also institute work for the purpose of educating in the various phases of both Sunday-school and Religio work. Some of the subjects discussed at the institute sessions were: "Home department," "Special days," "Records and reports," "Program work," "How to interest those not interested," "What constitutes a Sunday-school," "What constitutes a Religio," "Teachers and teaching."

While I was placed in charge of the work of both auxiliaries by the district officers of the Far West District, I was ably assisted by Carrie Lewis, David Schmidt, Ben Constance, Zilla Moore, Arch McCord, and many others; in fact, every one asked to do something to help did the best they could, and it would be impossible to name all. The reunion committee did all they could to make the meetings of the auxiliaries a success, believing as they did that they are an essential part of a reunion.

This was the third time I had attended the meeting at this place, and I feel sure that a long step ahead had been taken since our first work of this kind done there. The home department especially deserves mention as being in quite good condition and having advanced beyond what it is in many places.

Trusting the good work so well begun may continue to improve and that much good may be accomplished, and that a more profitable season even may be had next year, I subscribe myself,

In bonds,

J. A. GUNSOLLEY.

#### A Word to the Wise.

Do you have a Sunday-school paper in your school? A superintendent who was asked this question said in reply, "No,

because there is so much other reading to be had in these days of free libraries and cheap periodicals in such wide circulation that the children do not need Sunday-school papers, as they once did." It might be well for those who feel this way to inquire into the matter of this abundance of "other reading." A clean, well-edited, attractive-looking Sunday-school paper has a spiritual influence and value that a great deal of this "other reading" does not have. The day has not yet come when the Sunday-school periodical can be dispensed with on the plea that the children have so much "other reading" that they do not need it.—Selected.

#### The Precentor.

Some people have the impression that "any one" can lead the singing in the Sunday-school, if only that person can "beat time" and "lead off" in the singing. Those who have had wide experiences with Sunday-school music and who know upon what good singing depends are well aware of the fact that is a great fallacy. Just "any one" can not make the singing in the Sunday-school "go," even though that person can "beat time" with accuracy and "lead off" correctly. The leader should have a personality, a certain peculiar magnetism given only to those who love music with a genuine and hearty enthusiasm, and who also love the children they are trying to lead. This is even more important than the possession of a good voice, although the value of a clear, sympathetic and properly trained voice is not to be underestimated. The leader should be a man capable of fully appreciating the sentiment of the hymn. He will then be able to choose hymns adapted to the lesson of the day. I remember visiting a Sunday-school in which ten or twelve of the best singers stood around the piano and helped to lead the singing. Whatever else the music in a Sunday-school lacks, it should not lack enthusiasm, and it takes a good leader to create this.—Selected.

#### The Sunday-School Lesson for October 16, 1904.

##### SAINTS SHOULD PURIFY THEMSELVES.

Golden Text.—"The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Peter 4: 17.

##### A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The Golden Text for the intermediate and primary lessons is shortened to the question, "What shall be the end of them that obey not the gospel of God?"

The second primary lesson is a narrative of the destruction of Jerusalem six hundred years before Christ, when the Jews were carried to Babylon to undergo there the seventy years' captivity. This was a punishment upon them for not obeying the word of God given to them through the prophets.

The primary lesson also tells of the destruction of Jerusalem seventy years after Christ; this destruction came as a consequence of rejecting what Peter calls "the gospel of God."

These two stories from history make up the second primary lesson.

The intermediate lesson makes prominent the thought expressed by Peter in the statement in the last line of chapter 4 of his first letter, in which he speaks of God as "a faithful Creator."

As shown in the outline of the intermediate lesson, the prominent topics in this lesson are that the faithful Creator loves us, that he seeks to save us, that he warns us of danger, that he gives us opportunity to escape.

The questions of the first intermediate lesson are based upon the text in Peter's letter. The destruction of Jerusalem which took place seventy years after Christ is mentioned, in connection with Peter's warning of impending trial, but no mention is made in this lesson of the destruction which preceded the seventy years captivity six hundred years before Christ.

The advanced intermediate lesson is based on the statements of certain sections of the Doctrine and Covenants which speak of conditions in the world in this period of time and warn us of impending woe that is to come upon those who obey not the gospel of God.

The matter presented in the intermediate and second primary lessons is enlarged upon in the senior lesson.

This sketch of the lesson may be of some benefit to you in arranging your general review for the school, if you conduct one.

#### ONE OF THE EVILS OF JERUSALEM.

We have pointed out in the senior lesson that the letters of James and Peter were evidently written about the same time warning the saints of the impending destruction of the city which Jesus had prophesied before his death.

One of the evils James charged upon the rich inhabitants of Jerusalem was the oppression of the poor. He said the cries of those who were defrauded and oppressed had entered into the ears of the Lord.

In the twenty-third chapter of Matthew, where Jesus denounces the sins of the doomed city, we find one of the charges to be that heavy burdens were laid upon men's shoulders by those in authority.

When Jerusalem was in the corrupt condition that preceded its destruction at the time when its people were carried to Babylon, one of the evils against which Ezekiel and Jeremiah proclaimed was the enslavement of the poor by their more powerful brethren contrary to the law of Moses.

Jesus also taught contrary to this in the chapter in which he denounced the corruption of Jerusalem in his day. He bade his disciples remember that they had one master, Christ, and that they were all brethren.

#### THE GENERAL CONDITION.

In both instances of destruction named in the lesson to-day Jerusalem was in a condition of general corruption. Jesus shows in Matthew 23 that, in that day, the Jewish church was full of pride, high-mindedness, covetousness, hypocrisy, though coupled with much attention to the observance of outward forms of religion.

He said they made long prayers to cover up the seizing of widows' houses, and that they scrupulously paid tithes even of such small things as the garden herbs while they forgot to be merciful and just in their dealings with their brethren. He said they strove to impress men with the belief that they had an abhorrence of committing the least sin while they were in fact guilty of breaking the whole law of God.

Such was the condition of the Jewish church in the time when destruction of Jerusalem was about to come upon it.

Josephus tells us that, at the time when the Romans advanced finally upon the city, it was in the throes of civil war. He says it was engaged in a war on all sides from treacherous crowds of men, and that the people of the city were like a great body torn to pieces. He says the aged men and women were in such distress by their internal calamities, that they wished for the Romans and earnestly hoped for an external war in order to their delivery from their domestic miseries.

The conditions were so bad that even the temple was the scene of bloodshed. Josephus says that "many persons who came hither with great zeal from the ends of the earth, to offer sacrifices at this celebrated place, which was esteemed holy by all mankind, fell down before their own sacrifices themselves, and sprinkled that altar which was venerable among all men, both Greeks and barbarians, with their own blood; till the bodies of strangers were mingled with those of their own country, and those of profane persons with those of the priests, and the blood of all sorts of carcasses stood in lakes in the holy courts themselves."

This is but a glimpse of the turmoil that prevailed throughout the Holy Land at the time when the Roman army came against Jerusalem in its final siege which ended in its destruction. Surely the curse did not come without cause! The internal dissensions of the people were as great a factor in the fall of the city as the outward pressure of the besieging army.

Peter tells us in the lesson of this week that no saint ought to be a busybody in other men's matters.

In connection with the facts of past history which show that the judgment of God has come upon men for sin in the past, the lesson of to-day shows that destruction is predicted concerning the corruption of the world in the last days; and that judgment is predicted to begin first upon those who have blasphemed against the Lord in the midst of his own house.

The Lord is blasphemed against by those who teach abominable things in the name of the Lord, those things which are contrary to the pure gospel of God. Such blasphemy as this has been uttered by people professing to be saints of the latter-days, but, in the Lord's own time, destruction will come upon that giant evil that began in the house of the Lord, and its blasphemous doctrines will be wiped out.

The church of God must be pure; those who will not purify themselves according to the teachings of the gospel will be gathered out of the kingdom before the time of the end shall come.

ANNA SALYARDS.

## Letter Department.

LEBANON, Oregon, September 29, 1904.

*Editors Herald:* Believing that some would like to know of the work in these parts, I write you. I suppose I might write as many do, that it is "onward," but it would require keen sight to see progress.

There seems to be absolutely no interest on the part of the worldly people to hear the gospel, and many of the Saints are in the same condition. It seems to me that the "sleeping-time" has surely come. I am at the home of Bro. and Sr. Morris, formerly of Sweet Home, so well known to all the elders of Oregon, in the first years of our work here. A home and a helping hand they have extended to all. Time seems to deal gently with them; they seem to have failed but little during the last few years. We trust they may remain many days as a landmark of former times.

We laid away the tent at the close of our reunion at Lee. Bro. Keeler and I parted company there, he to go home for awhile, I to Portland for awhile. My association with him was pleasant, but our work was not as profitable as we desired; notwithstanding we tried hard we did not seem to accomplish much, but I am willing to meet the summer's record on the other side, and I doubt not but what he is.

At Portland I had the pleasure of meeting Bro. Crabb and a small band of Saints, who seemed to be trying to let their light shine, but it is a hard thing to do, for a few Saints in a large city like Portland. Bro. Crabb was called to Condon, and I came here to hold some meetings and visit the scattered Saints. Several have passed over to meet their record on the other side, while others have moved away, so that few remain. At Sweet Home Mrs. Watkins, Thomas, Bro. Joe Ames, and Sr. Hester Ames are all that remain; but loss here sometimes means gain on the other side. I shall return to Portland after doing what I can here, when I will be ready to respond to calls for preaching, and shall be pleased to hear from Saints and friends. I felt sad at parting from the Saints and friends of Coos County; a noble, generous lot of Saints they are. Their kindness to me will never be forgotten. Some outside of the church were saints in

action towards me, if not by profession. May God keep us all till we meet again. My field address will be Bandon, Oregon.

HIRAM L. HOLT.

COLORADO SPRINGS, Colorado, October 4, 1904.

*Editors Herald:* Our conference of September last was a spiritual feast to the Saints, God blessing us with the spirit of revelation and exhortation.

Two resolutions were passed by the conference that I desire to speak of to the Saints and friends of the district and mission. One in particular, i. e., a committee of three consisting of J. F. Curtis, D. H. Bellorose, and J. W. Morgan was appointed to solicit and collect funds for the purchase of a team and wagon to be used in mission work, and to so purchase as soon as a sufficient sum was in hand. The other resolution was the appointment of a committee to investigate the advisability of holding a reunion in the summer of 1905, and to report at the Denver conference of next March, first Saturday and Sunday. Now to the mind of the writer the carrying out of these two propositions is very important to our work. It means a cost of dollars and cents to the Saints, but who can tell just how to measure the blessings to be derived by such a meeting by cost of money? The cultivation of a disposition of heart to contribute of our earthly possessions to the building up of God's work is a too widely neglected duty in a general way. But if in the cultivation of our spiritual garden we use the hoe of sacrifice we can annihilate the weed of selfishness and give covetousness a death blow, and place such environments around the more noble yet undeveloped graces that will result in that life more abundant to the faithful. Now the gospel wagon is a much needed accommodation here in this mission, and we hope by the help of God and his Saints to possess and operate it in the summer to come. Bro. Curtis and I have been now for three weeks every night on the street in this city, preaching the gospel, and more people have heard the same during that time, than during a hard effort of three months with the tent and at quite a cost, too. The object of the wagon is to go into the towns where at present we can not go, the wagon to be house with board and bed, and the travelers' coach. Now, dear Saints, called of God to be the light and salt of the world, please respond liberally and cheerfully to this call and help send the gospel in this the hastening time, just preceding the gathering, to all kindreds and peoples so far as this mission is concerned, and lay up treasure in heaven. You know that the books are to be opened and he whose name is not found written on the Lamb's book of life shall have no part in Christ the Lamb's glory. Now it would be sad indeed to just see simply our name and no credits to our account, no treasure laid up for us, for the books of God's keeping do not show it.

In bonds,

J. W. MORGAN.

REDMOON, Oklahoma, September 26, 1904.

*Editors Herald:* I desire to give your readers a short sketch of the life of Elder George Montague, feeling that many of them—his life-long friends—will appreciate its publication. He was born in New York in 1829, and united with the Church of Jesus Christ of Latter Day Saints in his early boyhood. With his father's family he removed to Nauvoo, where they remained until the exodus of the people at the death of the prophet, sharing many of the privations and trials incident to that troubled period. Uniting their fortunes with the colony that followed Lyman Wight, they journeyed to the wilds of Texas, where George was married to Miss Margaret Frances Andrews. Leaving Texas they started northward again, and while on the way he, by some means, obtained the pamphlet, A Word of Consolation to the Scattered Saints. Having been taught to look forward to Joseph's son as his successor this word was received with joy; and upon reaching Western Iowa he with his wife united with the Reorganization. He was soon after

ordained an elder, and later a seventy, in which office he labored for many years, his mission work being principally in the south-eastern and southwestern States. In 1898 he was ordained a high priest, which office he held at his death, which was due to perambulating typhoid fever contracted while engaged in missionary work in Northern Texas. He passed away September 19, 1904, being over seventy-five years of age.

Some months previous to his death a comforting vision was shown him, through which he realized the reality of the resurrection of the dead, their condition previous to the resurrection of the body, and a glorious view was given him of those who wait in the paradise of God. His first wife died some years ago and he afterwards married Mrs. Nellie McLain, who survives him.

Very truly yours,

HUBERT CASE.

WESTVILLE, Nova Scotia, September 26, 1904.

*Editors Herald:* I am doing a little to spread the gospel. One thing I find among those that profess to serve Christ is that they depend too much on their ministers instead of reading for themselves. I attend the Methodist Sunday-school as there is no school, nor branch, of our own here. The teacher is a very nice man. After the lesson is over we are permitted to ask questions, and I can assure you we have some lively times. I find this a very good way of getting the gospel before the people. In fact the teacher came and thanked me for the lively interest I have in the lessons. We have in Westville a man by the name of King, an ex-priest from the Roman church, who is causing a great deal of excitement among the people, drawing numbers after him, exposing the doings of the Roman church, and charging ten to fifteen cents admission. The Lord said he would send them strong delusion that they might believe a lie and be damned who believed not the truth but had pleasure in unrighteousness. This man is after the filthy lucre, and to my mind is a great impostor.

In a short time I expect to have my wife and family here, then I will ask for some of the ministry to call this way, as there is plenty of opportunity for preaching here. I feel very much the loss of the association of the Saints, as I have always had the pleasure of meeting with them, but am glad to learn of the good time they had at the European conference. Wish them great success, and hope they will remember me in their prayers.

In gospel bonds,

THOMAS MILLS.

FULTON, Kentucky, September 28, 1904.

*Editors Herald:* We have been stirred up somewhat by way of remembrance, of late, by hearing the gospel by our missionaries, Elders T. C. Kelley, W. R. Smith, C. L. Snow, H. E. Moler, S. H. Fields, and Heman C. Smith. And hearing these brethren preach has stimulated my thirst for righteousness, and my general interest in the great work has been aroused, but not as much as I still desire. I love the good work, and all the Saints who evidenced that good, meek spirit of the lowly Nazarene. To my understanding it is quite a task to always possess the right spirit toward those who bear false witness of us, and say all manner of evil of us. How necessary it is for us, who are so few and so despised, to love one another fervently, with a pure heart; and how cautious and orderly should we walk in all things, and all manner of conversation, especially before our enemies; for the same prince and power that inspired the children of the wicked one in former times is still seeking with all his might to overthrow God's people to-day. He is marshaling his children nowadays, as before; only this time it is in the name of Christ, as he said it would be in the twenty-fourth chapter of Matthew, a sign of the end: "and many shall come in my name, saying, I am Christ; and shall deceive many." And Saints, both preacher and lay member, he is trying just as hard now as he ever did to "catch us in our words." Please do not forget that. How cautious we should be in what we say, in

teaching the gospel to the people, that we always avoid making any statement that seems to contradict the teachings of Christ or the apostles; and I think it would be well to cry "repentance unto this people," and such things as they are able to bear, and especially such things as we are able to teach. Many of us make a great mistake in getting too zealous without a proper knowledge. Zeal is good, but it should not take the lead. Let knowledge go before. So let me ask about ninety-five per cent of the laity to put in more time acquiring knowledge, and do less talking, and then when we do speak, perhaps we will be able to bring honor instead of reproach. Preachers, also, might consider this a little. I love the work, and it grieves me to hear wild, extreme assertions that bring no good. May the Lord bless all.

J. W. WILLIAMS.

STOCKPORT, England, September 26, 1904.

*Dear Herald:* I am in touch with the Utah people in our town, and, in the course of the discussion, I quoted from the extracts as presented to us by Bro. Peter Anderson in HERALD, volume 49, number 28, July 9, 1902. They indorsed all except the last one, viz. "Providing they have been married for all eternity, to one or more wives, they may commit all manner of sin, excepting the shedding of innocent blood, and still be permitted to enter into their exaltation, and become gods in eternity." Could Bro. Anderson or some other, give me more information on this item,—where it is to be found. The HERALD says "See document on Celestial Marriage."

The Lord's work seems bright here, a unity existing among the members which is indeed inspiring and will be conducive to good results.

A reply through the HERALD as soon as possible would greatly oblige,  
Your brother in gospel bounds,  
51 Penny Lane. WILLIAM WORTH.

#### The Lord Makes No Mistakes.

*Editors Herald:* I desire to make a confession of my ignorance, at the time the revelation was given in April, 1901, directing the organization of two stakes, one at Independence, one at Lamoni, Iowa, "organizing them after the pattern which is found in the law." At the time this statement was made a number of brethren asked me, where the pattern was found in the law for the organization of stakes, and I could not tell. I had read the book of Doctrine and Covenants considerably, but had not seen it. While reading section 107, to-day I discovered the pattern which I presume was referred to. In paragraph 1 we read, "Your prayers are acceptable before me, and in answer to them I say unto you that you are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner-stone of Zion, which shall be polished with that refinement which is after the similitude of a palace."

We see by the above, Nauvoo was called a stake, and also a corner-stone of Zion. Then after giving general officers, patriarch, president, and twelve, in paragraphs 38, 39 and 40, we find in paragraph 41, it reads, "and again I say unto you, I give unto you a high council, for the corner-stone of Zion [stake]; then follows the names of the high council. Notice this high council was appointed for that "corner-stone" or stake; not for the whole church. Then in paragraph 42 he directs the organization of a quorum of high priests, "for the purpose of qualifying them," for "standing presidents or servants over different stakes scattered abroad." Then in paragraphs 45 and 46, the names of the bishopric, then presiding priest, with his counselors, presiding teacher and his counselors, also the president of the deacons and his counselors, and also the president of the stake and his counselors: Thus giving a perfect stake organization, even selecting the presiding priest, teacher, and deacon; and giving each his counselors. Here we have a perfect "pattern given in

the law." While each is not named in this order, yet it is clearly a stake organization, with its presidency, high council, and bishopric.

These are given for the perfecting of the Saints, by carrying out the perfect law, by which all are to be sanctified and perfected in the stake at Nauvoo, and everywhere else, as they become numerous enough to be organized into stakes.

I am a little surprised, having read this revelation so often, that I had not discovered a stake organization in it, when it reads: "the president of the stake and his counselors," also, "I give unto you a high council for the corner-stone," which was the stake.

I congratulate myself with the thought, that as I saw this, I may see something else, and still learn a little, if it is very slowly.  
G. H. HILLIARD.

#### Independence Items.

The weather during the fore part of last month was quite cool, with now and then heavy rains, yet it did not affect unfavorably, to any great extent, the attendance at the several church meetings; but of late we have been enjoying an ideal "green September" in this "the very center of continental United States."

At the closing day of the street fair there was a long list of prizes given on corn, potatoes, apples, pears, beets, onions, tomatoes, pumpkins, melons, grapes, and cabbage.

With the live-stock was classed a fine lot of young Missouri "hee-haws," and the pantry prizes were fine and various.

It appears, from late conclusions of some French savants, that in the choice of food chickens are like men, omnivorous. "They do not have to be driven to eat meat by starvation" they say, and it is found by experiment that it is not meat-eating alone, but the vigor given by the whole dietary that makes men and chickens prone to quarrel and fight, putting an end, they aver, to the "vegetarian delusion."

By way of items, right in the midst of those delightful sunshiny days we were surprised to hear from Sr. May Horton, of Chicago, that on the 25th ult., she experienced at her home, 1506 West Nineteenth Street, a veritable cyclone which played havoc with her roof-tree, tearing off the back porch, throwing it over the house, landing it in front; and also in the kitchen and bedroom was quite a flood. So much for not living nearer the "central state."

Last evening the Religians were treated to a lecture on phrenology by Bro. J. F. Gunsolley.

The charts suspended in front of the audience helped to make his remarks interesting and instructive, which he seasoned well with original spirits of wit. For instance, he told his audience they would, during the evening's lesson, be privileged to study their neighbors' bumps, which privilege we quietly noted was taken advantage of by a lady (?) sitting directly behind us, who gently passed her hand over our cranium, endeavoring no doubt to discover to what class of phrenological anomalies we belonged.

The music consisted of two or three numbers from Zion's Praises and the rest of the evening was occupied by a recitation or two, and a few closing words of counsel by Elder Hulmes, who presented the subject of establishing a reading-room and gymnasium, also other important features in connection with the Religio work.

In a late HERALD we read with interest an article on the subject of establishing a church infirmary or sanitarium, where patients could receive proper care together with such surgical treatment as the necessity of cases might demand.

We have, in this connection, heard of some of the young people being interested in such an institution, as in the case of one of our Religians who is preparing to enter upon a course of study in surgery with the intention of making himself useful in this line of work.

We are glad to note Sr. F. E. Lytle is convalescent from a long spell of illness.

Srs. Eunice and Stella, daughters of Bro. Henry Hart, who not long ago closed a faithful service as elder in the church, are visiting friends in Claud, Cedar County, Missouri. Sr. W. W. Blair has been visiting the Saints here, and has returned to Lamoni.

There is considerable stir among the house-builders, also work of every kind is booming. Bro. R. Warnock is adding his quota, helping to do good among the farmers and nurserymen with his tree-paint, a destructive agent to enemies of the garden and orchard plants.

With others lately come among us he is by active service trying to help in rolling on the glorious work.

During the last quarter, we have been slowly progressing. There have been six baptisms, twenty-five received by letter, one ordination.—Bro. J. J. Luff,—to the presidency of the First Quorum of Priests, and fifteen children have been blessed. We have to record deaths, as follows: Sr. Mary Adams, Sr. Mary Clements, Bro. John McMullin, and a little grandchild of Bro. W. S. Loar, who met death by sad accident in gasoline explosion.

The Utah elders on their way to and from St. Louis have spoken of their coming here of late as "a gathering." They seem like the young cuckoos, to be traveling *en famille*. We have met John S. Baugh, Cache County, also twelve or more from American Fork, including two young men students,—G. P. Parker from Brigham Young University (to which, we are informed, thirty thousand dollars are annually appropriated by the church,) and J. S. Christenson from Brigham Young College, Logan, Utah, whose father (from Denmark,) crossed the plains in 1857 in a hand-cart company.

Elder Howard gave an interesting account of his travels. He had just arrived from a visit to Nauvoo, the city of vineyards, (from which place he said twelve thousand crates of grapes were now being shipped daily to different points,) and Carthage, with its brick-paved streets, where stands, like a grim, lone monument, a stone building with walls more than three feet in thickness, in which were enacted the tragic scenes of the martyrdom,—Carthage jail.

But the building has been converted into a comfortable dwelling-house and an old gentleman is in charge of it. New windows have taken the place of the old ones and the stairs and two upper rooms have been carpeted, to stay the hands of the vandals who acted as relic-hunters.

The greater part of these visitors to the historic places just "west of Independence" are respectfully reticent concerning their peculiar religious tenets, and with concessionary spirit seem ready to listen to what we may have to say or read to them concerning our own belief.

And while some seem to be grateful for those small favors one generally is ready to offer to strangers, a few will occasionally refute with vigor and self-assertion those testimonies which, to the Latter Day Saint, unbiased by tradition and the precepts of men, stand forth as monuments of the truth.

One Mr. L. Knight, for instance, declared that a Mrs. Nancy Meacham, formerly of Omaha, (whose daughter, Mrs. Fields, is in the Reorganization,) heard the Prophet Joseph preach at Montrose a sermon on polygamy, and asserted that all he had ever heard concerning polygamy had been told him by the Josephite elders!

Many questions which are propounded we find have a ready and comprehensive answer in the little booklet called, *The Legal Successor*, written by Elder J. W. Wight. Such questions as these are answered: Why did the church become disorganized? What is the essential difference between the Brighamite and Josephite churches? Who were they who never lost their priesthood authority? How did B. Young become president of the church? And many others concerning testi-

monies, lineage, marriage, appointments, and ordination of the true successor.

In view of this glorious work and the good which has been wrought out, we feel to say, may the faithful sons of its noble prophet-founder live to behold the fruition of patient and righteous service to God, and with all their loyal colaborers may they see many leave the path of error, and accept the pure principles of the fullness of the gospel.

This is the prayer of every true son and daughter of the kingdom.

ABBIE A. HORTON.

October 1, 1904.

DEERING, North Dakota, September 29, 1904.

*Dear Herald:* We are very glad to have your weekly visits. The *HERALD* and *Autumn Leaves* are the only enjoyment we have here in North Dakota. We had the misfortune of losing our barn with eighteen tons of hay, and eight grain-stacks, Tuesday the 27th. Last winter and spring we lost two horses, still we continue to have bad luck. Our summer's work lays in ashes. We had the best crop I have seen around here. We were all away but the little boy. He was cocking some hay half a mile from the house. As he was starting out to his work after dinner he noticed a man coming past but did not think he was coming in. The boy said he went on to his work. As he got a little way past the stacks the man came between the stacks and called the boy back and talked with him and wanted a drink. The man had a pipe in his mouth, and every time he drew on it the sparks would fly from it. He got his drink and went on his way; the boy went to his work, and about two o'clock in the afternoon he said he looked up to see if the cattle were all right, and behold the stacks and barn were enveloped in flames; it is a hard blow on us, as it is coming winter and no barn for our stock, or grain for our horses.

J. WAHLSTROM.

#### Extracts from Letters.

J. W. Whitley, Bridgeport, Washington, "I have done the best I could to lay the foundation for the gospel work here. I am eighty-four years old, but want to do all I can to help spread the gospel. I have been considerably afflicted, brethren; pray for me that I may be healed, and be the means of bringing souls into the kingdom of God."

Bro. F. C. Warnky wrote from Kansas City, Missouri, October 6: "I am preaching nearly every night in different parts of the city. Many receive the word gladly and some accept it."

J. C. Crabb, writes from Condon, Oregon: "Meetings here have been fairly well attended. Go from here to La Grande, Oregon."

Peter Muceus, Christiania, Norway, in a letter to Bro. H. A. Stebbins, writes: "To be an instrument in God's hand, and under his inspiration be enabled to speak words that have penetrated the hardest heart and converted sinners and scoffers to humble obedience to the mandates of heaven, is indeed a blessing to a poor, erring mortal. I now have baptized eleven grown people, nearly all heads of families. Several more to be baptized later. I wish Bro. David Anderson and wife could come over here. They are both good musicians, and might do a good work here."

## Miscellaneous Department.

#### Conference Minutes.

Kentucky and Tennessee.—Conference convened with the Sedalia Branch at Oakland, Kentucky, September 17, 1904, at 10.45 a. m., with J. R. McClain in the chair; J. J. Adair secretary. Branches reporting: Haley Creek 67, Sedalia 136, Foundry Hill, High Hill and Eagle Creek not reporting. Elders reporting: J. R. McClain baptized 1, T. C. Kelley baptized 1, S. H. Fields, H. E. Moler, C. L. Snow baptized 12, J. H. Adair, S.

## The Saints' Herald.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

Reed. Received on College Fund, \$28.55. Bishop's agent's report: Received, \$247.50; paid out, \$175.64; balance, \$71.96. Report of committee on tent chairs: "We your committee on tent chairs, beg leave to report as follows: We have collected for this purpose, \$32; paid out, \$24.25; balance on hand, \$7.75. C. L. Snow, J. R. McClain, and J. J. Adair, committee." Report adopted and committee continued, being authorized to buy one hundred more chairs if they can collect the means. Adjourned to meet at New Bethel, Saturday before the fourth Sunday in February, 1905.

Eastern Colorado.—The conference of the Eastern Colorado District convened at Colorado Springs, September 3, 1904, President E. F. Shupe in chair. J. F. Curtis was chosen as secretary. Branches reporting: Denver 167, Colorado Springs 53, Fairview 98, Valley 30, Enterprise 17, Rockyford 15, Rocky Mountain 30, Wray 56, Pueblo 27, Durango 27, and Alva 7. Ministry reporting: High Priests E. F. Shupe and J. B. Roush; Seventy J. W. Morgan, J. F. Curtis, and W. T. Bozarth; Elders James Kemp, J. F. Petre, A. A. Baker, A. B. Hanson, J. D. Curtis; and W. C. Duncan; Priest J. N. Duncan; Teacher R. E. Crawford; Deacon J. C. Edwards. Bishop's agent's report: Total receipts, \$815.95; expenditures, \$670.25; balance on hand, \$145.70. Graceland College fund: Total receipts, \$108.20. Sent to Bishop E. L. Kelley, \$108.20. Tent fund: Total receipts, \$45.49; expenditures, \$45.37; balance on hand, 12c. Officers elected: President, E. F. Shupe; vice-president, J. F. Curtis; secretary, J. D. Curtis. A resolution was passed to the effect that a committee of three, consisting of J. W. Morgan, E. F. Shupe, and J. F. Curtis, be appointed to consider the advisability of holding a reunion in the district in 1905, and to report their findings to the next district conference. Conference adjourned to meet at Denver the first Saturday in March, 1905.

## Convention Minutes.

London, Ontario.—The Sunday-school association met in convention at Arthur, Ontario, September 30, 1904. District Superintendent Buschlen was chosen to preside, assisted by President Evans. Secretaries, Jennie Morrison and Floralice Miller. Superintendent, librarian, home class superintendent, and local laborers reported. Secretary's report showed a total membership of 1,230, a gain of 141 over the previous year; three new schools organized making a total of thirty-five. Treasurer's report: Receipts, \$77.69; expenditures, \$71.83; balance, \$5.86. Officers selected: George Buschlen, superintendent; Lizzie Evans, assistant superintendent; Jennie Morrison, secretary; James Pycoc, treasurer; Floralice Miller, librarian. Sr. Evans, R. C. Evans, and James Pycoc were chosen delegates to General Convention, they being instructed to oppose the merging of Sunday-school and Zion's Religio-Literary Society. The district banner was awarded Egremont School, they having taken the highest percentage. Friday evening a very interesting and instructive program was rendered, consisting of speeches and papers on the work, interspersed with music and recitations. Saturday morning was devoted to prayer and testimony service, after which convention adjourned to meet Friday, previous to the district conference.

Southern Nebraska.—Convention convened near Fairfield, Nebraska, September 18 and 19, 1904. Bro. A. E. Madison, district superintendent, in charge, Sr. Orr secretary pro tem, with Sr. Light as assistant. The following reports were read and accepted: Prairie Star, Union Band, North Auburn, and Lone Tree. Moved and carried that the Prairie Star, and Tecumseh Sunday-schools be accepted in the convention as members of the district association. Adjourned to meet previous to general convention. Gertrude Broliar, secretary.

## Release of Missionary.

In harmony with his request, and for reasons perfectly justifiable, but in no way detrimental to his character either as a man or minister, Elder J. Arthur Davies is released from his appointment for the current conference year.

J. W. WIGHT, Missionary in Charge.

## Conference Notices.

The Far West District conference will convene with the Pleasant Grove Branch on October 22, 10 a. m. T. T. Hindirks, president.

The conference of the Little Sioux District will convene at Moorhead, Saturday, October 22, at 10 a. m. Jas. D. Stuart, clerk.

## Convention Notices.

The Little Sioux District Religio convention convenes at Moorhead, October 21, at 2 p. m. Lou G. Mann, secretary.

Spring River Sunday-school association meets in convention with the Pleasant View Sunday-school, Friday, October 21. Every one invited. Schools please do not forget delegates, credentials, or collection. Maude Ernstein, secretary.

The Sunday-school convention of the Little Sioux District will convene at Moorhead, Iowa, Friday, October 21, 1904, at 10 a. m. All are invited. Annie Stuart, secretary.

The Southeastern Illinois Sunday-school convention, will meet with the Parrish Branch, October 21, 1904, at 10 a. m. All secretaries of local schools please send your reports or bring them to me, on the above date. J. E. Bozarth, secretary, Akin, Illinois.

## Died.

EVANS.—Six miles northwest of Sullivan, Franklin County, Missouri, Sr. Gwennlian Evans died May 3, 1904, after a few days sickness (though she had been afflicted for years). She was born in May, 1821, in South Wales; married Bro. Daniel Evans in 1853. She leaves a husband, daughter, and many friends that mourn their loss. She was baptized by Elder Lewis Jones, June 22, 1864, and lived a noble Christian life. Funeral sermon by Elder Arthur Allen; text, Revelation 14: 13.

DYKES.—Minnie Violet Dykes, in her sweet innocency, was suddenly snatched from the embrace of her parents, Bro. and Sr. George Dykes of Oakland, California, on October 2, 1904, at the age of 2 years, 6 months, and 19 days. The funeral was preached at the home on October 3, by Elder J. M. Terry. The remains were taken to Vacaville, California, for burial. This is the fourth child of these parents to pass over, one son remaining as a comfort.

GAMET.—Emma Gamet, of Inman, Nebraska, was born March 3, 1849, in Trumbull County, Ohio. She was baptized in 1865, and united in marriage with Bro. Levi Gamet, June 10, 1868. Ten children were born to that union. Her husband, and nine children, four boys and five girls, survive her. She was loved by all who knew her, and our little band of Saints at Inman will miss her in church-work there. After several month's sickness she fell asleep in Christ, September 22, 1904, and was laid to rest in Inman cemetery. Funeral sermon by Elder W. A. Smith.

NUTT.—At the home of his daughter, Sr. F. J. Chatburn, Holden, Missouri, September 29, 1904, of old age and general debility, Elder Thomas Nutt; born August 21, 1830, at Gloucester, England. Accepted the gospel in early life, went to Utah only to find that he had been deceived. He and his wife stah away from Utah, and settled in Fremont County, Iowa, and joined the Reorganization in 1869. For years Bro. Nutt labored as a missionary but for a few years past, has not been able to travel much. Funeral sermon by H. E. Moler. Interment in the Holden Cemetery.

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### EXCURSIONS TO NEBRASKA AND WYOMING VIA THE BURLINGTON, OCTOBER 18.

From Lamoni the round trip fare will be only \$16.50. As stopovers are allowed at points 100 miles or more west of the Missouri river, and the return limit is 21 days, there is splendid opportunity to investigate the free land and irrigation propositions of these great States, and at the same time enjoy a good trip at small expense. Anyone interested will be given booklets descriptive of the regions upon application to the Burlington agent, L. F. Siltz.

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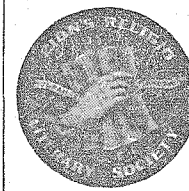
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# The Saints' Herald

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

Flora Scott

Volume 51

Lamoni, Iowa, October 19, 1904

Number 42

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### DANCING.

The following from the *Open Door* appeals to us as presenting the matter in just about the right light:

Church members who attend or indorse dancing parties, are not good for anything to get people converted, and little different from the rest of the world who make no profession.

As members of the church of Christ we are under obligations to hold the name of Christ, and the name of his church, above reproach; and we can not do this by engaging in the vain pleasures of the world that are detrimental to the name and character of a saint. We can not too carefully guard our influence upon those around us. Those who attend dancing parties exert an influence, as certainly as do those who attend the prayer-meetings; but when it comes to leading people to investigate the teaching of the gospel, the influence of the latter class is far, far ahead of that of the former. In fact the majority of people, whether professing Christianity or not, will look with disrespect upon the religion of those who temporarily set their faith aside, while they join hands with the "lovers of pleasures more than lovers of God."

To say nothing of the effect upon the spirituality of those who thus give themselves up to the enjoyment of these questionable pleasures, the waste of time that might better be employed, and the unfitting for the every-day duties of life, the influence upon those around us who are investigating our faith is decidedly bad and certainly brings reproach upon the church. How discouraging it must be to a missionary who is endeavoring to unfurl the banner of Christ, to be told by those whom he is seeking to lead to a higher life that "some of your young people here frequent the dance-hall, and such conduct as that is not tolerated in our church, consequently we think we are better off where we are."

Paul says, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Romans 12:2. There is absolutely no hope of being transformed from this world by the renewing of our minds in pursuing that which partakes so unmistakably of the things of this world as a dancing party.

The answer given by one of our elders to a sister who inquired of him as to what possible harm could

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THE relatives of the deceased wish us to state that owing to misunderstanding upon the part of those who were expected to attend to the matter, the obituary notice of Sr. Dora Mathews was delayed. It will be found in this issue of the HERALD.

THE management of the *Autumn Leaves* is offering a premium of a copy of a Biography of Queen Victoria to any one sending in five new subscribers to the *Leaves* before January 1, 1905. The book has nearly five hundred pages, is illustrated, and well bound in cloth. Send orders to Herald Publishing House, Lamoni, Iowa.

result from dancing seems to us to be worth considering by all who are halting between the promptings of duty to God and the church, and the inclination or desire to attend the dance. In response to her question he replied, "I will answer by asking you a question. How would you feel should the Savior come and find you at a ballroom?" After giving it a little sober thought she was able to choose her course. The command is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matthew 24: 44.

The obligation is placed upon us to prepare for his coming; and the ballroom is by no means a necessary factor in completing that preparation. We would never be ready to meet Christ at a dancing party, and if we lend our influence to the world in this way, we most assuredly blight our influence for good so far as the gospel of Christ is concerned.

L. A. G.

---

#### THE ABUNDANCE.

"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

One brother lately put the question to another in language something like this: "Why is it that of two branches in our city one seems to be enjoying the manifestations of spiritual blessings in a far greater degree than the other?" The answer was, "One branch is poor in this world's goods, and the other branch possesses greater wealth." The answer was acknowledged to be correct. In it a secret was revealed: The first branch being poor in this world's goods, possessed naturally more equality in temporal things, consequently enjoyed greater abundance of the manifestations of the Spirit; the other one lacking this equality to a far greater extent was denied the abundance of the manifestations of the Spirit. This is just as God has promised it shall be, and we may always depend upon God to fulfill his promises.

We hear many express themselves in language like this: "Why do we not enjoy the blessings of the gospel to the same extent that we did years ago in the rise of the church?" In some places the same kind of blessings are enjoyed; in some places they are not. Either there is a failure upon the part of the people, or God is a respecter of persons. The latter we can never accept. Where does the trouble lie? May it not be accounted for in the language of the above scripture? One brother laboring in Canada, telling of the great blessings being received by those who yield obedience to the truth, says that it seems that because they are few, and struggling to get the work established in that territory, they are blessed more abundantly than some in other places. Yes, they are more equal in temporal things, and the abun-

dance of the manifestations of the Spirit are granted unto them; whereas in other places where this equality is lacking to a great extent, the abundance is withheld, and they receive only a meager portion, comparatively. Under present existing conditions may we expect anything else? Are there any reasonable grounds for hoping that it will be otherwise until we are willing to become equal in temporal things?

"Equal in temporal things!" What does it mean? What shall govern in the application of the law of equality? These are questions that have puzzled the minds of many. Is its application governed by position, birth, caste, and acquired tastes, or by the needs and circumstances? We may learn much by studying the law of equality as taught to the people of Enoch, given for our guidance in this dispensation. It was by putting in practice this law that they were made of one heart and mind, and became the pure in heart. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."—Doctrine and Covenants 36: 2. Can anything less than a full compliance with the same law place the church, to-day, in a position to be called Zion?

To the people of Enoch the Lord said: "You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 81: 4.

From this we gather that each one is to be supplied according to his wants and needs, inasmuch as his wants are just, therefore when each one shall be thus supplied, equality shall have been reached. How can it be reached otherwise?

"And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you."—Doctrine and Covenants 51: 2.

Upon whom is the law of equality binding; upon the ministry alone, or the whole church? Let the word of God answer. Turn to Doctrine and Covenants 71: 3: "Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God." That includes every member; leaves none out; gives no one a chance to dodge the issue. "Yea, neither the

bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things." A man's stewardship in temporal things may mean the oversight of some special temporal work required of him by the church, or it may mean his avocation and calling in life. Any man's daily avocation is his stewardship, and he is expected to use it to the benefit of the work of God, as the Lord blesses him in it. "He who is appointed to administer in spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

Has any one authority to change this, and say that it applies only to the ministry? "What man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou here, and looketh upon his sons and saith, I am just? Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38:5, 6. There must not be one law pertaining to temporalities as applied to the minister, and another law as applied to the lay member. They must be one. What one shares the other must share. What one complies with the other must comply with, else how can they be equal? True, the ministry has set the example, which is right. The ministry has been doing its part; and only God knows (apart from themselves) how much the families of missionaries have suffered at times; not only for want of the necessaries of life, but by reason of the unkind criticisms of brothers and sisters. How has the laity done its part? Has more been exacted of the missionary than the individual members of the church, excluding none, are willing to subscribe to, themselves? If so, is it just, according to the law?

"All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8.

How does the minister labor? He gives his time and talent to the church, and in return the church undertakes to supply the wants and needs of himself and family. How may those who toil in the affairs of the men of business labor, together with the minister and with God, for the accomplishment of the work intrusted to all? By doing as the minister

does; using his time and talent for the good of the work, and being supplied with what his *needs* and *wants* require, inasmuch as they are just; not with twice as much. Is there any other ministerial basis taught in the law? We have never been able to find it. Those who labor in the ministry are to be supplied according to their needs and wants. Those who labor in the literary concerns of the church are to be supplied according to their needs and wants. Those who are appointed to labor in the temporal affairs of the church should receive according to their needs and wants. Not only these, but the "whole church" is subject to the same law. How can it be done? That is easy. Are you using seventy-five, a hundred, or a hundred and twenty-five dollars a month for your family of two, three, or four? Limit your expenses to the amount allowed to ministers in your town, and send the balance to the Bishop. If every family in the church will do that, no one will suffer this winter, for the lack of food, fuel, or clothing. And we venture the assertion, that if every Latter Day Saint family confines itself strictly to a ministerial basis, just as the missionaries' families are required to do, from now until next General Conference, there will be a resolution passed, by an overwhelming majority, raising the ministerial allowance by a large per cent.

Not many years ago a farmer's wife said to a minister's wife, who lived in town and was allowed fifteen dollars a month by the church for her support, out of which she must rent a house, and buy everything she used: "You ought to get along real well on fifteen dollars. That's more than we use for our whole family." There were six or seven in the family. She was asked to make an estimate of the cost of living, including wood, milk, butter, eggs, meat, flour, etc., all taken from the farm. When she had passed the ninety dollar mark she got discouraged,—never finished the estimate. But she changed her mind in regard to the missionary's family allowance. Even with her large family, a strict compliance with the rule established for the church, according to their needs and wants, as interpreted by the "ministerial basis," would have left quite a large portion of the ninety dollars, to be turned over to the Bishop, to say nothing of the unestimated amount.

The Lord said unto the people of Enoch, "All moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, . . . and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken

out of the treasury, only by the voice of common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor."—Doctrine and Covenants 101:12.

"It is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves."—Doctrine and Covenants 101:2.

Would we allow selfishness to rule? Would we allow greed to interfere with the fulfilling of the law? Would we, in the use of our agency, say, What I have is my own, and I intend to use it as I see fit? Then it will do us good to read the following: "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101:2. "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support."—Doctrine and Covenants 42:8.

Is it right, Saints, according to the law of equality, that a minister's family should be required to live on half as much as a lay member's family of the same size, surrounded by the same conditions? Are not the minister and lay member under equal responsibility? "For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77:1.

In the face of all this shall we not conclude that there is a crying need for a more uniform compliance with the law of temporalities, before we can hope to receive the abundance of spiritual blessings that we crave? Can we gain the spiritual blessings, and ignore the Lord's way of providing for his Saints? No, indeed. "Faith without works is dead," and there was never a wider opportunity for "works," than is afforded by the demands of the law of equality.

L. A. G.

#### HUMAN SACRIFICES.

Bro. Robert M. Elvin sends the following, which will be of interest to many, especially among the Religians:

To the student of Nephite history, and their religion, the following from the pen of Robert E. Anderson, M. A., F. A. S., in his, *The Story of Extinct Civilization of the West*, page 61, published by D. Appleton & Company, New York, 1904, will be interesting.

"Human sacrifice had not originally been a feature of the Aztec worship. But about two hundred years before the arrival of the Spanish invaders was the beginning of this religious atrocity, and at last no public festival was considered complete without some human bloodshed."

The above is a most fortunate statement, if true, and I know of no good reason why it should not be true.

#### GRACELAND NOTES.

Those interested in the department of education in Graceland feel that its many friends throughout the coöperating territory would be glad to donate public school text-books to the special library which Professor Stewart is seeking to provide for the department. In the study of "methods" these text-books are needed if the work is to be carried on most advantageously. He desires books of all grades by any author: readers, spellers, arithmetics, geographies, histories, etc. If you have them about your home and desire to make a donation which will be greatly appreciated, and be serviceable as well, hunt them up and send them to Professor Stewart, in care of Graceland College, Lamoni, Iowa.

Bro. J. P. Carlile, Bishop's agent, of the Pottawattamie, Iowa, District, sends in three hundred and thirty-five dollars and twenty cents, the full amount of the college debt apportionment for that district.

Donations to Graceland College Museum, May to September, 1904:

R. M. Elvin.—Crude petroleum from well near Glen Easton, West Virginia; pebbles from seashore, Atlantic City, New Jersey; Chinese coin.

Eben Miller, Cleveland, Ohio.—Fossil from coal-mine.

Mrs. Barbara McPherson, Glasgow, Scotland.—Coin from South Africa.

Mrs. Allie Thorburn.—English coins and relic from house occupied by Mary, Queen of Scots.

Bert Barrett.—Mineral water from Mt. Shasta, California.

I. A. Smith.—Stamps.

Joseph and Richard Salyards.—Stamps.

Francis Granger and wife.—Indian axe; P. R. Spencer's autograph letters, etc.

Mrs. B. Haws, Ogden, Utah.—Ores; Indian basket; fancy-work, etc.

Mrs. Charles Butler, Lamoni, Iowa.—Stone ball.

Robert Perrie, Fayette City, Pennsylvania.—French coin, 1856.

Gaius Bunn, Pittsburg, Pennsylvania.—Coin, 1086.

Besides the above one or two contributions have been received from unknown sources.

## Original Articles.

### PIONEERS OF OTTERTAIL.

THE Corresponding Editor while laboring in Minnesota during the early part of the summer was furnished with a copy of this article, which will doubtless be of interest to many of our readers. In this and succeeding chapters a short sketch will be given of the history of a faction of the church that wandered away from Nauvoo after the death of the prophet. It was written by Chauncey Whiting, who was the successor of Alpheus Cutler as the leader, or "chief counselor," of what is known as the Cutlerite Church, and was published in the *Fergus Falls Journal*, in 1885. Although the opening chapters deal to some extent with conditions not directly connected with the church, it is deemed best to publish just what was written by the author.

—EDITOR.

The incidents which have attended the establishment of new colonies along the borders or within the haunts of uncivilized nations have long furnished interesting and almost unbounded matter for the pen of the narrator, as well as real and imaginary traces for the pencil of the artist. Perhaps there are no books, narratives, tales, or adventures which are more attractive to the mind or read with a greater relish than truthful accounts of the perils, dangers, and hardships endured by the most early settlers of our country.

These footprints, made deep and plain by horrible slaughter, suffering, and marks of blood, will never be effaced or lost in forgetfulness. Indeed, the greatest pains have been taken to perpetuate this important history, and as often as new settlements have been formed and new incidents occurred worthy of note, link after link has been added to the chain of events already recorded.

But the present writer, unlike our grandfathers, who in earlier days periled their lives and beheld their fair sons and daughters, friends, and relatives taken captive, burned at the stake, or perchance, struck down by deadly, unerring blows of the tomahawk, has no such thrilling and blood-curdling scenes to relate. However, through a kindly and earnest solicitation of Mr. A. J. Underwood, editor of the *Journal*, to give some further particular dates and incidents than have heretofore been noticed respecting the first permanent settlement of Ottertail County, he has ventured to pen the following sketch.

It is to be remembered that some time prior to the founding of the above-mentioned settlement an effort had been made to people this country with white inhabitants. To this end a goodly number had already made their mark and erected homes in the wild region. At this time, and directly at the east end of Ottertail Lake, a site was selected for a future city by Major Clitherall, and the erection of both public and private buildings seemed to indicate its development and future growth.

The influx of other settlers not only afforded good cheer and friendly neighbors, but added new strength to the little colony first located, and on all sides toil-

ing numbers could have been seen with broadaxe, hatchet, and carpenter tools, endeavoring to make for themselves new and comfortable homes. Heretofore this wilderness country had been inhabited only by the natives of the forest—a people wild in nature, warlike in disposition and culture, and most unrelenting and cruel in revenge.

Yes, this unbroken region had long been the home and hunting-ground of the red man. Here he had lived on his own native soil, and from childhood fished in the sparkling lakes, chased the buffalo over the prairie, and the elk and bear through the forest, and roamed the broad plains free and unmolested by the white man's tread. Here they had lingered, and here the new settlers found them in their old frequented haunts; and while hewing, shaping, and rearing the first structures which crowned the distant hills, plains, and valleys with marks of enterprise, industry, and civilization, the curling smoke could have been seen slowly rising from hundreds of wigwams along the margins of the lakes, rivulets, and adjacent groves.

As yet no alarm had been sounded, and no disturbance had arisen to ruffle the tranquil scene. The natives appeared friendly, and the general indications of both peace and prosperity were of the most flattering nature. But in 1862 a terrible outbreak of the Sioux Indians took place, in which a small portion of the Chippewa or Ojibwa tribe took some active part. During this war one thousand people or upwards (as reported) were most cruelly massacred in the state of Minnesota. Many buildings belonging to the new settlers were burned, and the families which had escaped the tomahawk and scalping-knife, compelled to flee for their lives, in the most destitute, forlorn, and suffering condition.

This unexpected and bloody outbreak again laid waste the country, and, as we are informed, expelled from more than half the western part of the State every vestige of settlement. All hope was now lost that a peaceable arrangement could be adjusted, and the appalling fear which seized upon the minds of the people caused hundreds and perhaps thousands to believe that these upper counties would never again be safe for settlement by white inhabitants.

Had it not been for the kind and friendly assistance of some of the most influential and prominent men of the Chippewa nation, doubtless the horrible massacres and suffering would have been enhanced a hundredfold. One of these, an Indian by birth, but well educated, and from whose mouth I learned the particulars, was Reverend John Johnson of White Earth Reservation, then living at Crow Wing. So strongly did he remonstrate against the proceedings of a portion of the Chippewa Nation, that they became offended, burned his house, and accused him of being a cowardly friend of the paleface. Others in like manner used their influence in allaying excite-

ment and suppressing further outbreaks by the hostile bands, and all were deserving of much credit for their noble daring and timely aid, exposing their own lives and property in befriending the white settlers. But notwithstanding many of the Chippewa warriors were held in check by these prompt and efficient moves, yet a goodly number, as I was informed, took an active part with the Sioux Indians who first instigated the outbreak, and who were still committing depredations, burning houses, and massacring the inhabitants wherever found, and not until repelled by government troops did they desist or stop the bloody work.

The foregoing is indeed but a faint sketch relating to the most early attempt to establish new settlements and spread the broad folds of civilization over the wide wastes of the North, a full account of which would require volumes. But it is not my purpose at present to dwell at length upon this subject. Suffice it to say the settlers were foiled in the first endeavor, and it became a matter of time to decide its future destiny. To this period we now hasten, hoping to interest the reader with a few matters connected with the establishing of the first permanent settlement in Ottertail County.

From the termination of this bloody outbreak to 1864, the entire depopulated region presented naught save a scene of desolation. During this time no white settlers, either the former or new ones, had ventured to lay their claims in the lonely solitudes, or to throw the lives of families into the hands of a wild foe. If any even mentioned the idea of making such a bold and hazardous attempt, they were immediately disheartened by their neighbors with a recital of the horrible scenes of New Ulm; the heartrending screams of innocent babes nailed to fence-posts, or the uplifted tomahawk and scalping-knife dripping with blood, together with the hideous yelling of painted warriors in pursuit of the frightened inhabitants, and the terrible massacres of women and children.

But notwithstanding all these fears and embarrassments, the country seemed destined to become peopled again by white inhabitants. In 1864 a few venturesome pioneers returned to their homes in McLeod, Meeker, western Stearns, and even to Douglas Counties, on the lines of military occupation. Further to the north, and surrounding the best hunting- and fishing-ground of the Red Man, lay the picturesque and inviting county of Ottertail. Here thickly clustered the wild natives, the braves, and the warriors, among whom the earlier and most venturesome pioneers to the Red River Valley made a most vigorous and daring attempt to open up the unbroken region for settlement. These were the men who turned the first furrows upon the broad plains, and who at the most critical period planted the standard of civilization in the country. It was these who

suffered, toiled, and lost; and, indeed, it is to these most worthy veterans and early pioneers that the highest commendation is due.

But the establishment of the first permanent settlement in Ottertail County as a matter of consequence was not attended with many thrilling events. Nevertheless the circumstance has attracted considerable interest, and many have doubtless imagined that something uncommon must have occurred to cause so many families to leave their pleasant homes in Iowa and locate in a cold country, inhabited only by uncivilized races. It is of this settlement and attending incidents to which we next refer, but further on we will give a more full account of the motives that led to the move of the planting of the little colony in Northern Minnesota.

The returning of a few families to the counties before mentioned, and the peaceable indications on the part of the natives, measurably encouraged the first settlers of Ottertail County to follow suit. But a sad remembrance of past horrors and suffering still filled their hearts with fearful apprehensions, and being so soon after the massacre no one had ventured to break the ice or rebuild the walls, and not until after the little colony of Mormons from Iowa had established a settlement on the north bank of Clitherrall Lake, and effected some peaceable arrangements with a number of the chiefs and principal men of the Chippewa nation, did the first pioneers again plant their families upon their own deserted homesteads, or new settlers mark the plains with farmhouses, towns, and villages.

But we do not altogether attribute the returning of the old pioneers, nor the influx of other settlers to the establishing of the colony or effecting of the matters above referred to. Neither do we covet or deserve praise even if any encouragement was derived from our efforts. And from the fact that many believed the Mormons to be equally as wild, savage, and dangerous as the Indians, the condition of affairs, especially in the minds of the people, could not have been very much bettered. Indeed some who were already journeying to Ottertail County, on learning that the road lay through a Mormon settlement, were struck with terrible fear, and tremblingly inquired of a bystander if there was not some other way through which they could reach their place of destination without risking their lives among such a dreadful society of cannibals or dangerous characters. But after being informed that the Mormons looked very much like other people, and that no fear need be entertained, they again resumed their journey, passing through the neighborhood in perfect safety, and at length two of them joined the people whom before they so much dreaded to meet.

The settlement above mentioned was commenced early in the spring of 1865, by a few pioneers, a committee who in the fall of 1864 had been appointed by

proper authority, to hunt up a location for the church then living at Manti, Fremont County, Iowa.

A singular coincident attended the choosing of said committee, and the special business in charge which we here relate: Mr. L. O. Denna, an Indian chief, of the Oneida tribe, and of good reputation, also a worthy member of our society, and who for some length of time had been purposing to hunt a location for a portion of the partially civilized Indians of his own nation, and not wishing to go alone, chose F. L. and S. J. Whiting to accompany him. This seemed to meet the minds of the council assembled, and the two latter were then chosen by the body as a committee in selecting, or hunting a location for the church, all, however, acting in unison with the view of settling close together if circumstances favored the enterprise; if not, to select as an opening presented or wisdom dictated. A few others also accompanied the expedition, sharing in the hardships, dangers, and suffering incident to the occasion, and aiding in the establishment of the first permanent settlement in Ottertail County. The names of the men who composed this party of pioneers were as follows: F. L. Whiting, Sylvester J. Whiting, L. O. Denna, Marcus Shaw, Isaac M. Whiting, C. G. Fletcher, J. Burdick, James R. Badham, E. Cutler, and Edmund Whiting, together with their families, numbering in all forty-one souls.

(To be continued.)



#### WHERE IS HELL?

In our *Religio Quarterly* lesson for July, 1903, third week, we are taught that hell, the spiritual prison, etc., is not a place but a condition. This has been the teaching of spiritualism in the past, and I think that is where this theory originated. I was a spiritualist for a time until I learned better, and during this time I, and others, taught, and believed, that heaven and hell were all matters of conscience. Now, we know that conscience is just what we make it, therefore I can not understand the lesson as taught. While this is true I also realize it to be a very delicate matter to criticise the work of my superiors; and to them as to the work in general I am constrained to say, "I could not love thee half so well, loved I not honor more"; and for me to acquiesce in what I honestly believe to be an error does not look honorable to me, though I might be wrong. I do not think any one has more respect for the Religio than I have; for in the Religio work I have been permitted to associate with some of the noblest men and women I have ever met, and hope no one will take offense at what I have to say, for I am aware that it is much easier to be critical than it is to be correct. If I succeed in throwing a bit of light on a very dark subject, I shall feel I have not labored in vain.

I believe that both Bible and Book of Mormon will,

when properly understood, make the matter plainer. To err is so much a part of our nature it behooves us to be very watchful lest we might go wrong. Believing that eternal vigilance is the price of liberty, there is no good reason why the same warning may not be carried beyond the political arena where man strives with man for temporal preferment, to the higher ground, where man contends with demons for the prize of eternal life.

Then let us briefly notice a few places in the lesson referred to. The lesson tells us that hell and fire are figurative of the second death, of a condition and not a place. And again, "The second death is banishment from God." In another place, same lesson, referring to the state described as a lake of fire and brimstone whose flames ascendeth up for ever and ever and has no end, the lesson says, "Our fathers and mothers remember when theologians generally believed this description to be literal, or to have a literal meaning; but ever since the Book of Mormon came forth the religious idea has been changing," etc. Yes, the religious idea has been changing not only since the Book of Mormon came forth; but ever since the Almighty saw fit to reveal his will to man the religious idea has been trying to climb up some other way. But just how a friend to, or a believer in the Book of Mormon can blame the Book of Mormon for this is more than I can fathom. I shall try to show, and I believe I shall succeed in showing, that hell or the pit, spiritual prison, etc., can be located beyond a reasonable doubt. And if I succeed in this it will remove some confusion on this important subject.

Is it not unreasonable to suppose that the majority of the human family will ever get out of his presence? Let us read the one hundred and thirty-ninth Psalm, beginning at verse 7:

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Let us now take up the Inspired Translation and read the account of Cain being cast out from the presence of the Lord, bearing in mind the supposition that hell is or consists of being cast out from his presence. While Cain was in this condition we find him in possession of an heir that began its earthly life in the condition known as out from the presence of the Lord. Now what grim and ghastly specter is this that begins to loom up in all its hideous deformity whose mission is blasphemy? It is that old theological nightmare called "infants in hell not a span long." The one must of necessity be true if the other is. To accept this view we would be compelled to lose sight of our Lord's declaration that all will be rewarded according to their works. So much for the banishment-from-his-presence theory.

As to the locality of the prison I shall try to show by the word of God, history, etc., that it is down in the interior of the earth. I may be looked upon as some sort of an iconoclast, but I believe the books will bear me out in this claim. Let us now turn to Numbers 16: 30-35:

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained . . . to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

This shows beyond all question where the pit is. Let us read Luke 10: 15: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." Now, ask any child that can understand common language, which way is down, and see how quickly it will point down to the ground. Well, that was where Capernaum was going. Now read Psalm 63: 9: "But those that seek my soul, to destroy it, shall go into the lower parts of the earth." This is King David's testimony, and Peter at Pentecost tells us that David was a prophet. Now let us read Luke 16: 29: "Abraham saith unto him, They have Moses and the prophets; let them hear them." In the days that are past people had to be "sighted" if I am permitted to use this word, and it will be well for us if we learn to profit by their blunders.

Let us read 1 Corinthians 10: 11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Also Romans 15: 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." What good can that which is written do us unless we permit it to, by accepting it as truth? If we take it as a song that is sung, or a tale that is told, or a dream that passes away, it will do us no good. Then let me repeat that the cause of this change of religious opinion is not to be found in the word of God, but in the awful sin of unbelief. One of our natural inclinations seems to be the seeking out of inventions, the hewing out of broken cisterns that will hold no water, and a determination to climb up some other way rather than to just take God at his word without adding to or taking from. Let us see where this figurative or metaphor finding originated, then we will perhaps be able to judge of its merits or demerits.

Let us turn to Genesis 2: 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of

it; for in the day thou eatest thereof thou shalt surely die." Was that a metaphor? that seems to have been the understanding our first parents had of this statement, for they gave no heed to it, and as a result passed on and were punished.

A similar condition of doubt now prevails in regard to what the Lord said on as important a subject, and in as plain a manner as need be. Now will this similar condition produce a similar result? What caused our first parents to doubt that which had the divine stamp and sanction? Let us now read Genesis 3: 4: "And the serpent said unto the woman, ye shall not surely die." Now I think we have truly found where the religious opinion began to change. We have also found the author of the change; and we have not found Divinity the author of it. The parables we find in the Bible are not intended to confuse the mind of the honest investigator, but rather to make plain some fact that might not be otherwise easily understood. And when parables are used to hinder the truth it must be because we do not apply them properly. God's word has never at any time been anything but truth; and it never will be anything but truth. Let us hear what the great Nazarene has to say in regard to this. "Thy word is truth." But lest we forget, the evil one accomplished all he tried to do with our first parents. How did he manage to deceive them? Simply by inducing them to reject the words of divine origin. He is still at work very much on the same lines; not by plain contradiction, but it amounts to the same thing. The plan that his Satanic Majesty has adopted, it seems, would read about as follows: "The word of God is true all right, but it is almost impossible to understand it; let me twist it and construe it and wrest it. When the book speaks of future rewards and punishments it is so highly figurative that it amounts to nothing. Let others do your reading for you." This is taught by that great church whose foundation is the Devil. Book of Mormon readers are supposed to know what church that is.

Again in regard to what has been said concerning the location of the spiritual prison, let us read Matthew 12: 40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." What did he go there for? Peter says he went and preached to the spirits in prison. The plain fact is stated that he would be three days and three nights in the heart of the earth. Take up the dictionary and see the definition of the word *heart*. I think that will make it plain to the intelligent reader that the heart of the earth could not lie within a few feet of the surface of the earth. Take as an illustration the heart of a tree, which is about the same distance from the surface measured from either side.

Let us call one more witness to the stand. Please read Ephesians 4: 9: "Now that he ascended, what is



it but that he also descended first into the lower parts of the earth?" Where do you suppose Paul obtained his information? He says he received it by the revelation of Jesus Christ. Shall we take his word for it? We probably can not do better. Again the *Quarterly* says: "It will have been perceived by this time that hell represents a state, a condition, and not a place. This fact established removes much confusion," etc. This might be corrected to read: "This error once established plunges into hopeless confusion the whole redemptory plan." This statement of the *Quarterly* was nicely predicted by the great prophet Nephi, 2 Nephi 12:3, small edition. It reads about as follows:

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none: and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death, and hell, and the devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, whence they must go into the *place* prepared for them, even a lake of fire and brimstone, which is endless torment.

It might be asked, do I believe hell to be a lake of fire? I just try to accept what the books teach. The primary object of this article is to show that hell or the prison is actual, real, not a figure of speech, not a metaphor; and that it is not only a condition but also a place; and that it is located in the interior of the earth: "And they that kill the prophets, and the saints, the depths of the earth shall swallow them up."—2 Nephi 11:10.

I do not think that all of the disobedient will receive the same amount of condemnation, and be punished without reference to the extent of their evil deeds. The Savior says of some, "They shall receive the greater damnation;" the inference is that there must certainly be a lesser damnation. We sometimes say of a person or a people, "They have builded wiser than they knew"; but unfortunately our *Quarterly* has builded less wisely than might have been supposed: for the reason that to say the wicked will be punished nowhere, entirely and absolutely cuts off all punishment. For instance, a very wealthy individual might tell us he would give us his entire fortune if we would meet him nowhere. It would not cost him a penny. Thus starting to reason from a false basis will very naturally bring us to a wrong conclusion. And this kind of reasoning is and has been all along one of the principal causes of the mental or spiritual blindness that stands stubbornly against fact, reason, or argument, and is very largely responsible for the ever-increasing emigration to the ditch. If it be held that the Book of Mormon teaches that the punishment of the wicked is to be cast out from the presence of the Lord, I find numerous references to the place as, "a place of fire," and "brimstone," "lake of fire," etc.

But, says the *Quarterly*, "Hell is called in one

place 'a lake of fire,'" and cites us to Revelation 20:14. Again I beg pardon, I do not so understand it; let us read it: "And death and hell were cast into the lake of fire." What was cast into the lake of fire? Death and hell were cast into the lake of fire. Suppose a person was to say, And the Jefferson City penitentiary was cast into the Jefferson City penitentiary, the meaning would appear just a little obscure, would it not? But let us not obscure the passage with misquotation. I do not pretend to know how many degrees of punishment there may be; but I am willing to leave this to him that doeth all things well, and am satisfied that God could not be just and at the same time punish all delinquents equally. If the place called hell, or the pit, is not down in the interior of the earth, where can we find a place that answers all the requirements and descriptions usually applied to it as well as the interior of the earth does? For we have found that science, history, inspiration, and reason all agree on the subject. Every hot spring and every volcano on the face of the earth is an eloquent witness, testifying to the fact that the inner part of the earth has a temperature high enough to at least burn up any metaphor that might try to sojourn in its midst. Observe the prophet Ezekiel in chapters 31 and 32, frequently referring to the nether parts of the earth, when speaking of this place of punishment. It appears to me from reading Revelation 21:8 that many unfortunately take up their abode in this dreadful place. Let us read it: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." But this is a digression from the subject.

Let us take up the *Quarterly* once more. It says, "Now a lake of fire does not resemble a pit, and it could not exist in a prison." Why not, please? If the prison were constructed of white pine this might be a reasonable view, but it is pretty certain that it is not constructed of such material. The books have proven that the prison is in the interior of the earth. The geography says at a depth of about twenty-five miles the heat in the earth is sufficient to melt most metals. Josephus, the great Jewish historian, says of this place, it is "a subterraneous region. In this region there is a certain place set apart as a lake of unquenchable fire." Let us see now who has testified, and what they have testified to. First Moses shows by an object-lesson that the pit is down in the interior of the earth. Ezekiel speaking of this place refers to it as being in the "nether parts of the earth." The Psalmist David tells us that those who seek to destroy his soul shall go into the lower parts of the earth. Nephi adds his testimony in about the same manner. He speaks of the place as the "depths of the earth." Saint Paul tells us in Ephesians, chap-

ter 4, speaking of the Savior ascending, that he also first descended into the lower parts of the earth. Have all those witnesses been mistaken? I think not. But let us, last but by no means least, introduce the testimony of the Christ. He said he would be three days and three nights in the heart of the earth. If he is wrong, I still believe that fire-walled hell with him is preferable to golden-gated paradise without. I still have confidence in his leadership, and have no doubts but what he will in the future, as in the past, with his sledge-hammer of truth on the anvil of the ages, continue to forge out his divine purposes whether we believe or disbelieve.

It may seem a little paradoxical, but it is a fact none the less, that truth has to be nurtured very carefully within our hearts before we can accept it. The natural conditions existing there do not favor its development, while error springs to life quickly and bears fruit abundantly. Is it possible that we are drifting into the same condition that those people were in, that Isaiah speaks of in his thirtieth chapter, verse 10, "Which say to the seers, See not; and to the prophets, Prophecy not unto us right things: speak unto us smooth things, prophecy deceits"? Let us not lose sight of one solemn truth; that is, Sin and disobedience and unbelief never did and never will purchase anything but sorrow for any one.

Again, the *Quarterly* says "Take the parable of the rich man and Lazarus, Luke 16: 19-24." Why should we call this a parable? It is rather a simple truth, and as usual clearly stated. Shall we call it a parable because some sectarian wiseacre prefers to so understand it, or is it only for the reason that "Abraham's bosom" is referred to? If the latter is the cause, let either Josephus or the prophet Alma, or both, explain to us that paradise or "Abraham's bosom" is a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow, etc. (See Alma 19: 5, 6, small edition.) For the sake of making plain this supposed parable, I will state I once lived near Cleveland, Oklahoma. Just across the Arkansas River live the Osage Indians. In their native tongue they never speak of Cleveland, but they call it Po-hop-pey. Yet it is all one place. So the reader will find upon examination of the records that "Abraham's bosom" as used by our Savior, and as described by Josephus, is all one and the same place as the paradise described by Alma. Again, if we could succeed in eradicating from the minds of our Lamanite brethren the idea of a happy hunting-ground we would destroy their idea of heaven, yet neither writer nor reader believes that any one will be found hunting wild beasts in the world to come, be it either paradise or Abraham's bosom. Or again, take from the unspeakable Turk their belief in Janet Aiden, their conception of eternal delight, and they at once cease to be interested in the world to come.

May God still bless our beloved Religio; and grant our society, in the future as in the past, an honored place in the front ranks of those who strive for the upbuilding of Zion.

Your brother,

ED. BAIR.

WEBB CITY, Missouri.

UNBELIEF.

I read an article in Home Column of the HERALD recently, on faith, which set forth some very important facts, and asked the very pertinent question, "How could parents expect their children to have faith in God if they were not taught at home to exercise faith in him?" And I thought, How could parents teach their children faith in God when they had none themselves? It is hard to impart to others that which we do not possess. A little girl, ten years old, was visiting at my home, who was subject to colic, very severe at times. The first attack while at my home she asked for some medicine to relieve the pain. I got the oil, and she refused to let me use it. I told her that was all the medicine I had, and she replied very sneeringly that the old oil would not do her any good, that her mamma never used it anyway. She got well, however, and next day boasted about it, but I said nothing. In a few more days she was sick again, and this time very bad, too. She asked me to give her something again, so I got the oil, but she was not willing for me to use it. The pain being very severe, she finally consented. I anointed with the oil, offering silent prayer in my heart; she was soon asleep, and next morning said, "Well, that oil did cure me," and asked me many questions about the use of it, and wanted to know why her mamma did not use it, if it was such a good medicine.

When she returned home she told her mamma all about it and what a good medicine it was, and would insist on the use of the oil when her mamma wanted to give her medicine; but from lack of encouragement she quit its use. Her mamma told me about it with tears in her eyes, and said it just seemed like she could not have faith in so simple a thing as oil; she would take medicine and use oil too. That little girl is to-day attending another church; and who can tell what the result will be? There are many cases similar to this one that I know of. Is it any wonder Jesus said, "Oh, ye of little faith"?

Parents could prove the adage, "Show your faith by your works," in the training of their children, if they would only take time to consider it. Jesus said, "O, Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Matthew 23: 37. I wonder if the same could not be applied to Saints in these latter days, and fit just as well as it did then? I wonder too, if that is not the reason we have so many afflicted Saints in our church to-day because "ye would not"?

I heard a brother say once that "every prophecy he heard given, he took particular notice of it and the person who gave it, and if it ever came to pass then he knew it was of God—and he had faith in the person." A long time to wait, brother; why not know from whence it was, when given? This privilege is ours. If we will only have it that way. What is the use of being Saints and children of light, if we still walk in darkness?

I suppose we often make Jesus sad by our inconsistencies. Paul said to the Corinthians, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." How long, O Saints, how long will we refuse to be gathered? Once I was sick and one said, "Shall we call Bro. So-and-so?" I replied that I would rather have some one else, as I did not think that brother very spiritually minded. The brother said, "It is God who does the healing; we are his means." I acknowledged the rebuke and said, "Send for him." I was healed, too, just the same as formerly. Satan tried to sow doubt in my heart and but for this fearless brother perhaps would have succeeded. I hope and pray that Satan will always meet an enemy fearless for God when he tries to plant doubts in our hearts.

Jesus said in olden times, that he could not do many mighty works in a certain place because of their unbelief. I think the same could be said of us in these days. Do you know why the world mocks our elders and asks all manner of absurd things of them?

A man said to me after hearing a sermon on "The signs follow the believer," "I like your doctrine, but I don't see that you live up to your claims any more than other religious bodies. Now here is [a member of the writer's family], who would be the happiest man in the world if he was well; why don't your people heal him?" Oh, for the mustard-seed faith! God has given the authority to the priesthood to rebuke all manner of disease. Whose fault is it, then, when our sick are not healed? It is because "*ye would not.*"

You remember when the people wanted to know who had sinned, the blind man, (whom Jesus had healed,) or his parents. Jesus said "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Now, is there a better way to make this latter-day gospel more manifest to the world than the healing of our unfortunate? I think not. I verily believe that is the reason there are so many afflicted among us. Because of our unbelief he can not do many mighty works among us. We are in a manner stumbling-blocks to the world because we do not honor the privileges that are ours.

If we were loyal Saints there are enough of us to cause the world to marvel every day at the wonderful power of God and, some might say, "Surely these

are the Lord's people; see how he blesses them and hears them when they pray."

A sister once said to me, "I always provide a little tea and crackers on days when I fast, and if I feel faint, as though I could not hold out the whole day, I have a sup of tea handy." Another said she ate a certain kind of candy, so she would not get hungry. Saints, can you not see where the fault is? "Ye would not." I understand that every blessing is ours to enjoy if we will pay the price, and the price is sacrifice of some of our feelings, of our desires, of our likes, of our opinions, of our fault-finding, of our criticising, and our rebelliousness. Give up some of these, Saints, and see if your faith is not strengthened.

My face has been made to burn with shame when reading criticisms in our church papers of how the heads of the church were conducting the affairs of the church,—there to be read by an unbelieving world. Do you not think that God will warn all faithful, humble Saints if the work is in danger? I do. Our duty is to live in a way so that we will be able and willing to receive these warnings or the voice of the Spirit, when they come. But we must live for these things; sacrifice, fast, pray, humble ourselves before God, and watch the results. If we will do this the pen of criticism will for ever be silenced.

Our inconsistency reminds me of our Utah friends when giving their testimony in the Smoot case. See how we have to be urged to pay the debt on Grace-land, after being told by revelation to pay it.

Our duty is to do with our might the work assigned us, and if things go wrong, or not to our understanding, ask of the Lord to keep us posted, and he will do it if it is for our good, and we will have that sense of feeling that God is at the head of this work, and is able to manage it. All he asks of us is faith and works. And if every Saint will put faith and works into practice at once, inside of a month Zion will be made to rejoice, and the world to marvel; and Jesus could soon claim his own, as he has said he is anxious to do. Saints, let us put on the whole armor of faith, and show it by our works. Do not look for wrong in others. Work this out for yourself; it is to your interest, not mine, that you be up and doing while the time is yours. Some of us are hindering the work in one way and another,—and God has promised to remove all hindering causes. Then let us awake and go to work. I know this work is true; and I am going to try to earn my reward, let others do as they choose. I hope and pray we may see the importance of thus living and thus help remove the hindering causes, and not stand in the way of our prayers being answered. May the Lord help us to so live.

A SAINT.

JULY 17, 1904.

## Selected Articles.

### SERMONS SHORT AND LONG.

By a London newspaper an active crusade is being carried on against long sermons. In the judgment of the *Daily Express* ten minutes ought to suffice for a pulpit address. Many correspondents have discussed the proposal. Some contend that from twenty to thirty minutes would be a fair average. Others resist the idea of any time limit whatever. The latter argue that the movement is an inauguration of the indifference and feverishness of the age. The topic is certainly not a new one. It has been discussed by church-goers nearly as long as there have been churches. On the way home from worship the length, the height, and the depth of the preacher's message have been canvassed for generations. As a rule this is not a healthy sign. When the manner of the discourse is its chief feature it is safe to assume that there is something defective in the matter. But the fault does not always lie with the preacher. Rarely is there a sermon so dull that it does not convey strength and consolation to some listeners who are in the proper frame of mind. The demand for eloquence, brevity, flowery imagery, and brilliancy of diction is natural enough, but it fails to appreciate the fact that the true mission of the pulpit is to tell simply, directly, and sincerely the great truths of all time. We are not invited to church to be entertained, but to be instructed. If it sometimes happens that the sermon does not appeal specially to us it is quite probable that it gets very close to the needs of some one else. Nothing could be further from the spirit of the occasion than for the preacher to be controlled by a stop-watch. There are sermons for which ten minutes are too long, and others for which three-quarters of an hour is too brief. There are sermons which are a weariness to the flesh, and others that change the course of a lifetime. How is it possible to lay down one rule for all? Let the preacher be assured of the sympathy of his listeners, and the congregation of the earnestness of the preacher, and none will know, or care, whether the sermon is short or long. Truth is not measured by quantity, but by quality. We shall have reason to fear for the influence of the pulpit when sermons are scheduled like trains, and required to pull up at "lastly," to the second.—*The Mail and Empire*, Toronto.



### HIS GIFT TO THE LORD.

(From the *Open Door*.)

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its

fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his cane and gloves were beside it, and the nickel was on the plate—a whole nickel. On Saturday afternoon he had a gin rickey at the "Queen's" and his friend had a fancy drink, while the cash-register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the boy, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter! And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, but he also gave a nickel to the Lord. Who is this Lord? Who is he? Why, the man worships him as Creator of the universe, the one who puts the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church Militant. And what is the Church Militant? The Church Militant is the church that represents upon earth the Church Triumphant of the great God the man gave the nickel to. And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket and picked out the nickel and gave it to the Lord. And the Lord being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread. But the nickel was ashamed if the man wasn't. The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—*The Toronto Star*.

## Mothers' Home Column.

EDITED BY FRANCES.

The Baptism of Children.

For some cause there are a great many people who object to the baptism of children who are not more than eight or nine years old. The principal objection that I have heard is, that a child so young does not understand well enough what it means to be baptized and belong to the church.

It is true that some do not understand and of course are not accountable until they do. But who can say that the child who has been diligently taught by a Christian mother, or other person, and has heard again and again the gospel plan of salvation explained, does not understand, or is not accountable if he manifests no desire to be baptized when he is eight or nine years old? We expect him to understand that it is against the will and law of God to lie, steal, swear, etc. So why can not he understand how to have those sins remitted if he has committed them? And if he does manifest a desire to be baptized, and gives evidence that he does understand what it is for, and what obligations it brings on him, (which I think should be the aim of our teaching,) then what parents could refuse him, and feel that they were doing the will of the heavenly Father? I for one could not bring myself to say "No, wait till you are older," when my own little daughter asked my consent to her baptism.

For when I looked into the future and saw what it might mean, I said in my heart, Yes, daughter; for perhaps there will never be an end of waiting, and it might be my sad lot to one day stand by the lifeless form of my child grown up a servant of sin, and feel the bitter remorse that one word of mine in her childhood might have changed the whole course of her life.

It seems to me a grand thing to devote one's whole life to the service of God. Ecclesiastes 12: 1 says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Oh, that we all had begun to serve God in our youth before we formed our worldly habits that are so hard to overcome, or become devoted to the world "till the way of the Lord" does not look pleasant! Now, reader, you who object to children being baptized read Proverbs 10: 1, which says, "A wise son maketh a glad father," then as if to tell us what a wise son is, it says again, in Proverbs 23: 7, "Whoso keepeth the law is a wise son." Would you not rather be the glad father of a wise son than the father of a son that is a "heaviness to his mother"?

Of course the world may prove so attractive to a young person, or other things intervene and make him "backslide," but would you refuse him baptism on that account? Older people have that very thing happen with them, but you never hear of any one objecting to them obeying the gospel for fear they may "backslide."

Perhaps, as some say, they are too young to know what church they prefer. That may be; but if when they are older they feel that this is not the church of their choice, what will hinder them from leaving it and joining some other? Nothing but their own judgment, that I know of. On the other hand children should not be coaxed, nor persuaded, nor incited to be baptized just because some one else is.

Just teach them diligently from the time that they can understand, and leave the rest with God who doeth all things well.

And may I add a little more? Do not stop teaching them after they have obeyed, for much depends on us whether they will be an honor to the church or not, not forgetting that example is more than words.

BLANCHE E. CLINE.

*Dear Sisters:* I feel as though I should like to have a quiet talk this evening with others whose day like mine ended with its round of duties and the little opportunities of doing good, and we sit down with a sense of having done our best or else of wishing we had done better.

Some of us have not much chance of doing good except in our own family, but it seems to me that is a broad field if we are not too blind to see the golden grain to be gathered there.

I think most of the men who every day leave the home nest for the field or desk, feel more like trying to do their best in all things if they left the mother and wife with a cheerful face (though her hands were busy), and the children clean and contented playing about her instead of growling at one another like little bears and mother screaming for them to "behave."

All children have their ups and downs, but they are far more apt to be healthy and therefore happy if their mother took care of her health and strove to cultivate a cheerful spirit before their birth. What father is not gladdened to see his household cheerful and contented, and what mother does not feel herself well repaid who has made effort to have it thus?

Perhaps your boys and girls, though too young to make very melodious music, still love dearly to hear mother play the old organ and often plead for a song. Do not always tell them you are too tired or too busy, or you do not feel like it for some cause. One of these days you will be lamenting that the children are gone somewhere nearly all the time and you think they do not care for mother any more; you will have yourself to thank, for when you might have made home attractive you were

too selfish to do so. You wanted to get your precious work done and you did it, and now you have lost your influence over the souls God placed in your care and must take the reward of your work.

The same with books. Some children are fond of hearing a book read before they are able to read much for themselves, and if we form the habit of reading good books to them it is easier to read with them as they grow older and so they are content to stay at home and thus miss many temptations. These are our opportunities; let us not neglect them.

I feel that too much can not be said along these lines, for many of us are paying more attention to the children's clothes and food than to their very souls.

Of course we must have them fed and dressed nicely, and a great deal of thought must be given to these things, but there are a great many fripperies of dress and much indigestible food which could easily be dispensed with, if in order to have them we must neglect the quiet talk or song, book or Sunday-school lesson with the children.

Dear Sr. Hattie, I thank you for your kind, encouraging words; you do not know how much your letter was to me. I am so thankful to be able to help a little in the cause of right.

Ever striving to make the most of my lot in life,

MIGNON.

#### Prayer Union.

Sr. Mary Johnson, Brooklyn, New York, earnestly desires the prayers of the Prayer Union that God may see fit to extend the hand of healing to her son, Bro. James, who has been afflicted for some time, that he may receive his speech and be healed. Will the Saints try to fast with me on Thursday, the 20th?

Bro. August Monson of Clinton, Iowa, requests the prayers of the Saints in his behalf that he might be relieved of his suffering and restored to health.

Sr. Lofton requests the prayers of the Prayer Union that her daughter, Virgie, may be restored to perfect health again.

Sr. Lizzie May Parker, who is lying very low at her home at Missouri Valley, Iowa, with Bright's disease, asks an interest in your prayers that if it be God's will she may be healed.

Sr. Florence Toover, Weyburn, Canada, solicits the prayers of all Saints and the Prayer Union in behalf of her husband, who is unable to sit up more than a few minutes at a time.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

First Assistant Superintendent at Reunions.

Leaving Stewartsville Saturday evening, I stayed over night with Bro. and Sr. Robert Garlich, partaking of their genial hospitality with thankfulness for the enjoyment, and feeling,

"Blest be the tie that binds  
Our hearts in Christian love."

Bro. G. left me at the Union Station, he going to his charge—a mission Sunday-school—and I to board the train for Fanning, Kansas, where the reunion of the Northeastern Kansas District was in progress.

Alighting from the St. Joseph and Grand Island train at Troy Junction, I found the Burlington train north had passed about fifteen minutes previously. So, tired and hungry, it being a little past noon, I at once set about to find a way out of the dilemma, and soon had the good fortune to find a young man who was willing to take me overland by horse and buggy to Fanning, a distance of about seven or eight miles. We had, to me, a pleasant drive, though warm and dusty, and arrived in

good season to fill my appointment at four o'clock, which was to conduct a session of Sunday-school.

The camp here was quite small, but those present were interested and energetic in the Lord's work, and a goodly number assembled at the time appointed. An organization was hastily effected, and I was placed in charge of the auxiliary work of the reunion, assisted by a number of the willing workers as teachers and associate officers. Here we had one of those unexplainable experiences seldom met with—a district association officer in the camp within calling distance of the session, but preferring to spend the time in chatting than to lend a hand, very much needed, to move on the work. The work moved off nicely, however, and announcements were made for Monday, which was institute work at fifteen minutes to eleven o'clock in the forenoon and Sunday-school at four o'clock in the afternoon.

Here, as at other places, the committee appreciated the benefits of the auxiliary societies and were glad to make arrangements for forenoon and afternoon sessions, leaving us free to occupy as we saw fit. We felt blest in the efforts made, though there were but few in attendance, indicating a strong desire of the workers to be better fitted for their sacred duties, and a willingness of our heavenly Father to recognize the efforts of the few when made in humility.

I believe much good was done, and trust fruit may in time appear as a result of the planting and subsequent cultivation.

I closed my stay Thursday evening and came home by way of Atchison, stopping over night in Atchison with Bro. Johnson, whom I called out of bed to receive me. Thank you, dear brother.

The work of the auxiliary societies in this district is badly run down, there being, as I remember, no Religio local, and the District Sunday-school Association almost inactive. When shall we all realize that to accept responsibility in the Lord's work is to accept a sacred trust that should be kept in the fear of God with a consciousness that we must render an account to the Just One?

In bonds,

J. A. GUNSOLLEY.

## Letter Department.

HEBER, Utah, September 29, 1904.

*Editors Herald:* I was requested by a number of the Saints in my home district not to forget, once in a while, to let them hear from me through the HERALD. I have thus far refrained from writing, feeling I had nothing of special interest to communicate. Yet, no doubt, much that transpires here to which we in this Rocky Mountain Zion have become accustomed would, by the uninitiated, be regarded as peculiar and strange.

Just now it is politics that is on the minds of the masses, and we hear it discussed almost everywhere, even from the pulpit on the Sabbath day. Of course the authorities of the dominant church constantly declare that they do not interfere in political matters; but strange and unexpected things happen, now and then, that can not be accounted for except upon the ground that there is a secret undercurrent at work understood only by the faithful. I am informed by several of their members, that their so-called "living oracles" in the councils of the priesthood, advise and dictate in all matters, including politics. Only last Sunday we heard one of the speakers in the tabernacle in this city declare that "the kingdom of God embraces everything, both temporal and spiritual, and hence embraces politics." Another speaker informed us that the "priesthood" of the church or kingdom are the "living oracles," whose counsel must be heeded in all matters and be considered of more importance than the written word. It is no wonder that, as a result, many non-Mormons and liberals are becoming dissatisfied, and are demanding a separation of church and state. Indications are now that the same political conditions that prevailed here

before the "Manifesto" in 1890 will obtain again, and what the end will be is difficult to conjecture.

It is strange that professing Latter Day Saints will not learn wisdom. Why should men professing to be prophets and apostles not be content in their spiritual work instead of dabbling in politics, seeking for gubernatorial or senatorial honors, or dictate as to who should be permitted to occupy in such positions? But man in his blinded condition, trusting in man, making flesh his arm, seems not to "see when good cometh." Even the trouble and experience of the past does not, to such, serve as a lesson.

It sounds queer to hear men talk of their loyalty to the Government and of their good citizenship, and almost in their next breath inform us that they are ex-convicts, or tell some story as to how they succeeded in eluding the officers of the law, years ago, when the Government was enforcing the law against polygamy and unlawful cohabitation. Such boasting and tales are heard both publicly and privately, and frequently from the pulpit in their houses of worship. Men who live in open violation of the law both of God and man are acknowledged as apostles and leaders. Joseph F. Smith, though admitting that he is a lawbreaker, and making the statement that he is no prophet, which admission and statement were made before the Committee on Privileges and Elections of the United States Senate, yet many stand ready to testify that they know that both he, his counselors, and all of the Quorum of Twelve are prophets, seers, and revelators. They feast upon their ungodly, boastful claims as upon sweet morsels, and without questioning sustain them as spiritual and temporal guides, singing: "We thank thee, O God, for a prophet."

The gospel work moves slowly, for people who are satisfied with a religion that embraces all kinds of carnal pleasures, who consider themselves rich and in need of nothing, are not inclined to seek for the eternal riches offered through the message of God's word. There seems to be a spirit of indifference manifested upon every hand as far as religion is concerned, but the dancing-halls, theaters, and all kinds of pleasure-resorts are patronized by both saint and sinner, by both the priest and the laity; and when the chief watchman once in a while is heard from, it is with the soul-sleeping message: "Zion prospers; all is well."

Apostle Clauson, to whom I had the privilege of listening in a stake conference in Provo a short time since, spoke in regard to the greatness of their work, and among other things said: "We own the best and most substantial business houses, the best theaters, the best pleasure-resorts, and the best of everything." These he contended were evidences of their acceptance with God. I was reminded of the word of the Lord, which the revelator was commanded to write to the church of the Laodiceans: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." I was led to believe if the Lord should speak to this people now, it would be somewhat on the same order.

I have labored in this mission for a number of years in the past, and have had an opportunity to observe conditions. I am glad to say that there are some improvements, making our chances a little better, but the apparent friendship that we sometimes meet is only upon the surface, and in their hearts we are considered their worst enemies.

Our efforts are not in vain, however, as by many of those who care to know, our position is becoming better understood, and a few are found who are willing to enlist under the banner of King Immanuel. I am sorry the season for street work is about over as evenings are getting too cool. It seems to be about the only way to reach the people, as houses to preach in are expensive and many will not attend.

I hope to labor on, however, hoping to win the approval of God, if not of man.

H. N. HANSEN.

CAMP CREEK, Iowa, October 7, 1904.

*Editors Herald:* In this neighborhood, as in most every vicinity where the ministers of Christ have labored for years, new faces are seen and new voices greet the preacher, while many of those known in years that are past have changed their place of residence to distant parts of the country, or have passed to the beyond to try the realities of the eternal world. How true it is that if we did not form new acquaintances and make new friends we would soon be left to wander in this world of sin and death alone. Yet how forcibly fond recollections are pressed upon the mind, and faces and forms once honored and loved reappear before the mind's eye, and for a few moments we live over again days and years that are past and we drink once more at the fountain of friendship and love and look forward with joyful anticipation to the time when we shall meet again on the ever green shores of the river of life where loved ones shall meet to part no more.

In this present life with all its cares, trouble, disappointments, burdens, sickness, sorrow, and death, there are so many good things, and our associations are so pleasant that there comes to us so much peace, joy, fellowship, and love that the heart overflows with gratitude to him who is the "giver of every good and perfect gift," because he has made it possible for us to be contented and happy in this life knowing that he doeth all things well. Thanks are due him for food and drink, raiment and shelter, home and loved ones, church and its relationship, friends and associates, and the powers of body and soul. In harmony with the word, God by his Spirit quickens the perceptions, expands the mind, and enlarges the heart, giving to the "inner man" a flood of divine light that fills it with joy and gladness, and heaven is enjoyed here below, and eternal life in the presence of God seems to be a realized fact, but a step or two in advance.

Is it not true that heaven commences here below? Yes; where love and confidence abide in the hearts of all, and Christ by his Spirit is found an ever-present guest at the hearthstone,—there heaven may be found.

The family is the foundation of all true government, whether of church or state, and the home is its abiding place. The purity of the home and the sacred relationship of the family should be jealously and carefully guarded by every member of the family and every sojourner under its sacred dome. He who would knowingly defile the sacredness of the family, or the purity of the home, no matter what the opportunities might be, is a traitor to his government and an enemy to man and God, whether he knows it or not. If each husband and wife, each father and mother, each son and daughter, each brother and sister would but lovingly, honestly, and properly do their part; how the conditions now existing in this world would change for the better, and soon that glorious time would come when the will of God would be "done on earth as it is done in heaven." Jealousy and hate with all their associate evils would flee away or be consumed in the "lake of fire and brimstone" to live no more for ever and ever. Men would "beat their swords into plowshares, and their spears into pruning-hooks," nation would not "lift up sword against nation," neither would they "learn war any more." Christ would reign as "King of kings and Lord of lords," and the Saints would be in possession of their everlasting inheritance.

Every true child of God knows by the impress of the Spirit that it is a member of "the family of God" on earth, and the rules governing in the divine home should be carefully and fully observed in order that peace and love and confidence may abide in the church of God. When each member is enlightened by the Spirit and directed by the word there is no coveting of position, wealth, or power; but the humblest brother or sister is just as welcome to his or her place in the family and church as the most noted or honored minister; for, with the disciples, as with their Lord, there is no respect to persons. It is character

that is acceptable to God and approved of the follower of Christ. It is pleasant to abide in the church of the living God when each member has the same care one for another, and the inspiration of each mind and heart is pure and good, and the words spoken are chaste and true, and the actions are right and proper and testifying of "the pure love of God shed abroad in the heart." How carefully each and every member of the divine family should seek with all the God-given powers in their possession to carefully guard the sacredness of the divine family and the purity of our spiritual home. Any other action does not savor of faith, confidence, or love, and therefore should be studiously and carefully avoided.

Every heart rejoices when the Spirit is with us, and every heart is melted down to contrition by its holy power and the divine calm within the room that is filled with the Spirit's presence. Such times are feasts partaken of by the household of faith, and their rejoicing is heavenly. This is a part of our heritage, and there is more just beyond which we shall receive and enjoy in due time, if we faint not.

Since last writing I have had the pleasure of baptizing five, the daughters of Brn. William and Alexander McCord near Defiance, and I enjoyed the society of my family and the Saints during the annual reunion at Dow City, where all seemed to be happy. Since the reunion I have done some labor at Auburn, and appreciate the kindness of the Saints who attended services. At this writing I am staying with Bro. and Sr. George Steel and family, and holding services in schoolhouse near by.

Hoping that right and truth may ever prevail, I remain,

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

ST. JOSEPH, Missouri, October 5, 1904.

*Dear Herald:* This is the first time I have ever written to your columns although I have often thought of doing so. I love to read the HERALD and especially the letters. I have often received strength and encouragement from them when I have felt downcast and discouraged. And when I read of the good that others are doing in this great work I feel as though I have not done anything for my Master, whose loving care has always been over me and my family, and who is always ready and willing to hear and answer our prayers and help us in times of sickness and trouble. I feel thankful to my heavenly Father for the many blessings received at his hands, and desire to live faithful and to do something for his cause. I desire to live so that I may set a good example before my children, that they may grow up to obey the gospel and become servants for Christ.

Your sister,

MRS. ELIZABETH BURLINGTON.

DERBY, Indiana, October 6, 1904.

*Editors Herald:* What is generally regarded as the best conference ever held in Southern Indiana has just adjourned at Byrneville, Harrison County. Quite a crowd of Saints were in attendance. The weather was ideal, the hills and village were bathed in a glorious autumn sunlight, characteristic of Indiana at this time of the year. There was a good representation of the priesthood from all over the district. Measures of importance were discussed and passed, and the most splendid fellowship and unanimity of opinion characterized all the sessions. Bro. J. W. Wight arrived on Friday night, and was made president, and Bro. George Jenkins was chosen to assist. The Sunday services brought out a large crowd of outsiders, and Sunday night the capacity of the church was taxed to hold the great throng who listened to a forceful sermon by Bro. Wight on the fundamentals of the doctrine of Christ.

The Saints and friends at Byrneville know how to entertain in true Southern style, and the physical was just as well nourished as the spiritual. A more progressive spirit has taken possession of the Saints in this district, and greater things are expected

from now on. Southern Indiana has been the great battleground between the theological ideas of Campbell and the principles of the everlasting gospel as taught by the missionaries of the Reorganization. This has resulted in a spirit of criticism and discernment which is hard to satisfy, and as a result the people are always glad to welcome advanced ideas, if they are in harmony with God's word.

Elder I. P. Baggerly was chosen president of the district; D. H. Baggerly, secretary. Derby was chosen as the place of next conference, which will convene next February.

Your writer greatly regrets that he has not spent more of his missionary life among the Hoosiers, who are the greatest geniuses on the Western Continent.

In bonds,

JAMES M. BAGGERLY.

LUCAS, Iowa, October 12, 1904.

*Editors Herald:* On September 17, Bro. W. H. Kephart and I left Lamoni for this part of the field. In the last twenty-four days I have preached twenty-seven times, and been busy almost day and night in assisting the Saints to an understanding of their temporal duties, that each one owes to God. I am pleased to say a number are "making up their accounts," to find out their worth, so they can pay the Lord "the tithe of all their increase." We preached a few times at Cleveland, and then to the Norwood Church for two weeks, baptizing Bro. Jacob C. Cackler, and taking a number of orders for books, HERALDS, and *Ensigns*. We feel that a good work was done in that section of country.

Bro. Kephart spoke Sunday evening, the 9th, at Lucas, and I at Cleveland. The good sisters of the Mite Society found each of us were in need of a better hat, so made us a present of three dollars each to purchase one. Many thanks to you, sisters. W. H. was called home Monday, the 10th, on account of sickness in his family. I spoke at Lucas Monday and Tuesday nights; and Bro. John R. Evans and I go to-day to Hiteman, holding over Sunday, the 16th.

The missionaries all seem to be busy in the field, and we are hopeful of turning in a good report of work done, at the close of the year. I find many noble Saints down through this part of the stake, and "by their fruits, ye shall know them"—tithes and offerings the fruits. Yours in the gospel,

D. C. WHITE.

PITTSBURG, Pennsylvania, October 9, 1904.

*Dear Herald:* After an absence of over two years, and nearly a year's time for observation, one can see great changes which have and are taking place in a city like Pittsburg. The most noticeable change which has attracted the writer is the unstinted spending of money for adornment of office buildings, display windows, etc. There is a new department store just completed here; the exterior walls are of some glazed surface which can be washed like a porcelain dish—a commendable feature in this city of mills, although with the large use of natural gas as fuel, the city is not any dirtier than probably the average large manufacturing town. This new department store has the interior wood-work inlaid with ivory, turkish rugs are scattered around in some departments, and other luxuries in harmony. The three million dollar institution which is to be added to the large Carnegie Library, or rather the library is to be a small addition to it, is about to materialize. There is some delay because the most noted architects of the country, so the committee of awards state, failed to grasp the magnitude of the institution and all plans were rejected! Amidst this luxury, extravagance, and bigness, is a little congregation of God's people, living from one half to fifteen miles from the chapel. They are seemingly moving farther and farther away, the reason being to get a reasonable rent or a little pure air, so it is very difficult to get a representative audience out at any of the church services. Last

Sunday we had a "rally day," notices having been sent out in time; although the weather was threatening, the largest attendance we had since the opening of the church-building greeted each other, a goodly number of strangers being present. About as nice a social meeting as we have had for a long time comforted and edified the Saints. Two were baptized after the testimony meeting, breaking a long dearth of baptisms; there will be another precious soul born of the water next Sunday. May the good work continue. Sr. Curry, wife of Bro. Lem Curry, and son Earl, are the new members of Christ's church. Some of you elders can't see where your labors count very much; these baptisms are result of work done by old Bro. Brown years ago. This splendid sister has known and believed the work for years but did not take the final and necessary step until last Sabbath. All but one of this family of six are now members, the result of Bro. Brown's labors; he is dead but his light still shines. Like a star in the sky, it may have been obliterated for ages, yet because of its distance we see its light nightly.

The branch here needs replenishing with "good men and true," as death has invaded our ranks, and now two more will move to Zion city, in the persons of Sr. Muse and daughter, Ella. They leave in a week or so. It will undoubtedly be of interest to your readers if an experience of Sr. Muse's is related here. She became dissatisfied with her previous religious experience, and finally joined the church; she is the only member in her family. Her mother, quite aged, was subject to fainting spells; as she was coming down-stairs one day she was taken with one of these spells and fell over the banister, breaking her collar-bone, several ribs, and injuring her very severely. The broken rib pierced the lung, causing hemorrhages. Sr. Muse requested the privilege of sending for the elders to administer to her, but this was positively and emphatically denied by the relatives. The attending physician had set the day and hour when the old lady would die. Sr. Muse had sent for Priest Harry Thomas and the writer; she explained the circumstances, and told us that we would not be allowed in the room, so we three knelt down in another room and there plead for the old mother. After we left, Sr. Muse anointed the afflicted one with oil, which she had been doing previously. During the night a large clot of blood was vomited, the terrible bruise vanished, and the ribs went into place, the collar-bone began to heal, and the old lady recovered completely, much to the astonishment of the physician and the relatives. Now for the result of this: This physician prescribes olive-oil for severe bruises, and the sisters of Sr. Muse send olive-oil down to the church to have us bless it!

We miss the kindly face and the vigorous hand-shake of good Bro. Reese, who met his death from a fall from a step-ladder while making some repairs around his home. He was a stationary engineer by occupation, surrounded by danger daily, yet he met death by an accident at his own home! His spirit, mellowed with age, he has been ushered into the paradise of God, and can mingle with the spirits of those who are arrayed in white; his spirit will become perfect and he will arise in the resurrection of the just. So we are losing by death and removal, and at times matters look discouraging in this great city of churches and—indifference to the truth. We are now making an effort to pay off the debt of twenty-five hundred dollars on our chapel; several hundred dollars was subscribed for this purpose on "rally day."

Bro. Clapp's observation in last HERALD about the tendency of some men to get ahead of the truth as it is in the gospel, reminds one of the two Irishmen who were sitting along the railroad track as a freight-train was passing them. A brakeman was on top of the train, slowly running toward the engine; one of the Irishmen noticing him, said to his companion: "Look, Mike, how thot mon can run, sure and he's gainin' on the igrine!"

The Utah church claims to have made twenty-three converts in



the Pittsburg District last year, and are making efforts to increase this number, with what success I do not know. They adopt the house to house plan, leave tracts, etc., and then make engagements for an evening's conversation. This plan seems to be the only way of reaching city people, as they will not regularly attend services where they must go any distance, and as there is such a tremendous amount of attractive reading-matter which can be bought for a song, tracts are not very attractive to the average cityite. So the time seems to be here when, if we want to make any impression in city work, we must go to the mountain (of ignorance, bigotry, and indifference) and have it out face to face, and back of it all there must be the Lord working. The officers of this branch are making special efforts in prayer that the ways may be opened for spreading the gospel. The difficulties of city work require the divine combination of zeal with knowledge, and the directing and convincing power of God's spirit.

C. ED. MILLER.

CASTALIA, South Dakota, October 10, 1904.

*Editors Herald:* I arrived here September 23; commenced my meetings September 25, to a good crowd; have held fourteen meetings in all, and the end is not yet. One man (a Mr. Phillips) made the statement after meeting last night, "You can not stop now, and with this, but must continue," so we have concluded to hold on yet for a time.

I have been alone; my colaborer, Bro. E. F. Robertson, has not returned from Nebraska as yet. Am in hopes he may soon, as the work here demands it; and there are those here who would be pleased to hear him also.

This place was opened up last summer by Brn. W. W. Whiting, L. Gamet, and R. Wight, who left the matter in good shape for us to follow up. The influence they left with the people was indeed a good one. The Methodist Episcopal pastor here has attended some of my meetings. I always ask him to assist me, and he never refuses, but does it cheerfully, and at the close of last night's services he gave me to understand that their latch-string was on the outside of the door to us as well as all preachers who might come along. The attendance has been very good all along, (the two last Sunday evenings more than the house could seat,) the attention all that could be asked, as also the order. I have been treated with the greatest respect.

Sunday evening, October 2, I spoke on the subject, "The difference between us and the Utah Mormons," to a packed house, and we have reason to believe good was done. I have made it a rule in my work, whenever I have a privilege, in new openings, to hold a series of meetings, to speak one night on this subject, and have always been blessed in so doing.

This summer (or conference year) has been very much the same as other years. Some places a fair interest, and others not so much. Saints are scattered to quite an extent over South Dakota, and it requires a great deal of travel to reach them all. They seem to be trying to live right, to the best of their ability and circumstances.

I have enjoyed the good Spirit in telling the story to the children of men, and feel to thank the Lord for the same. Was called to Illinois to see my wife's parents in July, who were very low, had no hopes of their recovery, but became better; for how long we are unable to tell, as they are old people. Their days are certainly not many here below. While there, preached at old Mission Church, where I was born and raised. It was indeed a pleasure to meet old friends and Saints there. Preached also at Leland, August 7, at three o'clock in the afternoon, and eight in the evening. Good attendance and attention; many invitations to go home with friends and relatives. Had the use of the old Baptist church, where I understand others of our brethren have occupied in the past, including Bro. Joseph.

Last night after reaching home a lively hail-storm struck us, but with very little damage. It could be heard some little distance before reaching us. Some window-panes were broken

here. I am now staying with Bro. and Sr. G. H. Williamson, formerly of Arion, Iowa, who know how to make the elders feel at home. May the good Lord reward them for their kindness to the Saints of South Dakota. Write me, if necessary, at my home address, Lamoni, Iowa.

In the conflict and struggle for life,

ELI HAYER.

ADELAIDE, South Australia, Sept. 26, 1904.

*Editors Herald:* I am corresponding with a cousin of mine (on my father's side) who is warden of King Hall (a theological college) in Washington, District of Columbia. He is a Church of England clergyman of some notoriety, being an M. A., B. A., LL. B., and I have written him about our faith, also inclosed such pamphlets as Teachings in Contrast, and Latter Day Saints, Who Are They? and other tracts. I bespoken a kindly reception for any of our elders who might call on him, so I would be pleased if you would instruct any of our missionaries who may call that way to make it a point to see him. His name is Reverend William V. Tunnell, and his address, King Hall, Washington, District of Columbia. I should like very much that he get an opportunity to investigate our faith.

Our work in this city is progressing slowly but surely, and we are still hopeful of planting the true gospel banner in this city and State. The Book of Mormon seems to be a most effective proselytizing agency among this people, and to my mind should be the most prominent plank in our platform, as it certainly is a wonderful book and contains the gospel of Christ in purity and fullness, uncorrupted and untouched by the blundering hand of man.

One good sister, our present organist, was convinced we had the truth when she read the Book of Mormon, and another, who is caring for a rich old gentleman, takes it with her and while sitting in the parks and gardens reads it to the old gent, who will sit for hours listening. In my opinion the time is ripe for a greater use of it in public so as to educate the people on its internal teachings. We speak of it considerably from a biblical or external standpoint, but to my mind the most effective method will yet be found in an explanation of its truths from the book itself.

The work as a whole seems to be making its way in these States. Melbourne, Victoria, especially is making great strides of late. We have not yet obtained a thorough foothold in South Australia, though we have labored in this city (Adelaide) for a year and a half.

Faithfully yours in gospel bonds,

J. H. N. JONES.

ARTHUR, Ontario, October 10, 1904.

*Editors Herald:* The district conference held here last week is now history, and will be long remembered by many of us for what we learned. Others may profit by our experience in the matter of considering the aggregate cost of caring for such gatherings. It has been estimated twenty-five hundred meals were eaten in the five days together. All hands dined in one hall. The branch donated into the hands of a committee the sum of one hundred and forty dollars, besides free-will pastry baking to the amount of thirty-five dollars more or less. Thus meals cost about seven cents per head.

We have now proved that it is easier and cheaper to provide for a conference in this way than in private houses. We count the expense between money donated, and baking offered, about one hundred and seventy-five dollars, and when all bills were paid we had a balance of about forty-five dollars left, to our surprise, which we cheerfully handed over to the Bishop's agent to pay our share of Graceland College debt, as per resolution of district conference. And let me say right here, no matter what our private opinion is of the college, it is *our* college. We are the church and it is too late now to debate over whether or not

it was wisdom to build a college. That is not the question. As for me I would rather it had not been erected, but now since it lives I would consider it as working against the interests of the church to put one straw in its way. If every district in the world will pay its proportionate share it will be an easy matter to unload the great worry which the debt causes our worthy church authorities, and please our Father who said, "The college debt should be paid."

Our town paper speaks very highly of the orderly conduct and general prestige the Saints are commanding. The spiritual part of the conference was not as great as we have witnessed, but it was a profitable and happy time for many. The branch is happy and bright and well paid for their sacrifice. God loves a cheerful giver. When individuals give cheerfully of their substance to further the work of the Lord they will receive of the abundance of the Spirit, which is more than any earthly riches. Success means sacrifice every time, let that be denying ourselves of wealth, pleasure, or selfish desires.

God loves a cheerful giver of service as well as of money, and if our motives are the purest and noblest, to bring honor and glory to God's cause, blessed are we; but if to exalt self, sad will be the disappointment and shame.

G. BUSCHLEN.

SOUTH BRISBANE, Queensland, Australia, Sept. 6, 1904.

*Editors Herald:* This writing leaves me at the post of duty, and I may add, pleasure as well. This glorious work grows more precious with the passage of time and the advance of years. It is indeed "glad tidings of great joy."

Am very much in need of tracts. It requires much literature to carry on the work I am doing along the literary line. Will all who can do so kindly assist. Religians especially will please take notice of this request. Would be pleased to receive any numbers of *Autumn Leaves* for the years 1897, 1898, 1900, 1901, and 1902. These I particularly need. Would also like American newspapers. We get very little news from the home land.

The letters received from relatives, friends, and Saints have been a source of great comfort. "'Tis sweet to be remembered." However, such persons must not be too exacting relative to answers. I am one and they are many. As a specimen of epistles received the following is reproduced:

"Dear Brother: I don't expect you remember me any more for you were here so long ago. You were here about May, 1895. I was about five years old and I am now thirteen. I am in the sixth grade in school and am getting along fine in my studies.

"Oh how I wish I could be where you are, and be working for the good cause. I wish I could do as good and be as good as my sister Bertha. I go to Sunday-school and church and intend to be baptized.

"I saw a letter in the HERALD from you, and I got your address. I hope you will enjoy my letter, and may you and I always love God. I hope you remember me and will answer my letter because you were at our house and I always thought so much of you. I always called you my preacher when I was little, and I say so yet."

This letter reminds me, Brother Editor, that there is among us a lack of "the simplicity which is in Christ." Eve is not the only person the serpent has beguiled. (See 2 Corinthians 11.) There is not in the church enough of the above spirit to satisfy the writer. If we would lay aside much of what we have learned from the world we would be better prepared for the endowments God has promised. There is in our midst quite a representation of what God passed by in selecting Joseph the Martyr. Has the Lord's taste changed since then? Are we not falling under the influence of the secular spirit of the times? Having begun in the Spirit, are we now made perfect by the flesh? I find it necessary as a rule to go to the old instead of the new HERALDS for something truly spiritual. Are we depending more upon

culture than the power of the Holy Spirit? When we read of the education and other good points a man needs to be a missionary here or there it seems so. However, this is only "tapping the bell," as Bro. T. W. Chatburn would say. Doubtless we need knowledge, but we can not hope for a stronger personality or a better education than others can furnish. Wherein then lies our superiority?

May all diligently "Occupy till I come." Ere long the cry will be: "Behold he cometh, he cometh to judge the world in righteousness, and the people with his truth." "Let the fields be joyful before him." Who is our God? "The Lord, the Lord of hosts, is his name." In gospel bonds,

ALMA C. BARMORE.

#### Uses His Thinker.

I have a thinker and can not avoid thinking, to save me. My thinker is influenced and made active by what I see, feel, taste, hear, and smell. I sometimes think things I do not want to think, but I will think anyway. And I want to tell you all about some things which I think.

I think we missionaries ought to go and preach the gospel to the people, convert them, baptize them, and organize them, and then leave them to the care of the local ministry and push out and preach to the world, and not go from branch to branch so much, and stay so long. I also think we missionaries ought to preach the gospel in its fullness, and leave the result with God and the people, and let theory alone,—at least much of it. I think we ought to glorify God and not ourselves. I think we ought to blow the gospel horn and not our own horns. I think we ought not to go into branches and kick up a fuss, and array one part of the branch against the other, and thereby tear down more than we can build up in a year or two. I think some of us ought to stay out of branches altogether, for we are not adapted to work in branches; we disorganize instead of organizing them.

I think we ought to represent the Master and the church, if we are able; and if not, we ought to be kept at home, or put at something we can do. I sometimes think I am sick, when I hear a man try to do something he can not do, and seems not to know it. I think that if we missionaries will do just what the Master has told us, and do it just as he has told us to do it, we will come out all right in the end.

Before I quit thinking I want to tell you that I think the worst disease that is annoying us little fellows is the "bighead." It is awful; and I think this disease is mostly confined to us little fellows. I think one thing that helps to give us little fellows the "bighead" is to have some one patting us on the back and occasionally writing a letter to the HERALD, giving a glowing account of what us little fellows have done. But the people are not so much to blame, for I think some of us little preachers tell the folks to write to the HERALD and tell what we have done, for that will give us a toot. I think—well, I will not tell you what else I think now.

E. W. NUNLEY.

#### A Query Answered.

*Editors Herald:* In your issue for October 12, page 965, I notice a letter and query from Bro. William Worth, Stockport, England. It appears from his communication that he is in discussion with the Utah elders, and that they have resorted to their usual tactics, i. e., denying their own books. They deny the statement made by Bro. P. Anderson, and quoted by Bro. Worth, to the effect that "Providing they have been married for all eternity, to one or more wives, they may commit all manner of sin, except the shedding of innocent blood, and still be permitted to enter into their exaltation, and become gods in eternity." This—it seems—the elder from Utah denied. I wonder how they would meet the statement as found in the Utah edition of Doctrine and Covenants, (any date from 1876,) section 132, paragraphs 19, 20, and 26, which reads as follows: "And

again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever. Then shall they be Gods, because they have no end. . . . Then shall they be Gods because they have all power, and the angels are subject unto them. . . . Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the the day of redemption, saith the Lord God."

Of course they may say that paragraph 19 says: "If . . . it shall be said unto them, ye shall come forth in the first resurrection," and it may not be so said." In answer to that possible quibble I would refer you to the ceremony used in this "New and everlasting order of marriage," given by Pratt in his article on "Celestial marriage in Deseret," as given in the *Seer* and quoted in *Millennial Star*, volume 15, page 214. There the ceremony (that Messrs Smith, Lyman, Roberts, Cannon, and others could not recall when before the Senate Committee, no matter how muchly married they were) is given as follows: "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Please notice that all these promises are "Through your faithfulness unto the end," and when we turn to the quotation given from the Doctrine and Covenants to determine the measure of that faithfulness, we find the only limitation to be, That ye "commit no murders whereby to shed innocent blood." In fact your devilry may become so pronounced that it is necessary to destroy you in the flesh (for the good of the community and those so destroyed) still your exaltation is sure. And why? simple because you are supposed to be in a position to go on reproducing your species *ad infinitum*. Surely Isaiah saw something of this kind when he said, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."—Isaiah 28: 18. This system surely professes to make a cove-

nant with death and an agreement with hell, and it can not stand but must be destroyed together with all of the works of the evil one.

A. M. CHASE.

MOUNTAINVILLE, Maine, September 19, 1904.

*Editors Herald:* As it has been some time since I have seen anything in the HERALD from this place, will write a line to say that the work here is still alive, and, while there is not so much interest manifested in church work by the Saints as there should be, we are praying for the upbuilding of the work here and hopeful that the future will be of a more encouraging nature. Bro. J. N. Ames is still with us helping as best he can and striving earnestly, we believe, to advance the work in this part of the vineyard. Personally, I am glad to be able to say that I am still striving earnestly to live a life pleasing to the Master and do what I can for the upbuilding and advancement of the grand work. There are many discouragements and trials daily, but I believe that if we are faithful, watchful, and prayerful, we will be enabled, through Christ, to overcome, for through him we are assured we can do all things. I can truthfully say that I have had more real lasting comfort and enjoyment in the few years since coming into this blessed church than in my entire life before, for I am confident now as never before that the promises and assurances of the Savior to his followers are now for me.

Saints, let us press on in this blessed work of the Master, and never lay down the sword or take off the armor until we lay them aside at the end of life.

Ever praying for the advancement and prosperity of the Master's work, I remain,

Your brother,

WALLACE A. SMALL.

#### Independence Items.

At the prayer-meetings of late there have been but a few of the Saints in attendance, but their testimonies are generally interesting and spiritual. Last evening's meeting was conducted by Brn. Layton, H. O. Smith, and A. L. Newton, and we had the pleasure of listening to Father George Hawley, whose mind is stored with reminiscences of scenes passed through in the early days of the church. He has just entered upon his eighty-first year, and often calls to mind his acquaintance of over four years with Prophet Joseph when he heard his inspiring teachings, and he now bears a faithful testimony to his noble and virtuous life, and that of his brother Hyrum.

At a recent prayer-meeting Elder Short paid a heartfelt tribute to the memory of the useful and devoted lives of Brn. J. T. Davis and George Montague not long since passed away.

On last Sunday the prayer-meeting, which was in charge of G. H. Hulmes and J. W. Gunsolley, took the form of a kind of symposium at which various and important topics were discussed, and Brn. Warnock, Bond, Mills, Short, and Kemp spoke at length on the question of sustaining the church authorities.

The preaching services, on the 2d, by W. A. Smith and I. N. White, also on the 9th by M. H. Bond and T. C. Kelley, were all well appreciated by good audiences. Elder Smith discoursed from twenty-ninth chapter of Proverbs: "Where there is no vision the people perish; but he that keepeth the law, happy is he." Reading from The Three Bibles Compared, many thoughts were presented in favor of the Inspired Translation, and he stated that not a word favoring polygamy could be found in the book.

Incidentally we mention the names of Mr. and Mrs. H. T. Reynolds visiting here from Springville, Utah, who were present at the morning service; were much interested and expressed afterward their intention of purchasing the Inspired Translation. Mr. Reynolds is dealing in general merchandise, and is also one of the high council of the Third Ward.

At the afternoon meeting, which was conducted by Bro. I. N. White, two were received into membership from Sharon Branch, Pennsylvania,—Bro. Martin H. C., and Sr. Anna M. Ahlstrom.

I. N. White in the evening preached an interesting, lengthy and wide-awake sermon on the "Reformation and Restoration," and M. H. Bond last Sunday morning spoke concerning man's condition, his growth, and development toward God, even as the plant reaches toward the sun. He talked of the after-life, the hope of Christians, the unchangeable God, and the sure foundation of our hope. As he approached the point of man's return to his Maker, the Spirit that accompanies the gospel and its teachings enthused the speaker, closing with the inspiring assurance of the truth of his text "The foundation of God standeth sure."

T. C. Kelley discoursed on the fall and redemption, and the changes wrought in both man and the brute creation were fully described. The Sunday-school presented its usually bright appearance, there being four hundred present, with a collection of eleven dollars and forty-four cents, including three dollars and twenty-one cents from the home department.

The church choir turned out in less numbers than usual, there being only eighteen present; but the anthems both morning and evening were inspiring and finely rendered.

Broadly speaking, two features objectionable to the more quiet class of church people are the visiting generally going on near the vestibule at the opening of the morning services, and the bustle and rumble from the frequently passing trolleys. They hinder more or less the hearing of the organ voluntary, which is always grateful to the ear and pays well the devout listener.

Most of us may be unacquainted with musical technique or the merits of the composer; but through the skill of the organist we may fancy hearing the murmur of the stream and forest, the clear, shrill notes of songsters, or even the sweet voices of heavenly choirs: and so the Holy Spirit as manifested in all his works may, if we will listen, come near, and the organ help to express our thoughts of praise and thanksgiving. We were reading that some Chicago minister lately has invited the young people especially to come to his church to do their flirting; but our minister prefers that they come in, be quiet, and make themselves comfortable.

Our last business meeting was also poorly attended; but those who came improved the time in discussing several matters of importance, among them the approval of the building of a church for the benefit of the Saints living on the south side.

Several thought the matter had better be deferred until the church we already have is finished and necessary improvements attended to; others are quite satisfied with things as they are, like the Quakers and Primitive Methodists who, we understand, when called upon to subscribe to a Temple to Religion to be built at the Fair preferred the long wooden benches and the plain walls, "avoiding all division in the way of high art, and hindrances to the work of the Spirit by the show of material things." But we think church walls and church chairs, like our clothes, should be neat and comely: as the poet says,

"Clothes do not make a man,  
Yet, if he is poor in dress  
The world is bound to notice it,  
And somehow loves him less."

And probably we will have a new church, too. The number of visitors from the West has been somewhat less than usual the past two weeks; but we have had a few callers,—High Priest R. R. Tanner and wife from Beaver County (he is a cousin of Apostle Lyman), also A. J. Russell, Excelsior Springs, and Daniel Baird, Heber City, who is a sheep-raiser,—shipped one thousand head to Kansas City on his way here.

Quite a bevy of the brethren came with Mr. Russell, who, by the way, gave a very unique account of his conversion. Said he was a Brighamite, was not a member of any branch, and never heard any preaching; but after reading up their faith and doc-

trine and that of the Josephites, he was led through a vision he had to know which was right.

In the vision he thought he saw an assembly of men running to and fro without heads on and was told by some one that these men represented the Reorganization and to join the Utah church. Mr. Russell appears to be a type, all to himself.

Visitors are somewhat surprised to see the malicious work done by miscreants to the new wire fence around the Temple Lot. They tell us that the vandals trot over Europe as well as our own country with jack-knives and other instruments "gouging holes in the most sacred places, the only remedy of which is a tax upon the pocket-book or the consignment of the mischievous person to jail."

There is not much news to relate, only considerable house-building continues,—Brn. Etzenhouser and Pitt building, also Bro. G. E. Harrington.

Priest J. J. Luff is successful, we are told, in his real estate pursuits, and has lately effected a few sales to some people from the West.

The street on the west of the Swope Tract lately purchased is being improved by the city and the streets called Electric and Short are being made to look quite modern through the erection of some fine dwellings.

Some of our brethren and sisters are preparing to leave for the winter, while others are slowly gathering in.

Those busy, faithful sisters, called Willing Helpers, have by dint of constant efforts of industry made lately another donation of twenty-five dollars to the building committee.

The Daughters of Zion held their regular monthly meeting on the 21st ult., Sr. B. C. Smith in the chair. The subject of lesson for the day was "self-control" on which there was a discussion at length. The usual program was carried out, papers were handed out to be written while others were read and discussed.

Although the all-important work of the society seems to devolve upon a few interested ones, who see the deep significance of noble efforts to be put forth continually in behalf of the betterment of our homes, those few are faithful in purpose and endeavor, and no doubt will reap a good reward.

The work of the society, financially, with benevolent purpose in view as stated in the church papers, merits the careful consideration of every member of the church.

We have been enjoying fine Indian summer weather with now and then a season of refreshing rain.

The gardens and trailing vines, the ash-trees, elms, and box-elders are putting on their russet and yellow garb, and so are the corn-fields, and the grass by the wayside.

"The world is aglow with russet  
The air is full of song,  
Old earth is in its prime, and so  
The heart of man is strong."

Your sister in the work,

October 13, 1904.

ABBIE A. HORTON.

#### Extracts from Letters.

F. C. Keck writing from Joplin, Missouri, October 10, says: "Yesterday the Saints of Webb City and Joplin Branches met at Midway Park and witnessed the baptism of eighteen souls. Bro. L. English baptized eight, and the writer eleven. Bro. W. Peak preached at Webb City last night, and I occupied at Joplin."

Sr. Annie Harris, Salina, Kansas, makes remittance for HERALD, and says: "We are isolated from the church, and no Saints near us at all. Our schoolhouse is open for preaching, and our house is a home for any elders who can come this way."

Alice M. Joslyn, renewing for *Autumn Leaves*, writes as follows: "The *Autumn Leaves* is the best magazine for young

people (and old) that I have read. Hope to never be without it, as I know it does good for its readers."

E. Gerber, Leavenworth, Kansas, writes: "Would to God that we had some literature written in an authoritative but child-like way of God's will to this generation. If my house were on fire I would not want some one to come and tell me tales of a thousand years ago; but if I were asleep I would want them to come and shake me, or kick me if necessary to wake me, and tell me to get out."

## Miscellaneous Department.

### Conference Minutes.

**Southern Missouri.**—Quarterly conference convened with the Pomona Branch, September 17, 1904, 10 a. m., with district president A. M. Baker in the chair. Ministry reports: Seventy A. M. Baker, H. Sparling; Elders J. T. Davis, Zachary Decker, H. J. Bootman, J. C. Chrestensen, William Taylor, G. W. Anderson, and J. W. Quinley; Priests W. P. Bootman and Joseph Ensley; Teacher O. E. Ensley. Branches reporting: Pomona 75, Ava 112, Beaver 47, West Plains 49, Grove Springs 40, Springfield 143. Bishop's Agent Henry Sparling reported: Due agent last report, \$82.63; received, \$188.17; expended, \$170. Financial Secretary J. C. Chrestensen reported: Received, \$928; expended, \$13.81; balance on hand, \$10.42. The elders' court, appointed to sit on the J. R. Wedlock case, reported, and the following resolution was passed: "Owing to the fact that the elders' court has failed to hear all the evidence regarding the Wedlock case, therefore we move that the court be continued, and that during the time of this hearing J. R. Wedlock be silenced until the matter has been settled." Tent committee reported \$28.75 on hand, and were, on motion, continued. Milton L. Knapp was recommended by the Grove Springs Branch for ordination to the office of a priest. The matter was referred to the district president and submission in charge. A motion to the effect that this district try to pay its proportion of the college debt was carried. A prophecy was delivered by Henry Kemp to George H. Hilliard and I. N. White, then to the elders, and lastly to lay members giving promises, cheer, and consolation. Conference adjourned to meet with the Springfield Branch Saturday and Sunday before the full moon in March, 1905. J. C. Chrestensen, secretary.

**Nauvoo.**—Conference convened at Farmington, Iowa, October 1 and 2, with J. W. Peterson in charge, assisted by H. S. Salisbury. Reports from Pilot Grove, New London, Montrose, Rock Creek, Burlington, Keokuk, and Farmington Branches were read. Bishop George P. Lambert reported: Subscribed for college, \$138.65; paid up, \$131.15; received from other sources, \$53.25; total applied on college debt, \$184.40. Receipts for mission tent, \$84.35; expenditures, \$78.30. Balance ordered turned over to district treasurer. Receipts in tithes and offerings including balance on hand last report, \$424.20; expenditures, \$194. District treasurer reported: Balance on hand last report, \$15.41; received, \$3.52; expenditures, \$8.18. Bro. Don C. Salisbury was upon recommendation from the Pilot Grove Branch ordained to office of elder; and was also ordained counselor to Bishop George P. Lambert. District clerk and historian allowed an order on district treasurer for \$3. Resignation of Albert Giesch, district treasurer, accepted, and vote of thanks extended him; George P. Lambert elected to fill vacancy. Elbert A. Smith and M. H. Seigfreid appointed committee to have printed, and supply branch presidents with report blanks, with which to report work of each official in his branch to each district conference. President and secretary appointed program committee for next conference. Vote of thanks extended to Bro. James McKiernan for services as chairman of tent purchasing committee. Adjourned to meet at Montrose, Iowa, at call of president and secretary. M. H. Seigfreid, clerk.

**Florida.**—Conference convened with the Coldwater Branch, September 24, 1904, President E. Powell in the chair, B. L. Jernigan clerk. Ministry reporting: Elders E. Powell, W. L. Booker, W. R. Smith, B. L. Jernigan, W. A. West, J. N. Hawkins; Priest W. M. Hawkins; Teachers Joseph Dixon, and a Bro. Hawkins. Bishop's agent reported had not received anything or paid out anything since last report. B. L. Jernigan was elected district president, and Bro. W. A. West secretary. The following was adopted and ordered spread on the minutes: "Whereas Bro. S. D. Allen has in the recent past tendered his resignation as Bishop's

agent, giving as his reason that his time was exclusively taken up with his secular affairs, and that he could not devote the necessary time to the work, which resignation has been denied with the hope that Bro. Allen's circumstances would so change as to enable him to resume the duties of the office, which condition does not seem to have yet arrived, therefore, Resolved that the Bishop be recommended to release Bro. Allen, and that Bro. Moroni Hawkins be recommended to the bishop for appointment as his agent in the district. No branch reports in.

**Northeastern Illinois.**—Conference met at Plano, Illinois, September 24, 1904, at 10.30 a. m. Organized by choosing R. C. Evans, J. W. Wight, and F. M. Cooper to preside; Bro. W. E. Williamson and J. A. Gunsolley chosen secretaries, D. R. Pomeroy and Charles Blakely choristers, and Mrs. Maude Mamlin and Sr. Cretia Gregory organists. J. Midgorden, Bishop's agent, reported due church last report, \$55.11; receipts, \$458.91; expenditures, \$387.77. District treasurer, balance on hand last report, \$1.34; tent fund, \$2.05; received for use of tent organ, \$2.50; paid for postage, 34 cents. Elders reporting: M. H. Bond, J. W. Wight, H. Southwick, Charles H. Burr, Eli M. Wildermuth, and N. L. Blakely. Branch presidents reporting: J. Midgorden, M. H. Bond, and Clarence J. Clark. Branches reporting: First Chicago 138, West Pullman 41, Central Chicago 116, Plano 164, Sandwich 78, Mission 116, DeKalb 64, Unity 23. The latter referred to district clerk and clerk of Unity Branch for correction. Moved that this district hold a reunion here next year; time and arrangements to be made by a committee to be appointed. The missionary in charge, district president, missionary to Chicago, C. H. Burr, and Joseph Blakely were chosen members of the committee. The secretary of reunion reported having received up to date, \$135.11; paid out, \$53.73; balance, \$81.38. Moved that the committee for the reunion should grant Religio and Sunday-school afternoons of Wednesday and Friday, and Friday evening. A resolution was adopted that a committee be appointed to solicit subscriptions during the coming year for the purchase of a tent for reunion purposes, the cost not to exceed \$175, to be used in the Northeastern Illinois District, this committee to be the reunion committee as at present constituted. Forty dollars was raised in cash and subscriptions the same evening. Adjourned to meet at Central Chicago Branch, time to be left to district authorities.

### Pastoral.

To the Saints of Des Moines District: Are you interested in this great latter-day work? If so this is for you,—but especially to those holding official positions, who are not under General Conference appointment.

We have quite a number of men holding the priesthood in the Des Moines District, but comparatively very, very little work done by them, as your reports to the conferences show. This state of lethargy is as successful a means for the adversary to prevent the spread of the gospel as he could wish. Brethren of the priesthood, "Unto what were ye ordained?" is the language of the Lord to the elders in 1831. Is this not also applicable to all who accept an ordination, from the deacon up? I think so.

Is it because there is no opportunity that so little work is done by our local men? Certainly not. No one could have better opportunities for good, effectual work than our local men, located as they are in little branches here and there throughout this district, where they can reach out in every direction and occupy schoolhouses, and also churches when such can be had. And if they find more than they can do, notify Elder N. V. Sheldon, Dow City, Iowa, our missionary in charge, and he will send some one to assist.

Having a fair understanding of the conditions of the district, I can safely say that the opportunities for preaching, where our people live righteous and upright lives, were never greater. And as concerning our needs,—well, they are many.

1. "Let us shake off the coals from our garments, and arise in the strength of our Lord," and resolve within ourselves that we will magnify our office and calling, and indeed become collaborators with the Lord in this great work.

2. Let us go to work in earnest and at the same time pray the Lord of the harvest to lend us his assistance that we may become useful laborers in his vineyard, not forgetting to apply ourselves to study, and approve ourselves worthy ministers, rightly dividing the word of truth. We often hear men and women pray for the Lord to send more laborers into the vineyard, but if only those who have already been called, would exert themselves and labor in their calling, our laborers would increase more than double. We do not need to all be under General Conference appointment in order to labor for the Master.

3. We need to examine ourselves to see if we ourselves are in harmony with the law of the Lord, in order that our teaching might be made effectual by our example.

Listen to what the Spirit said to the church in 1887: "Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 3.

How can any man consistently stand in the sacred desk and teach such counsel as this, which he must do if he teaches the whole counsel of God, and yet at the same time be a violater of that divine law himself? What affect would such a man's teaching have upon his hearers?

This would equally apply to all of God's laws. In order for our teaching to be effectual, we must make it so by our example.

4. Having thus examined ourselves, and resolved to work, and set ourselves in harmony with the law, the district needs your service. We are sadly in need of workers, and while some of our local men have done nobly and well, yet that does not merit a reward only to themselves; each man must earn his own reward. Brother, are you ready for the work? The winter's campaign is on us. Other churches will commence holding their revivals and continue all winter. What can you do for the Master's cause? If you are not in a condition yourself to do anything, do all you can to assist some one else. This can apply to lay members as well as the priesthood. Do not delay securing a schoolhouse or a church until some other denomination has secured it; and crowded us out. Let us manifest a business-like energy about the Lord's work, as much so as we would about our own, and push the work. Every Latter Day Saint in the district should endeavor to do all he can to secure openings this winter, and the Lord will bless the efforts. Do not wait until others are on the ground. The general missionary force is very limited for so large a district, therefore we need all the help from the local men that we can get, and for this purpose are they ordained in order that they might work lawfully, and God requires their service. If not, "Unto what are ye ordained?"

The work in this district has suffered in the past from several causes. But, brethren and sisters, whatever have been the causes let them be a thing of the past, and go to with your might and "Arise in the strength of the Lord," to do something for his cause, and thus save your own souls, and be the means of saving others.

The district officers will expect a report from every one holding the priesthood in the district, at each district conference. The conference wants to know what you have been doing in your official duties. We often hear the statement: "I have nothing to report." Well, if you have done nothing it is right the body, whose servants you are, should know it, just the same. Therefore let each one from now on find something to do for the Master, and have something to report at our next conference.

And let all isolated Saints assist the general missionaries in securing places to preach, and thus a great deal of time could be saved, which otherwise would have to be used in looking up locations and getting ready for work. It must be remembered that a missionary is a public servant, and is dependent on the support of the church, hence his time should be utilized to the best possible advantage, and the Saints who contribute to the financial department, and thus assist in supporting him, could also greatly assist in saving time by a little prearrangement.

Let us all labor together for the accomplishment of the work intrusted to all, is the voice of the Spirit to us. Will we heed it?

Your servant for Christ's sake,

S. K. SORENSEN, District President.

Home address, Lamoni, Iowa.

#### Notice of Appointment.

Elder M. R. Scott, Sr., whose appointment was heretofore referred to missionary in charge, and Bishopric, has been duly authorized to labor in the missionary field until next General Conference, according to the arrangements entered into.

J. W. WIGHT, Missionary in Charge.

E. L. KELLEY, Presiding Bishop.

October 13, 1904.

#### Card of Thanks.

We wish to express our sincere thanks to the kind Saints throughout the church, for their prayers in behalf of our daughter Frances during her affliction. She has passed into another

life and we are resigned to say, as she said in her last hour: "It is God's will; his will be done."

BRO. AND SR. EDWARD RANNIE.

OMAHA, Nebraska, October 14, 1904.

#### Conference Notices.

The fall conference of the Minnesota District will be held November 19 and 20, with the Amor Branch, in what is known as the Basswood Church. Those coming by railroad should go to Richville, a station on the Soo Railroad. The church is about one and one half miles southwest from said station. The first meeting will be at 10.30 a. m., and the business session will be at 2 p. m. the 19th. We want a report from every branch, and every branch president, stating conditions of their respective branches. Be sure and send reports in time. Mail them by November 1, to Bro. Pen. Martin, Twainlets, Becken County, Minnesota. Come, bringing the Spirit of peace with you. E. A. Stedman, president.

#### Convention Notices.

The Massachusetts District Sunday-school association will convene in Saints' church, Fall River, Massachusetts, November 12, at 2.30 p. m., continuing over Sunday, the 13th. Ora Holmes Whipple, secretary.

The Eastern Michigan District association of the Religio will meet in convention at Buhl Center, October 21, 1904, at 9 a. m. Locals please send your reports to L. B. Shippy, in care of J. L. Sweet, Aitken, Michigan. Important business shall be considered, so please try to be on hand at the appointed time. Lewis B. Shippy, president.

#### Married.

HOWARD-WHITNELL.—The marriage of Miss Marie Whitnell to J. Edgar Howard took place at the residence of the bride's parents, on Liberty Avenue, Ozone Park, New York, Wednesday, evening, October 5. Elder F. G. Pitt officiated. Her two bridesmaids were Miss Alice Luke, of Brooklyn, and Miss Eliza Whitnell, sister of the bride. Howard Basson and William L. Whitnell were best men, and George Whitnell master of ceremonies. About two hundred invitations were issued. The wedding presents were rich and numerous. Mr. and Mrs. Howard left after the ceremony for Washington and Niagara Falls.

#### Died.

HARTSHORN.—At Chicago, Illinois, October 4, 1904, Gladys Pearl, the only child of Bro. Lee A. and Sr. Pearl Hartshorn, aged 3 months and 23 days. She was sick only a few hours. The parents brought the body of their darling to Davis City, Iowa, to the home of the grandfather, Bro. H. A. Hartshorn, and the babe was laid by the side of its grandmother, Sr. Anne Hartshorn, who died October 15, 1902. Bro. H. A. Stebbins was summoned to preach the sermon. Bro. James McDiffit offered prayer.

MATHEWS.—Sr. Florella Isadore Mathews, wife of S. N. Mathews, died Saturday, August 20, 1904, at her home in Clinton, Missouri. Deceased was born in Lee County, Iowa, May 21, 1855, and was married in Shenandoah, Iowa, November 26, 1883. She came to Clinton, Missouri, with her husband, in 1890. Sr. Dora was baptized at the age of eight years, was always ready to defend the truth, and by so doing was the means of bringing several into the church. Her suffering during her two years' illness was something terrible; notwithstanding all this she remained firm in the faith. To those who watched by her bedside it was the severest trial of faith they ever had, but they submit themselves to God's will, trusting that he doeth all things for the best. Only the Great Physician can heal the wounded hearts of the devoted husband and the sisters who remain to fight life's battles without the dear one they loved so well. The three sisters who survive are: Mrs. C. N. Stephenson, Red Oak, Iowa; Mrs. E. H. Needham, Lamoni, Iowa; Mrs. George W. Craig, Omaha, Nebraska. The remains were taken to Shenandoah, Iowa, for burial. Funeral services were conducted by Fred A. Smith, at residence of J. F. Redfield.

RANNIE.—Frances A., daughter of Bro. Edward and Sr. Mary Rannie, at Omaha, Nebraska, October 11, 1904, aged 15 years, 6 months, and 4 days. She was born April 7, 1889, at Omaha, where she lived until the time of her death, except about one year spent in Eastern Iowa, where her father labored as a missionary. She united with the church when eight years old and was growing into a life of faithful activity in the church when

called to the other side. Services at the Saints' chapel in charge of Elder Charles Fry. Interment at Forest Lawn.

**RICHARDSON.**—At Omaha, Nebraska, October 3, 1904, of cancer, Ellen Mary Richardson. She was born February 20, 1852, at Biddeford, Maine, and married in 1870 to George Richardson. Eight sons and her husband preceded her to the land of rest, and one daughter, Sr. Anna, alone remains to mourn her loss. She was not a member of any church, but lived an upright life and was patient under the severe trials of life. Funeral services at the Saints' chapel in charge of Elder Charles Fry.

**MILLER.**—Herman Miller was born December 4, 1824, in town of Swanton, Vermont, baptized July 5, 1892, at Necedah Junction, Monroe County, Wisconsin; died September 29, 1904, aged 85 years, 8 months, and 25 days. Funeral sermon preached at his home near Valley Junction, October 2, 1904, by A. L. Whiteaker, from text, Psalms 23: 4. He died in the faith, in hope of the first resurrection. He leaves a large family and many friends to mourn their loss.

**GREEN.**—Clarence Franklin Green, infant son of Mr. and Mrs. J. F. Green passed away October 2. Was born September 12, 1904, laid to rest in the Oregon City cemetery October 3, there to await that glad day when parents and child will meet to part no more. Services conducted by J. B. Kinney, of Portland, Oregon.

**KENNICUTT.**—Johanna A., wife of William Kennicutt, was born July 16, 1742, in Sandusky County, Ohio; baptized June 27, 1867, at Desoto, Nebraska, by T. J. Smith. Died at Appleton City, Missouri, October 1, 1904. She leaves a devoted husband, three sons, four daughters, twelve grandchildren, and a host of friends to mourn their loss. Two daughters preceded her to the beyond. The funeral took place at the home in charge of Elder A. I. Roberts, the sermon being preached by Elder A. C. Silvers, after which the remains were laid to rest in the beautiful cemetery southeast of Appleton City.

**TRUMAN.**—Holley Truman of Brooklyn, New York, was instantly killed, June 8, by a fall of seventy-four feet, while working on a building in Albany, New York. He was aged 27 years, 4 months, and 14 days. He leaves to mourn their loss, a wife, two children, mother and father, two brothers, two sisters, and a host of friends. He was baptized by Elder George Potts in the year 1890. He was a young man of promise, a dutiful son, an indulgent husband, a kind father, and a man beloved by those who knew him. Funeral sermon by Elder George Potts.

**OAKES.**—October 7, at St. Charles Hospital, at Aurora, Illinois, Sr. Edith L. Oakes. Sr. Oakes was born at Belleville, Dane County, Wisconsin, February 8, 1867. She was baptized September 28, 1898, by Elder H. A. Stebbins. She was well and widely known at Belleville, and at Plano. She soon gained the respect and friendship of all who formed her acquaintance. The remains were taken to Belleville, and laid by the side of loved ones who have gone on before. Funeral services in the Presbyterian church at Belleville; sermon by Elder Charles H. Burr, assisted by Reverend A. S. Covert.

**SLONECKER.**—Abram Turner Slonecker, infant son of Blanche and William Slonecker, of Meadville, Nebraska, was born June 15, 1904, and died October 5, 1904, having lived 3 months and 20 days; a brief period indeed, but long enough for it to have entwined itself into the affections of his parents. Funeral at the home; sermon by Levi Gamet.

An Educated Horse.

At the Louisiana Purchase Exposition, on the famous ten million dollar Pike, where many of the most expensive shows ever built at an exposition are to be seen, a horse has earned the most money. The admission charge, twenty-five cents, is the same as at shows that cost to build \$100,000 or over; but in this Silver Horse Shoe Building is the most valuable and costly show of all. The entire show consists of but one horse, but he is the most valuable as well as the most wonderful horse in the world. Beautiful Jim Key, this famous Educated Horse, who is known as the Equine Millionaire, is admitted by all to be the greatest wonder of the Pike.

Mr. A. R. Rogers, of New York City, the owner of this the most wonderful horse in the world, says, "It's a one-horse show," but to the visitors who crowd his theater continuously during the hours he is on exhibition, until standing-room only is a regular thing, Jim Key is the most wonderful exhibition of all on this marvelous Pike of the finest attractions in the world.

To tell what Beautiful Jim Key can do is like reading a fairy tale, for here is a real horse that actually has been educated, marvelous as it may seem, and after watching Jim Key a little while the question comes up at once: How could he be taught

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Doctor Key is as interesting a character as the horse himself, for he spent seven years teaching Jim before he was ever willing to put him on public exhibition. Probably as interesting a story as has been printed since Black Beauty was issued is The Wonderful Story of Beautiful Jim Key and How Doctor Key Taught Him, telling how he found out each little thing that led him to teach Jim these most remarkable things. It is illustrated with twenty half-tone photos of Jim and his principal acts; and by sending only fifteen cents addressed to Jim Key, Pike Exposition, St. Louis, a copy will be mailed you.

Mr. A. R. Rogers, who is a New York man and interested in many concessions at the Exposition, bought Jim Key at the Nashville Exposition of Doctor Key. In Pittsburg, Boston, Cincinnati, Philadelphia, and many other large cities, they closed the schools to send the children to see Jim Key, because Jim Key was taught by kindness; and next to the story of Black Beauty, of which several million copies have been issued, this wonderful touching story of Jim Key has been read to the school children by the teachers.

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# The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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## EDITORIAL ITEMS.

THE issue for September of the *Gospel Standard*, the Australian mission paper, greets us in a new dress, and presents a very neat appearance. It was formerly published at Sydney, but now published at Hawthorn, Victoria. We are glad to see the improvement.

## Editorial.

### OUR CHILDREN.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness."—Doctrine and Covenants 68:4.

This was the word of the Lord to the church seventy-three years ago, and we are led to ask ourselves, Have conditions improved since this language was uttered? If not, could we expect a more approving message, now, should the Lord reveal to us his mind upon the same matter? How many of us really know whether or not our children are growing up in wickedness? It is our duty to know something about it. Are any of us lulling ourselves into security with the thought that *our* children will grow up in righteousness, with no effort, comparatively, upon our part to instruct them in the way of truth, simply because they are our children? If so we are making one of the biggest mistakes of our lives, and the awakening will be grievous to us.

There is a grave responsibility resting upon parents, which is especially emphasized as a duty binding upon those residing within the stakes of Zion, in the following language: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents." The parents then, are in a measure responsible for the course their child chooses; and if they neglect to give proper instruction, and the child, when he reaches the age of accountability, fails to yield obedience to the gospel of Christ, the sin rests upon the parents in a degree equal, at least, to the measure of responsibility under which they are placed.

One of the duties of parents toward their children is clearly expressed in this language: "They shall also teach their children to pray, and to walk uprightly before the Lord." How many young men and women are handicapped in their religious warfare because of a failure upon the part of parents to comply with the command to teach their children to pray! Many, seemingly, have not understood this duty fully. It is not enough to teach the children a

formal prayer, and let them say it at the mother's knee for a year or so, then when they are old enough to retire by themselves, pay no further attention to the matter. How many will develop a prayerful heart under treatment of that kind? Some would gradually forget or neglect this important duty, while it would become such a formal thing with others that little or no thought would be given it. It should be a matter of much concern to every father and mother, that as their child grows and develops it shall be taught the necessity of avoiding merely formal repetition, and of expressing just the thoughts and feelings of its own little heart. What simple faith and trust a parent must have to teach his child to pray aright! How near to God must a parent live in order to teach his child to draw near to the Father's throne! Has ever a parent meditated upon this matter without realizing to some extent the necessity of developing the Christ-life in himself before he can hope to develop the Christ-life in his child? Faith can not be taught a child by a faithless parent. Forgiveness can not be taught a child by an unforgiving parent. Would we have our child to be obedient to its earthly parent? Then we must practice obedience to our heavenly Parent. Would we have meekness and humility in our children? Then we must be meek and humble ourselves. Would we rejoice to see our child of a prayerful mind? Then it behooves us to remember the word of the Lord to Zion: "And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

Some were severely reprov'd in the early history of the church for neglecting to properly instruct their children in the way of light and truth. One suffered under affliction because of this neglect, and was told that if he would be delivered he must set his house in order. Others were warned that their families would be moved out of their place unless they gave more diligent heed to the commandments of God, and made an effort to set their families in order. (See section 90.)

So it is our duty to-day to see that order prevails in our house, to observe our prayers in the season thereof, and to teach our children to pray and to walk uprightly before the Lord. It is our duty to see that they do not grow up in wickedness and idleness. To do this we must have some knowledge of the company they keep, the books they read, and where they spend their time, and how. "Let no one deceive himself that he shall not account for his stewardship unto me."

L. A. G.

---

#### GRACELAND NOTES.

Sr. Lyda L. Fike, of Bisbee, Arizona, writes, "I am more than pleased with the report my children give of the college and their home at Lamoni. How

are your progressing with the payment of the debt? If it is needed I will send you some more for Graceland in the near future."

The Central Illinois and Northern California Districts are now numbered with those districts which have performed their part in reducing the debt. Which next?

Sr. Flora Reisman, Kirksville, Missouri, writes: "Inclosed find one dollar for Graceland College. Glad to hear it is running, and also pray for it a successful year and hope the Saints may respond to the call that it may never be closed for the want of means to keep up expenses and pay the debt. I would like to do more and will whenever opportunity affords."

---

#### SPECIAL CORRESPONDENCE.

MR. E. L. KELLEY, Bishop, Lamoni, Iowa.

*Dear Brother in Christ:* Among some of the Saints in this part of the country the paying of tithes has received a little setback from an understanding that some of the church funds were used for speculation, gleaned, I think, from the annual report, which stated that three thousand dollars were invested for stock in the Independence Mercantile and Manufacturing Company, and three thousand four hundred eighty dollars in stock in W. R. M. & D. Co., marked tithe account. It was the understanding with these persons, as with myself, that tithes were to be used to aid the poor; support the dependants of the ministry, and perhaps purchase an inheritance. But we thought if the tithes were used for speculation, which is often risky, it was hardly right.

My object in writing is to find out, if possible, if the tithes and offerings were used for speculation; and, if so, how the persons so directing the investment of the money justify themselves; for I am certainly of the opinion that those at the head of the financial part of the church are just men. It would please me if you should answer this in the HERALD so that others may understand this matter; but please withhold my name and address, for some might misunderstand my motive.

October 15, 1904.

#### REPLY.

LAMONI, Iowa, October 22, 1904.

*Dear Sister in the Truth:* I am in receipt of your letter of October 15 in which you state that the financial work in that part is receiving "a little setback," because some had understood that the church funds were used for speculation purposes.

In reply will say that not one dollar of church funds has ever been used for the purpose of "speculation" to my knowledge. The stock in the Independence Mercantile and Manufacturing Company, to which you refer, was donated to the church as a tithe offering by the Saints who owned the stock. They paid

their tithes in this stock because this was what they had to tithe. But should the church have had the means to have aided the Independence manufacturing company it would not have been a "speculation" but in aid of a worthy enterprise that is a great help both to the church and many poor people. "The mining stock" to which you refer was the offering of a brother to the church. We have never invested a dollar in mining stock; but if some one comes and offers us shares in mining stock, we take it and keep it the same as we would take a horse or a cow, if offered, until we can properly dispose of it.

It would be quite proper for the church to buy lands and other property and thus advance its interests. Some perhaps would call this speculation, but it would no more be than buying two hundred acres of land for a Saints' Home. We bought it as a home for the aged and poor, and to advance the interests of the church; no speculation whatever about it; it was simply a matter of duty and proper commercial business.

We are urged, and have been for two or three years, to lease some coal lands so that a number of the Saints may be furnished employment without having to engage in "strikes," so common in the country.

If we should do so, some one would start a story, I suppose, that the church was speculating, when in fact it would only be a step to help those who need help.

I hope the Saints will not be moved by evil surmising and the repetition of the same, by those who are doing Satan's work instead of the work of the Lord. The spirit of the Lord never prompts or suggests that which will injure his work. Anything that comes from the Lord will strengthen and aid his work. That which proceeds from Satan gives discouragement to the Saints and acts as a "setback" to the financial and other work of the church. It blights instead of giving life.

It is very easy for the Saints to detect the true from the false if they will but use a little wisdom. The spirit which causes doubt, distrust, lack of interest, or a disposition to withhold our means or slacken our efforts in the Master's work, is from beneath. That which inspires hope and courage, prompts us to aid with our means and faith and prayers, is from above. None need be deceived, nor will they be, unless they have a selfish and evil purpose to serve themselves.

"Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ." But he tells us that they serve their own selves. This advice of Paul's is well adapted to our own time.

Thanking you for calling attention to the hindering causes in your neighborhood, that the truth might be known, I am,

Very respectfully yours,  
E. L. KELLEY.

## Original Poetry.

Lehi.

The word of the Lord to the prophet came,  
In a country over the sea:  
"Rise up, and to all the land proclaim  
Of the things that soon shall be;  
And then make haste and get thee gone  
To a land I have given thee.

"I gave to my people a royal law,  
They have heedlessly passed it by;  
The warnings I gave they have laughed to scorn  
My word they have dared defy;  
While up from the ground for revenge I hear  
The blood of my prophets cry.

"Thou hast walked in my statutes and kept my law;  
Thou hast kept thy faith in me.  
There lieth afar, o'er the oceans' wave,  
A land I will give to thee.  
My choicest blessings on it I've strewn,  
And it all shall thy portion be."

The prophet arose, and the guiding hand  
Of Jehovah led the way.  
The days went by, and the way was dark,  
And the prophet grew old and gray;  
Till the days were years, yet his faith failed not,  
For his trust in his Master lay.

Through the lonely forest where wild beasts howled,  
Over arid plain, 'neath the scorching heat,  
'Mid the lightning's flash, and the thunder's crash,  
On the pathless sea, when the tempests beat,  
Like the needle to pole, his faith in God,  
Till his journey's at last complete.

And he saw o'er the waves in the gray of morn  
The dark blue haze of the nearing shore;  
And his soul rejoiced as he knelt in prayer,  
While the fresh'ning breeze his praise-song bore:  
" 'Tis the promised land, Thy word's fulfilled;  
O Father, I ask no more."

He had breasted rebellion of thankless sons  
And their wicked scheming been called to face;  
Right well might the faithful heart rejoice—  
He had finished the course, he had run the race.  
On the shining roll of <sup>the</sup> faithful ones,  
When thou shalt the tale of the ages trace,  
'Midst those who have fought and have kept the faith  
Give the name of the prophet Lehi place.

October 20, 1904.

SISTER BERTA.

Let Us Pray.

When all is still, on Zion's hill,  
And hushed winds blow, in cadence low,  
Let us pray.

When the warm sun shines in happy climes,  
The clouds afar—with nought to mar,  
Let us pray.

For days will come without the sun,  
And dark clouds roll to try the soul—  
On its way.

So, child of God, hold fast the rod;  
And be our path 'neath smiles or wrath,  
Let us pray.

JOSEPH FERRIS.

## Original Articles.

PIONEERS OF OTTERTAIL.—NO. 2.

PROVIDENTIAL INTERVENTION.

Feeling assured that success would follow the undertaking, the committee to seek a location deemed it advisable to take their families with them, at least as far on the journey as prudence or circumstances would admit. On the twenty-ninth day of September, 1864, the little band started upon their mission in the direction of Minnesota. After a tedious journey of about three weeks' travel through storm and mud, arrived at Red Wing, on the 21st of October.

Here they left their families in care of a sufficient number to provide fuel, sustenance, and other comforts for the winter. These arrangements having been properly adjusted the three delegates, viz.: F. L. Whiting, S. J. Whiting, and L. O. Denna, on the 3d of November started for Crow Wing. Their object in so doing was to gain all the information possible respecting the country, and if advisable to continue the journey to Ottertail City. They also wished to confer with Reverend John Johnson, (whose name is mentioned previously,) but on their arrival at the place, found him absent about forty miles north on a fishing excursion. This occurrence caused some delay, but at length they met and held an interview, the result of which was of the most encouraging nature. By this time the snow had greatly increased in depth, and the country beyond Crow Wing being unsettled and the roads unbroken, it was deemed unsafe to proceed further. Hence they returned to their families at Red Wing.

On the 14th of February, 1865, the pioneers again set out upon their journey, in view of completing the business in charge.

### A FEW REMARKABLE INCIDENTS

which attended the travels of the pioneers may be proper to notice, but should any of the points to which we refer bear a little upon the marvelous, be not hasty in condemning, but first consider and then judge. On the morning of starting from Red Wing, the weather was warm, cloudy, and somewhat rainy, in the fore part of the day. But during the afternoon a heavy snow-storm set in, and so continued, more or less, for six days. The snow was now about two feet deep on the level, which precluded all possibility of proceeding further with heavily loaded teams. A twenty-mile prairie lay before them to cross and not one track had been made since the storm. The weather by this time had become so intensely cold that the children, and even some of the older persons, came near perishing. Their horses and cattle having no shelter to protect them from the storm and piercing wind, suffered extremely.

In this emergency the question arose as to what should be done. The president of the committee took the matter into consideration, and called the company into his tent, where they expressed their feelings and belief in a God who was willing to hear and answer prayer. Accordingly a

UNITED PETITION WAS OFFERED UP,

asking the Lord to open the way that they might continue their journey. With no apparent prospect of a change for the better, they retired to rest, nevertheless they did not cease to pray in their hearts, and to their joy when they awoke in the morning the snow was gone, consequently they traveled twenty-three miles before the setting of the sun, when they again reached the edge of the snow, but from that on to Crow Wing, save a short distance, the road was broken.

The circumstance of the snow disappearing so suddenly may appear hardly credible, but soon after the weary and anxious pioneers had retired to rest the wind shifted, and a warm rain commenced to fall, and so continued until the snow had almost entirely melted from the ground. But the next evening it turned freezing cold again, and for a short distance before reaching the main broken track the men were compelled to break the road in advance of the teams by jumping upon the crust which had formed upon the surface of the snow during the night. However, after a tedious journey and much suffering they arrived at Crow Wing, where they remained until the roads settled.

After this respite the little company, with nine wagons containing their families, household goods, and scanty outfit of provisions, alone and unprotected by soldiers, started for Ottertail City, a distance of about eighty miles. But how their teams were to live while making the journey, and that, too before the grass had started, looked very dark to the little band of pioneers. However, they must take the chances, and fortune again favored them, and at the end of the first day's travel they came to a logging-camp where they were provided with an abundance of hay. The men told them to help themselves to all they wanted. They also procured enough to last them to the crossing of the Crow Wing River; there they found plenty at Peter Roy's, who informed them that they would find abundance of hay on Leaf River. By this means their teams were amply provided for. This part of the journey (following the old government trail) led them through pine forests and tamarac-swamps which at the time were on fire, and at intervals the heat and smoke from the burning leaves, dry limbs, and pitch was so intense that the pioneers could hardly make their way without suffocation. Their wagon-covers, bedding, etc., were in great danger of taking fire from the sparks and hot cinders driven across the road by whirling gusts of

wind, and some of the women and children began to fear lest they might all perish in the flames. However, they made their way without any harm, and after wallowing through marshes and crossing miles of corduroy bridges, half rotted away or deeply imbedded in the mud, at length arrived at the deserted city of Ottertail about the first of May.

There in the heart and home of the red man could have been seen a little cluster of tents erected upon the very ground where only a few months before the assembly of the braves around their council fires, the painted chiefs decked with eagle feathers, and the appalling war-whoop, had frightened the early settlers from their newly-made homes, leaving the entire country a scene of desolation. But apparently as unconcerned as if in the center of civilization, the little company reposed at night without a sentinel to watch the wily foe, or frightful dreams to disturb their slumbers.

The morning dawned brightly upon them, but what steps to take next, or in what direction to travel, they knew not. The location must be searched out and established before information could be forwarded to the company in waiting. As providence had heretofore favored them, and believing in God, they still felt to trust the matter to his wisdom and direction. Hence they

#### AGAIN UNITED IN PRAYER

as before, and after laboring diligently in this manner for some length of time, gained partial satisfaction as to the course in which they should travel, and on the morning of the first of May, five of the company (leaving their families in camp) started out to take a view of the country southward. They arrived at Battle Lake about noon, and finding a pleasant location returned to camp, and the following day moved to the place. This was a beautiful and pleasant spot, and some were so delighted with the situation and thinking they had found the object of their search, at once commenced to make gardens for early planting. But others (the committee in particular) not feeling satisfied started out on foot, and after traveling some distance again sought the Lord for directions. Here they were informed that the location would not be designated through the minor gifts, but when they came to a place where their feelings were wrought upon in a certain manner described they should again unite in prayer, and the desired information should be given. This encouraged them to continue in the search, and after a tramp of several hours, found themselves upon the north bank of Clitherall Lake, another most inviting and if possible more pleasantly situated location than the former.

Here lay a beautiful plateau of productive land about one mile in width and several miles in length, almost surrounded by water, and properly adapted to

the speedy growth and maturity of crops, and well protected from late and early frosts by the warm breezes arising from the lakes on either side. Here was woodland and intervening meadows, and all seemed fashioned by nature's hand to suit the condition and purpose to which it was soon to be subjected. However, we would not dare to claim too much; but we do claim that the Lord directed the move, and in his own way and time pointed out a location for the church.

On the 5th of May, 1865, the pioneers planted themselves and families upon

#### THE CHOSEN SPOT,

and be not surprised, gentle reader, when I affirm that right here upon the bank of Clitherall Lake, and but a few steps from where your humble servant is seated at his desk endeavoring to pen this feeble sketch, our pioneer committee, while in fervent supplication to God, received information through the gift of prophecy, that this was the place for the location of the church, and for a testimony of the truth of this matter, the people on their arrival at the place would express their feelings of satisfaction, which accordingly took place without their knowing anything of the circumstance.

We afterwards learned that the land where they commenced making gardens had been entered before the outbreak, and hence would not have answered as a location for the church.

Doubtless these singular and providential occurrences will look foolish to many, but simple as it might appear, thousands aside from the Mormon people have testified to the receiving of divine aid in times of need. Then why not grant us the same or a like privilege? Yes, this is the manner, kind friends, that a location for the church was searched out, and here upon the chosen and almost promised land, this little band of weary pilgrims rested from their toilsome journey, while beneath the spreading branches of the forest oak they offered up their dedicating prayers and heart-felt thanks to God, for preserving their lives through past dangers and sufferings, and enabling them, without serious trouble, to consummate the important business confided to their care.

#### THEY GO TO WORK.

Alone, and far from friends and relations—the country a wilderness, and their neighbors the Indians, this little band of pioneers pitched their tents, and ere the sun had reached the western horizon, laid the foundation of the first permanent settlement in Ottertail County. Miles now intervened between the new settlement and the borders of civilization, and one unfriendly act or indiscreet move upon the part of this little company undoubtedly would have enraged the natives and caused a terrible massacre of the entire community. A single stroke from the

warrior's axe and all would have been over, the daring pioneers wiped out of existence, and the earth left to groan once more under the warm blood of inoffensive women and children.

This little handful of only eleven men with their families were indeed a small company to venture alone into the heart of a wilderness country overrun with Indians and attempt to establish a settlement of white people. Nevertheless, without bloodshed or any expense to government in building forts or stationing armies to protect the settlers, the business was accomplished, and from thenceforward a gradual influx of both old and new settlers have contributed to fill up the wide wastes of Ottertail County with civilization.

(To be continued.)



#### THE BENEFITS OF A BIBLICAL EDUCATION.

Education is the development of those faculties, powers, or talents with which our Creator has endowed us, but are latent in us until properly developed or brought into exercise. Education in all that tends to benefit humanity is essential to the perfection of our nature, in order that we may fill the measure of our creation. But no branch of education is so well calculated to uplift, ennoble, and enrich the soul of man, as that which treats of divine things,—makes us acquainted with God, with our own selves, our origin, God's purpose in our creation, his gracious will concerning us, and how to obey that will, that we may be approved of him. There is no means by which these things can be made known unto us, except by a revelation from God. It was truly written by Paul, "The world by wisdom knew not God." And Christ has said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also."—Matthew 11:28, I. T. He further said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

God has not left mankind without any means of obtaining this divine knowledge; for, from the beginning he has given revelations of his will unto all who have sought for it, "Hungering and thirsting after righteousness"; for, "of a truth . . . God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

But while we, as a church, recognize and accept other records as expressions of his divine will, and records of his dealings with peoples in different lands and at different times, the Bible, containing the Old and New Testaments, stands first, because from that we first learned the great truths concerning God and his Christ, the great plan of salvation; and from its

records have received evidence of the great work to be accomplished in the latter days. And it is of the benefits to be received from an education in its glorious truths that we now are specially called upon to treat.

The Bible, including the New Testament, contains revelations which our Creator, in his love, has made to mankind, and as the creature is of necessity dependent upon his creator, and as it is evident that the Creator had a purpose in our creation, and that purpose must be fulfilled in and by us, it becomes imperatively necessary that we should be acquainted with his will concerning us, that we may know how to fulfill the purpose intended in our existence.

Man is endowed with higher intelligence than any other creature under heaven. In fact, the Scriptures tell us: "Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands."—Hebrews 2:7. And we are taught that "The glory of God is intelligence," and man is clothed upon with a degree of that intelligence, and as we employ the talents conferred upon us, our intelligence becomes developed and enlarged.

The very nature of God's word is purifying to the student, obedience to it makes us holy, hence Jesus prayed, "Sanctify them through thy truth; thy word is truth." The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." "The law of thy mouth is better unto me than thousands of gold and silver." "Through thy precepts I get understanding." "Thy word is very pure; therefore thy servant loveth it." "The righteousness of thy testimonies is everlasting." The testimony of the Psalmist is the testimony of every true child of God. The study of God's word develops our intellectual powers and directs them in the right way. It makes us acquainted with the Divine Character, whom to know is to love and adore. It begets in our hearts desires to become like Christ, who was, and is, the embodiment of all good. It leads us to clothe ourselves with those divine excellencies, faith, hope, and love, by the possession of which we approximate nearer to the Divine Character, until we shall become like him.

The study of the Bible teaches us to know ourselves, our relation to him and to each other, which, next to the knowledge of God and Christ, is the most beneficial to humanity of all the knowledge we can attain unto. By this knowledge we are enabled to govern ourselves, and by his grace subdue all our evil propensities, cultivate all the excellencies that marked the life of our Redeemer among men, and like him become a blessing to our fellow men; and thus fit ourselves for a higher, grander, and more glorious sphere.

In conclusion: The Bible contains a revelation of his will,—it declares the purpose of his work in the

creation, it reveals to us the part we are to perform in the divine economy,—the great work of redemption wrought out for us by Jesus Christ, in obedience to his Father's will—how we can become coworkers with him in carrying out his eternal purpose. It presents to us an all-wise, kind, and loving Father, full of compassion, and infinitely just and merciful. It reveals a tender and loving Savior, who bore our sorrows, endured our shame, that he might redeem us from the thralldom of death and hell. It tells us of the great plan of salvation that all must obey in order to be fitted for eternal life. A Bible education exalts our manhood, ennobles our whole nature, enlarges our sphere of usefulness, tends to the purifying of our thoughts, teaches us to be meek and lowly of heart, makes us better men, purer women, more dutiful children, nobler citizens, more faithful followers of Christ, and more devoted children of God, inasmuch as we apply the lessons taught us there. Then search the Scriptures, seek the Holy Spirit as your teacher. Follow his lead and eternal life is yours to enjoy.

CHARLES DERRY.



“ARE WE PERFECT WHEN WE COME UP OUT OF THE WATERS OF BAPTISM?”

Under the above heading we noticed an article in a late HERALD in which it seems that the writer conveys the idea that we are perfect, to which we do not agree.

We desire to present a few thoughts relative to the above heading, to see if the Scriptures will bear us out in the positions presented by our brother. The language quoted by him was as follows: “For by one offering he hath perfected for ever them that are sanctified.”—Hebrews 10: 14.

The thought seemed to be conveyed that we were perfect when we came up out of the waters of baptism, but we do not so understand the teachings of Christ and his apostles of old.

Christ has said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matthew 5: 48. Then, according to that, perfection is to be sought for, and it does not seem reasonable that we are perfected in an instant when we are baptized, and have made a covenant with God to serve him and keep his commandments.

John, the beloved disciple, in writing to those who had received like precious faith, expressed the thought as follows: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”—1 John 3: 2, 3. This seems to be very plain on the subject. John was speaking to those

who had been baptized, because he says “we” are now “the sons of God,” etc.

Question: How did they become sons? By adoption; by having been initiated into the kingdom of God by baptism, at the hands of those having authority to act in that capacity. If we have thus become the sons of God by obedience to his laws, we are then in a condition that we can perfect ourselves by making the proper effort. Paul understood the matter perfectly when he wrote the Ephesian letter and voiced the thought thus: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”—Ephesians 4: 13. We must then reach the stature of Christ before we are perfect.

Again we read: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—2 Corinthians 7: 1. It occurs to our mind that we are not perfect until we have gained a perfect knowledge of God, and then we are ready to go to paradise. We have then reached our goal.

Paul after having been baptized, after having entered the ministry, and after having been an apostle of Jesus Christ for years, expressed himself in these words: “Not as though I had already attained, either were already perfect: but I follow after, . . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize.”—Philippians 3: 12–14.

Then as we understand it, to be perfect is to be sinless, and to be sinless we must become as Christ, and that means advancement on our part. We now have but a faint idea of the perfect ideal that is found only in him who dwells on high. “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”—1 Corinthians 13: 9, 10.

Enoch walked and talked with God and he was translated and taken to heaven. (See Genesis 7: 27, I. T.; Hebrews 11: 5.) We see by this that when Enoch became perfect enough to walk and talk with God he was taken from this vile world to dwell in the paradise of God. Then in order to be perfect we must be sinless, and that condition does not exist on earth among men. John voiced the thought in these words, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”—1 John 1: 8.

We therefore believe that we are to grow in grace and a knowledge of God and perfect ourselves by keeping his whole law after we have come up out of the waters of baptism. (See Hebrews 6: 1–6.)

We are not perfect then until we have gained all the virtues. 1. We must go on to perfection. 2. We must become Christlike in our characters. 3. We

must cease from sin and gain a perfect knowledge of God. 4. We must hold out faithful to the end. And by so doing we will be perfected and sanctified through Christ.

J. E. VANDERWOOD.

LA BELLE, Idaho, October 11, 1904.

#### A REASON WHY.

Science and common reason say that something can not be made out of nothing; neither can an inanimate object or substance be moved without a seen or unseen force or power. Why should some say that some things can not be, because they are against the known laws of nature? Who can say what the law or power is that moves and keeps the planets in their orbits? If we are so ignorant that we can not know these things, do not say that God does not, and that miracles, such as the resurrection, can not be performed. The wise men, and others, a few years ago confidently said the steamboat would never prove a success. Did it? God possesses, among other attributes, those of power and knowledge. With these experimenting would be unnecessary and repentance uncalled for. God never did repent that he made man. Man should repent that he is at times a mistranslator. When it is said God repents, his attributes are made to appear null and void. If God made the earth and put man upon it there was a very good reason for it. It is said that in this life the spirit of man finds its first existence. If this be true why should God have made us? For the same reason that a child makes mud dolls? If this is the case would it not be more just for God to completely blot us out of existence than to place punishment upon us?

Jesus Christ had the same beginning and ending in this life as any other man; that is, birth and death. He did, however, have a preëxistence:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.—John 1: 1-4.

Or as the Inspired Translation reads:

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made. In him was the gospel, and the gospel was the life, and the life was the light of men.

From this we glean the thought that Christ was in the beginning with God; that Christ made all things and through him is the hope of man.

Paul writes to the Ephesians, previously speaking of God, "who created all things by Jesus Christ." To the Colossians he writes: "all things were created by him, and for him." When the earth was made and herbs and animals put upon it, it was done through the commandments of God. "And God

said, Let there be light." He did not say, Space, form thyself into light. Did we not read that Christ created all things? It is evident that God formed the plans and Christ acted upon them. God was the architect and Christ the builder. Christ, however, did not make the spirit of man. Therefore, the spirit of man must have had a previous state of existence. "And without him was not anything made that was made." As Christ did not make the spirit of man it was not made. Paul again says of Christ: "who is the image of the invisible God, the first-born of every creature." This was written after the resurrection. Whatever form Jesus possessed at this time the Father possessed a like one. The young man in the tomb said unto Mary and her companions, "He is not here! Behold the place where they laid him." If the body of Christ became spiritualized and was in the image of the Father, he was not in the image of the Father before his advent. Did he bring the body with him? Was it not translated? Some deny that God possesses such a form, but what say the Scriptures? God is a "person" (Hebrews 1:3), having "shape" (John 5:37), and "form" (Philippians 2:5, 6), composed of "parts" (Exodus 33:21-23). He possesses also a "face" (Genesis 32:30), "eyes" (2 Chronicles 16:9), "hands" (Isaiah 62:8), "fingers" (Exodus 31:18), and "feet" (Exodus 24:9, 10). Men have conversed with him, and he moves from place to place (see Genesis 17:22), and is not everywhere and in everything at once (see 1 Kings 19:11-13), as some suppose. It is the Holy Ghost that is in many places at once. God is one, in one place at one time. Supposed evidence is brought against all this by that which is written in Genesis, "Let us make man in our image." It is reasoned that God and Christ were alike in image. That is, they had no shape or form, an unshaped spirit only. "In our image," means intelligence, inventive powers of the brain, etc. Moses must have lacked the proper word. However, if God had a form and Christ did not, what would our image have been? Would it not have been the one they possessed, God's image? They must have known the kind of body Christ would some day possess. Therefore he said, "our image."

Christ having a preëxistence, it is not unreasonable, neither a heresy, to believe that man did also, when some evidence can be adduced from the word. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Ecclesiastes 12:7. Some at times have believed that the spirit in man was born, composed by God to find its first stage of existence in this life because of the following: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." They say that the breath became spirit. The breath was therefore made into spirit. But did not we read that



all things that were made were made by Christ? If the body returns to the earth at death (dust to dust) the spirit returns to God (breath to breath). The Lord breathed the breath of life (not of air) into the body.

Jeremiah gives us a thought when he writes, "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Was the breath of God ordained? Whatever it was that received the ordination, it was ordained before the life entered the physical body. Does the Lord change a portion of his breath into spirit and then ordain the spiritual breath, or is all of his breath spirit? If the spirits of men are portions and semi-portions of the first spirit that was given to Adam, descended down through the race, how could the Lord then ordain this prophet? It falls to common sense and reason that the spirit of this prophet had a previous existence.

The Lord with his knowledge glanced along the future path of this spirit. He recognized the fact that this individual would accept the gospel. He knew his character by being in contact with him. Therefore in the spirit world was this man ordained a prophet.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe."—John 1:6, 7. The Jews expected such a one to come from God. "Why then say the scribes that Elias must first come?"

Now we have the spirits of men existing before the world was. These spirits were of different stages of perfection. We have Lucifer and Christ represented as two leading spirits. When the Lord was questioning Job he said, "Where wast thou when I laid the foundations of the earth? . . . or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?" We of to-day call ourselves sons of God, but unless we were present when all the sons of God shouted for joy we have not much claim to sonship.

There was, then, two elements in heaven: good and evil. The spirits were not perfect. They knew not good from evil. For example, we have Adam and Eve. But the Lord devised a plan by which they might become perfect. This plan was evidently submitted to the leading spirits. Now, a man in prison is not liable to steal while he continues there, but let him out and then what? So with these spirits in heaven.

There was sin in their nature undeveloped. There was nothing to bring forth sin that we know of until Lucifer saw a chance to beget honor and power and exaltation. He said, I will go, but give me the honor. He might have been an upright spirit before this. It

must be, however, that the Lord knew he was an evil of evils. The Lord could not, conscientiously, have put him out of heaven without an act on Lucifer's part to justify the deed. This commission of the plan was evidently Lucifer's apple-tree. Of course, Lucifer's evil desire, being a ruling element now, if it was not before, caused him to rebel, and a third of the angels of heaven, who were likewise evil, rebelled with him. All of these rebellious ones were cast out of heaven. We have here the first great beginning of the separation of good and evil. The others left in heaven, excepting Christ, were a strange mixture of both elements. So the Lord gave man a body and placed him upon earth. He was taken out of jail and given a chance to steal. Lucifer performs an important part in the great play being enacted. He and his angels are to men like magnets to iron. Water seeks water and oil seeks oil. By Lucifer tempting us our evil comes forth, if it does not of its own accord, since the veil has been taken away. But as all have an enemy in Lucifer, all have a Savior in Jesus Christ. He inaugurated a plan whereby men might overcome evil and climb back to God, not as they came, but as fit companions of God. If a man will not accept this plan he will never attain perfection. It is asked, Why should the Savior lay down a narrow path as the only way to glory?

One reason was to command obedience. If we learned not obedience here and should attain to heaven, we might become disobedient, and be cast out as nuisances. Some say that man would have remained in Eden if he had not fallen. I suppose he would if the apple-tree had not been there. God could not conscientiously have placed man in the condition he is in unless there was a transgression on man's part to justify the act. God knew it was best for man to be tried. Iron is never the best until tried. So it is with everything. Would you make of God an unjust tyrant? He put an innocent man in Eden who fell through the temptations of a devil. The Lord had told him not to eat. But he did and he and all of his children have to die. Did Adam know the full consequences of the fall? Why did the Lord put this tree in Eden if he did not wish what came to pass? Why should the death have been entailed upon all men unless there was a greater reason than that of revenge? As Satan now possessed the keys of death and hell and all men were in his power, all men having, or having had evil in them were enabled to overcome this power,—thus the sacrifice of Christ. Christ being sinless, it was unnecessary for him to come to earth. He had no sinful nature to overcome. But he said, I will go and take the persecutions of Satan, suffer death, and then, being sinless, Satan can not hold me, and I will take the keys of death and hell so that man may be liberated. As God formed man of the dust of the ground, and he goes back to dust, has God not lost

power if the same dust can not be retransformed? So on resurrection day all men come forth as spiritual beings like unto the reanimated body of Christ. All will be judged; and we find there will be four divisions: First, those who have accepted Christ and become like unto him in deed as well as name. They receive the highest reward, a habitation in the celestial glory, the kingdom of God. Then there is a lesser glory for those who come next in rank, and still a lesser one for some of the others. Then we have Satan and his sons, and those who commit the sin against the Holy Ghost, who receive no reward but entail disgrace.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3. Read also 1 Corinthians 15: 40-42.

GEORGE E. DAVIS.

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MEDITATIONS.

A thought that man has not filled the measure of his creation is to me a sad thought. Eight thousand years have elapsed since God spake to Adam and Eve in the garden and said, Go forth, multiply, replenish, and subdue the earth, and have dominion. And in consequence of their disobedience they were, as a matter of course, rejected; and, as the promise was upon conditions, and they chose to follow the advice of Satan, they did not obtain dominion. How heedless the teeming millions of the sons of earth to-day in regard to the promises of God! So much being said about the promises, and so little being said or thought of the conditions. In all my researches in the word of God I have never been able to find one promise to man without conditions on the part of man. It would be well for the infidel to give this thought place, when he makes the assertion that the book is not divine because of those failures. If he would study the book closely he would, I think, invariably find the failure on the part of man.

An infidel friend once said to me, "If you are right in regard to the resurrection, there will not be standing-room on the earth for them." I remarked that God had made provisions for this emergency, in that according to the vision of John the Revelator there was to be a new heaven and a new earth and a new Jerusalem. Thus it is in all of the work of God. If we look at both sides of the question we will find a perfect harmony in all his work. This is why I am able to make the declaration that the books are divine; and I am able to testify that so far as I have complied with the command of my Maker his promises have been verified. I think this will be the testimony of every true follower of Christ.

We read from the word of God: "that which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3: 15. According to this there is no other way to obtain his approval, except to follow his instructions; thus by strict obedience to the commandments of God we may enter into the straight and narrow gate.

A member of the Latter Day Saint Church once said to me that he did not believe that God would answer prayer in regard to the weather; for instance, prayer for dry or wet weather, or that disastrous storms be stayed or turned in their course; that God had fixed those things in the beginning through and by the laws of nature that could not now be changed. I told him that was my plea when I was an infidel and did not want people to know what I was. I look back now and see myself as I was down in that dark valley of sin, trying to cover my face with shades of sin, listening to the voice of Satan making the declaration: In the day thou eatest thereof "thou shalt not surely die." There I sat on an old, dry limb, in the darkest corner I could find, hooting like an owl; and it is a common thing to find men to-day sitting on the same old, dry limb hooting the same old hoot that I hooted twenty years ago:—that in the first chapter of the Bible God had promised dominion to man, and yet man did not have dominion, hence the book is a lie. O, foolish man, sitting in the low, dark valleys of sin without making an effort to rise higher, and, like the eagle, trying to reach the highest pinnacle of the mountain through the law of liberty that is able to convert the soul and save the sinner from death. He who led the way to dominion and life eternal, whose voice hushed the winds, calmed the seas, opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongue of the dumb, and spake to the dead and they lived, his voice rings loud and clear to-day, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This to my mind is dominion; and if we ever attain to it, it will be through obedience to the gospel of the Son of God.

Not long ago I quoted these last words of our Savior to a very wise man of the Baptist Church. He is a surgeon, and when he put the knife into the eye and took from it a piece the size of an English pea and restored the sight to the blind, the mental pressure drove the sweat to every pore, and that in a cool day. He declared to me that it was a mystery to him why it was. I reminded him of the time the Savior prayed so earnestly that the sweat stood out like drops of

blood. He said he never saw so plain before the cause of the agony of that prayer.

This man said to me those last words of the Savior were spurious, declared so by very eminent ministers. I then asked him what they were doing with the eleventh chapter of Hebrews, the doctrine of Saint James, and many sayings of the Savior like "faith as a grain of mustard-seed," and so forth. The infidel along these lines can have all he wants to work on if he does not consider conditions.

He who walked on the face of the water, and told Peter to put his sword away, did not establish the gospel of salvation in blood, but in love. Who but he could experience the vision that passed before him while in the agony of that prayer? He saw the city he loved besieged. He saw the women tearing the flesh from their babes to appease their hunger; and the army mount the walls of the city, cast the stones down until there was left not one stone upon another; the temple in like manner destroyed. Then it is no wonder he could turn to those weeping ones who loved him so dearly and tell them to "weep not for me, but weep for yourselves and your children." From the prayer to the cross, from the cross to the grave, from the grave to the right hand of the Father.

Thirteen others I believe claimed to be the Son of God, and were crucified. Every one of the thirteen the grave was their final destiny; but our Jerusalem Christ burst the bands of death, wended his way to heaven, and sits on the right hand of the Father. He is our Redeemer, our Christ, and our salvation, if we will accept of the conditions; for Peter says, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Who will be the first to say he is not calling now? The angel said, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Christ has said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3. Christ did not say this to the disobedient world, but to his disciples, those to my mind, that had entered into the covenant with him. He had given them a new commandment: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35. Here again we are reminded of conditions. Then in the consideration of our destiny, and the consummation of the work we are engaged in, in the Spirit of the Master strive to reach the highest pinnacle; and, as the eagle on the summit of the

highest mountain basks in the sunshine, so let us strive for the crown, that we may bask in the smiles of eternal heaven. And if we do not attain dominion in this life, let us be diligent and with patience wait until the glory of the Lord shall be revealed in the clouds of heaven, and he shall descend with a shout, and those that are asleep shall awake, and those that are awake shall strike hands beneath the shining of his glory.

Then we will no longer sing,

"When I can read my title clear,  
To mansions in the sky,  
I'll bid farewell to every fear,  
And wipe my weeping eyes,"

but will shout glory to God and the lamb, peace on earth, good will to man. Then the lion will roar no longer in the forest, or crouch for his prey, but the beasts of the field will be at peace, and man will have dominion over the fowls of the air, the beasts of the forest, and the finny nations of the deep, and everything that moves and creeps upon the earth.

I long for that time to come. Paul says when that time comes, or as he pleases to say, that perfect thing shall come, we will no longer see through a glass darkly, but face to face, and know as we are known. What a joy will be there! no more death, no more sorrow, no more crying, no longer will the funeral-bell toll in our ears, nor will we see the mourners going about our streets; but we will see the one hundred and forty-four thousand standing on Mount Sion, and the thronging procession of Israel,—in reality that which John saw in vision, their robes made white in the blood of the lamb.

May the little camps of modern Israel be diligent in the things that God has trusted to their care, and be able to join the sacred band that has gone before, and with them be able to enter into his rest, is my prayer in the name of Jesus.

Your brother in Christ,

L. L. WIGHT.

BEEVILLE, Texas.

#### THEATERS AND DANCING.

I am aware that considerable has been said and written on the subject of dancing and theater-going, and by this time we ought to be decided as to the propriety or impropriety of indulging in these things, but we are just as far from the point as ever. It is like the question of unchristianlike conduct. We have never yet been able to draw the line and decide where Christianlike conduct ends and unchristianlike conduct begins. In my experience in the church I been on two church trials where the charges have been unchristianlike conduct. One of them was for being at a horse-race and the other was for being at a dance; but I am satisfied that if the charges had been made in other localities they would not have

been sustained, for while the specifications in one locality would appear unchristianlike, in another they would not so appear. So the command to "shun the appearance of evil" is not definite enough to satisfy all the Saints; for to one a certain thing may have the appearance of evil, and to another it would look different, and this would prevent harmony in the church, and make confusion. (See 1 Corinthians 14:33.)

I was asked by a lady not long ago what I thought of a Saint attending such places; whether I thought it sinful or not. And in my blunt way I readily gave my disapproval of it and referred to quite a number of passages of scripture that I thought justified me in the stand I took against those things. And I confess I was a little taken back when the sister called the name of a high official in the church and said, "he goes to theaters and thinks it is all right." Well, of course that did not convince me that it was all right, but it was an evidence that we, as elders, were not as united as we ought to be and that I, at present, was on the weak side.

In the last HERALD the editor says: "We are asked is there any harm in a saint going into a dance-hall and watching the people dance?" The answer is that it is a waste of time that might be better employed. To me this answer does not seem definite enough to meet all the demands; for there are a great many things that we may do that are not really sinful and yet we may say with propriety that the time could be more profitably employed. It seems the answer to the question ought to state whether that waste of time is sinful or not.

I can call to mind quite a number of young Saints that have left the church and gone off hopelessly into the world, as I regard it, for the lack of a little restraint at the proper time. They now can find more pleasure in those things than in the services of the church. This to me seems sad; but it is sadder to think that the flock will be required at the watchman's hands.

For my own part I am not moved by these things, for many years ago I decided what was, and what was not right for me to do in regard to these matters, so I am not influenced in the least by what some of the elders do, but it does seem that there should be more harmony in regard to what is proper or what is improper, and we would be glad if the church would take action on these things and take a definite stand and then stick to it, so that an elder answering the question in California would answer the same as one in Missouri or in any other part of the world.

I was talking to an elder a few days ago on this line and he said "Oh, these are small things and we have things of great importance before us." That is true, but Job says it is "the little foxes that spoil the vines." And if we are not able to correct the little things how shall we cope with the great ones?

These little things are big enough for the adversary to use as weapons against the truth. My own opinion is that we as a people are not gaining strength as we ought to, and that we can not gain much strength until we are better united; and we will not be united till we arrive at a more definite conclusion as to what is right or wrong.

If God would give a revelation and take back all that he has said about coming out from the world, "Be ye separate from sinners," "Shun the appearance of evil" etc., I might look at such things in a different light.

J. C. C.



#### EQUALITY? ARE WE IN EARNEST?

Much has been said and written on the subject of consecration. The Bishop has sent out a proclamation that he is ready to receive assignments under the conditions of this law. Very little if any fault can be found with what the different departments of the Bishopric have taught along this line. Latter Day Saints believe in the law and look forward towards the full inauguration of it as one of the crowning features of the great work of the restoration. Have we as Latter Day Saints complied with the call? Or probably better said, have we, and are we improving the opportunity to aid in the establishing of Zion? Have any inheritances been apporportioned?

I might go into detail and quote scripture setting forth the conditions pertaining to the subject, but this has been done so often that a sermon on the temporal law is received by a congregation of Saints more as a matter to be endured rather than appreciated. This much is certainly conceded by all: The law of consecration provides that Saints shall be "equal in temporal things, else how can they be equal in spiritual things." To make this concession is not so hard if we do not look ahead too far and discover what it means to us individually. It is very inspiring to think of the widows and orphans, the sick and destitute, being supplied with the necessities, not to mention the comforts of life, by the hand of charity, especially if we have contributed from our surplus earnings to relieve their wants, and we feel that it is indeed "more blessed to give than to receive." But does this kind of charitable dispensation bring about that condition of equality contemplated in the law? Does the widow feel herself placed upon a level with her brethren and sisters when they bring in a basket of good things and graciously express their sympathy for her misfortune? Imagine yourself in her condition for a while and think how humiliated you would feel if such an experience were yours, and consider how long you would go without those necessities before you would even hint to any of your brethren that you were in need.

How then shall her condition be relieved, if this

does not satisfy the requirements of the case? Let us make a comparison. On the opposite side of the street lives a family in ordinary circumstances, the husband is employed in a factory which pays him a salary of five to ten hundred dollars per year. This he finds is sufficient for the necessities of his small family, with a small amount left at the end of the year which he can place on interest at the savings bank. Now what change must take place before these two families can be said to be equal? In one case there is the father and mother, the father to labor for their support, the mother to care for the children and look after the home comforts. On the other hand, the widow, with her small children who are unable to care for themselves and can not be left alone while she goes out seeking employment elsewhere, must stay at home and subsist upon such scanty fare as she may be able to secure by taking in washings, etc. In the one case the mother is required to do the same service as in the other, viz., care for the home, and if this is properly looked after there is not much time left for doing a couple of washings each day. Now it certainly does not require a telescope to enable one to see that the widow is entitled to as much remuneration for her efforts as the more fortunate one across the way. How shall we adjust the difficulty? Shall we give her an income equal to her needs, or shall we take away from the other family its income and let each be supplied by the charitable donations?

If it is a violation of the principles of justice for one to be compelled to subsist upon "charity," so called, while another is provided with an income equal to or greater than his necessities, then something is wrong with the system we are supporting. In solving a question in mathematics, if I find one side of my equation to be greater than the other to bring about a balance I must either add to the one and take from the other, or both. Which shall we do in this case? Let the law of consecration answer.

But let us bring the matter a little closer home. We are not all widows and orphans, nor are half of us. We do not need to walk one block in either of the center stakes of Zion to behold striking exhibitions of the inequality existing among those who read in their standard church books and see gilded on Sunday-school banners, "Saints Should be Equal."

What shall we say, when right in the shadow almost of one of the church institutions we see one, or if we go farther away, more than one, occupying high official position, receiving the ministerial allowance from the Bishop, and at the same time receiving from time to time twenty-five, fifty, or a hundred dollars, as the case may be in interest from money loaned to this same institution? This brings to mind a chapter from the Scriptures, (fifteenth Psalm,) which our Sunday-school superintendent (Star of Bethlehem Sunday-school, too) taught us to recite

some years ago. The first verse propounds the question; "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill of Zion?" One verse replies: "He that putteth not out his money to usury nor taketh reward against the innocent."

Do these persons who occupy positions as teachers in Zion believe in the principle of consecration? Have they complied? Whence comes their bank account if they have turned over their surplus to the Bishop? Compare the condition of one of these with his luxuriant home furnished with modern conveniences, hot air furnace, water-works, velvet carpets, silk tapestries, elegant furniture, and costly pictures, with that of one of the missionary force who has given up all, refused offers of one hundred dollars per month for his services, yes, even resigned a position that was paying him that amount, and although he has scarcely anything accumulated, chooses to refuse this opportunity of providing all the comforts and conveniences that his wife could wish, and the education of his children require in whatsoever line of activity to which they were adapted. Look about some of these homes and listen to the remarks of some of the children who are getting old enough to notice the difference between their home and the homes of some of their companions.

It is not so surprising when we notice some of these contrasts, that these young people almost curse the fate that placed them in a missionary's family and tell you how they hate the name "Latter Day Saint" and declare with fire in their eyes that they will never marry a missionary, and that they leave their names on the church record now because they must, but as soon as they are old enough and able to support themselves, they will have it removed.

But, you say, "The person who will talk like that doesn't have the faintest conception of the grandeur and final glory that is involved in this great latter-day work." This is too sadly true no doubt, and I fear that it will continue to be the sad state of affairs so long as we of the priesthood, and we of the laity who have money hoarded up continue to preach one thing and practice another. To my mind consecration means *to consecrate*; and to turn over our surplus into the hands of the Bishop means *to turn it over* and quit hanging to it and putting it out at interest. And when the Lord says I am merely a steward over the property in my hands, then it is not mine, and I have no business to be spending the profits from it, satisfying the appetites of my carnal soul. It makes no difference whether it is a bank or a grocery store. The Lord says "all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made with me are broken." (Section 101:10.) "For according to the law every man that cometh up to Zion must lay *all things* before the bishop in Zion."—Section 72:3.

I have called attention to the statement in one of the latter-day revelations which emphasizes the principle of equality by saying that unless Saints are equal in temporal things they can not be equal in spiritual things. It seems to me that if we profess to believe this is a principle of gospel truth we ought to try to put it into execution wherever there is an opportunity. A reference to the minutes of our last General Conference will reveal the fact that this matter received some attention there and when the payroll from the two publishing houses was presented for examination a sorry contrast between preaching and practice was brought to light. It seems that some of the sluggish(?) minds there could not see why it was that some of the employes although they have small families, some only one child, require from three to five dollars more per week than half a dozen others who put in just as many hours, work just as hard, and some of them have much larger families. Of course I am aware of the prevailing favoritism that is paid to the "skilled workman," or the "professional in his line." But did you ever stop to think from whence comes the "natural genius" that some persons seem to possess? If you have, did you ever compare that thought with the parable of the talents? To whose credit belongs the fact that my parents were able to give me a good college education, thus fitting me to occupy responsible positions in the world or the church? And who is to blame if your parents are poor and you have not had the opportunity of an education to develop your latent powers? It is naught but egotism, pure and simple, that prompts a man to claim that he is entitled to better pay than his brother simply because he had the money to pay for a good education, or because he has natural talent in a certain line. The man who works hard to equip himself in a special line, works no harder than the man who is compelled by force of circumstances to labor in an avocation for which he is not adapted. If these statements are not true then there is no justice in the law of equality which provides that each man shall receive according to his needs.

One of two things is certainly true: either this latter-day Zionistic movement is the grandest enterprise that can occupy the minds of men and women to-day, or else it is the most magnificent humbug that the world has to contend with, with the possible exception of Salt Lake Mormonism. Few of us would admit the latter. If the former position be true, then methinks something needs to be done to stir us up to a proper conception of the importance of the hour. For measuring our interest in the work by our activity in it, a large majority of us must be classed among those who are found asleep. I have said some things no doubt that will be considered harsh and unkind criticism. My only apology is that I am interested in seeing Zion established in her

glory so that the incredulous Gentile and the unbelieving Jew of every land will be compelled to admit the Kingship of Him whom we acknowledge to be our rightful ruler. And I am admonished by our Lord's revelations to the modern Seer that Zion can not be built up except by the principles of righteousness, and since we must all be one, and to be one we must be on an equality in temporal things as well as spiritual, before we can participate in the final ceremonies of the enthronement of the King in the New Jerusalem, why do we delay the beginning of that which we all admit must finally be required of us all to entitle us to a place in this great scheme?

I have spoken sharply and made almost personal application in some points, not because I hold enmity against any that I think are not doing what is their opportunity to do but because I recognize the fact that sometimes rough handling is necessary to awaken us to a consciousness of our true condition. How can we complain about the slowness of the progress we are making when we refuse to comply with the very fundamental principles of our doctrine? Are we in earnest? Do we desire the realization of our dreams of the glory of Zion with sufficient earnestness to make the necessary sacrifice? But is it a sacrifice? Is it not rather an opportunity?

V. W. GUNSOLLEY.

Will There Be any Gems for My Crown?

[Tune:—Will there be any stars for my crown?]

How oft, as I walk down the pathway of life  
With its cares and its snares, round me thrown,  
I wonder if bravely I battle the strife  
Will it make any gems for my crown?

Chorus:

Will there be any gems, any gems for my crown,  
When the sun of my life goeth down;  
Shall I enter the rest, that's prepared for the blest,  
Will there be any gems for my crown?

If I tell the grand story to children of men,  
Of the Christ, who for us laid life down,  
Of commands that were given, to point us to heaven,  
Will it make any gems for my crown?

Yes, I know if I walk in the straight, narrow way,  
Though the world should with scorn on me frown,  
I shall gain blissful rest, if I'm true to the last,  
And there'll be many gems for my crown.

Yes there'll be many gems, many gems for my crown,  
When the sun of my life goeth down;  
I shall enter the rest He's prepared for the blest,  
And there'll be many gems for my crown.

WINTERSSET, Iowa.

FLORENCE TEMPLETON.

Be firm; one constant element of luck  
Is genuine, solid, old teutonic pluck,  
Stick to your aim; the mongrel's hold will slip,  
But only crowbars loose the bull-dog's grip;  
Small though he looks, the jaw that never yields  
Drags down the bellowing monarch of the fields!

—Holmes.

## Mothers' Home Column.

EDITED BY FRANCES.

I would live nearer, Lord,  
Nearer to Thee;  
Safe from the pathway broad,  
Nearer to Thee:  
Teach me the truths I need,  
To make me free indeed,  
All that will upward lead  
Nearer to Thee.

I would live nearer, Lord,  
Nearer to Thee;  
Ever a sweet reward  
Nearer to Thee.  
Teach me to live for Thee,  
Never from duty flee,  
Then will I surely be  
Nearer to Thee!

EARNEST WEBBE.

*Dear Sisters:* While lying on a bed of sickness for the last few weeks I had plenty of time to think over our lot as wives and mothers, and the question comes to me, Do we make as good wives as mothers? or do we in the interest of our children forget the companion of our joys and sorrows? I heard a husband say not long ago that "you women with children have no interest above your children, and we men receive more attention if there are no little ones in the home."

This thought has troubled me considerably, and I wonder if this is true. It surely is sad to think it true. I know there is a great deal depending on the mother, and I am sure a good deal depends on the wife, for men largely are what their wives make them. True, sometimes we see the husband rising far above his wife, but it is a pitiful condition and should not be. It is our duty as wives to climb with them the ladder of fame, and to help them by words of encouragement and love; and be assured they will gladly help us, too.

No one should be more happy or interested in the husband's success in life, let him be a farmer, carpenter, or minister, than the wife of his youth. What a satisfaction to the elder's wife to listen to a good sermon filled with God's Spirit and love, and feel that at least she had given him encouragement to devote his life to the Master's work, and how comforting to this man of God to return to his cozy home after a hard battle with the world and hear the dear one say, "Your sermons are such a help to me, dear." Try to see what magic a smile and loving caress will do with the weary look on the face of the loved one as he comes home, tired, discouraged, and perhaps heart-sick with the perplexities of business life, or the worries of the farm, or perhaps the endless work of gathering souls for the kingdom of God. See how the face will lighten and the smile come to the tired eyes; and be sure when your time comes and the burden of the home is more than your frail form can bear, the kindly smile and caress will be returned with interest, for as a rule the husband is more than willing to meet his wife half way. We as husbands and wives have no right to neglect each other, whom we have vowed before God to love. We have no right to build a home and rear little children in this home, under an influence of indifference, (and what child will not soon feel this in the home?) God help us to be better wives, and better husbands, then we will be better fathers and mothers and have better homes.

A MOTHER.

*Dear Home Column:* With pleasure after so long a silence I come to you again. Bro. L. G. Gurwell spoke briefly of his and Bro. Ebert's visit here in February. It was timely and a

great joy to us, and a feast to most all that heard. Those gospel sermons were pronounced the best sermons people ever heard, and they were well received by the people here, and many inquires were made to know when the elders would return.

Bro. Ebert returned in August, stayed nine days, and preached twelve sermons with as large crowds as could be expected, there being sickness and death in our midst. Bro. Ebert was sent for to say the words to comfort and cheer the bereaved. Now Bro. G., you will please remember my statement, made several times, that that girl is an instrument in God's hands to bring the people to a knowledge of this pure gospel, to bring them to him. I firmly believe in the same. I was in hopes it would be through administration, but it was not. I told Bro. Ebert several times he would be sent for to go there, and to be ready.

Some way he doubted, but all at once all doubts were removed. Just about one o'clock Mr. Johns came to me, requesting me to return home and get our minister to preach the funeral sermon of their daughter, Effie Grace Johns, born in Sumner County, April 2, 1886; died August 16, 1904, aged eighteen years, four months, and fourteen days.

I said, "Do you want Bro. Ebert to preach?" he said "Certainly or I should not have requested it." Said he did not know one of our faith was here until a few minutes ago, and he knew that he would preach something comforting to them. He was so absorbed in poor Effie's sickness he did not understand one of our faith was here then, thought it was when they were here in the winter.

Some perhaps will read this who will remember Effie in Sumner County, and her great afflictions and of her people coming here for her health. Sadie said as she sat upon her papa's knee, "Dear Effie's spirit has taken its flight. She is cured now."

She passed away so easily and looked so sweet and peaceful.

The words of blessed assurance came to my mind; Bro. Ebert did say the words of greatest comfort. I do not think words could have been more cheering and it was pronounced the best sermon, by some, they ever heard. Bro. E. said he was sent for this occasion. He was admonished several times to come, to hurry, and he wondered why it was so, but when sent for the 17th of August he knew then it was God's will—his way to more fully open the way for his work. We praise his name.

We had a feast both times the brethren were in our midst. I know all will rejoice with us. For over eighteen years our only preachers were the HERALD, *Hope*, and *Autumn Leaves*, except the pamphlets of sermons we used to get.

Bro. Ebert is the one I used to see always in a hurry every time, just a trotting in such a hurry to come and preach. When he came he came afoot from Leoti, part way. He rode about twelve miles then walked the rest. I was out and heard some one call. I listened, he called again. I said "Who is it, and what is wanting?" It was dark, but I could see it was a man, and a strange voice. He just came trotting up to me, and asked if Mrs. Turner lived here. I said, "I am Mrs. Turner." So he told who he was. I was in a hurry to see that face, to see if it was the one. There he stood, but not Cousin Martin A. Butterfield, as I had figured him out to be, and dear cousin never writes since I wrote him I was a Saint and sent him the epitome of our faith. I do hope some of our faith will see them before long. They live at Montrose, South Dakota. Has or did have a State office at Salem.

We hope when the brethren come next time some will be added. David and self are all that are here now.

I always rejoice in God's goodness and mercy towards us.

May we always trust him. Pray for us.

When Bro. Gurwell administered to me I received instant relief, but not entirely cured. He said my ailments were such I could not be instantly cured. I was free from pain until I took the "grip" in April; seldom use my crutches.

Your sister in the one faith,

MARY E. TURNER,

## Prayer Union.

AVOCA, Nebraska, October 20, 1904.

*Editors Herald:* While looking over one of the HERALDS I read the requests of others in the Prayer Union, and felt prompted to ask your faith and prayers in behalf of one of my little girls, who has an affliction, that she may receive the blessing. God's will be done, I humbly pray. I feel assured if we ask in faith and do right, the blessing will be ours to enjoy. May God's Holy Spirit be with us to help us to live right.

SR. ETTA ELSWORTH.

Sr. William Spaulding of Frazee, Minnesota, requests the prayers of the Saints in behalf of her little son, Rufus, who has been afflicted for a long time, that he may be healed.

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## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Rise of the Sunday-school.

How interesting it would be if we could have a large chart up here, showing the relation of the Sunday-school, the home, the Religio, the Mite Society, the church, and all the other organizations, and the interrelation of all of them; a sort of a family tree, you know, so then if any one should ask us the relation of the Prayer Union to the Sunday-school, we should be able to look at our chart, and then say definitely, "Great Aunt."

But there is a real affinity between the Sunday-school and the church. Briefly, the idea now is, instead of theorizing, to sketch the connection between the two, and show the interrelation in the past. As far back as 1869 we find a General Conference resolution recommending the issuing of a Sunday-school paper. In April, 1871, it was resolved, "That as the Sunday-school cause forms an important feature in the great work of the last days, the officers and teachers thereof are hereby sustained in their calling to care for the lamb's of Israel's fold."

Again in October, 1876, at another General Conference of the whole church, the above resolution was reaffirmed and a further resolution adopted to request the presidents of branches, throughout the world, to use their utmost endeavors to organize the Sunday-schools, in their respective branches, and report regularly the condition of said schools to their district conferences, and the districts should report to the annual conference of the whole church; still further, the presidents of districts and the traveling ministry were also requested to use their influence to establish Sunday-schools. Truly, if we are to ask the relationship, the Sunday-school seems to have been then, and still is, a very dear child of the church.

Other mention is made of the Sunday-school from time to time, showing ever a watchful eye over its growth, but not to grow too tedious, we shall only quote one more. At the General Conference of April, 1890, it was resolved, "Whereas the Sunday-school movement in the church, which is becoming an important part of the work of the body of Christ, has now arrived at that period of its existence that it invites and needs assistance and encouragement as well as recognition in a more general and definite way, therefore be it

"Resolved that this conference appoint a committee whose duty shall be to devise ways and means towards the further establishment of the Sunday-school work, with a view to making it a department of regular church work and care."

And now the child has grown up and must do something itself to support the family. It is to be a regular department of church work and care—and, what is that part? Look at the head of your Sunday-school paper, at this beautiful banner, and you will see "Feed my Lambs."

It was pursuant to this resolution that the General Sunday-school Association was formed. It was pursuant to this resolution that the district organizations were formed. It is in accordance with this resolution that we meet to-night.

But pardon me if I ask you to go back once more to the time of the reorganization of the church. Bro. Joseph, "Young Joseph" as he was familiarly called then, came forward to lead the church in 1860, but news traveled slowly then, so it was 1863 before the people of St. Louis knew of this important event. Elders were sent, and in February, 1864, a branch was organized in St. Louis. That same spring the Sunday-school work commenced here. The branch president, Charles Hall, was superintendent. That Sunday-school, the Zion's Hope, is still with us. It was this Sunday-school which gave name to the Sunday-school paper in 1869,—*Zion's Hope*. This Sunday-school was probably the first in the Reorganization. Query. Mr. Superintendent, is this Sunday-school still doing all it can to keep its high estate,—the first Sunday-school of the church?

But the other Sunday-schools need not feel badly, for, as early as 1867, Bro. William O. Thomas was superintendent of a Sunday-school at Cheltenham, although then it was called the Dry Hill Sunday-school, so you Cheltenham people have a very high standard also to uphold. Other Sunday-schools quickly followed, and, in June, 1879, the first district association was formed, of St. Louis, Belleville, Cheltenham, Alma, and Caseyville Sunday-schools. William Jaques was district superintendent; Joseph E. Betts, Jr., was district secretary. Was this the first district Sunday-school association? Truly those early workers placed our standard high,—first. Are we doing our share to keep it first?

Then, the Sunday-school work was directly in charge of the branch officers, so greatly was it esteemed as a part of the church-work. Later, the work grew too large and was divided, but to-night it is a part of the church-work, as then.

There is one noted feature of the Sunday-school work in this district, and that is, when the Sunday-school prospered, the church grew rapidly and was more spiritual; when the Sunday-school lapsed, the church went into temporary darkness, until at one time only one fourth were reported in good standing. It is something the history of the district shows in no unmistakable terms: like father, like child. When the church was prosperous the Sunday-school was large and successful; when the Sunday-school was successful, the church was in a better spiritual condition. For the Sunday-school is the nursery of the church, and quickly responds to the moods and temper of the parent. It is the kindergarten of the church. I like that word,—*"Der Kindergarten,"* the children's garden, the garden where the children grow, where the child-mind is cared for and the sunshine is let in to make it grow and blossom and develop into beautiful flowers. By and perhaps the wind will come, and the fair flower-leaves fall, perhaps even be nipped by chilling frosts; but that time is not now. Now, it is the garden of the children, a fair, summery place. (I trust all of you will appreciate my mentioning a "fair summery place," for the thermometer, as all of us know, to our sorrow, has been staring us in the face with zero weather.)

How many have ever gone to one of the great nurseries where young trees are set out and cared for during the first few years of their life? Then they are transplanted and set out to grow by themselves in somebody's orchard. At first they need great care, or else they may die out, or perhaps be hindered so much by the effort of growing and existing at all, that they will not have as fine fruit.

A noted Catholic has said, "Give me a child during the first eight years of his life, and I do not care who has it after that." That is what the Sunday-school is—the nursery, where the tender plants are watched and tended in those early years, taught to grow in the "more perfect way," so they may bring forth



fruit more abundantly, rich, fine fruit for the Master and his church.

But we would not have you to think this means only those young in years of earth life. Paul told the saints of his day, that when they should have been grown up, they were yet babes. The Sunday-school offers to church-members a chance, which neither preaching nor prayer-meetings offer, of a better personal acquaintance with the word of God. It teaches us to add to our faith, knowledge.

All of us are familiar with the words of the song:

"Surely the Captain may depend on me,  
Though but an armor-bearer I may be."

This, rightly meant, is a noble self-commitment. Dependable people—their price is above rubies. This world would indeed be a dreary place if there were not some few Christians who need no prodding or watching, who can be told, and then trusted.

That is what the Sunday-school is for,—to make more dependable people. The preaching services are profitable in a very large part, but the Sunday-school work also occupies an important place, to develop our weak child-spirits into stronger, more dependable men and women.

There is much in this statement, "Train up a child in the way he should go: and when he is old, he will not depart from it." Also in the words of our Master: "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." And in these words of Solomon there is more than we understand in our young days, yet so much of wisdom: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." But not to leave you with a sad thought, let me quote in conclusion:

"Thank the Lord for the plan he has given,  
That will render us pure as a child,  
That will change this cold world into heaven,  
By his Spirit so holy and mild."

ETTA HITCHCOCK.

## Letter Department.

SALT LAKE CITY, Utah, October 12, 1904.

*Editors Herald:* For about five weeks I have been in this city, except a visit made to Ogden, and one to Union and Bingham. The usual services are held here, though the interest is not great. The same is true of Ogden. While at the latter place the feature of the week was the marriage of Sr. Genevieve Chase and Mr. John M. Durkin. Genevieve is the youngest daughter of Bro. and Sr. Wells Chase, and is well known to all of the missionaries who have labored here for years past, as the Chase home was open for all elders to stay, either for a long or short period. Hence they will be interested in learning of the venture of the baby daughter. Genevieve is well favored and popular, and if one can safely judge by appearances Mr. Durkin is an excellent companion for her. It will be interesting to note how a Catholic and Latter Day Saint will behave themselves together. They were married September 28, at four o'clock, after which refreshments were served and a pleasant social time had until seven o'clock, when the happy pair took the train over the Rio Grand Railroad for Denver, Colorado. Success and happiness attend them.

Sunday, October 2, I joined Bro. Swen Swenson at a meeting at Bingham. A pleasant and profitable time was had. Bro. Swenson is laboring in that vicinity among the Scandinavians, and doing a good work. A good interest is manifest there.

Political speakers having begun to invade the community, on the evening of the 5th we went to hear the Socialist leader, Eugene V. Debs, at the Salt Palace. He was greeted with an audience of about fifteen hundred and acquitted himself well as

a speaker,—knows how to make points. He appears to think that he has the panacea that will settle the social question and stop the conflict between labor and capital. It occurred to us that while his ideal is an admirable one he was striking to inaugurate the millennium before the Devil is bound, or man becomes regenerate, a thing that Christ would not even promise to do; hence he has a big undertaking before him, and much to overcome ere he succeeds.

Salt Lake City seems to have been in the swim during the last week. The State Fair was in operation, which was attractive, and made a financial success, ten thousand dollars being taken the afternoon of the opening. Then the American political party, formed avowedly to strike for the separation of church and state in Utah, has held several meetings with large audiences present. Senators Cannon and Kearns have joined this party. Cannon is a fine talker and strikes hard, and this pleases, so this organization is growing—moving with much enthusiasm.

On the 7th came the visit of Senators Fairbank, Doliver, and Judge Smith. They received a magnificent welcome in the Salt Lake Theater. The speeches were of a high order and inspired great enthusiasm.

Monday evening, the 10th, the Democrats had a rally in the Salt Lake Theater, a large audience being present, Senator Parker of Colorado being the speaker. More enthusiasm!

The big Mormon conference convened on the 6th and closed on the 9th. There was a large attendance, and the usual trend was followed in conducting its business. As to numbers it was a great success. A few extracts from the initiative of Joseph F., the president, will give a cue as to how they succeed in blinding and misleading their followers. "I find that we have now in the United States, Canada, and Mexico, fifty-five organized stakes of Zion." In the light of the fact that these organizations are not within a thousand miles of Zion proper as known and specifically pointed out in the revelations, and no divine commandment authorized the establishment of either of them, (for Joseph F. swore down at Washington that there had not been a revelation for twenty-one years except the Manifesto, and Brigham Roberts characterized that as but a "kind" of revelation,) it is amazing the people can not see through the deception. Speaking of the ministry, he says, "It is expected that these quorums of priesthood in the various stakes . . . will look after the moral condition of the people; that they will teach righteousness; that they will see that those who are acting in authority, in presiding authority in the stakes of Zion, are upright, honest, pure, humble men." Now, in view of the fact that this is the identical man that took oath at Washington that he had five wives and forty-one children, which relation the Book of Mormon denounces as "whoredom" (page 116) and that he knew that he was living in a relation that was contrary to the law of God and the law of the land, and it is he that is exhorting to purity and "righteousness," it is enough to make the man in the moon sneeze. But it fools the people.

Again, "It is our mission to save men from error, and from wickedness, and from apostatizing from truth and righteousness, and that man might believe in the true and living God." In view of the fact that President Young taught that "Adam is our god and all the god with whom we have to do," which has never been repudiated by this people, this is another calculated to mislead and blind. The elders of the Reorganized Church have been and are constantly urging upon this same people a belief in the true God, the God that made the world and all in it, Adam as well, but their Adam-god belief stands out in bold letters in their books, uncontradicted. All of this and much more was done, with the climax of sustaining this same polygamous Joseph F. and his twelve apostles, with the chief patriarch, as prophets, seers, and revelators.

The opening speech of the conference was made by a polygamist with five wives, and the last by a polygamist

with three wives. And this is the people that are to set the world an example of "purity" and "righteousness," who claim to be filled with the Holy Spirit and to speak under inspiration, going out to evangelize the world. They may succeed in fooling some of the people all of the time, but they will not be able to fool all of the people all of the time. It has the appearance of burlesque rather than sincere talk. The people act as if they really believed these men's utterances were inspired, and that this Rocky Mountain church is the church that, under God, was organized by Joseph Smith the seer. They have it now in view to celebrate the birthday of Joseph Smith on the 23d of December next, and keep it in memorial; also erect a statue to his memory upon the temple grounds.

The above questions are taken from the *Deseret Evening News* of Thursday, the 6th of October.

Bro. H. N. Hansen is in the city and looking well. He expects to go south soon. Night before last a rain set in and continued during the day yesterday, so the ground here is wet again. The Saints are well and cheerful so far as known. We are trying to get the people to hold on to the good and let go the evil they are adhering to.

WM. H. KELLEY.

BRICE HILL, Ontario, October 13, 1904.

*Dear Herald:* I am pleased to inform you that the work of the Lord is still onward in Canada. It is true that the people in many places in this part of Joseph's land have had the gospel preached to them, and while the many have refused to obey, yet we are gathering the few into the true fold and kingdom of God. I find it very pleasant when receiving letters from the young in the faith, learning of their joy in the work of the Lord, and their love and appreciation for the same. This gives us courage to go forward; and while it does not seem to be a day of much gathering in, it is still a day of warning. However, we are baptizing as well as teaching, and we live in hopes that when the Master returns we may hear him say, because of our faithfulness over the few things intrusted to our care: "Enter into the joys of your Lord." While at some places there is practically no interest, at others there is good interest. I am looking for an ingathering before I get through, at a place called Brice Hill. Other places are calling for preaching. Hope to be faithful to the mission, till the end of the race, that I may be saved in the kingdom of God.

Your brother in Christ,

R. B. HOWLETT.

PAPEETE, Tahiti, September 24, 1904.

*Editors Herald:* There have been quite hard times here on account of the storm which destroyed so many cocoanut-trees and property of the traders, and the insect destroying the cocoanuts, and the very low prices of pearl-shell; and for awhile there were very many diving-machines getting the pearl-shell from the natives, but by reason of a very strong opposition by all the natives and some of the best of the French people here they have all been stopped, at least for awhile. It is generally thought that times and business are getting better; I am sure I hope so, but the organ of hope is very large in some persons—smaller in others.

On account of not being able by reason of the hard times to settle up with the printer, we do not expect to get off for home before the December boat, and perhaps not then, for we wish to have everything settled and running smoothly before we leave.

A few weeks ago a minister of the "Church of God" came to our town from New Zealand, and wished to present his views to the people of Papeete, and not being able to get any other chapel he asked for the use of ours, which request was of course granted; he then wished to know if I put any restrictions upon him. I answered him that he might feel himself as free as in his own chapel; but if he attacked our faith, or presented views antagonistic to our belief, he might expect me to reply.

He began his services on Friday, September 9, and continued them on Sunday morning and Sunday, Monday, Tuesday, and Wednesday evenings. He advertised his subjects as follows: "The end of the world—is it near? or the second coming of Christ;" "Russian policy and Bible prophecy;" "The Millennium a fable, earth desolated, harvest reaped;" "The anti-Christ;" "The gospel that Paul preached, that Christ died on Wednesday and rose on Saturday; the trinity a popish dogma."

His statements of these were as near as I could gather them: The end of the world is near, but there is no second coming of Christ, except as he came to his disciples, especially to John on Patmos in fulfillment of his statement to Peter. "If I will that he tarry till I come, what is that to thee?" Russia is the Gog and Magog of Revelation 21:8, and is to fight the battle of Armageddon of Revelation 16:16. The millennium is to last for ever in heaven or somewhere in the sky; the earth is to be desolated, and destroyed by fire. The antichrist are all those who believe that there is a spirit in man and consequently do not believe that Christ came in the flesh. His sole argument (if it could be called such) concerning the crucifixion was drawn from the statement of Matthew 28:1. "In the end of the Sabbath," meant Saturday evening before sundown, which rendering was established by the following statement: "As it began to dawn toward the first day of the week," (which means that it began to be near the Saturday evening before sundown; the word *dawn* meant to approach,) the Marys came and found the Savior had risen, therefore he rose on Saturday; consequently we ought to keep the seventh day as a Sabbath; Mark, Luke, and John are wrong. The Trinity was ridiculed rather than anything stated about it except that Jesus was not divine, for if he was we ought to recognize his divinity, but we can not do that because the word of God forbids it, saying "Thou shalt have no other gods before me."

I listened to him patiently, and when he was through with all his lectures I asked the people to come and hear me in reply; and on Thursday and Friday evenings I replied to his efforts as best I could, and when I was through the people wished me to continue in the English language. So, now we have services in English every Sunday evening.

His main theory is that the Sinai law is the gospel, and is the only word of God, among men, and if men obey that law and are baptized by immersion and partake of the Sacrament once a year (the passover) they will be saved, but unless they keep that law they will not be resurrected; or if they are they will be annihilated immediately after. He made no followers here as far as I am informed, and left for New Zealand on Friday.

He has an Eden's initial day-line for the beginning of the Sabbath at sundown there, and as there are four rivers which have their source in Armenia that must be the district of Eden, and in the Eastern part of that land is located Lake Van, about two hundred and forty miles in circumference, "which undoubtedly covers the very place where the garden was planted by the Lord," therefore about forty-three degrees east of Greenwich, England, would be the place from whence "Eden's initial day-line" should be reckoned. And as the Sabbath comes to us from Eden we should keep the Sabbath according to that initial day-line, and as Sunday in New Zealand is at the same time as the Sabbath is in Eden (otherwise Lake Van) in Armenia, it is the right thing to keep Sunday holy there, not because it is Sunday, but because it is the true Sabbath day, therefore Sunday is the seventh day in New Zealand and Australia.

Being born of water and of the Spirit means that when a man is born of water, which means the word of God, or the ten commandments, he then is prepared for the spirit birth which only takes place at the first resurrection, and he receives his spiritual body. He says "we can not be born anew unless we are begotten, and we can not be begotten unless we receive with meekness the implanted word, the ten words of God," and although the

ten commandments were the only words of God for him in the Bible, he yet had a Seventh-day Adventist's chart with several images on it, and likenesses of things in the heavens above and in the earth beneath, contrary to the second word; but as one said he has not violated the second word, for the things on his chart are not in the likeness of anything in the heavens, on earth, or elsewhere.

He thought everybody ought to hear for themselves, but although he was almost within stone's throw of our chapel he would not come to hear my reply to his darkening words; for I never in all my travels met or heard such a continuous darkening of counsel, by words without wisdom or often good sense, and I sometimes thought that the man was not right in his mind. However, through that, we have the privilege which we have long sought, to present the truth to the people of Papeete, or to a few of them, and we seek for wisdom to present the truth as it is in Christ our Lord, in the English language as near as we can speak it.

We are well and will be glad when we can feel it right to go home; when all things will be prepared for us to thus go we will return to Joseph's land, if the Lord will.

May peace abide upon all the Israel of God.

Your brother in bonds,

JOSEPH F. BURTON.

BYRNEVILLE, Indiana, October 16, 1904.

*Editors Herald:* Our conference which convened the 1st and 2d inst. passed off quietly, and the good Spirit was with us to quite a degree, and everybody apparently enjoyed themselves. Bro. Wight was here as per appointment and was a source of comfort, we feel, to all, in presiding, setting in order, and preaching the word, and such an interest was created by Bro. Wight's able and instructive sermons that ten were added; Bro. Wight baptized eight while here; the writer baptizing two afterwards.

Bro. Wight comes as near filling his calling as any elder that ever went through this "neck o' woods," adjusting matters that all others failed to do. Our branch continues to grow slowly, numbering now eighty-seven, and others very near the door. May the good Master inspire us with his blessed Spirit, that we may be qualified to magnify our calling, that we may not hinder this work in any particular, but on the other hand, that we may be as a polished shaft in his hand to work for the best good of all.

Yours in the one faith,

JAMES P. SAPPENFIELD.

BLAINE, Washington, October 10, 1904.

*Dear Herald:* I am still in the battle-field, just as determined for the victory now as at any time of my life. The work moves slowly on in this part. Since closing the tent-work at Vancouver, British Columbia, I went to Chilliwack, and out in the country six or seven miles I held meetings at two different points. A few besides the Saints came to hear the old gospel story. I lost no time while there, as I held some thirteen meetings, visiting some fourteen families, also attending the fair one day. There I was pleased to hear the address of Charles Monroe (their member of parliament) to the ten schools that listened very attentively to him as he addressed them along the lines of their educational work.

On my return to Vancouver I had thought of holding some street-meetings, but found the city in an uproar,—carnival week on hand. Only preached twice the following Sunday, and held sacrament meeting at Bro. Clark's, which was of much interest to the Saints, a marked degree of the Spirit present. I am pleased to give some added testimony to the work in the Westminster Branch for the encouragement of others at a distance. God has been pleased through my administrations to the sick and afflicted to bless with health and cure. This has been a source of comfort to establish some more fully in the faith of

this grand work. Two cases I want to speak of especially. First, a young man that was taken with blood-poison in his right hand and arm, caused from a cut from a bone while working in butcher business. This had afflicted him for some two or three weeks with quite an anxiety on the part of the family and friends. It seems he had done what he could but the disease continued to work. He came to meeting as he usually did, and at the afternoon service he asked to be administered to, and I told him if he had faith in God I would. He was blessed to his heart's desire and was fully restored. He is not a member, but I am in hopes he soon will be.

The other case I refer to is Sr. Emily McMullen of Vancouver. Just about one year ago she went to the hospital and submitted to an operation, having four tumors taken away from her that she had been afflicted with some four years or more. She had to wear a truss ever since the operation until about one month ago. Through all her efforts the inward incision had never healed, while the outer one had for some time. At this administration referred to, she left off the truss and unwisely overworked herself two days after, and for three days could scarcely be up around the house. I was again called in to administer to her and all present were made to praise the Lord for his power so made manifest that the pain under which she fainted away ceased, she was healed immediately. In these things I feel I have not words to express gratitude to God for his goodness as I would like to do. I would say, Saints be faithful and true to your obligations, and by this we will prove our God, and witness what blessings he will give to us.

I came here by request of Bro. and Sr. J. O. Hower to see what could be done for the work, to bless their only child, and to encourage them what I could in their isolated condition, not having heard a sermon for nearly two years. We advertised for meeting in a hall, for the use of which the brother is to pay seventy-five cents per night. Only a few have been present yet. There seems to be but little interest taken in religious matters in this country,—so many attractions to lead the people astray.

All who wish to write please direct, for the present, New Westminster, British Columbia, in care of J. S. Rainey. May God speed the work.

T. J. BELL.

ROCKWELL CITY, Iowa, October 18, 1904.

*Dear Herald:* It has been said that in this life we must take the bitter with the sweet and this surely can be applied to the Latter Day Saint missionary. After having spoken to good crowds all summer, we had the privilege of attending the Dow City reunion and enjoying the pleasant associations found only at a reunion of God's people. Leaving the reunion at its close we went home to attend to some business which was demanding attention, then in a few days on to the field of action again, the first point being at a schoolhouse five miles south of Rockwell City. Was met at the train by Bro. John Renyolds, who had the meetings well announced, and taken to the home of his father. We began, with only a few out the first few nights, (besides Bro. Renyold's family,) and they were mostly noisy boys and young men. Saturday night, after having preached to a few with good liberty and announcing that we would show the difference between the church in Utah and the Reorganization, we with Bro. Renyolds' family started for home. We had gone but a short distance when from a corn-field by the roadside came ears of corn thick and fast and with good force too, but "Mormon" preachers are hard to hit and the rest were so lucky as to escape unharmed owing to the bad aim of the throwers; so we went our way, thinking it was just some boys trying to have some fun, and at the same time show their bringing up. But the next morning when going to the schoolhouse again we found some egg-shells in among the corn that had been thrown. Sunday afternoon while I was preaching to a small congregation on the eternal judgment they

were on the outside trying to throw the sunlight into my eyes by means of a small mirror, when they discovered Bro. Renyolds watching them and left. They have been somewhat quiet since; as they think we know them. Sunday night a fair crowd was out to hear the difference and as Sr. Renyolds put it, "the boys become so interested they forgot their meanness." Monday night no one came and to-night will close the effort here, the most bitter part of it being that the people would rather go to dances and drinking bouts than hear the gospel, both men and women being in the habit of doing both. I go to Jolley there to gain forces with Bro. Hunt to-morrow. Still in the conflict, I am,  
Your brother,  
FRED B. FARR.

PARIS, Ontario, October 16, 1904.

*Dear Herald:* Have thought for some time I should like to let you know what we are doing in this part of the country. Myself and two children are the only Saints living here. We feel the want of church privileges; the *HERALD* and *Messenger* are the only preachers we enjoy, as the others seem to have no depth and not the proper ring. I have my *Book of Mormon Quarterly* also *Sunday-school Quarterly*, and take great pleasure in studying. I belong to the home class of both departments. I try in my weakness to tell my friends and neighbors the beautiful news by giving and distributing the literature, also the *Book of Mormon*, which greatly surprised them. One lady said to me, "I am no Mormon, Mrs. Likins, so do not give me that book to read"; but she took it and was more than pleased, and exclaimed, "Why, you do not belong to the Salt Lake people at all." This book seemed to convince them more than I could tell.

We had a call from Elder B. S. John last summer for a few weeks. He preached in the park, also at our house; but the people did not seem to want any more religion than they already had. We were sorry to see him go.

My son is married and lives by himself. His wife is not of the faith, but would be pleased to entertain any one of our faith. She is of the Methodist belief. They have a dear little boy two weeks old. May he grow up to be a great blessing to his parents.

I should dearly love to see the beautiful gospel established here. We would do all we could to help any of the elders that may come. Pray for us that we may prove faithful, and my prayers are for all God's chosen people.

Yours for the love of the gospel,  
SR. S. W. LIKINS.

STOCKPORT, England, October 12, 1904.

*Dear Herald:* With great pleasure I write to you to acquaint you of the joys which we have received, that all our brothers and sisters may be glad with us. Saturday and Sunday, October 1 and 2, was our quarterly conference of the Manchester District. Apostle J. W. Rushton was with us, and presided over the business-meeting of Saturday, and cheered and enthused the Saints at the morning and evening services.

The afternoon testimony-meeting was fine indeed, and was wonderfully helpful and cheering. The conference was held in the "gospel tent," a frame structure, situated in James Street, Bradford. Through the strenuous efforts of the Saints, it has recently become the property of the Northeast Branch of this district, they having purchased it from the Plymouth Brethren. Many were the testimonies and experiences related in connection with the edifice which we were worshipping in, telling of deep experiences, sorrowful hearts, dark passions, oppressions, and persecutions through a few Latter Day Saints being invited into the midst of the Plymouth brethren, who brought in "heresies (?)" and "dissensions (?)," and were at last told to get outside, that their room was better than their company. Fancy Bro. Dewsnup, esteemed father of the president of "our Graceland," being, along with several others,

ordered outside. They went but part of that congregation went with them, and some of our stalwarts of to-day once formed part of the few that objected to the Latter Day Saints being so badly treated. May the true gospel that now rings forth in that room be effective to many, many precious souls.

On Monday Bro. Rushton came to our branch in Stockport and held forth for four evenings with splendid liberty. We had a good attendance of friends, and feel satisfied with the results. The Lord has worked with us since the opening of our room about two years ago, and I feel it a privilege to be associated with the church of Jesus Christ, and to partake of the brotherly love which is manifested to a marked degree. Branch presidents, pray earnestly for guidance and grace to win the hearts of the flock intrusted to your care, and lead them tenderly and wisely, that it may raise a debt of gratitude such as I now owe.

I desire to go on in the work, to give diligence to present "myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I am,

Your brother in gospel bonds,  
51 Penny Lane. WILLIAM WORTH.

LEAVENWORTH, Kansas, October 12, 1904.

*Editors Herald:* I wish to say a word or two about the efforts put forth in this city lately by two of our elders, and their wives, namely, Elder Gowell and Bro. Booker. They opened the district tent on September 8, and, except two days, continued until Sunday, October 8, having beautiful weather, calm and pleasant all through. We set the tent in a central part, on one of the main streets, and continued there for three weeks (or near that time), had circulars printed, also advertised in the daily paper. The brethren distributed the same with our tracts, extensively, and we had at one of the meetings five strangers, at other times one, two, or three out to hear. There are fifteen Saints here, and some nights only one would be there, at some meetings three or four would come. At the second place we put up tent there was fair attendance, from five to fifteen would come; but many Catholics lived near the tent, and the young folks were very rough, so much so that we called on the chief of police for protection, and they sent a policeman twice. We had order when they were there.

Bro. Gowell with his wife left for Kansas City, and on to World's Fair, two weeks before closing the efforts. Bro. and Sr. Booker left for home October 9. The prospects are poor; nothing draws here as well as the Salvation Army and the Catholic Church.

Yours in bonds of Christ,  
JAMES BUCKLEY.

HIGGINSVILLE, Missouri.

*Dear Herald:* I am still in the faith but it is a war continually with the enemy. I would not have it otherwise, however, for, unless we are perfect, peace is stagnation and death. Although I may have more defeats than victories I am not discouraged, for I am learning the enemy's tactics, and hope to yet wrest the victory from defeat.

I can now truly say this gospel is the truth, and that I received not the knowledge from man, but from God. I realize how necessary it is for a Saint to cultivate and develop the sense of responsibility that we may continually realize the obligation resting upon us to do the right thing under all circumstances, and at all times; and also how necessary it is that we retain the simplicity of life and mind, and the humility that characterizes the true Saint, not being dazzled by the glory for which we are striving, so that we despise those who are not so fortunate as to believe as we do.

There is a justice that is according to the spirit of the law of love and mercy, wherein the person who has committed a great sin can not be fully pardoned until the death of the "old man." And no matter how much the man may suffer, it is boundless love and mercy only that makes his pardon possible. The letter

of the law, as you know, does not pardon. Such a sin I have committed, and the "old man" of my human nature dies very hard. He is very stubborn and tenacious of opinion,—good qualities if in submission to the will of Christ, but a terrible incubus if more or less opposed to his will. I feel sometimes as a person feels who is chained to a weight that he must lift but can not. And I give up sometimes, but always try again. I believe that the cleanliness Paul meant, that he said was next to godliness, is the keeping of the law, more particularly chastity, which cleanness of body, helps. It is true cleanliness of soul that is next to godliness; but we may be clean enough of soul to restrain our uncleanness so that we commit no overt act of sin, and yet be filthy, and take some pleasure in the thoughts of sin. If this is the best a person can do he is counted as godly, for, says David: "Blessed is the man to whom the Lord will not impute sin." But I think, how much more blessed is he that has no sin,—none of the greater sins, I mean; for we all have more or less to contend with. I remain

In the faith,

EDMUND WILSEY.

MERLIN, Oregon, October 11, 1904.

*Editors Herald:* Inclosed please find two dollars, a year's subscription to the HERALD, and fifty cents for tracts, that I may distribute them here among those that have never heard the gospel preached. This is a small town on the railroad. I would be so glad if any elders passing would stop and preach a few sermons. I have not heard a sermon preached for more than thirty years. Just think of this, brothers and sisters, and pray for me and my family, that they may all obey the gospel when they hear it preached, and go to work for the Lord, and help to bring souls to him. It does my soul good to read the HERALD. I always look for the sermons, and rejoice to read them. My desire is to do right in all things, praying the Lord to lead me by his Holy Spirit.

A sister,

S. C. YANCEY.

TAYLORVILLE, Illinois, October 20, 1904.

*Dear Herald:* I can say with others of the faith that I enjoy reading the HERALD,—the letters of my brothers and sisters, and especially the Mothers' Home Column. There are some grand pieces there worthy of being put into practice. I have felt the Spirit many times, which has brought tears to my eyes, when reading those pieces; and have thought that if more mothers could realize the sacred trust placed in their care, when those little ones are given them, they would be more careful in their training of them, feeling that they are responsible for what kind of men and women they will be when grown. It makes my heart ache to see many of those little ones raised in sin and evil-doing, taught it as soon as they begin to take notice. Oh, if parents only realized that they will be held accountable in the day of judgment for blighting that little one's life. It is surely a blight to one's life to be raised in sin and among contention, one that is hard to remove in after-years, for it is so impressed that it becomes a part of their nature. We should be careful what we say and do before little ones, for they learn by imitating older ones. And if we set them a good example, they will become noble men and women, such as will be an honor to the church and community where they reside.

There are many noble men and women in the church, for which I feel thankful. It makes my heart rejoice to see them trying to emulate the Savior in their every-day life. I hope I will be able to continue faithful in this work that I may accomplish some good and be a light to those about me, which is the desire of my heart.

A SISTER.

The fruit of the Spirit is not criticism, faultfinding, and the like. There are too many filled with this spirit.

Kansas City News.

The weather is delightful; politics running high.

We have now six branches and nearly all the meetings last Sunday were well attended.

Brn. F. C. Warnky and R. Etzenhouser are preaching at the gospel tent which is located at Chelsea Park Station; tent full of interested listeners every night.

Elder G. H. Hulmes, president of the stake, preached at the First Kansas City Branch at eleven o'clock in the forenoon. He came unexpectedly, but received a royal welcome, as he had not been there for some time. At the close of meeting Elder R. Winning baptized Mr. and Mrs. Wofford, son and daughter-in-law of Bro. and Sr. Bonnett. They were confirmed by Brn. R. Winning and F. C. Warnky at the evening prayer-meeting, at which a most excellent spirit prevailed.

Elder F. C. Warnky preached Thursday evening at Ivanhoe Mission, Fortieth and Highland Avenue, where he preaches every Thursday evening, and has lately baptized six persons.

Sr. Brink, who has been afflicted with a tumor, went to the hospital to have it removed. When the surgeon made the incision he found that it was grown fast to the inner lining and it could not be removed; that nothing could be done for her, and that she could not live long in that condition. Then her only hope was in God. Elders W. R. Pickering, R. Winning, and F. C. Warnky administered to her a number of times, and God has blessed her so that she is able to walk. Her waist measure is reduced ten inches, and she is apparently getting well. The expression of the hearts of the Saints is, "Praise God from whom all blessings flow."

The hall where the Chelsea Branch held their meetings burned down, and they are now holding all their meetings in the gospel tent.

F.

Western Nebraska Reunion.

During the reunion held at this place from September 30 to October 9, I was frequently reminded of my early associations with the church at the reunion at Garners Grove in Western Iowa twenty years ago, when I was led down into the liquid stream by the hand of J. S. Roth, at which time some forty-eight others took upon themselves the name of Christ. I wonder to-night: Where are they all; and have all proved faithful to the covenant so solemnly made before God, men, and angels?

Judging from past history we are constrained to think, alas! no, no. The tempter has lured some into the regions of darkness only to reap the penalty of their folly; while others have gone to their sweet rest in the paradise of God. My mind vividly recalls the testimonies, with the manifestations of the Spirit in the gift of tongues, etc., which was strange to me indeed; but which I was made to recognize as the power of God unto salvation, and that the church was the only church on earth well pleasing in his sight; for thus did the Spirit bear witness to my soul. Nor have the years removed this assurance, but rather confirmed; hence we still mingle with this chosen people and feel impressed that here we must end our earthly career, as it seems impossible to attribute the accumulated evidence to any other than the great God.

Well, I will say that the same hallowed influence that accompanied the ministration of the word was with us, thus giving testimony that the Father's sleepless eye is upon us; although it is many years since the youth, "Joseph," conversed with God and angels. Surely the word of the Lord abideth for ever and his promises are yea and amen.

The weather was all that could be expected, the attendance and interest good, and the influence has by no means died out. Some have been unable to decide who was the best speaker, but have said, "Well, that is the best sermon I ever heard," and if I ever join any church it will be the Latter Day Saint Church. There seems to be a feeling that Minatare, on the Platte River, should again have the reunion; but this will be left for S. D.

Payne, J. L. Detrick, and Sanford Barkdoll to decide. Sr. Dick Knapp was baptized by Bro. D. M. Rudd. A district Sunday-school association was organized with S. D. Payne superintendent. We feel that the many Saints who attended were benefited, the work more firmly grounded, and the Evergreen Branch enters upon its duties with renewed energy and strength. I tender my humble and sincere thanks to all who helped to make the reunion a success. May God ever abide with his church. Amen.

D. W. SHIRK.

#### Central Nebraska Reunion.

No doubt you would be pleased to hear something from our Central Nebraska reunion which began October 1 and closed October 9. While but few nonmembers were in attendance, and the attendance of Saints was not large, those who did attend, almost without exception, voted the meetings a success. Elders Levi Gamet and J. F. Mintun were placed in charge; but the largest part of the burden fell on Bro. Mintun, while Bro. Gamet looked more after the musical feature of the services. The preaching was listened to with interest and attention. The prayer and testimony services were exceptionally good, and were seasons of real, spiritual feasting.

In the afternoon of October 8 a business session was held at which it was decided to hold another reunion in 1905; not a dissenting voice was heard. A committee consisting of Brn. Levi Gamet, E. Downey, W. W. Whiting, N. S. Butler, and J. H. Logeman was chosen for 1905 reunion, to have power to arrange for time and place of meeting. Twenty-five dollars and ninety-five cents was easily raised to meet expenses.

Elder Charles Derry administered in his office as patriarch to quite a number of Saints who were cheered and strengthened thereby.

At the parting all felt that it had been good for them to be there and to feel the sweet peace which is born of the Holy Spirit. Our secretary, Miss Myrtle Manchester, kept a minute of each meeting, but this would be too lengthy to publish, hence I hand you this instead.

In gospel bonds,

LEVI GAMET.

## Miscellaneous Department.

#### Conference Minutes.

London, Ontario.—Conference met with the Arthur Branch October 1 to 3, 1904, Elder Longhurst calling the assembly to order at 10 a. m. Elder Evans was called to preside, assisted by the presidency of the district. The secretaries were H. Leeder and James Pycock. The presidency were empowered to select chorister, organist, and the various committees. Treasurer's report: Balance last report, \$8.92; received, \$153.22; expended, \$162.14. Secretary's financial report: Received, \$17.12; expended, \$16.36; balance on hand, 76 cents. Bishop's agent's report: Balance last report, \$792.31; received, \$1,419.39; expended, \$824.26. *Canadian Messenger's* report: Balance last report, \$85.51; received, \$19.50; expended, \$116.57. Branch statistical report: Arthur 99, Cedar Valley 68, Colpoy's Bay 55, Clavering 38, Cameron 65, Corinth 34, Egremont 74, Ellice 30, Garafraxa 146, Gooderham 39, Hamilton 25, Listowel 7, London 295, McKillop 42, Masonville 127, Humber Bay 59, Niagara Falls 102, Owen Sound 65, Proton 151, Port Elgin 34, Spy Hill 21, Stratford 34, St. Mary's 49, Selkirk 21, St. Thomas 121, Stokes Bay 50, Osborne 27, Waterford 81, Wiaraton 40, Vanessa 66, Toronto 193. Present officers of the *Canadian Messenger* were sustained for the coming year. The branch at Masonville having requested permission to disorganize, was granted the privilege of changing the name if they so desired. The officers of the district were sustained for the coming year and also the Bishop's agent. Elder Evans was appointed delegate to General Conference with expenses paid. The following were also appointed delegates: Sr. Lizzie Evans, Sr. Overholt; Brn. N. Overholt, J. Pycock, Thomas Jordan, and H. Dickhout. Resolutions prevailed that the following brethren be ordained: James Pycock, elder; Alexander Brown, priest; David Pycock, deacon; they having previously been called to the several offices. They were ordained by Elders Longhurst, Gregory, and

Howlett. It was resolved that conference purchase five dollars' worth of tracts of R. C. Evans on Discipleism. The treasurer, Bro. S. Pope was sustained for the coming year. Reports were received from the district Sunday-school convention, administering committee, and Zion's Religio-Literary Society. Accounts were allowed for the hall, \$8; piano, \$3.50; telegrams to G. T. R. Manager, Toronto, 88 cents; and secretary, \$5 for half year services, and \$5 for current expenses. Elder Evans was appointed to ascertain what might be done toward publishing the church doctrine, etc., in the leading Toronto papers. Resolution followed that we dispense with the reading of elder's reports. Conference adjourned to meet the third Saturday and Sunday in June, 1905, at Manitowaning, Manitoulin Island, Ontario. Collections for conference amounted to \$29.96; free-will offering, \$7.90; and \$6 for *Canadian Messenger* Fund. Hannah Leeder, secretary.

Eastern Iowa.—Conference convened at Muscatine, Iowa, at 10 a. m., October 15, 1904; Elder Warren E. Turner, district president, in the chair, assisted by Elder James McKiernan, missionary in charge; Robert Smith, secretary pro tem., and Sr. Mabel Dykes, organist. Branches reported as follows: Oran Center 40, Clinton 62, Muscatine 32, Waterloo 11, Green Valley 49, Fulton 61. Ministry reporting: Elders James McKiernan, Warren E. Turner, John Heide, J. F. Rulon, Oscar Case, Charles H. Burr; Priests C. G. Dykes, R. Smith, L. B. Moore, D. L. Palsgrove, E. W. Voelpel; Teachers W. N. Potter, Robert McN. Rankins; Deacon W. A. Wilson. Bishop's Agent John Heide's report was accepted, subject to future auditing of books. Election of officers was as follows: Elder Warren E. Turner, district president; Elder L. E. Hills, vice-president; Robert Smith, secretary; John Heide, treasurer; L. E. Hills, historian; John Heide, Bishop's agent. Conference adjourned to meet again with the Muscatine Saints, date to be fixed by the district president in conjunction with the missionary in charge, which will probably be in February, 1905.

#### Convention Minutes.

Chatham.—District Sunday-school association met in convention with the Zone Branch on Friday, October 14, at 2 p. m., the district superintendent, Sr. Jessie Hackett, presiding; Sr. Mary Green and Sr. Edith Dent, secretaries. Convention opened with singing and prayer, after which the various committees were appointed and the convention settled down to business. Reports from the schools were read showing, if not a noticeable increase, yet a steady holding of their own. The following officers were appointed for ensuing term: District superintendent, John W. Badder; assistant superintendent, Sr. Jessie A. Hackett; second assistant superintendent, Ambrose Wrencher; secretary, Sr. Mary M. Green; treasurer, Anthony R. Hewitt; home class superintendent, W. L. Ross. A joint session of Religio and Sunday-school was then held to discuss the advisability of separating from the conference, but after considerable discussion it was decided not to separate. Convention adjourned to meet the Friday previous to the district conference.

Fremont.—Convention held at Henderson, Iowa, October 14 and 15. Several papers were read upon topics of interest, followed by discussion, and short talks. Schools which failed to send in reports were requested to do so. Emma Hougas, Ethel Skank, and Charles Forney were chosen as a committee to consider the matter of a circulating library and the means of raising funds for this kind of work. Religio held one business-session, and an evening session at which a short program was rendered. Agnes McClenahan, secretary.

Eastern Iowa.—District Sunday-school convention convened at Muscatine, Iowa, October 14, 1904, with Assistant Superintendent John Weir in the chair. Schools reporting: Muscatine, Waterloo, Zion's Hope of Clinton, Zion's Hope of Fulton, and Green Valley. Bro. Robert Smith, Sr. Mabel Dykes, and Elder Oscar Case were chosen as program committee for the next convention. Convention adjourned to meet again at Muscatine one day previous to the next district conference. Cora E. Weir, secretary.

Nauvoo.—Religio convention of the Nauvoo District met in convention at Farmington, Iowa, September 30, 1904, at 2.30 p. m. Convention called to order by M. H. Seigfreid. District treasurer reported as follows: Balance on hand at last report, \$1.85; received, \$4.68; disbursements, \$2.26. The following locals reported: Farmington, Iowa; Burlington, Iowa; Rock Creek, Illinois. It was ordered that president of Religio

## The Saints' Herald.

ESTABLISHED 1860.

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

Society, and superintendent of Sunday-school act as committee on program for next convention, with power to choose assistants. Clara E. Conn, secretary.

## Bishop's Agent's Notice.

To the Saints of North Dakota District: Brethren and sisters in the faith of the gospel of our blessed Redeemer, please permit me to bring to your attention the financial needs of the work.

Owing to increasing calls in new places I shall not be able to call upon as many personally as heretofore; but I hope to hear from as many as can possibly help, not forgetting the college. I shall be glad to receipt for both funds in large or small amounts at my old address, Mohall, Ward County, North Dakota. Asking the blessing of God upon our feeble efforts, I am as ever,

Your servant in the gospel,  
WM. SPARLING, Bishop's Agent.

## Conference Notices.

Northeastern Kansas District conference will convene with Scranton, Kansas, Branch at 10:30 a. m., November 19, 1904. The ministry and branch clerks will please be prompt in sending in their reports. Frank G. Hedrick, secretary, Fanning, Kansas.

The quarterly conference of the Northwestern Kansas District will convene with the Rural Dale Branch, at Gaylord, Smith Co., Kansas, November 19 and 20, 1904. Ministry and branches please report to Fernando E. Taylor, secretary, Beloit, Kansas, Victor Star Route.

## Convention Notices.

The Minnesota Sunday-school convention will convene November 18, 1904, at Anor, one and one half miles southwest of Richville, on So. Railroad, (same place conference is to be held.) Would be pleased to have all quarterly reports before convention. Four are still due. Penn Martin, secretary, Twinlets, Minnesota.

Western Maine Sunday-school convention will convene with the Mountainville School at Mountainville, Maine, November 20, at 12.30. Send all credentials to Abbie L. Colby, secretary, Box 19, Stonington, Maine.

## Died.

WIXOM.—Nathan William, eldest son of Jasper and Rebecca Wixom, was born at San Bernardino, California, July 26, 1875, and died September 18, 1904, aged 29 years, 1 month, and 22 days. Was married to Maud Tuffles, March 4, 1903. He leaves wife, father, mother, and one sister. Was baptized into the church when but a lad. Funeral sermon by Elder T. W. Williams.

Fox.—Sr. Kate Fox, at Providence, Rhode Island, October 10, 1904, of consumption. After two years of suffering she passed peacefully away without a struggle. She was born August 2, 1844, at Treier (?), Prussia, Germany; baptized August 7, 1859, at Dennisport, Massachusetts. Sr. Kate was a faithful Saint. She leaves three sons behind to mourn her departure. Edward

made a comfortable home for his mother, and was her home companion in the gospel. Funeral at the home, Wood Street, Providence. Three selections were rendered by the Fall River quartette, Srs. Linney, Ashton, Whiting, and Sinclair. R. Bul-lard in charge.

POWELL.—At the home of his daughter, Sr. John Davis, Stewartsville, Missouri, October 17, 1904, David J. Powell. Deceased was born September 17, 1825, Glanmorganshire, South Wales. He accepted the gospel in early life; like many others, went to Utah only to find that he had been deceived; joined the Reorganization in 1866; was ordained an elder the same year; left Utah and came to Hemple, Clinton County, Missouri, in 1867, where he resided until 1903, since which time, he lived in Stewartsville. He was one of the pioneers of Far West District, remaining faithful to the last. Funeral-services in charge of Elder I. N. Roberts at the Latter Day Saints' church. Sermon by T. T. Hinderks. Interment at the Freeman Chapel Cemetery, beside his companion.

HERBERT.—At Hamilton, Illinois, October 13, 1904. Josephine Abba Luce was born December 6, 1850, at Rockland, Maine. Moved west with her parents in 1857, and for many years lived at Sonora, five miles below Nauvoo. She was baptized into the Reorganization October 4, 1868, by William Anderson. She was married to Bro. George Herbert October 12, 1871, by David H. Smith, and lived a faithful Saint to the last. She was a great sufferer from rheumatism for fifteen years. The funeral-service was held in the Presbyterian church, at Hamilton, Illinois. Sermon by J. W. Peterson.

## Addresses.

S. S. Smith, Roll, Day County, Oklahoma.

## A Word About Babies.

Too much food and too little nourishment is doing a great deal of harm to many little ones. For infants who must be "bottled," milk diluted with barley-water, a grain of salt and a pinch of sugar added, given lukewarm from an *absolutely clean* bottle and nipple every two hours (never oftener), is, I consider, a perfect food, and a fat, jolly baby will result. But common sense must be used. A mother can soon tell whether her baby cries from hunger or from overfeeding. *Don't* ask any one; judge for yourself.

For children the simpler the meals, the fewer sweets, candies, and unnecessary, the better. For breakfast in the summer give them bread and butter, milk, sliced tomatoes, or any fresh fruit but oranges, which would not agree with milk. Pineapple is indigestible, though the juice is good.

In winter give porridge, and be sure it is well boiled, and that too much sugar is not added. The porridge may be made from oatmeal, rolled wheat, cracked wheat, hominy, corn-meal, bread and milk, or sliced bananas (no purgative medicine is ever needed if fruit be given in mornings when necessary). On Sunday an egg, poached or boiled.

For dinner give any meat but pork, soup, or fish, all vegetables (except corn), a plain pudding, no pie or boiled paste.

For tea give bread and butter, milk or cocoa, occasionally preserve, maple-syrup, rhubarb, or honey.

The more moderation is exercised in eating, the better. The food should be plain, good and appetizing, and the children should be given all they want.

If children's appetites are not spoiled by sweets they will enjoy everything put before them.—October *Woman's Home Companion*.

## The New Agriculture.

Agriculture has always been the slowest of human industries, as well as the oldest and most fundamental, says *Country Life in America*; and, although it is a giant beside which manufactures is a pigmy (though a most lively and quick-witted one), it has always been a lumbering and sleepy giant. At last it is wide awake, and has swung into the march of progress at no uncertain gait. Most of the half a hundred improvements of the first magnitude during the last ten years represent millions of dollars, and some of them are as significant and revolutionary as the invention of the cotton-gin.

## The Future of the South.

"If cotton brings about ten cents for the next ten years," said a thoughtful business man in North Carolina, the other day, "the South will again become, as it was before the war, the most prosperous section of our country. I know of no industry in the world which will yield larger returns, in proportion to the capital and the intelligence required, than cotton-growing at ten cents per pound."—The *World's Work*.

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# The Saints' Herald

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

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JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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## Editorial.

### THE WORLD'S FAIR.

Any one attempting to describe a visit to the Louisiana Purchase Exposition being held at St. Louis, Missouri, and familiarly termed, "The World's Fair," will largely reproduce what some one else has written about it. The first impression is that it is in a certain sense inferior to the exposition held at Chicago in 1893, but one or two days' familiarity with the grounds and the general features of the great show disabuses the mind of that impression; for like the Niagara Falls, "it grows upon one."

The grounds themselves are much larger, the buildings greater, the architecture of them being equally good, if not superior, and the general result a great improvement. As a matter of fact there have been ten years of active advancement in the commercial, mechanical, inventive, and industrial world, a far wider spread of the influence of the United States, a greater acquaintance with the different nationalities, and these have resulted necessarily in marked improvement in many of the arts and sciences and an increased knowledge of those things making for national development and success.

The increased facilities for intercourse between states and nations have given a better disposition to make use of such a vehicle as the Fair afforded for advertisement of those things which are relied upon to attract attention to the various quarters whence the exhibits come. The scenic display surpassed that of the World's Fair at Chicago, for the reason that the grounds were better fitted for such display and the area covered was much greater, which necessarily increased the artists' facilities for making the best of things. The discoveries of the inventive genius of the country and of the world and the improvement upon those things already known increased the value of the various exhibits marking the improvements, and these were readily discernible to one who had seen both fairs. Of course there was much that was old and which had already been seen, but in many instances alongside of these the new developments marked the care and energy of the researches after that which was attainable.

A visit to the Fair is an educational one, and he who chooses to avail himself of the opportunities to see must come away with marked impressions as to the grandeur of human achievement and the effect-

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iveness of human skill and energy. When one can see under one roof the evolution in the means of transportation of goods, wares, merchandise, and human beings, from the pack carried on the back of the human and the beast to the finished carriage, automobile, and railway car, he is led to wonder how long the world lived without modern conveniences. And when one sees the small atom through the microscope and the heavenly bodies through the telescope, he does not wonder at the immensity of space, but he does at man's power to overcome the relative proportions of size and distance.

The general features of the Fair, the public buildings containing exhibits open to the sightseer and the investigator at the price of the one admission fee, does not fail to give general satisfaction. Some features of the exhibits, however, are not so satisfactory, for the reason that when one proposes to see the late additions to the wards of the nation found in the Philippine addition, he is met constantly by an additional tax, which is at the most aggravating, and prevents many from undertaking the necessary journeys to and fro to see these various tribes at their representative side-shows within the general inclosure. It may not be a fair criticism, but nevertheless it suggested to the visitor that there has been more care taken to make money out of the Fair than to give it its full educational effect. Enough is seen, however, to satisfy the average American that the government of the United States has done and is doing its duty so far as the men who represent the Government can see it within the province of their respective administration; and we write this without any thought of political bias whatever.

Of the various features of the Fair we have but a mixed recollection, and when asked the question which we enjoyed the most, we must answer, the Agricultural and the Transportation buildings. It may be that these were more in keeping with the tendency of our thoughts at the time, or that when endeavoring to take in the varied industries of the world, the liberal and the fine arts, there was an appeal to pleasing the eye or the æsthetical side of the nature, rather than to the practical. The ability of man to weave into fabric the finest spun thread of either fiber or glass and make it serve for the adornment of the human frame, and also to compound material so intricate that in action it seemed to be almost human, and others so ponderous that pounds and tons of pounds mean nothing, for both are handled with like facility, give a strange comprehension of man's versatility and the necessities of civilization.

The Agricultural building brings man face to face with his primitive wants and shows him how completely invention and the adaptation of means to ways and the accomplishment of effects have kept pace with the advancement from the Stone Age to the

Golden Age and the height of civilization so far as it has now been reached. An inspection of the Government building tries the heart of the peace-lover; for therein he sees the enginery of war carried to such apparent perfection that it gives a shock to one's idea of the value of human life and suggests the happifying results that must come when he rules who is the God of peace and not the God of war. But in this same building one is led to notice how carefully the men of science have measured the seas and the lands and plotted their services under and above the water with the purpose to enhance and insure the safety of human life; for here we find the harbors mapped, the currents of the seas and oceans marked, lighthouses on dangerous points, and safe channels pointed out by marks and buoys, insuring the safe sailing of the oceans and the safety of the vessels when they are moored in the harbor. But why undertake to tell of all the achievements of man and the wonders of nature which have been gathered together to be seen and so far as possible to be known and understood of him who visits the World's Fair?

Of the famous Pike we have only this to say: A moving, heaving sea of people in a wide street a mile and a half long, stirring constantly and apparently without object and without aim under the light from thousands upon thousands of electric lamps, is a show that will live in the memory as long as one thinks of the World's Fair.

Of the side-shows, it must be said that many of them while possibly entertaining for the time being, are simply spectacular affairs intended to catch the inevitable quarter and half dollar which form the staple charges to these as side attractions of the great Fair. That the prices charged for admission may be commensurate with the cost of production, is probably true, and in this sense the managers of the Fair may be said to have been wise, and those holding concessions are but asking the public to refund their portion of the expense to which said entertainers have been put to entertain them. We saw but a few of these with friends, and can but pay the tribute which is their due, that we saw nothing immodest or immoral in them, while some of them are both entertaining and instructive. Chief among them is Jerusalem, an arrangement of houses and streets illustrating actual scenes in the holy city. We spent three hours in this village, and listening to the lecture of the guide from point to point, from wailing place to Zion, Moriah, and the scene of the crucifixion, we were both pleased and received instruction which fully covered the expense of admission. A model of the Tabernacle, illustrated by a well-informed lecturer, gave us a better comprehension of that wonderful structure and the arrangement of the tribal camping-ground and the pillar of a cloud and of fire than we could have had without seeing it.

Models of the Temple of Solomon and the ancient city of Jerusalem were full of subject for thought, and we could but remember what the Book of Mormon says, that "Jerusalem should be inhabited as a city without walls," when we were told that there are from forty thousand to fifty thousand Jews now resident at Jerusalem, perhaps not more than this number within the walls, and the remainder of the population of eighty thousand outside the walls, including Jews and Gentiles of almost every race, and that for thirty-seven years the gates of Jerusalem have not been shut by night or day.

We had the pleasure of occupying with the Saints in their church on Glasgow Avenue, near Dickson Street, at the Religio, prayer- and preaching-services, speaking twice for them on Sunday, the 16th. We were kindly cared for by Sr. Roberts and her family, of No. 2906 Dickson Street, during our stay.

Further reminiscences of our trip to Pana, Taylorville, St. Louis, Independence, and Kansas City, and what occurred on our route, reserved for another issue.

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#### NEWS FROM THE FIELD.

The reports from the different fields, so far as received, are quite encouraging. Bro. Peter Anderson reports seventeen baptisms in the Scandinavian mission and five by himself while laboring in the home field. Of his home field he says: "I am very much encouraged relative to the field in Scandinavia, and believe that if properly cared for, for a time, it will soon become one of our most prosperous fields; and I hope that satisfactory arrangements can be made to increase our force there." This will be good news to our Scandinavian brethren, and will possibly encourage them to give more substantial aid to the mission as heretofore requested by Bro. Anderson.

Bro. C. A. Butterworth, reporting the Australian Mission, reports some progress, with sixteen baptisms. The work has met a kind of setback in New Zealand, owing to conditions which have resulted from the departure of Bro. D. E. Tucker from the field and other things not necessary to mention.

Bro. W. H. Kelley's report shows seventeen baptisms, with his missionary force doing nobly all along the line. The political situation, however, is absorbing pretty much all the attention of the people.

Bro. Heman C. Smith reports that the conditions of those parts of the field in the South are good; his men are doing the best they can, and the quarter shows ninety-one baptisms.

Bro. J. W. Wight reports one hundred and seventeen baptisms. He says of his mission: "I have now been in every State of my mission and find as a rule a splendid spiritual condition prevailing. Have never attended better spiritual meetings than I have

found in most parts of the mission in a social-service capacity."

Bro. I. N. White's report shows eighty-three baptisms, branches usually in good condition, local ministry occupied and doing well. He has succeeded in establishing a system of reporting that seems to be effective and encouraging, though it entails some amount of labor upon presidents of districts and branches as well as upon himself.

Bro. Joseph Luff's report is but brief. He has lost some of his laborers from his field from sickness and the death of relatives; has but few effective men, and these are doing the best they can. It must be remembered that California is a vast pleasure-field and conditions are more unfavorable there than in almost any other field occupied by our laborers, so far as additions to the church may be concerned.

Bro. G. T. Griffiths reports pretty fully of his field—the Northwestern Mission—Oregon, Washington, and British Columbia. The elders in his field are usually active and twenty-seven baptisms are reported for the quarter.

Bro. F. A. Smith reports one hundred and twenty-nine baptisms in his field. He speaks well of his missionary workers and thinks the work will progress more rapidly.

Bro. J. W. Rushton reports but two baptisms, but with the exception of the work in London and Lydney, reports rather favorably. He is under the necessity of losing some of his laborers, owing to the stringency of the times, and from what he says and from what appears in public print there will be much suffering among the working classes this coming winter.

Bro. J. F. Burton, reporting from Papeete, Tahiti, September 29, indicates that there has been some unfriendliness upon the part of the government authorities in reference to our people holding conference. What the outcome will be it is a little difficult to determine, though he and we hope for the best.

Bro. J. W. Morgan reports the Colorado Mission with fifteen baptisms for the quarter. Those active doing the best they can.

Bro. E. A. Stedman, Minnesota, reports one baptism.

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#### EDITORIAL ITEMS.

While at Independence, Missouri, on Monday, the 25th, we were met by a Mr. Williams, of Utah, with his wife and daughter, who were on their way home from the World's Fair. Mrs. Williams is a daughter of Joel J. Smith, son of Uncle John Smith, as we understood her, who treated us very cordially while visiting at the house of Bro. Alexander McCallum, son-in-law to the Editor of the HERALD. They expressed a degree of warmth towards us that we

were pleased to see; for it indicated possibly the dawn of an era of better feeling.

The readers of the HERALD will be pleased to learn the following received from Bro. Fred M. Smith, from Philadelphia, Pennsylvania, October 25: "Have been here since the 24th ult. Have occupied on Sundays, and have been present at two priesthood meetings. On Sunday afternoon, October 2, Bro. Walter W. Smith spoke before the 'Liberal League' on the subject, 'The Book of Mormon; who wrote it?' He spoke for about forty-five minutes, then there were a number of ten-minute speeches in the way of debate. I was called upon for one speech, and then recalled and given another ten minutes. Bro. Walter was given ten minutes again, so altogether we had about one hour and fifteen minutes of the time. We had a lively time. We were told it was one of the best attended and most interesting meetings the 'League' had held for some time. Some good was undoubtedly done."

We are asked this question: "Who is eligible to sit on elders' courts?" To this we reply, Any officer holding the Melchisedec priesthood in good standing in the church and against whom no charges are pending for immorality or crime, and who is not a party in interest in the matter under trial, may sit as an elder on an elders' court. There might be impropriety in an elder sitting on an elders' court who may be related to either of the parties to the controversy, but such person could sit if the parties should agree to that effect.

In our notice of our visit to Holden reunion we stated that the branch was under the care of Bro. W. R. Odell. We were under the impression and were so informed while at Holden. Our attention has been called to it and we hasten to rectify the mistake. Bro. C. F. Scarcliff is in charge there.

Bro. A. J. Epling, Amador City, California, desires the prayers of the Saints. Let him be remembered.

Bro. J. B. Watson, 43 Sagamore Street, Cleveland, Ohio, writes: "Inclosed find check for three dollars—a dollar and a half for subscription to HERALD and a dollar and a half for Graceland College. A journal and institution which stand for culture and character-building, and the dissemination of truth and knowledge, as they do, should be sustained promptly and tangibly."

Professor E. R. Dewsnup, president of Graceland College, has recently consented to give a course of lectures, on the subject of railway economics, before the University of Chicago. We understand that he is to deliver three lectures each week for a number of weeks.

## Original Articles.

### PROOF AND EVIDENCE.

What is meant by "the teaching of the church"? Can you tell us? Is it that which is contained in the Bible, Book of Mormon, and Doctrine and Covenants, or is it the ideas that may exist in a set number of heads in reference to them? I am told that it is what the majority of the church teach.

Then if thirty thousand of the church teach that Peter was president of the Jerusalem church and twenty thousand teach that it was James, we are to understand that the teaching of the church is that Peter was president?

It is a very nice creep-out some have when they are licked to say, "Well, it is the teaching of the church," or, "It is not the teaching of the church," as the case may be, the church, of course, being all who agree with them.

Was there any one who read the articles a few months ago endeavoring to prove that James was president of the primitive church but that said to himself after he was through, "I wish I *knew* whether or not James really was president of the ancient church at Jerusalem"? Was there any one who read the articles endeavoring to prove that Peter was president of the primitive church but that said to himself afterward, "I wish I *knew* whether or not Peter was really president"? Doubtful.

It must be borne in mind that some things will always have to remain in doubt,—at least till the dawn of eternal day. It will not do to say that it is so because we wish it to be so; that we know because it ought to be known. Sometimes the very best answer to make is to say frankly, "I don't know." It will leave a thinker with a better impression of one who is always trying to prove the unprovable, and who tries to make out that he knows when he does not know.

It is better to state that "Nicodemus came to Jesus by night *probably* because he was ashamed to come to him in the day-time," than to allege that such was the case without qualifying your allegation. I rather believe that Nicodemus came to Jesus for the very reason suggested; but *possibly* it is not true.

It is not proper to assert that the thief on the cross had or had not received baptism because neither can be proven. Whenever I hear a man attempt it, it lessens my estimation of him as a logician. Proof is not synonymous with evidence; but is the *effect* of evidence. There is evidence in favor of the truthfulness of many things that are not true; but there is no proof for that which is not true.

*Objector.*—But do you mean to say that the thief was saved without baptism?

*Answer.*—No; but I say that it can not be proven that he was baptized.

*O.*—It might not as a matter of history—we have

not the history of his baptism—but—may it not be proven by circumstances?

A.—It may be if the circumstances are of such a nature as that it can not be otherwise than true. I am not aware of any such a combination of circumstances.

O.—Well, tell us how he could be saved without baptism.

A.—Tell us first where it says he was saved.

O.—It says he went to paradise.

A.—Yes, paradise is the intermediate state, a place of waiting. I know of no place between it and hell, and think none has been revealed. Where will the many occupy till the resurrection who are to have part in the first resurrection and yet not be partakers of celestial glory? Joseph Smith in a vision saw his brother in this state of happiness (see Church History) who had not in earth life been baptized. He said, "This caused me to marvel for I remembered that he had not been baptized." Paradise is not final, by any means. I know of no scripture to support the idea that baptism is of necessity a stepping-stone to the gate of paradise and that all but the baptized are excluded.

O.—Is not paradise the kingdom of God?

A.—Possibly.

O.—Very well; Jesus said except a man be born of water and the Spirit he can not enter the kingdom of God.

A.—That is the final, celestial kingdom of God.

O.—But how do you know? It does not say so.

A.—On a parity I ask, Is not the glory of the moon a kingdom of God?

O.—Yes.

A.—We read in Doctrine and Covenants 76:6 who the heirs of that glory are to be, that they are the "honorable men of the earth," those "who received not the testimony of Jesus in the flesh," etc. In Doctrine and Covenants 76:7 it is said that they of the terrestrial world will be "heirs of salvation," whether it means as they are or as they will be; as they are when they come forth, or as they will be after the gospel is ministered to them by the celestial and they receive it. We read again that those who knew no law are to have part in the first resurrection. Can it be proven that all who have part in the glories of the sun and of the moon must have previously received baptism either in the flesh or by proxy? I think not. Section 76 teaches us that the superior are to administer to the inferior; that through the superior the inferior are to receive of the Spirit, which will evidently be by the gospel which will be taken by one to the other. If it is a fact, then, that the unbaptized will inherit either of those glories, how will our objector reconcile it with his quotation which says, "except a man be born of water and the Spirit he can not enter into the kingdom of God"?

O.—But is it not possible that all who come forth in all those glories have—if they received not the gospel in the flesh—received it by proxy before the time of their resurrection? Upon the admissibility of this your argument is greatly slackened in its force.

A.—It seems quite unnecessary to argue the immediate problem for the settlement of the primary question which to my judgment can be easily settled without. Here it is: you can not avoid the admission that many enter a condition of happiness, of comfort, of rest, who die, not having been baptized, like Alvin Smith, in the dawn of this great restoration. If it is known to be true, then, that nonbaptism does not disqualify them for intermediate happiness, why would it disqualify the thief? If it is not paradise in which Joseph Smith saw Alvin and in which those who die under like conditions exist, then what is it? At any rate they inherit a glory, which, paradise or not, is as much of a kingdom as paradise; and that simply proves that when Jesus said "except a man be born of water he can not enter the kingdom of God," he meant the real heaven, the final, celestial glory.

O.—I could desire still further to inquire how the thief could have acquired his extraordinary information with reference to the innocence and the character of Christ's kingdom without an intimate acquaintance with them both, such as he could get by no other means than by having received the gospel ordinances in the past.

A.—Oh dear! How could Lawyer Browning in Illinois pronounce Joseph Smith innocent with a pathetic flourish of oratory that even caused the judge to shed tears and he be not a member of the church? You may say he was a lawyer. Yes, but hundreds of cases can be cited where the sympathizers were not lawyers, and had no pecuniary interest, who stood for the right and innocence of the downtrodden.

As for his acquaintance with the kingdom of Christ I can produce you different men, who are not Latter Day Saints, who can defend our doctrines abler than many who are; who know more about our church, its history, polity, etc.

O.—Then you take the position that the thief was not baptized?

A.—I beg your pardon. I do not. I simply say that it can not be proven that he was; and he who says so advertises his ignorance of the rules that have been agreed upon by the greatest authorities to govern controversy and to weigh evidence. I do not deny that the thief was a baptized believer,—I gravely doubt it.

I would have no doubt that Peter and John went down to Samaria to confirm the converts of Philip because the latter did not have the authority to act in that function himself, if it was not for the barrier

which has an existence in the fact that Philip wrought miracles and healings which I should say would require the higher priesthood. It is often affirmed that the two apostles went down to do what Philip was unable to do himself. As I have pointed out, there is evidence—perhaps amounting to proof—to the contrary. But suppose there were none. Suppose nothing were recorded by which we might be able to determine that Philip held the priesthood of Melchisedec, might he not have held said priesthood all the same; and would the fact—the mere fact, I say—that the writer had failed to record it prove that he held it not?

NO MAN KNOWETH.

Jesus said that neither he nor men nor angels knew the day or hour of his second coming. I have known it to be said that though they did not then, they may shortly before he comes. Let us see. In Doctrine and Covenants 49:2 we read: "But the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes."

SUGGESTIONS.

I would like to see the Book of Mormon printed with the concordance and pronouncing vocabulary in the back of it, headings at the top of each page like the Bible, and marginal references. Why not, even if it does cost a few cents more?

Some of our books are dead which I sometimes think we might do well to resurrect. And there are a few living, I have thought we might lose without a loss. I don't care a rap for the unpopularity that followed Orson Pratt's championship of the cause of polygamy; if his pamphlets are wholesome, if they have no substitute, if they will do incalculable good, why not publish them? I suppose the objection is that his writings would be without influence since he had such an extraordinary prominence in the field of polygamy. So far as authorship is concerned they could be published without any, under the auspices of the Reorganized Church, the same as many tracts we have sent forth. Why not do the best that is to be done? Men do not detect coins by the character of the men who made them; nor would a lapidary pronounce a diamond an imitation simply because he happened to learn that the one who cut it was a villain. Some people are always straining to be modern. For some reason the Utah people have eliminated Pratt's works from their latest price-list, and I suppose it is because they do not publish it any more. They must be modernizing.

MORE THAN THE BIBLE.

O.—You people claim that your Book of Mormon and Doctrine and Covenants are equally inspired with the Bible. Can you tell one single truth either contains that the Bible does not; for, certainly if they

do not contain anything aside from or more than the Bible they could be easily dispensed with?

A.—They do. As for the Doctrine and Covenants it declares this which you can not find out by the entire Bible: that there are other worlds and that they are inhabited. Again,—the Bible makes indefinite intimations with reference to John tarrying, not seeing death; the Doctrine and Covenants declares that he did tarry.

As to the Book of Mormon it brings to light an important history before unknown to man; adds light to the doctrine of the resurrection, says explicitly that baptism is to be performed by immersion, and that infant baptism is of the Devil. The greater portion of it, however, is historical.

O.—What do we want with it if it is historical?

A.—What do we want with the portion of the Bible that is historical, viz., Joshua, Judges, Samuel, Kings, Chronicles, etc.? Much of the history of the Bible is repetition, a repetition of what is contained in other books. Take for example the Kings and Chronicles of the Old Testament, and the gospels in the New.

ALVIN KNISLEY.

MANITOBA, October 7.



PIONEERS OF OTTERTAIL.—NO. 3.

A VILLAGE OF LOG CABINS—THE MAIN COLONY ARRIVES.

The location of the pioneers on the north shore of Clitherall Lake being made, their journey was over, but the obtaining of a livelihood was the next business at hand. Being unable to bring sufficient supplies they must raise something the first season or suffer with hunger, and as destitution stared them in the face, they were compelled to live on half or quarter rations while laboring to make a start in this wild country.

A log and brush fence was constructed, reaching from one lake to the other, a distance of about one mile. This protected their fields, gardens, etc., from the ravages of the stock. Their teams subsisted entirely upon the short, dry grass while performing their part of the labor. Sixty acres of prairie was broken, and at once sown and planted to different kinds of grain, vegetables, etc.

The providing of shelters for the families was the next matter in hand. The men worked together like a band of brothers, and almost daily the body of a log cabin was erected. These, after being properly fitted, were covered with long shingles or shakes, as some call them. The floors, doors, and even window-casings all had to be hewn out with the broadaxe. This required time and much hard labor, nevertheless, fourteen of these simple structures were erected, and they gave the place somewhat the appearance of a frontier village. But after being thickly plastered with clay, some seemed to think it difficult to decide

whether they were mud hovels or Indian wigwams. However, it mattered but little so long as there were none more beautiful or better in the country. There being no lumber or sawmills within a reasonable distance, the settlers were compelled to make them answer the end of their creation, and it would almost appear that to the present day a few are loth to part with old friends.

#### THE COLONY INCREASED.

Leaving this little band of pioneers snugly sheltered in their log huts, we turn to the removal of the main body of the church from Iowa to Ottertail County.

After the departure of the pioneer company from Manti, steps were immediately taken to make ready for the move. This business consumed the greater share of the time during the following winter and spring and so continued until the first day of May, 1865, when twenty-three families started on the journey; eight having gone the fall before, making thirty-one in all. After a few days travel, six of the twenty-three stopped by the wayside, but the remainder being determined to set their feet upon the place which our committee and their comrades had waded through snow and endured privations, hardships, and suffering, and even imperiled their lives to search out, continued their journey.

Many kind and feeling friends along the road, although entire strangers, most earnestly entreated us to abandon the idea of settling in Ottertail County without an army to protect us. Otherwise, they said, the entire company, men, women, and children, would be massacred by the Indians. They cited us to the horrible scenes at New Ulm, and elsewhere, and indeed, we could not blame them for being so dreadfully scared. To their kind entreaties we listened with due respect and feelings of sympathy, but meantime endeavored to allay their fears by expressing our belief that all would be right and no dreadful calamity befall the people. Nevertheless our move seems to have been watched with considerable interest, and many have wondered how we managed to live so peaceably among the wild natives. This matter I will explain in its place.

On the last day of July, 1865, the main body of the church arrived at Clitherall Lake. The meeting with friends and relatives, after about ten months separation, was indeed most pleasant and joyful, and we were greatly cheered and comforted at finding the little company one and all in good spirits and on friendly terms with the Indians, who had been their only neighbors. We were also delighted with the location, being pleasantly situated between two lakes, bordering on the north and south and extending the entire length of the beautiful landscape, which had been chosen by the community as a place of settlement for the new colony. But amid our joy we had

our sorrows and disappointments. Soon after our arrival, five families more went back to Iowa, and subsequently others moved to Deer Creek, which reduced our settlement to sixteen families. Nevertheless we were not disheartened or swayed from our purpose. We had come to this land in view of making homes for ourselves and families, and if possible, to

#### INSTRUCT THE INDIANS

a little in regard to the promises made to their forefathers, and to encourage them to lay down their weapons of war and live peaceably with all men. And now, kind reader, be not startled when I inform you that our first business, after preparing shelter for the families, was to procure a good interpreter of their own nation, visit the chiefs, and make known our mission and how we desired to live together as neighbors. Many of the tribe were also instructed in like manner, and all appeared to be well pleased with our ideas, proposals, and manner of proceeding, and that we had shown such respect to so many of the chiefs and principal men of the Chippewa nation. One chief remarked that if all the white people would follow our example and carry it out in actions, they never would have cause to fear or apprehend danger or trouble from the red man, and I am inclined to believe that he told the truth. Indeed, from that time forward, they used every endeavor to prevent trespass or acts of injustice being committed by their people upon the settlers, and whenever these bounds were overreached and the chiefs informed, they would invariably come and order such offenders to desist or immediately march on. They even offered to pay all damages where any losses were sustained.

These arrangements, stipulations, and friendly treaties being respected by both parties, kind reader, is one and a very good and grand reason why the Indians and our people so long dwelt together in harmony. Even to this day, when or wherever we meet, the friendly hand is always extended.

A gentleman from St. Paul who, some years ago, visited our settlement, after an inquiry into and a brief relation of these matters, remarked that our manner of dealing with the Indians was a safe and judicious course, and if all new settlers along the frontiers would do likewise there would be no need of armies to protect them. And here I might add that the soldiers, who, up to this date, had been stationed at Fort Ripley, Alexandria, and Pomme de Terre, were very soon discharged or moved further to the west, leaving ample opportunity for the Indians, if forts, guards, and soldiers had hitherto kept them at bay, to now fall upon, murder, and massacre the inhabitants as before, or perpetrate any act of barbarity they desired, or which in their estimate would distinguish them as important and daring braves. But returning to the history.

## TRADERS COME NEAR.

Soon after our settlement was established Mr. William McArthur, an Indian trader, brought a small stock of goods to Ottertail City. These he sold to the Indians for furs, deer-skins, etc. Many of these articles the natives exchanged with the settlers for provisions and such things as they had to spare. At length Mr. Giles Peak filled up one of the old, deserted buildings at the same place with dry-goods, groceries, etc., which afforded a chance to get some articles of merchandise without a journey to Alexandria, Sauk Center, or St. Cloud, which heretofore had been our nearest posts.

In making our trips to and from the above named places we generally traveled like the Israelites of old—pitching our tents by the way, but frequently we stopped for the night at Mr. Frank C. Darling's, an early pioneer of this country, and a most worthy and respectable gentleman, and accommodating neighbor; indeed he was about as near a neighbor as we had at that period, living only about forty [?] miles distant. But his friendly acts and neighborly kindness in times of need, established him, in the minds of the people, about twenty-five or thirty miles closer to our settlement. We ever found a welcome to his door, and his board was ever spread with plenty, prepared by his kind, cheerful, and amiable wife, who entertained and made happy her guests with sacred hymns and songs of praise. Under his hospitable roof the weary traveler could find rest and refreshment to the body. But to the subject.

## OUR MAIL.

The mail-route having been extended from Brandon, then called Chippewa, to Ottertail City, our mail was carried in the winter time on a singularly constructed sled, drawn by two or three dogs harnessed to the same and attended by a half-breed driver on snow-shoes. In this manner not only the mail but a lone passenger, or sack of flour, or other article if occasion required, was conveyed from point to point.

## A BLIZZARD.

About this time an old gentleman by the name of Pierce established a settlement at Rush Lake. This little colony were mostly Germans, of the Catholic order, and in general an honest, industrious, and enterprising people.

The following winter a few of their number, who had been in Sauk Center for provisions, came near perishing while crossing a ten-mile prairie between Leaf Mountain and Clitherall Lake. The snow being very deep, and drifted, they had wandered some distance from the track, but having made their way within sight of the settlement, two or three of our men with fresh teams went to their rescue and helped them into camp.

One of our own members, Mr. William Mason, was frozen to death upon the same prairie, almost within sight of home, and in a blinding snow-storm which occurred before the country had become thickly settled many others also perished.

The two settlements already noticed, with an addition of a few families, who had recently returned to their former homes, composed the entire white population of Ottertail County. Aside from these, and to every point of the compass, we beheld a vast region which had been sacked, marred, and left desolate.

## EVIDENCES OF THE MASSACRE.

But a few deserted cabins yet marked the track of the early pioneers. These vacant buildings only tended to make the surroundings appear still more lonely and desolate.

Here we could read the sad tale of the first settlers of Ottertail County. But most sorrowful to relate, many of these are now sleeping in the silent grave, while many others who suffered not, are plowing their fields, and reaping rich harvests from a land which drank the blood of many of the early pioneers, and we sometimes feared that we may have reared our recent and humble structures over the obliterated graves and sacred dust of some poor pilgrim, who in the terrible outbreak had been smitten down by the tomahawk and scalping-knife.

Farther down the Red River Valley could have been seen an isolated building, which had escaped the torch in the time of the raid, and which seems to have been the only cipher left to mark the place where since has been reared the renowned and flourishing city of Fergus Falls.

## THEN AND NOW.

But what a contrast. Twenty years ago Ottertail County was a wilderness region, the home and hunting-ground of the red man. No enterprise or advancement in science, no hum of industry, no spacious fields and golden harvests to crown each year as it rolled, no stately mansions to mark the distant plains with rich and tasty architecture, no joyful tokens of civilization throughout the wide expanse, no lowing herds or rattling bell to direct the steps of the weary traveler to the white man's door. All was desolation and loneliness.

But time has wrought wonders and indeed brought many unlooked for changes. The natives have fallen back to their wooded homes; cities, towns, and villages have long since been reared upon their old frequented haunts, the wilderness has become a fruitful field, and the distant plains and fertile valleys, like a well watered garden, yield forth abundant harvests, while enterprise and industry have penetrated the unbroken wilds, and civilization has extended its borders to the far western hills.

(To be continued.)



## THE DECLINING BIRTH-RATE OF NEW SOUTH WALES.

The report of the Royal Commission appointed to report on the decline of the birth-rate in New South Wales is now before us. The commission began its sittings some five or six months ago, and after having examined a large number of witnesses, including doctors, nurses, clergymen, police officers, and statisticians, reports voluminously on the matter.

As there has been, in recent years, a decline in the birth-rate of nearly all the countries of the world, not excepting the United States of America, it may be well to become acquainted with, at least, a partial synopsis of the Royal Commission's report.

It is at once seen that they took in hand an important question. Their inquiry showed at the outset that there had been in the past twenty years an appalling decrease in the birth-rate of the State, and that the decline was still going on. Their investigations narrowed the causes of the decline down to matters over which the people had control. After relating the causes, the report speaks of the effects of the present practices on the well-being of the community as follows:

Having this before us, we caused inquiry to be made unto the statistics of insanity between the years 1870 and 1900. In this remarkable diagram the birth- and insanity-rates for New South Wales and New Zealand are compared; and it will be observed that— 1. There was a continuous slight decline of birth-rate between 1884 and 1889, when a further sudden decline of a very pronounced character, which has continued to the present time, became apparent. 2. The insanity-rate (the rate per one thousand of population who have been legally certified to be insane) was practically constant up to 1893, and since then has been continuously rising. 3. The rise in the insanity-rate did not commence until some four years after the decline in the birth-rate had become strikingly evident.

In New Zealand— 1. The birth-rate has fallen almost continuously since 1878. 2. The insanity-rate has had a slight but uniformly upward tendency since 1874; and this tendency became pronounced in 1878. 3. The pronounced tendency to increase of insanity became evident in the same year as the fall in the birth-rate began. On comparing New Zealand with New South Wales, however, it is seen that both the fall in the birth-rate and the rise in the insanity-rate have been of greater intensity in New Zealand than in New South Wales.

It would seem at first sight that both in New South Wales and New Zealand the movement of the insanity-rate is in some measure related to the decline of the birth-rate. . . . Though the increase of insanity may be to a large extent due to the mental stress of business troubles, there is such a remarkable correspondence between the increase of insanity and the decrease of births that it can not be lightly ignored.

According to the report, insanity follows the willful and unlawful limitation of offspring. Nature wreaks terrible revenge for her outraged laws. Not only is the population diminished, but its physical and moral health is undermined. Nature seems to forget nothing and forgive nothing that is done in opposition to her decrees—she bides her time, sometimes for generations.

PAUL M. HANSON.

TUNCURRY, New South Wales, April 22, 1904.

## A TILT WITH A SABBATARIAN.—No. 1.

BY A. R. CORSON.

I recently received a little roll of reading-matter from a lady in New York, consisting of tracts, and the paper *Signs of the Times*, published by the Seventh-day Adventists, which was followed by another the next week. I thought "here is an opening; if I do not avail myself of it, I may be condemned for unfaithfulness," so I wrote her a letter, telling her I thanked her for her papers, and found much that was interesting and helpful in them. I told her my faith, and that I was well acquainted with their faith, having read many of their books, tracts, and papers; at one time had the reading of *Signs of the Times* for two years, but I must say I could not agree with them on all points, especially that we were still under the old Sabbath law given to the Jews; and that I would be glad to exchange literature with her, and I hoped she would give mine as careful a perusal, as she wished me to give hers.

"You asked me," I wrote, "to pass on your tracts 'in the name of Jesus.' My friend, I can not do it 'in the name of Jesus,' as he has given me no authority to so do. If I 'pass them on,' it must be in my own name, unless the Spirit of Christ moves me to do it. Then, and then only, could I pass them on 'in Jesus' name.'" This I intended for a seed-thought and not as a criticism of the tracts.

I soon received a card from her, saying she had fallen and broken her ankle, was suffering much, but as soon as she was able, she would answer my letter fully. She found my letter very interesting, and believed I was sincere, but "tested by the word, the tracts were false in their teaching."

I also received another roll of tracts from her, with a slip of paper on which she had marked some references. So I replied, and furnished her with references, too. She referred to the sixth verse of 1 Corinthians as the only sign of the true church.

I have sent her the following, and hoping that it might reach others who are in danger of being led astray by the sophistry of legalism, I venture to send it abroad. I am not competent, I know, to cope with such great questions; but I have the promise of help, and am trusting the Spirit of truth to guide my pen:

"My Dear Miss Levy: You say 'tested by the word the tracts are false in many ways.' Now, 'tested by the word' I find them true; but not when tested by man's interpretations of the word, that is, if man's interpretations are true, which you know is not always the case. But the living word also speaks, and testifies of this latter-day gospel. We are not confined to the written word alone, for Christ promised that the Comforter, the Spirit of truth should come, and should lead us into all truth, should take of the things of the Father and show them unto us; thus the testimony of Christ is con-

firmed in us, as it was in the saints of old. He even speaks to us. (Read John 16; notice verse 13.) And I can testify that I have heard the voice of the Spirit, and was directed in a plain, though wonderful way, to cast my lot with these people, who are the true church of God.

"You may, if you will be so kind, mark those passages in the tracts you think false, and send them back to me, unless you wish to keep them. If you care to keep them you may tell me what you consider false.

"You think I am sincere. My friend, I learned long ago that sincerity is not sufficient. Paul was sincere while persecuting the Saints. Christ said the time should come when men should kill the disciples, and think they were doing God service; truth and truth alone truly sanctifies, sincerity in error never saves.

"I did not say I could not pass your tracts along [she so understanding what I wrote], only that I could not do it 'in Jesus' name.' For how can I act in the name of another, without the authority from that other to so do? I can give tracts to others, even of our own publications, with a true desire that they may do good, yet without this is done by the command of Christ dwelling in me by his Spirit, how is it in his name? I do not believe that one word that he directs me to write or to speak, or to give, shall be in vain. The trouble is we (everybody) are too apt to speak, write, and give out tracts on our own responsibility. May God help me to wait for his command before I do anything 'in his name' or claim to do so.

"I love the word of God. His law (not the old Mosaic law which was only the schoolmaster to bring us to Christ; but Christ's perfect law that converts the soul) is my delight day and night. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' And since I have received the testimony of the Lord concerning his church, I am not afraid to examine all 'proofs' that any one can bring from the word or elsewhere. Though heaven and earth pass away his word shall endure for ever.

"Let me ask you, in all kindness, have you received the Holy Ghost since you believed? Does your gospel of Sabbath-keeping, and soul-sleeping, receive the confirmation which Christ promised should attend the preaching of his gospel,—the gospel of the kingdom? You know that these signs *did* follow the preaching of this gospel by the apostles whom God sent, in former days. If not with you, what evidence have you that yours is the same gospel? Christ verifies the words of his servants to-day with the same signs when they preach the same gospel.

"Signs alone, though, are not enough, since some

of these signs follow false teachers. The magicians worked miracles as well as Moses.

"Since writing the above another roll of tracts has been received; have not yet had time to read them all, but I am interested in the slip of paper you sent with references, and hope you will examine those I send.

"I believe such interchange of opinion is good and helpful, if conducted in the right spirit, even though it may not change either one's views. It certainly ought to promote charity, and disarm prejudice, that 'thief of justice.' The trouble with most so-called Christians is that they will not examine our articles of faith; or if they do, they do so with the intent only of finding fault, just as the infidel attacks the Scriptures. And when infidelity succeeds in destroying God's word, then you may look for this restored gospel to go down under the attacks of orthodoxy, or of other man-made systems, or of all combined.

"I have a brother who is a minister in the Christian Church; he lives in New York State. While I was on a visit to my parents in Pennsylvania this summer he came to see me, but it seemed as if he was very careful to steer the conversation away from religious subjects. He knew my change of faith, as we had corresponded with regard to it, until he failed to reply to my arguments, and finally ceased writing. But in speaking of the Latter Day Saints to my mother he said, 'One thing is certain: the Latter Day Saints have a positive message to deliver, and I wish the orthodox churches all had one as positive.' To which I replied 'Well, they would have, if God had sent them.'

"That is the trouble with orthodoxy, and also with many of the newer sects that have sprung up since the gospel has been restored. They have no commission from God. They get hold of some of these restored truths, as William Miller did, but not accepting them, God permits them to receive strange and strong delusions, that they may believe a lie. There is a case right here in Fulton. A man saw more truth than he was preaching in the Baptist Church, so he withdrew and set up a church of his own, and preached such truths as had been revealed to him, praying for more light, claiming to be willing to accept it from any source. At last one of our apostles came here, and this man rejected him and his message with scorn. The elder said his church would not stand five years; and since he had rejected the truth, he would soon begin to preach strange delusions. This is the fourth year. From an average attendance of three hundred or three hundred and fifty his audience has dwindled down to forty or fifty. Of these there is always a number of outsiders and curiosity seekers. And he is now chasing first one strange delusion then another. He says himself his church is dying, sometimes owns it

is dead. And the Spirit that was in it seems entirely to be withdrawn.

"I have worshiped with them for over four years, have watched all these changes, and noted the fulfillment of these prophecies and others by our elders. This preacher was led to see the necessity of authority to baptize other than he received in Babylon, claiming, and claiming truly, that his ordination and baptism received in the Baptist Church was all wrong, since she was as much a daughter of the 'harlot' as any of the other churches; but he refused to listen to those who have the authority, and finally went to one of his own converts, one whom he had himself baptized and ordained while, as he owned, he had no authority to so baptize and ordain, and requested baptism. After thus being rebaptized, he now claims the authority, and insists that all his following must be rebaptized by him or he will refuse to administer the ordinance of the Lord's Supper to them. He so stated in his sermon Sunday morning. At the communion-service that night a large part of his ever small audience was absent. So he said something must be done to further separate them, and spoke of calling a meeting of the few that were there after service, to decide what to do. So I presume they have split again. If so, this throws out all but about twenty-five.

"It saddens me to see it, yet it confirms me in my faith, too, for I see all these things that were predicted by our elders coming true, and I rejoice that we have the Spirit of prophecy, which is the testimony of Jesus.

"Communion with Christ, our head! How, as a body, we should and do rejoice in it, yet we realize that we must walk carefully and abide in the doctrine of Christ, else we shall be cut off. That was what was the matter with the followers of B. Young. He and his associates in that movement ceased to abide in the doctrine of Christ, and were cut off; not by man but by God. They received the strong delusions, and B. Young baptized his following over again into what he called 'the new and everlasting covenant'; a covenant embracing the teachings of polygamy and other evils, all contrary to the doctrine of Christ, and also contrary to the teachings of Joseph Smith, since he taught nothing of the sort, of which fact I have plenty of proof to convince any one who is honestly in search of the truth concerning this.

"But I never could have joined this church, knowing I must suffer reproach, and be separated from the fellowship of all my friends, had not God in his mercy revealed unto me that this was his way. Praise be to his name!

"The gospel comes not to us in 'word only, but in power, in much assurance, and in the Holy Ghost,' and I bless his name more and more that he has called me out of darkness into light, out of bondage

into liberty, (not license to do wrong,) out of error into the 'way of truth,' out of the broad road into the straight and narrow one, (that is found by so few,) out of doubt into certainty, out of fear into hope and trust, out of the laborious trying to be a child of God into the actual state of being his child.

"What need I care for the scoffs and sneers of men? The 'way of truth' was the way that should be 'evil spoken of' on the account of some who should depart from it, and 'bring in damnable heresies privily.' Just what B. Young did. He was once in 'the way of truth,' but departed from it. Better for him had he never known it. (See 2 Peter, chapter 2.) You see therein a perfect history, told beforehand, of this church in the last days.

"No other people are spoken evil of on the account of the wrong-doing of some other body. The 'way of truth' was to be 'spoken evil of,' on the account of just such teachings as B. Young and J. C. Bennett and others brought into the church 'privily.'

"I will not say anything about your last tracts, as I have not yet had time to read them. I will say, though, that the Sabbath of the Jews was never commanded to be kept by the Gentiles. Paul the apostle to the Gentiles said that he 'shunned not to declare the whole council of God,' as he was taught it 'by revelation' and not 'of man.' (See Galatians 1:12.) And he also says, 'By the works of the law shall no man be justified.' 'If righteousness comes by the law then Christ is dead in vain.'—Galatians 2:21. 'Christ has redeemed us from the curse of the law.'—Galatians 3:13. A law without a penalty is of no worth.

"The law belongs not to the gospel, but was 'added because of transgression' till the seed should come to whom the promise was made. Now this seed was Christ, and the law was but the harsh, stern schoolmaster, to bring us to Christ, and having brought us to Christ, we are free from the law. 'Before faith came,' Paul writes, 'we were kept under the law, shut up unto the faith which should afterwards be revealed,' which faith frees us from the law, since 'the law is not of faith.' Being baptized into Christ I have put on Christ, (if my baptism or yours is not into Christ then we would not be free from the law,) and having put on Christ, 'as he is, so are we in this world.' He is the Lord of the Sabbath, not the Sabbath lord of him; 'Sabbath was made for man, not man for the Sabbath.' If we recognize allegiance to the law, we deny our freedom in Christ, and own that we are still 'children of the bondwoman.'

"'Tell me, ye that desire to be under the law, do ye not hear the law?' Oh! with what harsh and severe tones it thunders down the ages. No fires to be built on the Sabbath day; whose should do any work should be cut off from among the people. (See Exodus 31:14, 15.) To pick up a few sticks on the Sabbath day was punishable with death. (See Numbers

25:32-36.) I do thank God we are not under so hard a schoolmaster.

"But the Lord says 'My Sabbaths ye [the Israelites] shall keep: for it is a sign between me and you [the Israelites] throughout *your* generation, [not the generations of the Gentiles,] that ye may know that I am the Lord that doth sanctify you [the Israelites].' Sanctify—to set apart, for service, etc. Now the Spirit of truth sanctifies the Christian and sets him apart, (and not the works of the law,) which spirit I pray you may soon receive, but which is not given to them that are under the law but to them who embrace and 'obey the gospel.'

"Note again Exodus 31:17, 'It is a sign between me and the children of Israel for ever.'

"Now I add some references to the true church as pictured in the word. First, its gifts and blessings, truth as it is in Christ, the Holy Spirit with the gifts of love, joy, peace, temperance, charity, faith, assurance, power, wisdom, and knowledge of God, and many others to the individual member.

"To the church collectively: Word of wisdom, of knowledge, faith that leads to working of miracles, prophecy (which is the testimony of Jesus), discerning of spirits, divers kinds of tongues, interpretations of tongues, helps and governments.

"Pattern of church organization: Christ and his revealed truth, the foundation-rock on which are 'set' the timbers,—the apostles first, secondarily prophets, thirdly teachers, after that, (that is, after the church has been built up this far,) miracles, gifts of healing, helps, governments, tongues, etc. And other officers are added as the structure grows. (See ordination of Stephen.)

"God 'sets' these officers and helps in the church; thus a church without them can not be the true church. (See 1 Corinthians 12; Ephesians 4:8-14.)

"Impossible for a church to keep from being 'tossed to and fro with every wind of doctrine' unless thus guided by heaven-taught men.

"Ministers of the true church must have a definite call; they can not go out on the commission to the first disciples. Paul did not. Barnabas did not. Timothy did not. Even way back there, so close to the time of that commission, they recognized the need of the individual call.

"The true church will also have the ministering of angels. Paul, and Silas, and Peter, and many others are examples of this. God is no respecter of persons. He did not set the gospel table nineteen hundred years ago, and place all his precious gifts and blessings on it, and let them all be consumed by the early church, leaving nothing for his children in the last days but empty dishes—forms and ceremonies without any power. In his church he keeps the table full.

"I have written much more than I thought to write when I set out, but I never can exhaust the subject,

and never tire of it. It is my delight and I rejoice in the goodness of God to make the way of life so clear.

"May his blessing attend this is my prayer, (I believe,) 'in Jesus' name.'

"Yours in the love of truth,

"ALICE R. CORSON."



#### SECRET SOCIETIES.

Should Latter Day Saints seek to promote their spiritual or temporal welfare by becoming members of secret societies? The writer is emphatically of the opinion that they should not. The teachings of the Bible and the Book of Mormon are opposed to anything of the kind, especially when an oath of allegiance involving the death penalty is administered.

We Latter Day Saints inveigh against the Mormons, or followers of Brigham Young for their secretism, and condemn their institution as apostate because of their polygamy, Adam-god, blood-atonement, and other heretical doctrines culminating in the administration of the death oath by the throat, and yet some are so inconsistent as to subscribe to the same, or a similar oath when becoming Freemasons, Orangemen, or what not.

In this short paper I do not propose to discuss the merits or demerits of the above-mentioned societies further than to prove from the standard books of the church that secret combinations and death oaths are of the Devil and therefore should not be taken or entered into by the free children of God.

"And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by their living God, that they tell it not; for if they tell it they shall surely die."—Genesis 5:14, Inspired Translation. And Cain said, "Truly I am Mahan, the master of this great secret."—Verse 16. Lamech, the first polygamist, was a member of this secret throat-cutting order, "For, Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret, which was administered unto Cain by Satan."—Genesis 5:35, Inspired Translation.

Does that not sound like Master Mason? However, a reference to verse forty will show masonic proclivities: "And among the daughters of men these things were not spoken."—Genesis 5:40. When a covenant is made with death it necessarily and logically follows that machinery to enforce the execution of the penalty exists, if not the oath would be farcical. It was so in the days of Cain and Lamech. "Irad the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore, Lamech, being angry, slew him, not like unto Cain,

his brother Abel for the sake of getting gain, but he slew him for the oath's sake."

Take notice the oath administered was by the "living God" (Genesis 5:14), showing that Satan uses God's name hypocritically for the purpose of giving it (the oath) the appearance of sanctity and thereby deceiving the unwary.

Secret societies of modern times profess to uphold the Bible, but the death oath shows the serpent's trail, and proves that God is not the origin, but Satan. Any disinterested person making a study of the Brighamite apostasy, especially in relation to its secretism, can not fail to see the same hand at work as in Abel and Lamech's time; and pursuing your studies still further you will find it at the back of all secret orders. Turning to the Book of Mormon we find Satan, secretism, whoredom, and murder in close affinity. "But behold, Satan did stir up the hearts of the more part of the Nephites. . . . And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant; and thus they might murder, and plunder, and steal, and commit whoredoms, and all manner of wickedness, contrary to the laws of their country, and also the laws of their God; and whosoever of those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness."—Book of Mormon, p. 395, small edition.

What a scathing indictment of secretism is found in the above, showing its primary objects are to get gain in an unlawful way and subvert justice by protecting guilty members of the cult.

Any Latter Day Saint who has taken a secret oath which makes him a brother, in or out the lodge room, with infidels, pagans, or what not, and binds him so by virtue of holding some secret in common with them that he may not divulge (even to a brother in Christ) under pain of death, is just as much in apostasy from the true principles of Christ as are the followers of Brigham Young; and should upon discovery of it renounce such as coming from Satan, for consistency demands it and our souls' salvation depends upon it.

The writer recently delivered a discourse on "Brighamite secrets," and a gentleman who is an ex-Freemason was present and subsequently admitted that his knowledge of one gave him the key to the other.

That there is an affinity the writer has no doubt whatever; in proof of which I offer the following points of identity: There are degrees in Mormonism;

so there are in Freemasonry. There are secret signs and grips in Mormonism; so there are in masonry. There is a secret death oath, sworn by the throat, in Mormonism; so there is in masonry. Mormons deny the existence of death penalties and of machinery to execute them; so do Masons.

All who enter into covenant relationship with Christ should be bound together by the strongest of ties, viz., love. But suppose a case where a Saint and a Mason, who is not a Saint, are both in dire distress, and one who is both a Saint and a Mason, has power to succor one and one only; which one will he save, the one whom he is supposed to love as a brother in Christ—a part of Christ's body—or the one he is bound to by oath, who is perhaps an infidel or something worse? If pledges count for anything it would be a sorry predicament for the Saint. Many, no doubt, take this oath innocently, not recognizing the enormity of it, and once committed to it think themselves in honor bound to keep it. The writer does not see it that way, as there can be no sin in breaking faith with the Devil; and who would argue that Herod did rightly in fulfilling his pledges when it involved the heinous sin of decapitating the man of God, John?

Old Saints who have made such covenant should break it, and the shepherds should warn the young against taking any such oath; no matter what inducement may be held out. The Book of Mormon further says: "And now my son, we see that they did not repent; therefore they have been destroyed; and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness, and made known to us. And now my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs . . . ye shall retain from this people, that they know them not, lest peradventure they should fall into darkness also, and be destroyed."—Book of Mormon, p. 305, small edition.

Christ's teaching is light, and is all sufficient for both our temporal and spiritual well-being. "For there is nothing covered which shall not be revealed; neither hid which shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light."—Luke 12:2, 3, Inspired Translation. Further: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light."—Ephesians 5:11-13. Reader, if you have sought light at the shrine of secretism, beware! for though it may have the appearance of right, it is in reality of satanic origin, and will, with its votaries, be destroyed by the brightness of Christ's coming.

Much more might be said, but for the present let this suffice: "Walk as children of light."—Ephesians 5: 8.

J. H. N. JONES.

ADELAIDE, South Australia, September 30, 1904.

## Selected Articles.

### THE PARENTS' RESPONSIBILITY.

Who will question the assertion of Judge Lindsay of Denver that the fathers and mothers of the nation are responsible for the crowded reformatories and jails? Who will doubt the justice of his proposed remedy—hold the parents responsible for the errors and crimes of the delinquent child?

Judge Lindsay, after showing by statistics that criminality among boys—American-born boys—is increasing at an alarming rate, attributed the condition to the following causes: Incompetent parents; bad surroundings in home neighborhoods; dirty politics in the city police departments, which deprives children of protection; desertion; divorce.

The child is not in any measure responsible for any of these causes. Then why should he alone be punished for the effects? If "the rich boys are debauched by luxury and money," and "the poor boys are often neglected to the extent that they do not get enough nourishment to keep their courage strong," and consequently both classes recruit the criminal ranks, the parents are to blame.

The trouble with the boy of to-day, as pointed out by Judge Lindsay, is that he does not know how to obey. It is the duty of the home, the state, and the church to teach him this fundamental thing. But the first and most pressing duty rests with the parents. And where the parent fails, the state steps in and undertakes the training of the boy.

It would be most interesting to see Judge Lindsay's theory applied. Would he fine or imprison the father or mother who sends a child to the saloon for beer or whisky? Would he punish the father who neglects his boys so that the state has to send him to the parental school or reformatory?

The boy problem is a most serious one. Upon its solution depends the welfare of the nation. But it never will be solved by punishing the boy and letting the really guilty, incompetent parent go scot-free.—*Chicago Evening Post*, May 14, 1904.

### VALUE OF MENTAL TRAINING.

"The young man that improves his time; that improves his mind; that does everything in his power to make himself a larger man, is the man that is going to get elevated. You can hire muscle for nine dollars per week. The average man below his ears is worth nine dollars per week, and I tell you

competition in that class is tremendous, every nationality on the face of the globe is in it, and you are likely to be out of a job, but every time you develop that man above his ears, you are elevating him for a higher position, and the higher you get, the less competition. If the average man is seventy per cent, you get up to seventy-five per cent and you are so much farther out of competition. Get up to eighty-five per cent and you are pretty much alone. The farther along, the less competition."

There is certainly no question but that mental training is an important element in the path of success. If young men are willing to exchange a portion of their leisure evenings plus a small amount of money for the mind development that comes from such exchange, the results will certainly prove that it was well worth all the sacrifice involved.—Selected.

### DESIRE FOR KNOWLEDGE.

"A desire for knowledge is the natural feeling of mankind, and every human being who seeks to advance will be willing to give all that he has to get knowledge."

It is better for a man to work hard and sacrifice time, energy, and pleasure to get a practical education than to spend his days in aimless toil and debaucheries, and complaining because fortune has turned her back upon him.

Thirty minutes each day, or three hours a week, spent in self-culture on any practical line of business will increase one's earning capacity a hundredfold; in a few years give him a place in the affairs of men that can never be attained by the man who, with no aim in life but to receive his small pittance each week, toils on in the old way, sits at the same old bench that was used by past generations.

Many a man is disappointed and resigns or sulks because he fails to receive what he believes to be a merited promotion, while, as a matter of fact, he has made no effort to fit himself for a better position. It is making one's services indispensable to his employer and being always prepared to assume the responsibilities of a higher position that brings promotion, and these qualities can only be acquired by hard study. There never was a time when, in a business sense, the survival of the fittest prevailed to such an extent as it does now, nor has there ever been a time when the opportunities for a young man to acquire knowledge upon any particular subject were so abundant. In our own country, with the greatest system of free schools in the world, and with colleges and universities second to none, in almost every city and town of any importance there are night schools where men and boys may pursue almost any line of study at a very small cost.—*The Railway Signal*.

## Mothers' Home Column.

EDITED BY FRANCES.

One and One Make Two.

A very simple statement—a self-evident fact—but how many of us realize it in its fullness?

I wish I were able to help each one who reads this brief article to understand it in its height, length, and breadth; and, understanding it, to feel so deeply the importance of its simple truth as to be constrained to act upon it.

The first thought it suggests is unity, and what a grand, far-reaching thought this is, strength, power, success, and the assurance of final triumph, all are embraced in unity, while their opposites, weakness, failure, and the assurance of final and utter defeat are sure to follow where unity is lacking.

Again it suggests the thought of addition. Think for a moment how infinitely may be multiplied the resources which are constantly added to. The addition may indeed be small, but if unity prevails the one and one which makes two, will as surely increase as the drops of dew multiply or the first flake of snow which falls will be followed by another and yet another, until mountain, plain, and valley are covered, and preparation is made for overflowing reservoirs to water, beautify, and make fertile the land.

By the opposite of addition; the subtraction of resources to which nothing is being added, the opposite of all this follows.

For some years past (as our Advisory Board has stated to you) the desire has existed to establish a home for children. A home in which those deprived of the care of fathers and mothers of their own may be sheltered and cared for, brought up in the faith of the restored gospel, educated and fitted to become honorable and useful men and women, and from which they shall be sent out not only to occupy places of usefulness, but to carry out the principle that "one and one make two."

By this I mean that they shall be fitted to take their places in the ranks, fighting the battles of King Immanuel and exerting for God and truth every atom of influence they possess.

Oh, how the church has suffered herself to be robbed of her children in the years that are gone! Many of her fairest and brightest have wandered from the fold because their environments were of such an opposing nature that they did not have the strength of will sufficient to withstand them.

But of late years she is bestirring herself in this direction. She now has not only her own Sabbath-schools, but her own literature in those schools, and an effort is being made—which we pray God to crown with success—to bring about a more thorough preparation of her Sabbath-school teachers for the faithful and intelligent discharge of the great responsibility resting upon them.

In her Religion she is teaching the young to help roll away the condemnation which rests upon Zion by remembering to study the Book of Mormon, and to conform their lives to its teachings. Not only this, she has her institution of higher learning in which may be obtained all such advantages as thoughtful parents desire their children to possess. She has also her home for the aged, but as yet no provision has been made for gathering in of the children who are homeless, and providing for both their spiritual and temporal wants. This work seems to have been left for the Daughters of Zion, and this, after taking counsel with and obtaining the cordial indorsement of the proper church authorities, they have now undertaken.

At the present time, however, their effort is to be confined to "gathering up the fragments," for these other works we have just enumerated must have the precedence until such times as they are free and unencumbered. But this fact so far from proving a discouragement will, if we rightly regard it, be rather an incentive to action.

(To be continued.)

*Dear Readers of the Column:* Fearing lest our expected return to America may prevent some from writing, I will say that at present we have no knowledge of when we can go, on account of business matters of the church here, as well as lack of means to purchase our tickets. At present our church financial affairs out here seem to be at a strange standstill, but it will not always be so.

We had been delighting ourselves, as well as those at home, with the expectation of a joyful family reunion during the coming holidays, a treat that we have looked forward to for many years, but only once have we enjoyed such, and that was the first Christmas after our arrival from Australia fifteen years ago. Therefore I have been improving my spare moments in making little notions for a family tree, knowing there would not be an opportunity to do so after we got home. And the children and grandchildren were in joyful expectation, hoping each month that we would surprise them by coming sooner than we anticipated. Then again, I had become so weary of the mental strain of trying to write and talk in this language; it tires me more than my work. And tired, also, of going to these foreign meetings, hearing only inarticulate sounds, and native singing that to me quenches, rather than draws the Spirit except upon rare occasions. And when feeling well, spiritually, I am as a caged bird that wants to soar above its cage, upward, upward, as far as its tiny wings have power to bear it in God's pure air of liberty, but could only beat against the bars that restrained it and drop to the floor again. In like manner I have so often wanted the liberty of my mother tongue to speak of the goodness of God, to speak of things as deep, as high as my understanding comprehended in things divine, but find myself continuously hedged about, by the lack of knowledge of words in this language to express my thoughts; they must be suppressed, and swallowed down again, until I have almost lost the desire to bear testimony. So in that respect, also, I looked longingly towards our native land and home folks. Yet when we saw that we could not soon go, that we must give up once more the anticipated joys of the Christmas-tide, what was the effect! A feeling so peaceful rested upon me that I really felt pleased, felt that for some reason it was best. And the days since that time have seemed more bright, and been more pleasantly spent, with the exception of about two when our troubles here seemed to press heavily upon us; and again yesterday when the mail came, the letters from our children made us wish to be with them. I believe I was more homesick than I have been since we came here, but it will pass away again, and as far as possible we will resist the feeling of depression and embrace faith instead, knowing that man's necessity is still God's opportunity. And we have very much to be thankful for, both in regard to ourselves here and our children at home. All are spared to us, and all are well, and I am confident that when our work is done here the way will be open to us to return. I am not weary of all things here, neither in the work nor in the surroundings. I have not lost any of my former appreciation of the natural scenery. The island is beautiful, as is also the deep blue ocean. There is much of the inanimate that I shall be sorry to leave, never to feast my eyes on again; and many of the Saints also that I shall be sorry to leave.

Of late, or during the past month, there has been very much sickness in and around Papeete,—a fever, they call it typhoid fever; very many have died because of it. Our people here at Tarona have nearly all been seized with it, one after another, but through the blessing of God, both in administrations and other efforts, it was broken up within twenty-four hours with all except one little boy of Alfred Sanford's. His lasted eight days, went to his brain, and he was very low; but no doctor was called. We nursed him through; and contrary to the expectations of many, he lived. None, yet, of the Saints here have died, for which we feel so thankful. A young sister of Teiona was brought to us in the night, not a week ago, for administra-

tion and nursing. She was then very sick and had been for several days. To-day she returned home all right again. I think the epidemic is about over now; since the unnatural coldness has gone out of the air, and it is more like its Tahitian self.

EMMA BURTON.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Whew! Hard on the Visitor.

The home department can provide for a real need in the lives of many aged ones who by long and faithful service have earned the right to some consideration and attention from the church which they can no longer attend. In an elegant home I met a lovely old lady. She said to me: "I attended Sunday-school regularly for fifty-nine years, and when I became too feeble to go, I joined the home department because I wanted to keep in touch with the school. I thought it would be pleasant to have a visitor call on me and tell me all the news of the church and Sunday-school, and bring me the *Quarterly* but I have been so disappointed. The visitor usually sends the *Quarterly* by some one else, and I rarely ever see her face. I should appreciate it so much if she would come and sit with me a few minutes each quarter." Here was a rich woman, surrounded by all the luxuries that money could buy, yet longing for a call from a Christian woman.—*Baptist Superintendent.*

### The Teacher's Reward.

Reward, according to Webster, may be defined as "the fruit of one's labor or works." It is with this special meaning that the word is used here.

What then is the fruit of the labor or works of the Sunday-school teacher?

Often it may seem discouraging enough. To give of one's best thought in order to make a lesson interesting and helpful, and to meet with apparent lack of appreciation, and to continue in the same course week after week, without any apparent results—this is perhaps a not uncommon experience with the average Sunday-school teacher.

But to conclude at once, or at all, from such apparent lack of results, that the work is without reward, is surely a great mistake.

The result of the teacher's work is not something that can be tabulated by any of us at the close of a given lesson, or at the close of a given quarter's lessons. We are engaged in the work of forming and molding character—the one possession that is of the greatest possible value in this world, and the only possession that can be taken into the next. We are, in fact, helping our scholars to lay up for themselves treasure in heaven. And just because this treasure is to abide for ever, it must of necessity, be built up very slowly and very surely.

The beautiful buildings which adorn our world expositions of the present age, are erected in a very short time, and easily made to resemble permanent structures. Then, as soon as the special purpose for which they were erected has been accomplished, they are taken down and destroyed. But the great pyramids of Egypt, which were intended to be as nearly everlasting as man could make them, must have been reared up very slowly, for each of the great blocks of stone had to be carefully fitted for its own particular place in the structure. No doubt the onlookers, and probably the workmen themselves, thought that very little was being accomplished from week to week; but the master builder knew, and carried the work steadily forward to its completion. And now after thousands of years they

remain standing to-day, in just as permanent a form as when first completed.

The Sunday-school teacher also, is engaged in a work which is to be not only as permanent as man can make it, but what is much more important for all of us to remember, as permanent as God can make it. He is the Master builder, and we are the workmen. We may not be able to see the end from the beginning; but assuredly he does, and therefore, although our work may seem to us, at times, to count for little or nothing, every smallest portion which is done according to his plan must have its permanent place in helping to bring about the desired results. There can be no doubt whatever about this. "There shall never be one lost good." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*The Teacher's Monthly.*

### To the Home Department Superintendent.

The following letter from Bro. Charles A. Gurwell to the home department superintendent was intended as a private report or letter but we think all will be interested in the progress the work is making in his district, and hope that it may tend to stimulate others to more and better work.—EDITOR.

745 West Adams Street, CHICAGO, Illinois, October 21, 1904.

MRS. EMMA HOUGAS,

Superintendent Home Department.

Henderson, Iowa.

*Dear Sister Hougas:* Since the close of our reunion at Plano, Illinois, in September, I have been so extremely busy that I have not reported to "headquarters." I requested the secretary to send report for publication, but as the papers of this week contain the conference minutes and not our Sunday-school report I fear she failed to do so, or it has been laid over or lost. Hence, I send you a report of what has been accomplished thus far.

A greater interest has been aroused in the work of the Sunday-school and especially in the study of the word. The home department is in excellent condition for the short time that I have been working along that line. I took every occasion to speak of it that presented, and made occasion if none was afforded. Bro. James C. Page, of 618 Main Street, Dekalb, Illinois, agreed to take up the work and I appointed him superintendent of the home department for this district, (the North-eastern Illinois.) I saw him last Sunday and learned that in addition to what I had accomplished he has added to the number enrolled until I think there must be nearly sixty, now, studying in the district. Visitors are appointed in Plano, (Sr. F. M. Cooper,) Wilmington, (Bro. Elmer Kahlor,) and I shall act for Chicago. There are three schools here, and I intend visiting one next Sunday, and will try to secure a visitor for the Central Sunday-school, and, as soon as I can, do the same for the West Pullman Sunday-school.

You will have read in the conference minutes that we were able to secure for the next reunion, which is to be held at Plano, the afternoons of Wednesday and Friday and Friday evening. This is a gain of one afternoon, and was secured largely by the aid of our Bro. Gunsolley, who was with us and rendered valuable assistance in the cause.

Our next conference meets in Chicago, in February, with the Central Branch, and instead of Friday afternoon and evening for the Sunday-school and Religio, as has always been the custom, we are to meet at ten o'clock Friday.

In my previous Sunday-school work I have been accustomed to a two-day and evening session, and the idea of simply meeting in the afternoon and electing officers to hold the next election with, seemed ridiculous to me. The finest machine in the world will accomplish nothing unless it is put to work; so with an organization. What is the use of any organization unless it



accomplishes something? The church of Jesus Christ is one of the finest organizations in the universe. It is perfect, for it was made by a perfect workman. It is so constituted as to provide labor for many. There is work to be done, the weak to be strengthened, the poor to be fed, and all are provided for in his church.

As the Sunday-school is a "school," it is intended as a place of instruction where all may learn, and as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend," we ought to meet to sharpen each other's countenances as often as possible; for every one knows that none of us are any too "sharp." Besides if we have such, they should be permitted an opportunity to impart to their less keen fellows.

So for our next district convention it is hoped that we may have some institute work that will help us all on the way.

The "Programs" for "Parents' Day" and also for the three conventions, sent out recently by Bro. Hougas, have been received, and I have written the secretary for the list of superintendents in the district with a view to having the plan carried out by as many as can, or may be induced to try to do so. We shall do so here at First Branch. I shall also try to have at least one convention of the three Sunday-schools here in the city.

Please ask Bro. Hougas to send me a dozen more of the convention programs, and I should like a half dozen of the letter to the district superintendent, if he has them to spare.

The leaflets on Daughters of Zion work, I turned over to Sr. C. J. Clark, general treasurer, whom I learned was such after reaching the grounds. I rendered her such assistance as I could, by arranging for a meeting at which she presented the work to a small number, and the seed is sown. But as this is the first reunion ever held in the district, and the "whole business" was new to most all of the Saints, it will take some time to educate them to the needs of other people, and many of them to their own needs, and the means of supplying them.

I am greatly encouraged by the outlook in this district. There has been a great awakening and I look for great things to be done by the instruments at work in the district now. The Religio is likely to take on new life. And with a live home department, in both Sunday-school and Religio, there is sure to be results that will make to the glory of God and the upbuilding of his cause in our midst. "The entrance of thy words giveth light," says the Psalmist. And the Lord says, "The words that I speak unto you, they are spirit, and they are life." No one can study the word carefully and prayerfully without being strengthened and made more zealous in the Master's service. My whole purpose in this work is to secure a more earnest study of his word, that all may be able to say "Thy word have I hid in mine heart, that I might not sin against thee."

I ask you that as he has given me this work to do in this field as a colaborer with you, that you will remember me in prayer that I may be found worthy at the last day to enter in through the gates into the city, and sit down at the marriage supper of the Lamb. I pray for you as our leader, and also Bro. Hougas.

Your brother in the hope of the gospel,

CHARLES A. GURWELL.

#### The Sunday-School Lesson for November 6, 1904.

SAINTS SHOULD PARTAKE OF THE DIVINE NATURE.

Golden Text.—"If ye do these things, ye shall never fall."—2 Peter 1: 10.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The writer of this column of the Sunday-school Department recently received a letter from a distant worker asking that we continue to sketch the contents of the lessons of the week.

The senior lesson of this week is based on the first eleven verses of the second letter of Peter. The most prominent thought in it is found in verse 4, where we read that saints are

required to become partakers of the divine nature. Verses 5, 6, and 7 make special mention of the qualities of character that must be cultivated to make us Christlike. In verse 10 we are assured that, if we do these things, we shall never fall. This is the language of the golden text. Verse 11 promises us that the cultivation of the virtues of good character shall entitle us to an abundant entrance into the everlasting kingdom of God.

These are the thoughts enlarged upon in the senior lesson. The memory verse warns us to give diligence to make our calling and election sure. We are to be diligent in working out the spiritual perfection suggested in the lesson text.

The first intermediate lesson contains the statement in its introduction that Peter taught that saints must become like Christ. The questions begin with verse 5 and call attention to the virtues we must seek to cultivate. The notes are to assist the children in understanding the meaning of the scriptural language.

The advanced intermediate work cites us to a passage in the Book of Mormon in which Nephi assures us that, after we have entered into the straight and narrow way, it is necessary for us to press forward. Not many questions are asked in this division of the lesson, but opportunity is given the teacher to talk with the pupils on the necessity of our going forward after having entered into the church and of developing in the truth.

If you will read the verses of the lesson text, you will see at once that it would be difficult to make anything like a story out of the material offered us in the verses. We were compelled, therefore, to introduce into the lesson the picture of a path, straight and narrow, which leads to the home of the great King. From this we show the necessity of continuing to the end of that path in order to enter into the glory of the King's home.

The latter part of the lesson introduces the thought found in the higher lessons, that we must become like God; it also tells us how to become like him.

The test exercises are not alike in the intermediate and primary lessons this week.

In your closing exercises, perhaps you have some bright intermediate pupil who can read the test exercise before the school. And you may have a primary teacher and class who can read together the Children's Review in the second primary lesson, the teacher reading the printed words and the children filling in the missing words. If you follow this with a few pointed questions on the leading thoughts of the lesson, call attention to the subject of the lesson, the golden text and memory verse, you will have brought out the leading points in the lesson.

#### A VISIT TO JERUSALEM.

At St. Louis last week the writer visited the city of Jerusalem, and the readers of this column may be interested in some of the things that were seen there.

Once inside the wall surrounding the city, we were in what the guides and some returned travelers from the Holy Land tell us is a quite faithful representation of the present Jerusalem.

Some visitors to the great fair who went through the city of Jerusalem pronounced it not good, and we must admit that, if one is looking for beauty, for that which will please the eye or gladden the heart with a sense of satisfaction, he will not find it in the crowded, unprogressive city, with its narrow, dirty streets in which the people have room to go only on foot.

But, if one is interested in the past history of the city, if he is looking forward to a better future for it, he may feel himself repaid at the end of a dusty and somewhat hurried tour of Jerusalem and may pronounce it good, and afterward, when he is again outside the walls, surrounded by the wonders of the world's achievements to-day in those buildings where the nations have brought together for comparison their best productions, he may find himself thinking again of the downtrodden city and wondering how long it will be until the summons shall come to

it, "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

He may find himself wondering what changes must yet take place in the world before the message shall come, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

But they are there now, and apparently with one thought, to make money. In this respect, however, they may not be out of harmony with the rest of the great world.

We were guided through the uneven streets of the city to the wailing place of the Jews, a stone wall where the people assemble to weep for the destruction of the temple, the dispersion of their nation, and the subjugation of their city. There they pray to Jehovah for the deliverance that, in the Lord's time, will come.

We were conducted to the spot where the temple is said to have stood. A Turkish mosque stands there now, a representation of which we saw. We followed at a rapid pace through the street called Via Dolorosa, the street of sorrows, where Christ bore his heavy cross and fainted beneath its weight. We hurried along the dusty way to keep in sight of the red fez of our guide, but we thought of the rabble that went down that way centuries ago in the wake of the Man of Sorrows following from curiosity and of the faithful ones who followed him from love. And afterwards we remembered the saying of Jesus, "If any man will come after me, let him deny himself and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments."

We followed to Calvary and the art of man enabled us to look upon a scene conceived to be like that great one when he was lifted up who, according to his own word, will draw all men to him.

And that scene upon which we looked, was it a scene of defeat? No, but of victory; for those silent lips seemed still to say, "Be of good cheer; I have overcome the world." He who is drawing mankind to himself is lifting our thoughts and aspirations higher than the things of this world and is helping us to see that he is always the victor who abides in the truth. No man is ever defeated until he is overcome of evil. To the worldly throng he may seem to be defeated when humiliation is heaped upon him, or he may seem to be a victor when he is crowned with honors at the hands of men, but, in reality, he is always a victor while he abides in the truth; he is never a victor when he falls away from the truth, even though men should be loud in proclaiming his praises.

The Victor who hung upon Calvary's cross prized loyalty to truth above his own life; he left also to his disciples the warning, "Break not my commandments for to save your lives."

ANNA SALYARDS.

(To be continued.)

## Letter Department.

MALAD CITY, Idaho, October 20, 1904.

*Editors Herald:* While reading the valuable letters and articles in the HERALD I thought possibly it might interest some to hear a word from this part of the world. While we have nothing of a very encouraging nature to report, yet we have this consolation: If we are faithful the Lord will bless us. Therefore I desire to be a follower of Jesus. While I realize that it means the putting aside of the things of this world, I count it all joy. I desire the prayers of the Saints that I may continue faithful.

In gospel bonds,

ELIAS E. RICHARDS.

IONE, California, October 19, 1904.

*Editors Herald:* I was thankful to see in the HERALD, October 5 and the *Ensign*, October 6, that the Saints in the reunions in Iowa are not slow, but that their actions are appreciated and praised by the citizens of Missouri Valley, Iowa, and by both the citizens and mayor of Dow City. This is very encouraging to us, and I think it will be to those seeking the right way. It gives me much happiness to attend such reunions or camp-meetings.

I am also thankful that Sr. Lillie E. Smith has written as she did in the HERALD of October 5. Please let her and others write more. I knew a sister that married out of the church, and her husband would not let her take the HERALD or *Ensign*; he burned them up. She lives about twenty-five miles from Sacramento Branch, and never gets to meeting. I think none of the ministry know her. I called several times to see them when I worked in that part; she told me to not mention the church to him, that he would not let an elder come there; that she had to do a good many things to keep peace in the family. When she married she prayed that she might never have any children of her own. This was wrong. It happened that she never had any, and never had any health either. Later in life they adopted a girl, who is an old maid now, and just as bitter against the church or religion as her stepfather is. Although we are all friends, and the sister loves to chat on church matters, she is the most sober and sad-looking woman I ever saw. I am a member far from the branch also, and the question often comes up in my mind, "Will the branch officers ever visit all the members of the branch and teach them to pray, etc." I know some that never pray. May God help such to see their duty and do it; and obey him better.

Yours in the gospel,

EDWIN T. DAWSON.

BEVIER, Missouri, October 24, 1904.

*Dear Herald:* It has been quite a long time since a letter appeared in your precious pages from us, nevertheless our silence is no evidence that we are dead spiritually; for we are still battling in the conflict, and desire to continue the fight until the victory is won. I wish to inform you of that which we are doing at Bevier. One of our chief efforts at present is the erection of a new chapel of the modern style, which from present appearance will excel in beauty all the other churches in our little city. One more day's work will square up the walls. Much credit is due to the building committee, consisting of W. B. Richards, president; J. L. Williams, secretary; and F. T. Mussell. Suffice it to say that they are three hustlers, doing their work well, to the satisfaction of those appointing them. We are also indebted to Elder Arthur Allen, of Holden, Missouri, as our architect to help us in drawing up the plans, formulated by the committee, besides saving between two and three hundred dollars in our lumber bill. The Bevier Saints appreciate his good service. May God bless him for his faithful work.

The saints of Bevier Branch have done well financially, with much sacrifice on their part. It seems that all are interested, and pulling together with little exception. We think God is blessing the efforts put forth. Several of the brethren have donated labor, and they were not afraid to work either, and considering everything we have done well so far; but the pressure is felt more at present as our funds are being exhausted. We agree with Bishop E. L. Kelley, to be cautious in not going beyond our means. As our building is nearing its completion more sacrifice is demanded of the Bevier Saints, and in their behalf I appeal to the Saints in general to help us out financially. A little mite from many will not be a burden on any one; and when added together will amount to quite a large sum of money. Donations may be sent to the building committee as above named; either one of them will receipt promptly. Before I close I venture to say that Bevier will have a church-building of which Latter Day Saints may be proud; and the traveling

missionaries will not have it to say, (as they always did of the old church-building,) "Why not change your location, and build in a more suitable place"; for we have done it, and God will surely bless our efforts. Wishing the good work God-speed, I remain as ever,

Your brother in the gospel,  
J. T. WILLIAMS.

*Editors Herald:* I believe this latter-day work is attributed to our Father which is in heaven. The work is spreading fast and the missionaries are at work in this district. Many calls for preaching in Indiana, but few places to hold meeting. The people shut the schoolhouses against us as a religious body, they say, because our doctrine is spurious. If we had churches of our own we would soon gather out the people who belong to the Lord. The world is asleep in regard to the coming of Christ to reign on the earth, and the Saints are not as active in some of the branches as they ought to be. Saints, let us get down to business and do all we can to advance this latter-day work. The enemy is trying to hinder the progress in this Southern Indiana District. Saints, where there is union there is strength. Let us humble ourselves. That is the safest place for us to occupy in this life. God wants tried people. Shutting doors against the Saints is one way of trying their faith and patience. There is too much indolence among the officers in the different branches.

P. A. FLINN.

COTTAGE GROVE, Oregon.

*Editors Herald:* I can not forbear writing a few words as a tribute to the rarely beautiful life of Grandma Oliver. She was a living object-lesson in faith and holy living to all with whom she came in contact, and especially unto them which are of the "household of faith." With one hand crippled from infancy by a terrible burn, she yet lived a life of active labor and reared a family to call her blessed; reminded on every side by mementos of her busy hands, even into her last illness; throughout which her greatest regret was that she could no longer engage in the activities of her lifetime.

Having been for many years almost totally deaf, conversation with her was very difficult, and I never learned many things which I greatly desired to know; but she has been to me a marvel ever since I knew her because of her faith in the latter-day work, which never faltered all through the years of church disorganization, though living part of the time in Utah. She did not learn of the Reorganization for several years, but her faith never wavered though entirely isolated, as she was after coming to Oregon; and with what joy she learned of it can only be realized by those similarly situated. The exact date of her baptism I can not give, but I know her membership was "as old as the church," and from that time till she folded her busy hands for ever she was instant in every good word and work.

When she lived in the country she used to make up her church papers into bundles and drop them in the public road (when she could not give them personally to any one) hoping and praying that they might be found by some one who would read and heed their message. Who shall say how much good they may have done?

A few nights before she died she talked for over an hour to her grandson, who was watching with her, upon the supreme importance of obtaining eternal life; and during the day she sat up and sang all of that song so dear to the Saints, "How firm a foundation."

Cut off by her deafness from much communication with others, she gave much time to meditation, which left its imprint in her countenance, until as she lay in her casket, the frequent comment was, "She looks like an innocent child."

Her greatest trial was her isolation, and her dear old eyes grew dim with longing to "see an elder"; and whenever I went in to see her, the first question would be, "Have you heard any-

thing from the elders?" And when I was obliged to answer, "No," a look of patient resignation would come over her face as she replied, "Well, maybe they'll come sometime; but we must be faithful and learn all we can so that we will be ready when the Master calls us."

Two nights before she died I was watching with her and twice while preparing for the night she said, "Now I don't hear even as well as I used to; and if I make an improper answer to-night don't be offended, because I do not always understand what is said and I may not answer right,"—so careful not to give offense that in the midst of her age and pain and weakness she yet apologized for an unintentional offense before it was committed.

This was a sample incident in a life which has been and will continue to be a benediction to all who knew her.

Thus, full of years and honor she awaits in peace the trumpet-sound which shall call to life "the dead who die in the Lord." "Let me die the death of the righteous, and let my last end be like his."

Yours in hope,  
LOUISE A. DESPAIN.

FANNING, Kansas, October 27, 1904.

*Editors Herald:* Master Time in his onward march brings varied scenes and changes to us all, more to some than to others. Elder J. D. McClure, of Christian fame, recently gave three lectures against the Latter Day Saints, and their belief, three miles from Fanning. He has printed, to post, challenges to meet any Latter Day Saint minister. The challenges are unfair, worded to catch the public sympathy, but when critically examined so unfair that it really shows cowardice on the part of the representatives of the Christian (Campbellite) Church. We are not asleep while he is working.

He who doeth all things well gave us a sweet little girl babe, born August 3, to remain with us until October 15, when we could only bow and say with one of old, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord"; and thus we travel on in hopes of again being with our little Norma Lucile.

I performed a ceremony October 5 in which Mr. Thomas Hennis and Miss Mary Hale were united in wedlock; then was called to Western Kansas and on the 18th inst., a similar ceremony in triplet number, which informed, alternately, Mr. Albert Phares and Miss Hermedia Kueffer, Bro. Herman Kueffer and Miss Emma Dowacker, Bro. Otto Kueffer and Miss Islettie Gish, that they were husband and wife. They all are to attend the Exposition at St. Louis together, then locate here and there to assist in shaping the destiny of a nation.

Though tried in our sad loss we press on in the great latter-day work with perfect confidence of its final accomplishment as foretold by the prophets, therefore rest in hope, and labor for glory, immortality, and eternal life through Jesus Christ our Lord.

Hopefully,  
L. G. GURWELL.

ZEARING, Illinois, October 28, 1904.

*Editors Herald:* As we are of isolated ones, we never have the opportunity of hearing any preaching, except through the *Ensign* and *HERALD*. Thank the Master that we are able to take these and to keep ourselves posted through them as to how the church and members are prospering in these latter days. I was made to rejoice when I read the article in the last *HERALD* from Bro. Gunsolley in regard to consecration. I do not possess much of this world's goods, but what little I earn I rejoice to give what I possibly can to the church, as I feel the church is my home here on earth, and it is my heart's desire to see all of my brothers and sisters have just as much as myself; for what comfort is there to me to have plenty and see my brother and sister have nothing? I think I would not enjoy it very much as I read in the records God means for his people to be in unity

temporally as well as spiritually; and if Zion is to be built up according to the pattern that God has laid down, we as a people will have to sacrifice, ourselves, to build it up according to the pattern that God has formed for us. For one, when I have one dollar besides my living that I can spare, it goes to the church, and I do not want anything extra that my brother and sister have not, for they are my people here on the earth, and I pray that I may be with them over on the other side. My desire is to see this gospel preached to all, and that the elders may be able to go forth and preach the glad tidings of great joy to those that know not God. For the gospel is a joy unto me, and my desire is that others may have a chance to partake of the same, as well as myself. Hoping that we may be visited by some of the elders soon, and that God will bless his people wherever they may be, and that we may all stand before the just Judge and obtain that glorious reward that is promised to the faithful, I am,

Your brother in bonds,  
Z. M. SANTEE.

DOWN, Kansas, October 25, 1904.

*Dear Herald:* I am still in the faith and trying to do my Master's will. I know this is the true work of God. I intend to try to do more for the gospel work than I ever have before. We have preaching and prayer-meeting about nine miles from here once a month. I try to attend all the meetings. It is hard for the Saints to get out to meeting here,—they live so far apart, and it seems to me as though the Saints are not interested enough in the church-work, and do not care enough about going to church and trying to do their part; then, if others go and make a mistake are ready to talk about them. Saints, we should be careful about what we do or say; none of us are free from mistakes. Let us all try to do better. I want to try to live better than I have. Pray for me, dear Saints.

Your sister in Christ,  
MISS MYRTLE COOP.

SAWYER, Indian Territory, October 28, 1904.

*Editors Herald:* This leaves me in my field hard at work. I have been preaching the gospel now so many years that it seems a rest would be glorious, awhile, at home with my wife and two boys. But, oh, when will the rest come? In the by and by. This Indian Territory is a new field and affords splendid opportunities for gospel-work. Doors are open in many places for preaching; but other churches are trying hard to get established here, therefore we have plenty of opposition.

I have just closed a fine meeting at Swink, Indian Territory; fine interest to the close. I treated the people kindly, said nothing about their churches, but held up Christ and the truth to them. The last Sunday two preachers were with me, a Free-will Baptist, who treated me nicely and kindly; also a Holiness who tried to demur against me, but failed. I warned him that the latter-day work was a message from heaven, and left him.

The Christian or Campbellite people at Swink challenged me for a debate. I told them I had assailed no one, but was ready to defend the truth. I left them trying to get a man to meet me later. I have held two debates this year in my field.

I came to this place Monday, found a Baptist brother here preaching in our house. We preached Monday night on adding to and taking from the Bible, which drew the fire. Bro. Potts, Baptist, replied to me next night, and personally attacked us. I did not hesitate to skin him with the truth. He challenged me for a debate to take place in January, 1905.

I have held forty debates and would like some one to give me a rest. I can feel my constitution giving way under hard debating; but as long as God gives me strength to preach it, I will stand by it when assailed. When I received thirty-five lashes on my back at the hands of an infuriated mob several years ago in Arkansas, I determined then and there to preach it the rest of my life, and to defend it when called upon to do so.

I have been thinking of writing a tract on the relationship of the Indians to the Book of Mormon. Some have urged me to do so. Do not know whether it is opportune yet or not. I can hardly get time to write much, so many calls for preaching. Do not see how I am going to get out of debates unless I quit the field. I believe the Lord will direct for the best.

In bonds,  
J. D. ERWIN.

#### Independence Items.

The secretary of the branch reception committee has personally to report for the last two weeks many visitors, among them professors, patriarchs, and presidents; also bishops and missionaries from abroad. They are George E. Woolley, high priest, Salt Lake, Mrs. G. E. Woolley, first counselor Mutual Improvement Association of Forest Dale Ward, which meets weekly and in which courses in theology and other work are taken up by the students and workers. Elder Woolley's father, Edwin D. Woolley, who was bishop of the Thirteenth Ward for thirty-five years, made the statement to his son that he heard the prophet Joseph say, "I am going as a lamb to the slaughter"; and this occurred just prior to the martyrdom as he was leaving Mr. Woolley's home.

We entertained, also, Nymphas C. Murdock, high priest and patriarch, who at ten years of age was blessed by the patriarch Hyrum Smith. During his short stay, being accompanied by his wife and a lady friend, he made many interesting remarks which showed him to be quite an outspoken man, sanguine and self-assertive. While speaking of the advocacy of principle, and the foolish following after the traditions of our fathers, he said: "Brigham Young was as liable to err as any other man, and Brighamism will damn more than it will ever save, because it has been abused." He said also: "I have ever advocated the principle that the legal successor ought rightfully to be found in the posterity of the prophet Joseph Smith, and I still believe it, and many, yea thousands in Utah believe it to-day." He mentioned having seen President Joseph Smith at Logan, Utah, and he told us of a little episode which occurred, as he alleged, in reference to sealing, which was in vogue at Nauvoo. Mrs. Lucy Kimball was present at Logan and testified, he said, with these words:—"You have been preaching about your father, Mr. Smith, but I want to say to you that I was his wife, and lived with him as his wife!"

Mrs. Murdock's father, Royal Barney, is a son of Edson Barney, baptized in 1831, who with Freeman Turner, baptized in 1833, were the only two remaining in the Utah church who "came up in Zion's camp." E. Barney, the oldest man living in that church, is nearly in his ninety-ninth year and is living in Provo, being cared for by the bishop, receiving ten dollars per month. Bishop Murdock spoke of John W. Rigdon's conversion to Brighamism with considerable eclat and stated that the old gentleman, now in his seventy-fourth year, had received a strong testimony from his father in his last moments concerning the divinity of the Book of Mormon; but mature age seems to be no guaranty against the evils of tradition, and he, like others of his erring brethren, believes that the prophet Joseph indorsed polygamy.

These are busy days with the Saints here. The approaching cold weather, although we have been enjoying sunshiny days to the full, of late, is a reminder to the sisters to expedite their household work, fall cleaning, pickling and preserving, and remember the poor and the infirm. The Prayer Union and Daughters of Zion, in the absence of their leaders, who have been taking an outing, have continued their meetings as usual, and the church services have been usually well attended.

New faces continually appear, and we now and then hear the voices of the returning elders. We did not, however, hear from President Smith and his good wife as they passed through here a few days ago. Bro. Alexander McCallum is still alive in the

work and expressed love for it and desires to accomplish much good. Father Hawley, who has returned to Holden, left with us a short sketch of his earlier days in the church which we will send for your columns later on.

Our faithful and aged brother, A. B. Herman, was called home at three o'clock Saturday, the 15th, and on the following Monday the funeral services were held at the church. He had been a devoted member and always had led an industrious, useful life, having practiced as a physician over thirty years. He leaves a widow who mourns the loss of a kind husband to whom she had been a help and comfort in his declining years. The remains of our young and beloved Sr. Mamie, daughter of Bro. and Sr. J. C. Foss, who died in Santa Cruz, California, was brought home on Tuesday, the 18th, and buried in Mound Grove Cemetery. The funeral sermon was preached by Apostle I. N. White, which was full of sympathy for the bereaved parents and friends and listened to by a large number of the Saints. Mound Grove Cemetery is a fine, high, rolling piece of ground, fringed on the north and west by beautiful wooded lands, the Missouri River flowing at a short distance westward; and on the south and east may be seen the quiet city and its suburban farms, rich with fields of wheat, corn, and other products. It is a lovely spot where our dead may rest in peaceful repose.

On Sunday, the 23d, three hundred and fifty-three, including five visitors, were present at Sunday-school; primaries, one hundred and thirty-five; total collection, six dollars and fifty-seven cents.

The church services and prayer-meeting were well attended, Elders H. O. Smith and J. C. Foss conducting the morning and evening services.

In the afternoon we had a spiritual and comforting prayer-session. Harold Bullard, a young brother from Boston Branch, has been received into membership and a little infant son of Bro. and Sr. S. Roberts, named Paul Nolan, was blessed. A few of the Saints are still under the hand of affliction; but we are happy to hear that some who have been sick have recovered. May the spirit of love fill our hearts and minds and ever prompt us to let our light shine, while being engaged in the Master's service.

ABBIE A. HORTON.

October 27, 1904.

#### Extracts from Letters.

Rillie Moore writes from Necedah, Wisconsin: "Our branch is flourishing. Elders W. A. McDowell and Robinson are holding meetings here, with a good crowd, who seem to be interested."

Elder E. A. Stedman, Bemidji, Minnesota: "Have been here twelve days and preached twelve times, so am not losing much time. Am now eight miles north of Bemidji in the pine-woods. Am feeling better than during the summer months, and shall endeavor to keep busy and do what good I can. Thirty-five years to-day since I was baptized."

## Original Poetry.

Thou knowest, O Father.

Another Sabbath passed and gone,  
The evening shade comes on.  
O Father, have I sought this day,  
To glorify thy son?

Have I been pure and undefiled,  
In thought and word and deed,  
And, meditating on thy truth,  
To thy commands paid heed?

Have I fulfilled the covenant made,  
At brink of watery grave;

And learned of thee in humble trust,  
Thy mighty power to save?

Or have I, heedless of thy love,  
And thoughtless of thy care,  
Spent all this day in foolish jest  
Without one word of prayer?

Thou knowest, Father, every thought,  
And all my deeds this day.  
Approve the right; forgive the wrong;  
For this I humbly pray.

PRINCEVILLE, Illinois.

J. H. HOPKINS.

#### Be One.

Gird up yourselves and be ye strong,  
Ye people of the Lord,  
Let unity for e'er prevail,  
And be of one accord.

"When you are one, then you are mine,  
And you shall then receive  
The blessing that I have in store  
For those that do perceive—

"To keep my laws and honor me,"  
The King of heaven has said;  
That we may be for ever pure,  
And by his Spirit led.

Why should we not the Lord obey,  
And his commandments keep;  
That when we stand before his throne  
There'll be no cause to weep?

Our strength now lies in unity,  
And in the power of God,  
That we may truly walk the path  
Which Christ in meekness trod.

MRS. GERTRUDE MAXWELL.

ST. CLAIR, Michigan.

## Miscellaneous Department.

#### Conference Minutes.

**Southeastern Illinois.**—Conference convened at Saints' Chapel at Pana, Illinois, district president, F. M. Sharrock, in charge; Brn. R. T. Walters and Joseph Smith were associated. Report of Brn. R. T. Walters, J. E. Wildermuth, and W. H. Mannerling was read. Branches of Pana, Beardstown, and Taylorville reported. After business of conference, President Joseph Smith gave, by request, a talk on Graceland College, which was of much importance to the Saints of this district. Conference adjourned to assemble at Taylorville, Illinois, the second Saturday in February, 1904. Geo. L. Hartsell, secretary.

**Northern Wisconsin.**—Conference convened with Searles Prairie Branch, near Necedah, October 15, 1904, at 10.30 o'clock, district president, A. V. Closson, presiding; Rillie Moore, secretary. Ministry reporting: High Priest A. V. Closson baptized 1, Seventy A. L. Whiteaker baptized 4; Elders Lester Wildermuth, W. P. Robinson baptized 2, P. L. Richardson; Priests O. A. Monson, A. J. Fisher, M. O. Shedd, J. W. Hooker; Teachers L. L. Cook, W. M. Livingston; Deacon George Rose. Branches reporting: Frankfort 84, Ono 42, Searles Prairie 36, Reed 64. Bishop's agent, Lester Wildermuth, reported: On hand last report, \$8; receipts, \$115; paid out, \$117.20. District treasurer, George Rose, reported: On hand last report, 65 cents; receipts, \$4; paid out, \$4.25. Report of committee of investigation relating to the disorganization of the Evergreen Branch, and its reorganization under the name of Valley Junction, read and adopted; also resolution passed that this conference declare said branch disorganized, and the recommendations of said committee be carried into effect, and reorganization provided for according to recommendation of said committee. Conference adjourned to meet with Frankfort Branch at Porcupine, at call of district president.

Northern Nebraska.—Conference met with the Saints of the Platte Valley Branch near Waterloo, Nebraska, October 1, 1904, at 10 a. m., with R. Wight, district president, in the chair; Charles Fry, vice president; and James Huff, secretary. Branch reports: Blair 32, Columbus 29, Decatur 109, Omaha 314. Elders reporting: R. Wight, Charles Fry, James Caffall, James Huff, J. S. Strain, George W. Galley, H. S. Lytle, J. E. Butts, J. F. Weston, and Ralph Brown; Priests L. Marteeny, Ed R. Ahlstrand, George Murie, F. R. Schaffer, and John Hill; Teachers James M. Case, J. W. Mills, H. H. Robinson, and Jesse Allen. Bishop's agent's report: On hand last report, \$38.29; received, \$259.30; paid out, \$230.40. District funds on hand last report, \$2.82; received, \$3; paid out, \$1.06. Tent committee reported as follows: "We your committee to whom was referred the sale of the district tent, with power to act, would respectfully report that we have sold the tent for the sum of \$15, and the money paid to the district treasurer," James Huff and R. Wight, committee. The following resolution was adopted: "Resolved that hereafter the Bishop's agent shall report the financial standing of the district to each conference as heretofore, and that in addition thereto he shall submit to the first conference following the first day of January of each year an annual report the same as submitted to the Presiding Bishop, and that this report only shall be audited." Next conference to meet in Omaha the last Friday in January, 1905, at 7.30 p. m.

Clinton.—The thirty-ninth conference of the Clinton District met at Nevada, Missouri, October 20, 1904, at 10 a. m. President James Moler chosen to preside, and Bishop G. H. Hilliard associated with him. The following branches reported: Veve 100, Ft. Scott 47, Coal Hill 76, Nevada 82, Taberville 47, Richhill 155, Walker 27, Wheatland 79, Eldorado Springs 130, Lowry City 82. Ministry reporting: High Priest James Moler; Elders William Waterman, C. P. Welsh, C. Quick, A. I. Roberts, A. C. Silvers, A. Lloyd, W. H. Mannering, S. C. Andes, G. W. Beebe, Sr., T. R. White, J. A. Wagoner; Priests G. F. Weston, Jesse W. Paxton, W. E. Reynolds, G. W. Beebe, Jr., Samuel Rusaw, C. W. Keck, A. S. Leeper, Harry Paxton, and C. H. Athey; Teachers J. Sandage and T. C. Welch; Deacon William Dukes. District treasurer reported: Total receipts, \$12.08; expenditures, \$1.79; balance on hand, \$10.29. Bishop's agent's report was referred to the committee appointed at last conference to audit the books, and they were requested to report in full to next conference. A request from the Eldorado Springs Branch asking that the ordination of Bro. G. W. Bruze to the office of priest be provided for, was referred to the district president and missionary in charge. It was decided to hold the next conference at Richhill, Missouri, the first Saturday in March. A. C. Silvers, secretary.

Southern Michigan and Northern Indiana.—Conference met with the Coldwater Saints, October 22, 1904, at Chapel, at 10.30 a. m., Brn. J. W. Wight and A. S. Cochran were chosen to preside, also J. H. Lake; William F. Shaub and I. M. Smith, secretaries. The statistical reports showed a gain in district. Elders reporting: A. S. Cochran, I. M. Smith, W. D. Ellis, George W. Thorburn, Samuel Stroh, Francis Granger, F. J. D. Earl, N. A. Earl, E. K. Evans; Priests M. G. Ellis, W. T. Garver, F. T. Field, William S. Omans; Teacher D. E. Dunshie. A statement was presented from the Grand Rapids Saints, which was placed in the hands of the missionary in charge. The district treasurer's report showed a balance due district of fifty-two cents. The following delegates were elected to the General Conference: O. H. Story and wife, William F. Shaub and wife, J. H. Lake, A. S. Cochran, I. M. Smith, Samuel Stroh, Francis Granger, George Cassel and wife, E. A. Blakeslee, W. D. Ellis and wife, Olla Green, Charles Green, Sr. J. H. Royce, S. W. L. Scott, Ella Davis, Maggie Linsey, Volong Glidden and wife, C. E. Glidden and wife, E. W. Heith, George W. Thorburn, M. G. Ellis, E. K. Evans, Lydia Clark, G. A. Smith, R. M. Burwell, D. B. Teeters, J. A. Cavanaugh. Report of Bishop's agent, Samuel Stroh, showed an amount collected, with balance on hand last report, of \$406.24; amount paid out, \$395.59; leaving a balance on hand of \$10.65. The following officers were duly elected: A. S. Cochran, president of district; O. H. Story and Samuel Stroh, counselors; William F. Shaub and O. H. Story, secretaries. Samuel Stroh was sustained Bishop's agent. Next conference to meet with the Galien, Michigan, Saints.

#### Convention Minutes.

Northern Wisconsin.—Convended with Searles Prairie school October 17, 1904, at 10.30 a. m., near Necedah, Wisconsin, A. V. Closson, district superintendent, presiding; Rillie Moore

secretary. Reports read from schools and from district officers; also report verbally from A. L. Whiteaker, superintendent of Valley Junction school, was encouraging, and from A. J. Fisher, superintendent of Searles Prairie school, that condition was good, interest and attendance fine. Bro. W. P. Robinson remarked he had lately visited the school at Appleton and that was advancing. At the afternoon session the home class work was discussed, and also resolved that we petition each school to take up the work and report at next convention. Adjourned to meet Monday after next district conference at same place.

Nauvoo.—Sunday-school convention met at Farmington, Iowa, September 30, at 10.30 a. m., district superintendent, George P. Lambert, presiding. Reports were read from the following schools: Ft. Madison, Rock Creek, Burlington, New London, Kep, and Farmington. Treasurer reported: Balance on hand, \$13.07, total in hand, including library fund, \$24.58. Other officers reporting: Superintendent, assistant superintendent, and librarian. An entertainment given by the Sunday-school and Religio associations on Friday evening was well appreciated by all present. Our next convention will meet at Montrose, Iowa, on the day previous to district conference. Jessie J. Ward, secretary.

Northeastern Missouri.—Convention met at Higbee, October 7, 1904. Reports from the secretary and treasurer were read and approved, also the reports from the Higbee, Bevier, and Green Leaf schools, which were represented by delegates. Convention adjourned to meet at call of district officers and at the place selected by them. Hattie Williams, secretary.

#### Bishop's Agent's Notice.

To the Saints in Southern Missouri District: As it will be impossible for me to visit each isolated Saint in the district, and the time is drawing to a close when we are expected to pay our proportion of college indebtedness, and our proportion is about 45 cents each member, let us try to raise this amount and prove to Bro. Hilliard that this country has some noble Latter Day Saints, who are not only able to pay their proportions, but will. I shall also be glad to see every Latter Day Saint's name on my tithing-book for this year. Many have responded freely both to tithe and college, yet there are many who are well able to help both in tithing and for Graceland. May each remember the blessing of a good grain and fruit crop, and as Bro. Hilliard thinks the country is not able to grow such crops, then we know God has blessed this part of Zion for the good of the poor and needy. May we each come to the front. Remember my Bishop's agent's book closes the last of December, for the present year. If there are any isolated Saints wanting preaching let me hear from them. H. SPARLING.

R. F. D. 10, SPRINGFIELD, Mo., October 23, 1904.

#### To the Fifth Quorum of Elders.

Circular letters are being mailed this week to each member at the latest address furnished by you. Should you fail to receive one promptly, write me and another will be sent.

C. I. CARPENTER, Secretary,  
Lamoni, Iowa.

October 31, 1904.

#### Release of Missionaries.

According to his request, the reason given for such being in no way detrimental to him as a man or minister, Bro. Evan A. Davis is hereby released from his ministerial appointment for the current conference year.

J. W. WIGHT,  
Minister in Charge.

Brn. Edward F. Mengel, of Nebraska, and James Carlisle, of Ohio, have been released from the Northwestern Mission by Bro. Griffiths, missionary in charge, upon their own request and motion. We concur in the release as unavoidable, and for the reasons assigned.

JOSEPH SMITH, for Presidency.  
LAMONI, Iowa, October 28, 1904.

#### Change of Field.

By mutual agreement the following changes of field or transfers have been made: Elder F. D. Omans from Minnesota to Michigan, and Elder M. H. Cook from the Tri-cities Mission to Fremont and Pottawattamie Districts, Iowa. Also at the request of Elder S. W. L. Scott, on account of climatic conditions, he has been transferred from the Fremont and Pottawat-

tamie Districts, to the Southern Michigan and Northern Indiana Districts. Ever praying for the success of God's work we remain,

Yours in the hope of Christ,  
J. W. WIGHT, Minister in charge of Michigan.  
FREDERICK A. SMITH, Minister in charge of Iowa.

**Tribute to Mrs. Fannie Grenawalt.**

Bending to a will that is higher and better than ours, we, the Society of Patronesses of Graceland College, as a body of Christian women seeking the promotion of the good and beautiful in our homes, community, and country, do keenly feel the loss of our sister, Fannie Grenawalt, as a mother, a friend, and a member of this society.

Because of her sudden removal from us we are impressed with the nearness of death unto life and shall seek to be more earnest in our words and work, hoping to be prepared, as was she, should such a call come for us.

Knowing that the hearts who loved her best are bleeding and sore, we tender them our sincere regret that she is gone from us, offering such consolation as words may carry from friend to friend, and resolve to bear them in loving remembrance before the throne of grace.

May they not forget that bright above all shines the hope secured by promise, "We shall meet again."

VIDA E. SMITH.  
CARRIE E. SILSBEE.  
RUTH L. SMITH.  
Committee.

LAMONI, Iowa, October 24.

**Notices.**

The postponed dedication at Coalville will take place on November 6. A cordial invitation is extended to all Saints who would like to attend. If you will notify William Jordison of your intention to attend you will be met at the station,—Carbon on Illinois Central, or Otho on Minneapolis and St. Louis. D. M. Rudd, district president.

**Conference Notices.**

The Western Maine District conference will convene at Mountaineville, November 19 and 20, 1904. All reports to be forwarded to that place. Eugene Braun, secretary.

**Convention Notices.**

The Montana District Sunday-school convention convenes at Deer Lodge, Montana, November 18, at 10.30 a. m., one day previous to district conference. Local schools are requested to send delegates. District officers are also requested to submit written reports. Come all. Arthur Q. Reese, superintendent.

The Sunday-school convention of the Northwestern Kansas District will convene in Gaylord, Smith County, Kansas, November 18, 1904, at 2.30 p. m. Entertainment at night. Please send reports in early. Myrtle Coop, secretary, Downs, Kansas.

**Married.**

WILLIAMS—COLLINS.—On Wednesday, October 19, 1904, at 7.15 p. m., at the home of the officiating minister, Elder F. T. Mussell, in Bevier, Bro. Thomas H. Williams and Miss Lela Collins, both of Bevier, Missouri. The bride is the daughter of Mr. and Mrs. D. A. Collins, and is a worthy and estimable young lady. The groom is the youngest son of Elder and Mrs. John T. Williams and is an upright and substantial young man. Their many friends unite in wishing them a prosperous and joyous future. Mr. Williams and bride will spend their honeymoon at the World's Fair.

**Died.**

SHOEMAKER.—Frank A. Shoemaker was born October 30, 1875, at Coldwater, Michigan, and died at Jackson, September 23, 1904, at the city hospital. Frank was shot on the street of Jackson by a crook. He was baptized March 13, 1887, and was a Latter Day Saint from early boyhood. Frank was the eldest son, is survived by his wife, father, mother, an only brother, Roy, and many relatives and friends. Funeral-services at the home of his boyhood days, September 25, 1904. Remains laid to rest in Oak Grove Cemetery beside his baby Harry (one year old), who did a year ago.

WILLIAMS.—Lewis J. Williams, at Malad City, Idaho, October 12, 1904. He was born January 1, 1843, at Hirwanl, Breconshire, South Wales; removed with his parents to America in 1864, settling in Brigham City. Removed to Malad City in 1866, in which place he resided till his death. Funeral from the Saints' chapel, Sunday, October 16, conducted by Elias Richards.

CHAPPELOW.—Hallie, infant daughter of Walter and Luella Chappelow, was born March 23, 1904; died October 7, age 6 months and 16 days. The little one was afflicted from the time of her birth with water on the brain, and for this two operations were performed. She seemed to be improving after the last operation until Thursday evening, when a change for the worse was noticed, and at 5 a. m., Friday, death relieved her suffering. Funeral-services at New Trenton, held in the Methodist church. Sermon by Elder W. C. Marshall to a full house.

GURWELL.—Norma Lucile, infant daughter of Bro. and Sr. L. G. Gurwell. Little Norma was born August 12, 1904, and was two months and thirteen days old at her death, which occurred October 15. Funeral was in charge of Frank G. Hedrick in the Saints' church at Fanning, Kansas.

GILBERT.—Thomas Gilbert died of senility at his home in Fall River, October 5, 1904. He had been a resident of Fall River since his coming to America from England in 1857, occupying places of trust in the textile industries. He served honorably in the union army during the Civil War, was active in church-work as an elder in the early history of the Massachusetts District, being largely instrumental in establishing the church in Dennisport on Cape Cod. A wife and three children are left to mourn their loss. Funeral-sermon at the residence by Elder F. M. Sheehy, the church quartet rendering assistance.

ABERCROMBIE.—Ralph W. Abercrombie. Death caused by blow from a rock while blasting in his mine at Cumberland Hill, Rhode Island, August 15, 1904. Was born in Smithfield, Rhode Island, June, 1862. Was raised in the Methodist Church; joined the Saints under the administration of Elder M. H. Bond, in Worcester, Massachusetts, and remained loyal to his covenant. He was a graduate of Massachusetts School of Technology, and followed mechanical pursuits. Leaves a wife and daughter of fifteen. Funeral at the residence; Saints' choir from Providence in attendance. Sermon by Elder F. M. Sheehy, assisted by R. Bullard.

OLIVER.—In Cottage Grove, Oregon, at the home of her daughter, Mrs. L. M. Thompson, Mrs. Louise M. Oliver, after an illness of over two months, at the age of 93 years, 2 months, and 13 days. She was the daughter of Adolphus Chapin, and was born in Cuyahoga County, New York, July 20, 1811. She leaves three children, eleven grandchildren, and many great-grandchildren. After nearly a century of saintly living, loved and revered by all who knew her, "Grandma Oliver" was gathered to her fathers. The services were conducted by an old-time friend and neighbor, Reverend Joseph Sharp, of the Christian Church, himself over eighty years old.

FOSS.—Sr. Mary A. Foss, daughter of Elder and Sr. J. C. Foss, died at Santa Cruz, California, October 12, 1904. She was born at Machias, Maine, February 13, 1882, and was baptized and confirmed by Bro. J. C. Foss at Jonesport, Maine, January 11, 1891. The parents accompanied the remains to Independence, Missouri. The funeral-services were held in the Saints' church, and the interment took place in Mound Grove Cemetery.

GRENAWALT.—While in St. Louis, attending the Exposition, Sr. Fannie Grenawalt was stricken with heart-failure and died October 16, 1904, aged 53 years, 7 months, and 28 days. The body was brought to her home in Lamoni, Iowa, on the 18th, and funeral-services were held on the 20th, Bro. F. B. Blair in charge and Bro. H. A. Stebbins preaching the sermon. Prayer at the grave by Bro. D. J. Krahl. She was the mother of eight children, one dying in infancy. The other seven live in Lamoni. She was baptized by Bro. T. J. Bell, August 27, 1893, and continued in the faith.

WINEGAR.—Bro. Henry Winegar, at his home near Pomona, Missouri, October 21, 1904. Born May 27, 1848, in state of Missouri; was baptized May 18, 1862. When the Saints were driven out of Missouri his parents were among the rest. Was married to Miss Johana Newberry, August 3, 1871. To them were born thirteen children, seven boys and six girls. He leaves to mourn their loss, a wife, six boys, three girls, three brothers, three sisters, and a host of friends. He was laid to rest in the Saints' cemetery near Pomona, Missouri. Funeral-sermon by Elder James T. Davis.

EVANS.—Joseph Henry Evans, little son of Bro. and Sr. Harry Evans of Bemidji, Minnesota, born December 12, 1903, and died October 10, 1904. Sermon by Elder E. A. Stedman, from Matthew 19: 13, 14.

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# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2:29-30

Clara L. Scott

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JOSEPH SMITH . . . . . EDITOR  
LEON A. GOULD . . . . . ASSISTANT EDITOR  
FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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"MODERN TENDENCIES" is a new department in *Autumn Leaves* devoted to those phases of modern life that are of especial interest to Latter Day Saints. The three topics treated on in the November number are: "Presidential elections," "A change in the American diet," and "The increase of crime." In this department you get the best thought gleaned from the periodicals of the day, touching subjects of vital interest.

ELDER JAMES MCKIERNAN has written two articles on "Seventies" which have appeared in the November and December *Autumn Leaves*. They are very interesting and instructive.

## Editorial.

### DEDICATIONS AT PANA AND TAYLORVILLE, ILLINOIS.

We reached home from the Dow City reunion on the morning of Tuesday, September 27, and on the evening of the 29th were en route for Pana, Illinois. We stayed over night at Burlington, Iowa, and on Friday, the 30th, we made the run from Burlington to Pana via Beardstown, where we were permitted to partake of a dinner provided especially for us by Sr. M. R. Shoemaker, whose husband is in charge of the little flock at Beardstown, but who was at Pana attending the Sunday-school convention, and whom we subsequently met there.

We reached Pana in the afternoon and were met at the train by Brn. R. T. Walters and E. E. Stonger, and Srs. Price and Lily, the sisters being from the Taylorville Branch. Bro. Stonger took us to his residence, 506 South Sheridan Street, where we found our home during our stay at Pana. There was an entertainment of the Religio, at which we were a guest, and witnessed a very nice presentation of the study which had been before the society, with a very nice chart-talk from Bro. Shoemaker, who is quite an adept at chalk-talks. On the morning of Saturday, October 1, we met with the Saints of the district in conference and were of some assistance to them in their deliberations. The minutes have been published and convey all the news of the business portion necessary to mention. By invitation we occupied on Saturday evening, Bro. R. T. Walters having charge of the meeting.

The dedication services were held on Sunday at eleven o'clock. The building is nicely located and is a very neat and tidy structure built by the Saints of the branch, with some little help from their neighbors, at a cost of something less than seven hundred dollars, volunteer and personal labor not estimated. The services were well attended and we took great pleasure in being with the Saints at the splendid consummation of their labors. We here met Brn. F. M. Sharrock, in charge of the branch, J. E. Wildermuth, and W. H. Mannering, the last two named being, with Bro. Walters, the missionary force at work in the Central Illinois District. We spoke again in the evening of Sunday to a fair audience and continued until Wednesday evening, Bro. Wildermuth occupying Monday evening. We left the Saints feeling well and were satisfied that our visit had been productive of good.

Some three or four years ago there were but few Saints in that region, a Sr. Johnson being the oldest resident Saint and one of the most faithful workers the church had. By the efforts of Brn. Luff, Bell, Walters, and others there has been an increase until they have quite a fair branch. So far they have labored together nobly, and from a statement made by a citizen with whom we conversed we learned that the membership were in good repute with their neighbors and with the business men of the city. It is a mining town, and we learned by the late statement in regard to the strike of the hoisting engineers of Illinois that there are some thousand miners employed in the mines of the place; for this number was thrown out of employment by the strike referred to. They are deserving of great credit both for the condition of the branch and for the erection of the little building in which they now worship. Sr. Johnson has five sons and a daughter, who hold allegiance to the faith; and the Stonger family, numbering we do not know how many, make a strong addition to the membership. The elder Bro. and Sr. Stonger insist upon entertaining the eldership who visit the town for either a short or long stay.

From Pana we went to Taylorville on Thursday, October 6; opened meeting that evening and continued until Sunday night, dedication services included. The branch at Taylorville is quite strong and is in charge of Bro. Luther Simpson, a quiet, persistent-spirited man, who believes that men should be seen for what they do rather than for what they say. He has a helpful number of assistants, and together they have built a very comfortable, pleasantly-situated house of worship, easily accessible to the greater number of the brethren of the branch. There are a number of Saints in the branch who have been in the church for a number of years: Bro. Ephraim Jones, Joseph Boswell, Brn. Davis, Stanley, and Lily. Taylorville is also a mining town, there being some five hundred miners at work in the mines there. The vein is some seven to nine feet thick and the miners are fairly paid for their work, subject of course to the fluctuation of loss of labor by strikes, lockouts, etc., resulting from connection of the miners with the unions, which in a sense control not only the mines but the miners.

The city is a thriving, beautiful place. It is the county-seat of Christian County, and they have an excellent-appearing and well-appointed court-house situated in the middle of a block, around which the square forming the business portion of the city is situated. They pride themselves on being an up-to-date city. The Big Four and the Wabash roads give the town a good outlet in every direction. The town is but eighty-five miles from St. Louis and is situated in a fertile region as well as one rich in minerals. The Saints were much pleased with their success in building, which cost them something more than the

building at Pana did, but the Saints here as well as the Saints at Pana had their building free from debt.

We have never left a locality where we have been permitted to visit and preach with a better consciousness of leaving the people in good spirit and feeling than we left Pana and Taylorville. We have seldom enjoyed more of the Spirit in the preaching of the word than we did at these places. Though the number of outside attendants was small, those that were present paid excellent attention and we are quite satisfied that good was done at both places. We were the guest of Bro. George L. Hartsell, secretary of the district, who with his young wife lives in their new home adjoining the church on the south and opposite to the home of Bro. Luther Simpson, the acting president of the branch.

In company with Bro. R. T. Walters we left Taylorville for St. Louis on Monday, October 10, and reached our place of temporary abode, being met at the train by Brn. Willard J. Smith and John Lloyd.

Returning from St. Louis we made a stop at Independence, lasting from Thursday, the 20th, until Tuesday, the 25th of October. By agreement with Bro. W. H. Pease, who is looking after the interests of the Armstrong Branch, we visited that branch on Sunday, accompanied by Bro. Rudolph Etzenhouser, who kindly took us in charge to prevent our being lost in the purlieus of the great city, sometimes called Kansas City, U. S. A. We spoke at Armstrong both morning and evening, being privileged to meet a number from the different stations in the city and some few from Independence, Missouri. We here renewed a number of our former acquaintances whom we had met at different times both at Armstrong and elsewhere, and were pleased to meet so cordial a reception as awaited us among them. Bro. Pease has an interesting branch and we believe all are striving earnestly to conduct themselves properly that they may bring no reproach upon the name of Christ which they bear.

We reached home on Tuesday, October 25, feeling quite strengthened and encouraged by our visit. We must not omit having occupied the pulpit at St. Louis the morning and evening of Sunday, the 16th, to large and very attentive congregations. The brethren had taken special pains to advertise our visit, with a result that we had an excellent hearing. The branch is under the efficient presidency of Bro. Russell Archibald, ably assisted by a number of young men of excellent promise and ability. We found Bro. Willard J. Smith, missionary in the city, doing pastoral work, in fair health and excellent spirits, who kindly took us in charge, visited the Fair with us a couple days, and piloted us about the city that we should not get lost; for though we have been more or less familiar with St. Louis from 1864, the rapid and great increase which has taken place with the

spread of the city and the revising of their street-car system had taken much of it out of our recollection. The church, nicely located at the conjunction of Glasgow Avenue with Dickson Street, is in an excellent neighborhood and the Saints have taken great pains to embellish the vacant lot lying north of the church-building, so that instead of being a depository for the offal and refuse of the neighborhood, it is a beautiful grass-plot and flower-garden. The building itself is well cared for, and Bro. Willard Smith occupies a room adjoining the main auditorium as his study and living-room, where he is in attendance and at the service of any who may need him, from early morning until midday, after which he is busy with his pastoral duties. He was in charge of the services of Sunday, both morning and evening, by concurrence of the president of the branch. We were pleased to meet a number of visiting brethren from distant localities, among them Brn. Charley Jones, of Pawnee, Missouri, and Bro. John Smith, of Lamoni, who by request offered prayer at the respective services. Bro. Edward C. Bell has a number of young people in his choir service, and the music is an attractive feature of the services. Altogether our visit from home between September 29 and October 25 was to us a pleasant and profitable one, and we trust was of benefit to others.

---

#### SEVENTY-SECOND ANNIVERSARY.

Liberty Hall, the home of President Joseph Smith, was the scene of a pleasant gathering on the evening of Monday, the 7th inst., when the children and grandchildren of the immediate family of President Smith gathered themselves together at the family home to celebrate his seventy-second birthday. The date, November 6, coming on Sunday, and he having expected to be absent, the day following was fixed for the celebration.

It is difficult to describe the general and enjoyable features of family gatherings at Liberty Hall—a sort of old-time New England home-coming and feasting with western hospitality combined.

From five to nine o'clock the hours were spent in greetings, reminiscences, music, and song, intermingled with romps and varied programs by the children large and small. A substantial and comfortable lounging jacket was presented to "Father Smith" as a memento, and which he accepted as a well-fitting addition conducive to comfort in general.

This large family has remained unbroken by death during the year, and ere the gathering dispersed, due thanks were rendered to the Father of all mercies for his preserving and loving care. Others besides the immediate family have sent congratulations and good wishes to President Smith, and all Saints will join in the hope and prayer that his life may be greatly lengthened in service to the church and the race.

#### GRACELAND NOTES.

Bro. J. W. Waldsmith of Nebraska City, Nebraska, Bishop's agent for the Southern Nebraska District, sends in a draft for one hundred and forty-two dollars and fifty cents, final payment of the proportion of that district.

St. Louis, Missouri, District, Bro. R. Archibald, agent, reports having raised its full proportion of college debt, and ten dollars in addition.

Sr. J. Gibbs, of Hiawatha, Kansas, sends an offering for herself and Sr. R. Gibbs and writes: "I hope you will succeed in getting sufficient money. I have not heard a sermon in ten years. There has never been one of our elders here as far as I can learn and I do not see why. Hiawatha has about five thousand inhabitants."

Elder F. M. Slover writes from his field: "I send you one dollar to assist in paying off the college debt as I have a great desire to have my name put on record as having done something to cancel this great debt. If all would do their part right now Graceland would soon be free. Hope that this burden will be removed before the next General Conference.

Bro. Levi Phelps, Farwell, Michigan, writes: "Inclosed find five dollars and fifty cents for Graceland College. This is sent by our family. The children worked and earned that which they send. We never want to see the college closed and hope that it will always be sustained."

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#### EDITORIAL ITEMS.

In the items from Independence, Missouri, sent in by Sr. Abbie A. Horton, published in HERALD for November 2, 1904, she states that Nymphas C. Murdock, of the Utah church, lately visited Independence, Missouri, and while there "made many interesting remarks." Among these remarks she gives the following: "He mentioned having seen President Joseph Smith at Logan, Utah, and he told us of a little episode which occurred, as he alleged, in reference to sealing, which was in vogue at Nauvoo. Mrs. Lucy Kimball was present at Logan and testified, he said, with these words—'You have been preaching about your father, Mr. Smith, but I want to say to you that I was his wife, and lived with him as his wife.'"

The only things true in the foregoing statement are, that President Joseph Smith was at Logan and preached there, and that Mrs. Lucy Kimball was present at one of those meetings, if not more. The statement that she testified as this Mr. Murdock states, is absolutely untrue. The only conversation that occurred between Mrs. Lucy Kimball and President Joseph Smith was at the close of the last meeting, and was in the presence of Bro. R. J. Anthony, who presented Mrs. Kimball by request. There was

no conversation in regard to sealing, or plural marriage, or the wives of Joseph Smith.

On the morning after this meeting, before leaving Logan, in company with Bro. R. J. Anthony, we visited the home of Mrs. Kimball with the intention of having an interview, if she should be willing, but found that she had already gone to her work in the temple, and for that reason we did not see her. It is passing strange that these people will persistently make such assertions, in which there is positively no truth and which a moment's thought would give assurance that the untruth must necessarily be detected. A lie told by a hoary-headed man or woman is no better than one told by a man whose locks are dark as the night. If anything, the one told by the man with the hoary head is worse, because he has less time to repent than the younger man.

Our neighbor of Independence, Missouri, the *Evening and Morning Star*, seems to find fault with the fact that the city council of Dow City, Iowa, saw fit to pass a commendatory resolution with regard to the Reorganized Church and the reunion lately held in that little burg. Reference to this resolution passed by the Dow City council is published in the *Evening and Morning Star* for October 15, 1904. It appears in an editorial headed, "Beware of the leaven." In the course of this editorial the following occurs: "Granting that this little handful of 'city fathers' of a little Iowa town reflected public sentiment, what is proven? Is the self-avowed opinion of the city council of Dow City anything for Saints to value? Does the love of the world portend good or evil for those upon whom it bestows itself? It is a danger sign when any church becomes popular with the world. The moment opposition ceases, that moment the church loses its spiritual power."

We regret to see this little reference in the *Evening and Morning Star*, and believe the space could have been better occupied, for the reason that it betrays an unfortunate animus and defeats its own intention. The fact is, Dow City is situated in a locality originally settled by Latter Day Saints escaping from Nauvoo and other settlements east of the Mississippi River who refused to go farther west and accept the regime of President Young and his associates. There has always been more or less of opposition and continued opprobrium thrown upon the name of Utah Mormon or Latter Day Saint. The Reorganization has labored faithfully by its ministry and its members in all that region of country to overcome the spirit of animosity to the faith, secure the attention of the people, and make the faith honorable in the eyes of honest people. The resolution referred to was accepted by the Reorganized Church in the spirit in which it was offered as a token that the efforts put forth had been at least partially successful. It was a

recognition of the good the church had been striving to do and had largely succeeded in doing through that region of country. It was prized by us assembled on the ground and it is prized by the general membership of the church wherever it has gone, for just what it expressed and just what it is worth; nothing more and nothing less.

The *Star* also says: "It is a danger sign when any church or people responds to flattery, and woe to the church or individual, who feels that 'all is well in Zion.'"

We did not give the resolution as a sign or with the claim that all was well in Zion; and from this evidence of disturbance on the part of the *Star*, we conclude that the editor feels that all is not well in Zion; for he at least seems to be seriously disgruntled. So far as the Reorganized Church is concerned, there is no fear that either the church itself or the faith which it presents will become popular; and surely we are in no particular danger from the cessation of opposition so long as the *Star* and its supporters continue in the spirit manifested in this reference to the publication in the *HERALD* of that Dow City resolution.

On Saturday, October 29, the Editor of the *HERALD* was thrown from his buggy, lighting upon his head and shoulders, rather roughly shaking him up. The news of this accident has been pretty well scattered and the Editor is receiving cards and letters of commiseration and inquiry expressing hopes that the hurt is not serious. We publish this that the minds of the Saints may be set at rest; for while the Editor was somewhat hurt, he has been able to attend to the most of his duties, though declining to preach on the Sunday after his fall, from necessity, and also declining to visit St. Joseph, where we were expected to be present, for the reason that he thought it not best. However, we beg to assure the Saints that the Editor was able to occupy the local pulpit at Lamoni on the morning of the 6th, and though he had temporarily joined the ranks of the stiffnecked, he was neither hard-hearted nor rebellious, but was quite thankful that he was steadily recovering from the effects of said fall, and is in no special danger of any permanent injury. He thanks the Saints for their solicitude and their prayers in his behalf, and is pleased to know that their friendship in the gospel is of such a character that they are solicitous for his welfare.

IN THE November *Autumn Leaves* Elder D. R. Baldwin portrays a thunder-storm in the Ozarks during the great drought of 1901. His article is immediately followed by one from Elder W. J. Haworth setting forth the almost indescribable horrors of an Australian drought.

## Original Articles.

## HOPE FOR THE CONDEMNED.

SERMON BY ELDER J. W. WIGHT, AT LAMONI, IOWA,  
OCTOBER 30, 1904.

I can not say to-night as I have heard a good many ministers say from this stand, that I am pleased to be here; for if there is any place in the world that frightens me it is before a Lamoni audience, so that from that standpoint it is not a very great pleasure. I do not say that by way of reflection, but you are great critics here, and while I am willing to confess that I like criticism of the proper kind, still it frightens me to be criticised.

The eighteenth chapter of Matthew, eleventh to fourteenth verses inclusive, reads:

For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

In the parts of my mission where I have been of late they were not satisfied if I quit under an hour, and sometimes an hour and a quarter; but I will make this promise, to-night: It is now half past seven, and I will not keep you longer than four hours. Bro. Gunsolley says I may have all the time I want, but I remember that Paul preached until midnight once, and got a man asleep and he fell out of the window, so I will stop a half hour before that at least.

Now we are told in the eleventh verse here, that Christ came to save that which was lost; and in the fourteenth it says, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Men have sought out many inventions; and upon this question of religion they have a great variety of opinions. These opinions differ as men differ; but basing what we may present to-night upon the text that we have taken, we want, from a biblical standpoint, to relieve our Father in heaven, and his Son, of some of the terrible odium that has been placed upon them by good-meaning people from the standpoint of religion.

Some people have told us (and at one time their number was almost legion) that

"Hell is crammed  
With infants damned,  
Without a day of grace."

And they sung that in so-called sacred song. In contradistinction to that thought I want to call your attention to the statement of the Christ as found recorded in the nineteenth chapter of Matthew, the tenth chapter of Mark, and the eighteenth chapter of Luke, where it is recorded that the mothers brought their little ones to Jesus that he might put his hands

upon them and bless them. The disciples not understanding this matter rebuked these mothers, when Jesus in turn rebuked them and said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Now the hearers to-night may take their choice between the teaching of so-called orthodoxy and the teaching of Christ. As an individual I purpose standing where I understand that Christ stood; and when he said, "Of such is the kingdom of heaven," it can not be possible that within the realm of the condemned, where it was, and too largely is, said the fires filled with sulphur continue to burn day and night eternally,—that within that realm these little infants not a span long are consigned to remain throughout all eternity, under such conditions as that. I leave you to take your choice between the teaching of the Christ when he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," and the story sung in song.

But I cite you once more to a statement made by Jesus as found recorded in the same chapter from which we have taken our lesson, where it is recorded that the apostles came to him and said, "Who is the greatest in the kingdom of heaven?" Ah! here was ambition manifesting itself; and if you will excuse me for the digression I want to say that wherever you see the manifestation of that kind of ambition there is *danger* to the well-being of the church. For it is not a question of who is greatest; it is a question of obtaining eternal life. "Cursed be the man that trusteth in man, and maketh flesh his arm." And I presume it is safe to conclude to-night that as the disciples came to him with this question, Peter felt in his heart, "When they hear him say, Peter, then they will know." Possibly Bartholomew had the same thought flitting through his mind; and maybe Matthew, and possibly all of them had. But it is not probable that John had. He was of that lowly, meek disposition that should characterize the follower of the Lord Jesus Christ. Jesus instead of naming any of them, called a little child and placed it in their midst, and said, "Except ye be converted, and become as little children [that is so far as purity is concerned; so far as humility is concerned; so far as meekness is concerned], ye shall not enter into the kingdom of heaven." Consequently there is danger when we begin to exalt ourselves, when we begin to talk about being able to lead the people. There is danger there, and we want to beware of that kind of danger. It seems to have entered into the minds of the apostles of the Lord Jesus Christ, and they came to him to settle the question, and it ought to settle it for all time.

But how can any one from the standpoint of theology, be he whomsoever he may be, on the contrary say that hell is crammed with infants damned without a day of grace?

Now I am going to call your attention to another thought. In the third chapter of John, in the sixteenth and seventeenth verses you will find some of the most beautiful language in all holy writ, and I will venture to assert that if you search from the first chapter of Genesis to the concluding chapter of the Apocalypse, you can not find the antithesis of this thought anywhere:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Now mark, that was the purpose of God in sending his Son into the world; that the world through him (the Son) might be saved. That Son declares, "I am come that they might have life, and that they might have it more abundantly." You who heard the beautiful sermon (I think one of the finest efforts that I ever heard in my life) upon the question of life, and that more abundantly, as presented at Kirtland last spring, remember something of what is meant as presented by the speaker on that occasion, Elder Heman C. Smith, upon this question of life, and that more abundantly. Now, that is what Christ came for; that was his purpose in coming into the world; and as a consequence thereof, either in time or in eternity, his purposes will have been accomplished. For in the sixteenth chapter and eighteenth verse of Matthew he says, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Against the church. I am satisfied that any grammarian from any part of the world will say that *church* is the proper antecedent of the pronoun *it*. And Jesus declares that his church is not to be prevailed against by the gates of hell. The Psalmist seems to have had a sufficient burst of inspiration, and to have had the curtains of futurity thrown athwart, to permit him to look down into time yet unborn and say, in the ecstasy of his joy, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in," depicting inspirationally the beautiful picture of a specific event that is to transpire future to his day. The gates of hell are to be lifted up, and the King of glory shall come in. Let us not forget that important thought, and the further thought in connection with it, that Jesus made the declaration, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Let us not forget these two thoughts as we put them together to-night.

But somebody says, "Oh, Bro. Wight, don't preach that way; don't preach as we think you are going to to-night. Don't tell us that there is to be an opportunity after death; that Jesus is going to preach to those that are dead. Don't tell us that, for as certainly as you tell our young people that you will have them reach this conclusion: 'If that be

true then I will go on [shall I use slang to-night and say what young people so often say?] and have my fling.'" Ah, young people, do not say that; do not talk about sowing your wild oats; "for whatsoever a man soweth, that shall he also reap;" and if you sow to the wind you shall reap of the whirlwinds. There is no question about that. It is the logic of the fact, and can not be gotten around. If you are willing to take your chances, all right.

But wait a moment! If it be dangerous to teach our young people anything like that, and it gives them an opportunity of too much license, what about the opportunity on the other hand as taught by the dogmatist who believes in what we may call the hell-fire theory or doctrine, who teaches that the wicked, or those who fail to make what they prescribe as the right profession, are going to be consigned to this lake of fire burning with sulphur, and be kept there continuously burning, without being consumed, in all the torture and agony and writhing incident to so fearful a condition? On the other hand they tell you that if you make the prescribed profession or confession, even though it be in the hour of death, when separation is upon you, you will be wafted away to the courts of glory. Over yonder in Australia last year, two men in cold blood took the life of a constable, or policeman as we call him; and two ministers went into the cells where these condemned men awaited the fatal day when the noose was to do its work, and prayed them into heaven. At least the papers told us that they found Christ—after they got behind the bars, within the confines of the cell of the condemned! A few years ago, so the story goes, up here in Canada, a young man courted a girl, married her, and in after-time took her life, was tried, found guilty, condemned to hang by the neck until dead, and a man with a long coat on and a white "choker" went in to pray him into heaven; but no, sir, he would have nothing to do with him. Why? He had sought the governor for a reprieve. The fatal day came, and the word with it that no reprieve was to be granted; and then he sends for this man with the clerical garb on, and he prays him into heaven. At least, upon that fatal trap, with that noose dangling over his head, the last words to which he gave utterance in this life were, that so far as she whose life-blood he had taken was concerned, he regretted that she was then "weltering in hell"; but so far as he was concerned he expected, as soon as the fatal noose had accomplished its purpose, to be wafted away to the arms of Jesus!

Friends, where is the greater danger to the young people? That dogma that teaches that no matter how heinous the crime, just so you make the prescribed confession and profession, even though it be in the hour of demise, you will be wafted away to the courts of glory; whereas on the other hand if you fail, no matter how good a moral life you might have

lived, you will be consigned to an eternal flame which is so terribly hot (as described by one minister) that if you were taken out and placed in a caldron of boiling potash you would freeze to death in a moment of time, (I am perfectly willing to make this public confession to you to-night, that I have no desire to freeze in that way!) or the teaching of the repentance-after-death theory?

But Jesus said that the gates of hell should not prevail against it (the church). Let us have a mathematical calculation for the time being. There have been since the days of Adam until now, (there is not a particle of use now in your trying to count it, you could not do it if you lived to be five hundred years old,) there have been one hundred and forty-three billion of human souls upon the earth from that time until now. And out of that one hundred and forty-three billion, one billion has made the prescribed profession, so that according to that dogma every time that Christ obtains one soul, Satan obtains one hundred and forty-two. And it does seem to me that that would be a very large prevailing, to say the least of it. For you know we are told that so sure as you get in there, you will have no opportunity to get out again; so that every time these one hundred and forty-two go in there and have to smell sulphur all through eternity, one goes up yonder, which certainly presents a very large prevailing.

Again we are confronted with the thought, Will we take the statement of Jesus Christ, or will we take the statement of orthodoxy, so called? Your speaker prefers to stand on the side of the Christ. One word of inspiration from his lips is worth all the language and the wisdom of the world combined, if that language be contrary to that one word; and he made the declaration that "the gates of hell shall not prevail."

Again, in this same chapter I read of an unwise steward. And Jesus tells us of the wickedness of this steward, and that he was delivered over to his tormentor, and kept there until he paid all that was due. "Oh," somebody says, "that is only talking about what we do in this life. If you become a wicked person, if you steal, are apprehended, and found guilty, you will be delivered over to the jailer and the jailer will keep you there until you have paid all that is due. What has that to do with our future condition?" Just this, my friend. Jesus goes right on in the next verse and says, "So likewise [in the same manner or way] shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." The trespass is committed against Him. What will he do? Deliver you over to the tormentor. Who is the tormentor? Satan. No question about that. He will deliver you over to the tormentor, and how long will that tormentor be permitted to keep you? Till (if

there is to be no end why use the word *till*?) you have paid all that is due. And when you have paid all that is due that tormentor will have no power to keep you there any longer. Justice will prescribe that; love will demand it; and mercy will say that it must be done; that after you have paid all that is due, there can be no law in heaven, there can possibly be no law in hell, then, (if there should be any justice there,) that would hold you any longer, after you have paid all that is due.

I do not expect to tell all the vital thought concerning the duration of this punishment, further than that when you have paid all that is due, Jesus here positively declares that that is as long as you are to be kept. I confess that I believe that the torment will be terrible; that it will be sufficient; and I believe that any one who may have the opportunity to go there will want to get out as soon as he can, unless he is so hardened, his conscience so calloused that it would be impossible for any manner of treatment to touch the calloused conscience.

I want to call attention to the eleventh chapter of Matthew. Christ is upbraiding the cities, and he says, beginning with the twentieth verse, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Now, that was the disposition of those people. If these mighty works had been done in their midst they would have repented long ago in sackcloth and ashes. "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

Ah! here is shown, as clearly as it is possible for language to show, degree of punishment. "It shall be *more* tolerable for Tyre and Sidon at the day of judgment, than for you." Why was the comparative used here? It is impossible to have a comparative without a positive and a superlative. And here he says it shall be *more* tolerable. It is going to be tolerable for somebody; more tolerable for somebody else; and most tolerable of all for somebody else, or else there is no meaning whatever in that language. And the same thought is used concerning Sodom; and you know that there is no more heinous crime in the catalogue of crimes than that of sodomy. Those people were so terribly wicked that fire and sulphur were rained down from heaven, and they were burned up, consumed. And yet Jesus says of them that had the mighty works which had been done in Capernaum been done in their midst they would have remained until this day. And then he uses exactly the same thought in conclusion, that it shall be more tolerable for the land of Sodom in the day of judgment than for Capernaum. Now, if those people had

that disposition that they would have repented, if those mighty works had been done in their midst, are they to be held so responsible for a failure under such conditions that they will never have an opportunity to be removed therefrom? It seems to me that justice, mercy, and love would at once combine and cry out against so unfortunate a thought as that. Yes, that thought that we are to be consigned to a flame so terribly hot and kept there throughout all eternity,—your own loved ones, your own offspring put there, and you stand yonder looking over the embattlements of heaven down into the region of the damned, are to adore and give glory to God, though your own child may be reaching toward you its arms, and crying, "*Papa, mamma, have mercy. Come and relieve me from this place.*"

There is one thought I want to present right here, that never yet in my experience have I found an individual willing to believe in so fearful a dogma, (because it is nothing less, and nothing more,) that ever felt that he or she was going there! Oh, no; it was always the other fellow, you know! If it were somebody else that was to be consigned they were quite willing to believe in so fearful a punishment as that.

But why do I ask you the question to-night concerning your own children? I do not do it to appeal to your sympathy. But I do it because it is in harmony with the spirit of that marvelous statement of Jesus as found recorded in the seventh chapter of Matthew: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Ah! that merciful Father that so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life; who sent that Son into the world, not to condemn the world, but that the world through him might be saved! Are you going to tell me to-night, will your reason, will your rationalism say that that Father is going to consign a great majority of his children to this awful place and keep them there throughout all eternity? You can not say it from a scriptural standpoint. But we are told that we have no right to reason upon these things; that God knoweth best. But what does the prophet say? "Come now, and let us reason together, saith the Lord." "Bring forth your strong reasons, saith the King of Jacob."

But let us follow out that thought of the gates of hell being lifted up to let the King of glory in. I want to call attention to the song the angels sang. They sang to the shepherds, you know, by night, as they herded their sheep on Bethlehem's plains. He was to come down—what for? Ah! for peace on earth, good will to men. And he was to preach—what? Glad tidings of great joy which shall be to a part—"Oh no," somebody says, "that is not the way it

reads"—which shall be to *all* people. Glad tidings of great joy which shall be to *all* people. We are told that the Father loved the Son, and gave all things into his hands; and that the Son says, Of all that thou hast given me, I have lost nothing, but the son of perdition.

Now let us see. That Son died when he was upon the cross. And here in the third chapter of Peter's first epistle, beginning with the eighteenth verse, we read, "For Christ also hath once suffered for sins, the just [that is Christ] for the unjust [man], that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometimes were disobedient, [When, Peter?] when once the longsuffering of God waited in the days of Noah, while the ark was preparing." That was when they were disobedient. Now these spirits of those who were disobedient in the days of Noah while the ark was preparing, Christ after being put to death on the cross in the flesh, you know, quickened by the Spirit, went and preached to them. And remember the angels sang that he was to preach glad tidings of great joy which should be to all people. So Christ goes down there; the gates of hell are lifted up; they stand there lifted up, and the King of glory passes in. Ah! he tells John on the Isle of Patmos that he had obtained the keys of death, hell, and the grave. He had obtained the victory over these. He had obtained the keys and unlocked the door; the gates of hell stood up, they stood ajar: and the King of glory passed in and preaches to the spirits of those who have been shut up, from the time yonder when they were swept from the earth by the flood, in the prison house. (The words *prison*, *pit*, and *hell*, are synonymous terms.) Christ goes in and preaches to them; and he says, "I have come to tell you people of the mercy of God, the love of God, and the justice of God. I have come because God so loved the world that he gave me to the world, that through suffering I might be made perfect. I have passed through that suffering; and as a result of passing through I am here now to tell you of the mercy, the justice, and the love of God. I have come here to tell you what he has determined to do with you. I have been sent to preach glad tidings of great joy." Oh, how their hearts are drawn to that which he is about to present. They begin to have hope, now, stirred within their bosoms. "Preaching glad tidings to us? That means that we may get out of here, if you are going to preach glad tidings to us." He goes on and discourses, and finally in conclusion tells them of the great mercy of God; that he is so merciful that he has concluded that it will be in harmony with his love and mercy *to keep them in the confines of this flame throughout all eternity!* Do you believe that? No. That great heart that throbbed for humanity never could go and add insult to



injury; that great heart could never go and say such a thing as that. He could never picture to them the sublimity of God, of his love, and his mercy and justice, and then in the next breath say that he had condemned them to this eternal flame never to have opportunity to be removed therefrom.

But somebody says, "Wait, Bro. Wight, there is that parable of Dives and Lazarus." It came to pass, Jesus said, that this rich man, that was so very bad that he would not let Lazarus have anything but the crumbs as they fell from his table, died, and lifted up his eyes in hell, being in torment. He sees father Abraham afar off with Lazarus in his bosom, and calls to him to let Lazarus put even his finger in water, and come and put it upon his tongue, because of his torment in this flame. Abraham said, No, it can not be done, because between us and thee there is a great gulf fixed, so that they that would come can not do so, and they that would go can not do so; it is impossible. "Now," somebody says, "you have upset the whole thing that you have presented." Wait. Not so fast, please. Do not anticipate. I believe that Christ fitly described the condition at that time; but that was before he had obtained the keys of death, hell, and the grave; that was before the gates had been lifted up; that was before the King of glory had gone in. But after that time let us see what was done. You remember that these prisoners were shut up in this prison. Turn with me to the ninth chapter of Zechariah and see what is said of those same people, those who were shut up in the pit. I read in this ninth chapter of the wonderful reign of Christ; how that his dominion is to be from sea to sea, and from the river even to the ends of the earth. Ah! we are looking forward to that glorious time, when the reign shall take place, when he shall be King of kings and Lord of lords. And following that: "As for thee also, by the blood of thy covenant I have sent [perfected present tense used here, following the statement of his glorious reign and dominion] forth thy prisoners out of the pit wherein is no water." That is about where Dives was, is it not? "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Listen: "Turn you to the stronghold, ye prisoners of hope." How much hope would they have had, had Christ gone down there and told them they were consigned to that flame eternally with no opportunity to be removed therefrom? How much hope could have been in their minds? Ah! no, he went to preach "deliverance to the captives," as the prophet tells us; and as a result of the shedding of his blood and their repentance, they had an opportunity to get out of that pit, out of that prison, out of that hell. Thank God for so glorious a fact as presented in the Scriptures; though it may be contrary to the dogma that was born in the Dark Ages, cradled in the lap of superstition, and nurtured

along the lines of darkness, spiritual darkness incident to what we call the Dark Ages. And coming forth from so untimely a birth and condition, what wonder that it was evil in its nature and teaching!

Turn to the picture of Christ yonder on the cross. See them pierce his side with the spear. See them give him gall and vinegar. See his brow pierced with the crown of thorns. Hear him groan. See them stand around the foot of that cross and say, "He saved others, himself he can not save"; "If thou be the Son of God, come down from the cross." Think of him as they spat upon him; think how that prior to that time they had suborned witnesses, hired men to tell deliberate falsehoods that he might be condemned; for they knew that he could not otherwise be condemned. And now see him in the very crowning act of the agony that was heaped upon him, the awful suffering that made him perfect. As they stood around and wagged their heads and said, "If thou be the Son of God, come down from the cross"; hear him, in the extreme moment of the awful agony, as they heaped upon him the contumely incident to those stirring times, oh, hear him say, "Father, forgive them, they know not what they do," and then tell me, if you can, that that Christ could find it in his heart to condemn the major part of the human family to the confines of the lake of fire burning with sulphur!



#### PIONEERS OF OTTERTAIL.—NO. 4.

##### REASONS LEADING TO THE MORMON SETTLEMENT AND THE CHURCH ORGANIZATION SET FORTH.

Soon after the establishing of our settlement and when a few neighbors had gathered around us, a proposition was made to have some kind of county organization effected. There being so few inhabitants at the time, this district was attached to Douglas County for judicial purposes, three commissioners were appointed, viz., Chauncey Whiting, Sr., of Clitheral, E. J. Lacey and Andrew Johnson, of St. Olaf; Mr. Marcus Shaw was appointed clerk, and Mr. Charles Sperry (in course of time) was appointed probate judge. Mr. William Corliss, of Clitheral, was subsequently made school superintendent. This looked like a small beginning for the new country, nevertheless it seemed to be about as much as we were able to endure, and having no guide, books, blanks, or anything better than birch-bark upon which to keep our records, I dare say an exhibition of the same would be as diverting as a circus.

Receiving no tax or public funds, our schools for a time were kept up by subscription. Miss Zeruah M. Sherman had the honor of being the first school-teacher in our district, where she continued to teach for three terms.

As the county increased in population the organi-

zation became more perfect, and soon we were better provided for in public matters, schools, supplies, etc.

#### THE COLONISTS WERE PATRIOTIC.

On the Fourth of July, 1867, we held our first celebration, and perhaps it was the first observance of the kind in Ottertail County. A goodly number from St. Olaf, Silver Lake, and even some of our old friends from Oak Lake, assembled with us and joined in the exercises of the day. We had no accomplished orator to set forth in lively colors the oppression of the colonies, and speak of the general causes which led to the framing and signing of the declaration of our national independence, and the sacrifice required in maintaining the rights of freedom, but we used the liberty of the day and did our own speaking as best we could. Several short orations were delivered, and at intervals national songs, attended with music, helped to make the occasion more impressive. Indeed, we had a grand time, not because of our wonderful exercises, but grand for the very reason the cause itself is grand; because we could sit beneath the bright folds of our nation's flag, speak, sing, and rejoice together with none to molest or make us afraid, and doubly grand because thousands and even millions aside from ourselves could enjoy the precious boon of freedom and find peace and safety under the banner of liberty. The exercises at the stand being concluded, the people were formed in procession and with music marched to a table spread with abundant refreshments for the assembly. Thanks were offered by Father Charles Sperry, after which the rich bounty was heartily partaken of, and all seemed to rejoice together, as citizens of a free republic ought to do. The day passed off in perfect harmony, and the people retired to their respective homes well satisfied.

#### THE FIRST HOUSE OF WORSHIP

in Ottertail County, if I mistake not, was built by the Mormons in the spring of 1870, upon the same plat of ground selected by our pioneers for the settlement of the church. This building has two apartments, an upper and a lower story. The latter is for preaching, praying, exhortation, singing, councils, etc., while the upper room is more particularly for holding our solemn assemblies and secret prayers in conformity to the sixth chapter of Matthew, verses one to six inclusive, which please read.

#### WHY THE COLONY CAME TO MINNESOTA.

I must now endeavor to redeem my promise made at the outset by giving some account of the motives and special causes which encouraged our society to dispose of their homes in Iowa and settle in Minnesota. But in opening the subject before us we must turn back to the dissolution of the church, which took place immediately after the martyrdom of the

prophet Joseph Smith and the patriarch Hyrum Smith.

This terrible occurrence not only cast a gloom over the minds of the people, but opened a door for aspirants to step up and claim the leadership of the church, and it was not long before several put in their appearance and asserted their right, some under one plea and some under another. But to cut the matter short, Brigham Young, president of the twelve apostles, at length gained a preëminence, and by a large majority of the people was sustained as leader of the church. However, the remainder of the claimants had their influence, and each one succeeded in getting many followers.

These moves caused a subdivision of the church, nevertheless they did not at once scatter abroad. But at length the mob (who had quieted down a little after the death of the Prophet) again commenced hostilities and the church was finally compelled to abandon the state of Illinois. This affected a final separation of the different parties who up to this period had arisen.

In the spring of 1846 Brigham Young with his followers started for the Rocky Mountains. The first companies made their way to Council Bluffs, crossed the Missouri River and established a town called Winter Quarters, where seven hundred log cabins and one hundred and fifty dugouts (cabins half under ground) were built upon the site of what is now known as Florence, Nebraska. Several thousand wagons were also encamped on the east side of the river, where the Saints began to build up a place subsequently named Kanessville (now Bluff City) in honor of Thomas L. Kane, of Philadelphia, whose kindness had endeared him to them.

In the spring of 1847 President Brigham Young with one hundred and forty-three pioneers started in search of a place of settlement, arriving at the Great Salt Lake Valley on the twenty-fourth day of July, and on the 15th of August following, having completed the business, started in company with one hundred and seven of the pioneers on their return to Winter Quarters. Soon after their arrival at the place, which was late in the fall of 1847, a matter was taken into consideration in the council respecting a mission which the prophet Joseph Smith, prior to his death, had assigned to Alpheus Cutler, a man of great respectability, and who had filled high and responsible offices in the church. He was a member of the High Council, the grand architect of the Lord's houses, and had been ordained under Joseph Smith to the office of prophet, seer, and revelator, with all the rights, keys, powers, privileges, and blessings belonging to that condition, the same as Joseph himself held, and to be in force upon the whole world from that very hour. This ordination gave him an undisputed right to act in building up the church.

At the conclusion of the council above mentioned,

he was at liberty to go and attend to the work which had been placed upon him by the Prophet. A portion of this mission was to the partially civilized Indians of Kansas. After performing that part of the business, he returned to Iowa, and in process of time reorganized the church agreeably to the pattern given, at least as circumstances would admit. And in view of rejecting the church (the particulars of which I have not space to relate) he required baptism of all old or new members who united with him. This move entirely separated him and his followers from all the present factions of the church. He was the man who had brought forward living witness to prove an ordination and rights of authority according to the pattern above mentioned.

In 1853 a partial organization of the church was affected in the following manner: First, Alpheus Cutler (having heretofore received proper authority) was chosen by the body assembled, as head or chief counselor of the church of Jesus Christ. The vote was unanimous. He then chose his two counselors, viz., Thaddeus Cutler his first, and Chauncey Whiting his second. Bro. Edmund Fisher was appointed president of the church. He selected for counselors Almon W. Sherman and F. L. Whiting. C. Whiting was also appointed clerk; and in due time other offices were filled and different quorums organized. For several years matters moved quietly along and many members were added to the church. But at length some difficulty occurred in which Alpheus Cutler's first counselor became disappointed and turned away, leaving a vacancy which was filled by Bro. Charles Sperry. Soon after this occurrence, some of our people united with other parties of the latter-day church, which opened a door for contention and disagreeable feelings to arise, and unmistakable tokens of a dissolution of our hitherto peaceable and happy society could easily be seen. But a harder trial was at hand. In August, 1864, our leader, Alpheus Cutler, was taken away by death. This occurrence not only brought a time of sorrow and mourning among relatives and friends, but the loss of our first or chief counselor was deeply felt by those who were yet desirous of continuing in the principles adopted, and in keeping up the organization in the manner above described. But the embarrassing circumstances, divisions, etc., seemed to preclude all possibility of filling the vacancy at the time, hence the matter was postponed for a season. And to live amid a scene of confusion we were not willing, indeed we would rather (if no other opening presented) retire to the lonely solitudes of the wild natives. Some even expressed a desire to find a secluded place where they could enjoy a peaceable and quiet life, and where they could worship God unmolested. But in this way they were upbraided through the gift of prophecy and tongues, and informed that wherever

the church might locate, people from other parts of the land would gather around them, the truth of which we soon realized after our settlement was established in Ottertail County, which at that period was only inhabited by the Indians.

Through the same channel we were often instructed and encouraged in our anticipated move to the north, and at one period we were informed that the church would go to a land of many waters, and where could we find a country better fitted to the purpose than Minnesota with its numerous lakes, ponds, and rivulets. Another reason for selecting a location in a new country, where homesteads might eventually be taken, was that we were poor, having hardly recovered from the losses sustained by the mob in the state of Illinois, the time spent in journeying, building and making new homes both in Iowa and Nebraska. Indeed we were not able to purchase improved farms, and having received encouraging information respecting the northern country we immediately set ourselves about to prepare for the move, an account of which has already been given.

But as the period arrived for the setting in order the affairs of our church, the matter which had been postponed (as noticed in the foregoing) was at length considered and disposed of in the following manner:

The order of the work being something like military, the burden after the death of the first president rested upon his two commanders, viz., Charles Sperry and Chauncey Whiting, and so continued for a time. But at length a meeting was called and the matter of choosing a first president of the church was presented. Considerable discussion followed concerning former rights, offices, ordination, etc. Counselor Charles Sperry asked a little time to satisfy his mind before voting, which was freely granted. At the next meeting he stated to the congregation, that he had gained an evidence that the right of presidency rested upon Alpheus Cutler's second counselor, and he would relinquish his former claim to the office. C. Whiting was then chosen and sustained by a unanimous vote, and ordained first president of the Church of Jesus Christ, under the hands of Bro. Charles Sperry and Almon W. Sherman. He then chose his two counselors, viz: Isaac M. Whiting and Lyman Murdock. Bro. A. W. Sherman acted for a time as president of the church, but at length resigned his office, recommending his first counselor, viz., F. L. Whiting, as a suitable person to fill the vacancy, who was accepted and properly appointed and sustained in the office, after which he selected for counselors S. J. Whiting and Hyrum Murdock. Father Charles Sperry was eventually appointed patriarch of the church, and Lurett Whiting, clerk.

It is to be remembered that the two presidents above mentioned fill different offices in the church, the particulars of which I will not consume space to notice. Indeed I have already overreached my

space, but for the reason that several have requested an explanation of our church organization, standing, etc., I have used more freedom in noticing the order as it has previously existed. Hence, from the foregoing relation the reader will learn something of the position which we have heretofore occupied, and which we still endeavor to hold forth and maintain, and that we are a society by ourselves, striving to act under the same order, principles, and doctrine set forth in an early day of the church.

The incidents noticed in the foregoing account I have endeavored to give as near as memory served and as related to me from time to time. And as twenty years or upwards have elapsed since the greater share of things have transpired, I beg the reader to pardon should there be a mistake or error in the same.

Having according to the best of my recollection answered the desired questions, and noticed the main incidents which attended the moving and establishment of the first permanent settlement in Ottertail County, I will conclude the subject, hoping that the reader may derive a little benefit for the time spent in pursuing the old pioneer's feeble account of these matters.

(To be continued.)



BY RODERICK MAY, INDEPENDENCE STAKE BISHOP.

Having had about twenty-five years' experience in what is termed by us as the "Land of Zion," and being somewhat acquainted with the conditions and the gathering of the people of God into this land for the time mentioned, I believe I can give some few pointers to those who are here, and especially to those who expect to come.

The special object of each Saint gathering to Zion, if he gathers to Zion according to the commands of God, must be, to keep his law in all things that he has commanded.

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

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16.

And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the church.

From those mandates none are exempt, no, not one. In 1831 when the first elders came to this land the Lord gave them very instructive revelations to the church concerning this land, the gathering, and what would be expected of the Saints and the blessing that would follow all those who would do his perfect

will; but some will say, "The conditions are changed now, therefore we are not expected to do just, in every particular, as was commanded of them." Let us hear just what the Lord said about this and be converted in our own minds:

And further the Spirit saith unto you, that "with the Lord one day is as a thousand years, and a thousand years as a day;" therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation.—Doctrine and Covenants 122: 6.

This being the case we are required to do all in our ability to fulfill the commands of God and we should not think for one moment, because the land is high and a great city is building up on this land, that the work of God will be frustrated. My faith is that God permitted this for a wise purpose. The facts remain that this land, the land of Zion, was consecrated for the gathering of God's people, and they will gather and are gathering, but how?

I find commencing on page 305, volume 1, Church History, an article to the churches abroad, copied from the *Evening and Morning Star*, published in Independence, Missouri, July, 1833. Those elders stationed in Zion and in charge of the work speak our sentiments; in many respects they found the same experience that we now find in many cases.

One of the very necessary things for the Saints to do when coming to this land is to get a certificate from the bishop in your locality or from three elders. "Why," says somebody, "explain this to us. Won't a letter of removal do?" We say, No. This certificate is altogether another thing. Bishops do not give letters of removal, but this certificate ought to certify that you have complied with the law of tithes, consecrations, and offerings; that you have done your full duty in all departments of the church-work; that you are an industrious, energetic man or woman as the case may be, and state the business you are best adapted for and your ability, giving the stake officers assurance that you are worthy of their confidence. Saints coming to the stakes of Zion without those certificates, or on arrival giving no evidence of their loyalty to the church, should not expect the right hand of full fellowship and protection of the church in looking after their interests on arrival or in times of trouble.

We believe that God saw fit for his own wise purpose to command stakes to be organized and for the government of those stakes he commanded officers appointed, and for a purpose,—a high council for its work, and a bishop and his counselors for their work; and if the Saints do not honor those men in their offices and calling they do not honor God who appointed them; and if they are not ready to honor God's law and his appointment, they better stay

away until they are converted; whether they are rich or poor, it matters not.

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.—Doctrine and Covenants 64: 7.

We have known of Saints coming within the confines of this stake and before getting counsel of the bishop, see almost every real estate agent in the country and bargain for property and get into trouble before they got through with them and lose money, and then they seek the bishop's advice when it is too late. The Independence Stake bishop is not in the real estate business, nor has he ever been except for the church, nor has the stake bishop ever charged commission, nor ever received any compensation for any advices ever given to the Saints or any one else, nor does he ever expect to be in the real estate or any other kind of speculation to make money by reason of his office in the church.

Saints move in here who are poor and when they get here have nothing to help themselves with, and sometimes become a burden to others. This is not in accordance with the revelation which says, "Let all things be prepared before you"; not that we should despise the poor, (for the poor and the friendless and the downtrodden have the warmest place in my heart,) but the poor who have nothing had better stay where they are until the church can make some provision for them. Unwise movements of this kind are a hindrance to the work. I could relate very many instances where such unwise movements have been uncomfortable to the parties themselves and quite an expense to the church. A poor man who is willing to work and take any kind of employment if he can not at once get the particular kind of business he may be used to, need not fear coming here; but the man who comes here "dead broke," and crowds himself on the Saints or the church, and is so particular that nothing he finds suits him, and finally when he wears everybody and everything threadbare pulls out, we would advise that such persons give Independence Stake a wide berth.

Saints who have means are also too particular about locations. They want to live where there is a large branch of the church. While that is very nice and commendable, the main object of the gathering is to build up Zion. Somebody must pioneer and build up the waste places on the outer posts, and if everything is not in apple-pie order just go to work with a will and build up and beautify and make your own surroundings pleasant, love God and your neighbors, and be industrious, and you will be successful.

(To be continued.)

## Mothers' Home Column.

EDITED BY FRANCES.

One and One Makes Two.—No. 2.

In my last I spoke of the fact that the church already having various obligations of a financial character to meet ought not by any means to discourage the Daughters of Zion from undertaking the work of establishing a home for children, but that it should rather be an incentive to action. In writing me recently a sister (after she had enumerated various objects which the Saints of the branch of which she was a member had on hand and for which they were working) said: "My own observation leads me to think that it is always those who do the most who generally find the time and means to do a little more. This work of providing a home for children appeals strongly to my heart, and we of this branch are going to find ways and means of helping it."

Now this is true. The real, hard, earnest work of the world and the church has always been, and in all probability always will be, done *by the few*. There are always plenty to come in at the last, willing to share in benefits or honors, but those who bind all their energies to the building, launching, and equipping these vessels of venture, are always in the minority.

This is no small undertaking upon which the Daughters of Zion have entered, but is a work which demands the expenditure of great energy, perseverance, and at times even self-sacrifice. It is well, then, that the cost be counted from the beginning; and what will better enable us to do this than to realize from the first that the enterprise we have so much at heart is not the only enterprise demanding the support of the Saints at large, but is simply one among many worthy ones? But it is one which the church can not afford to neglect unless she is willing in the day of final reckoning to hear the Master say: "This ought ye to have done, and not to leave the other undone."

The Saints are abundantly able to build and sustain more than one home for children, and I expect to live to see the time when it will be done. Other churches no larger, no wealthier than our own have done this, and such homes if properly conducted become not only a blessing to the children they shelter, but they become, as it were, mission-fields for the spreading of the gospel.

"I am not a member of your organization," said another sister in writing me, "but when it comes to a work like this are we not all daughters of Zion, and may not each mother whose heart is stirred by the condition and needs of the many little motherless ones out in a cold and wicked world, join in helping on this good work?"

"Yes, indeed, they may" was my hearty response. And just here is where "one and one makes two" in the most effectual manner. Every individual has his influence, and if each one interested in this work can just interest one other, it is not hard to see how rapidly its friends would multiply and the circle of its influence spread. Those who are gathering up the fragments need not only to be diligent, but to be careful that "they despise not the day of small things" as well.

Much will depend upon our efforts in the next few months. If our diligence and zeal as well as the wisdom which we have exercised in conducting this matter commend us to the church, when they meet in General Conference, then we may expect not only their cordial support but that our opportunities will be enlarged and that where we now ask only fragments it may be deemed advisable that we then ask for a share of the loaves and fishes also.

There is another thought in this connection. All are not like-minded, and that which most strongly appeals to one individual will often not interest his neighbor in the least. Now we all know that we are inclined to work for that which interests us most. If, then, there are those willing to work for a home for

children, to whom other objects do not so strongly appeal and for which they are not willing to work, why may we not accept it, since none can say the cause is not a good one? Let us, then, improve every opportunity, adding one to one until from a small number we become a host.

## Sunday-School Department.

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The Sunday-School Lesson for November 13, 1904.

THE NEW EARTH.

Golden Text.—“After it hath filled the measure of its creation, it shall be crowned with glory.”—Doctrine and Covenants 85: 4.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

In the opening verses of the senior lesson to-day, Peter speaks of his death, and the *Quarterly* cites the reader to the predictions of Jesus concerning the manner of Peter's death. Incidental mention is made of the calmness with which Peter wrote of his death in contrast with the weakness once manifested by him when he denied his Lord, evidently through fear of suffering and death with Christ.

Peter expressed the desire to impress upon the Saints before his death the necessity of cultivating those qualities of character which fit men to enter into the presence of God and Christ; and he assured them that he had not been deceived in believing that which he presented to them as the truth. He spoke of his experience on the mount of transfiguration when he saw not only Christ transfigured before him but also the earth as it will be when it has been made new and has become the abode of the celestial kingdom of God.

This is in brief the ground covered by the senior lesson.

The first intermediate lesson is based upon the account in the Scriptures of the vision witnessed on the mount of transfiguration by Peter, James, and John. The second intermediate classes are cited, in addition to this, to what Isaiah has written concerning the new earth.

The second primary lesson covers the same ground as the intermediate lessons, but it is in a story form, while the intermediate lessons consist of questions on the text with explanatory notes.

The first primary lesson is based on the parable of the foolish rich man, who was too selfish to be willing to part with the surplus produce of his fields, that which he could not store away until he had first built larger barns than he then had. According to the teaching of the Scriptures, no man with such a heart of selfishness will be in that celestial kingdom of which the other lessons tell us.

Notice the Golden Text of the first primary lesson.

The outlines of the lessons of this week are worthy of a little attention.

IN THE CITY OF JERUSALEM.

Before mentioning our walk down Via Dolorosa, the Way of the Cross, we should have told you that our guide halted us just after we had passed an arched way called Ecce Homo, from a Latin sentence which in English is, Behold the man.

The arch bears this name because it is said to be a representation of that spot on which Pilate stood when he brought Jesus out in the sight of the multitude wearing the purple robe and the crown of thorns that must have pierced his brow. As the

suffering victim of their persecution stood before them, Pilate, doubtless to awaken their pity, if possible, bade them behold the man. When they cried out that Jesus should be crucified, Pilate took water and washed his hands saying, “I am innocent of the blood of this just person.”

But was he innocent of the blood of that just person concerning whom he repeatedly said to the people, “I find no fault in him”? Could anything justify his permitting an innocent person to suffer to satisfy the demands of those who hated him without cause? Can anything justify any of us in deserting any cause of truth to its enemies, because they are many and clamor loud against it? It is better for us to go down with the truth in the hour of its apparent humiliation that we may rise again with it in its resurrection, for the truth is never permanently defeated; it rises again.

Our guide told us something concerning the gates of Jerusalem. He spoke of the ancient custom of closing the gates at night, so that the only way of leaving or of entering the city was by means of a little gate beside the great one. It was this little gate, he said, of which Jesus spoke when he said it is easier for a camel to go through a needle's eye than for a rich man to go into heaven. He told us the little gate was called the needle's eye, and that a camel, without a load, could pass in.

We have heard this explanation before, but the thought has also occurred more than once when thinking upon it that the explanation does not help the rich man to indulge himself in the thought that he can cling to his riches and still enter into the kingdom of God. Like the camel, he must leave his burden outside, and, if we read the word of God aright, he must not retain it until the last moment of his earth life, when he is compelled to leave it behind, but there must be a voluntary giving up of the riches of this world which we have in excess of our needs when we enter into the kingdom of God on earth, his church.

We read in the Inspired Version that the disciples who heard Jesus say it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God asked him in amazement, “Who can be saved?” Evidently they knew it to be exceedingly difficult, if not impossible, for a camel to go through the needle's eye (notwithstanding the explanation of our guide), and they wondered who can be able to enter into the kingdom of God.

Jesus answered, “It is impossible for them who trust in riches to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God that he should enter in.”

We entered a synagogue, a bare room, unfurnished except with rude benches, and a young man there told us it was a counterpart of the synagogues of the real city at the present time, with the exception that a pulpit customarily stands where we saw a curtain for moving pictures. We sat down while the young man entertained us by singing “The Holy City,” his singing being accompanied by moving pictures thrown on the screen. As we sat in that cheerless room and remembered the squalor outside, the singer's voice rose with the words, “Jerusalem, Jerusalem, sing for the night is o'er,” and we thought, “Not yet; perhaps in a little while, but not yet is the night fully o'er.”

And memory reverts now to a quiet Sabbath afternoon in our church in Lamoni some years ago when a sister rose and, under the inspiration of heaven that carried conviction of its truth to every heart, sang in tongues,

“It is even now as daybreak,  
And the night not fully gone,  
When the sky is tinged with crimson  
Ere the coming of the morn;

Then awake, ye Saints, and labor,  
 Labor while in life you may;  
 Gather out the honest-hearted,  
 Bring them in the narrow way.

"Yes, the clouds are fast dispersing,  
 And the darkness well-nigh spent,  
 Then go forth, ye faithful workers,  
 Saying unto all, Repent;  
 For the work is all majestic,  
 And the Spirit is divine;  
 Then arise and work together  
 And, behold, the sun will shine."

At the close of our first day at the World's Fair, we sat in the open air looking upon the scene of wonderful beauty presented by the illumination of the immense white buildings outlined and ornamented with their thousands of lights that looked like great golden beads.

Everywhere, all about us, were light, brightness, and beauty; everywhere, except in one little dark corner away off at our left. There gleamed a pale crescent. That was Jerusalem, with the symbol of Turkish rule over it.

My companion remarked, "That is the only dark spot within our view," and I answered, "Her light has not yet come."

ANNA SALYARDS.

## Letter Department.

### A Missionary's Autumn Tour.

Late in the month of August I kissed a tear from the cheek of God's handmaid, and boarded my own special train, the Ozark Flyer, (my saddle pony,) over the Pocahontas and Salem route at Ravenden Springs, and sped away toward the setting of the sun. (For be it known that by the kindness of Bro. Holton I no longer ride a knot-headed mule and carry my baggage in a gunny sack.) A few hours' pleasant ride and we side-tracked at H. I was soon enjoying the warm hospitality of Bro. W. Russell (who had been confined to his bed all summer by some mysterious affliction that I would call spasmodic paralysis), and his noble wife who has so tenderly cared for him and supported a family of small children by raising chickens, picking berries, and marketing them, with other fruit.

What a lesson of patience and fortitude I learned during that brief visit. Not a complaint did I hear, but every word was richly seasoned with cheer, resignation, and trust. I was reminded of the faith of the grains of mustard-seed, buried forty feet beneath the surface in California, probably at the time of the crucifixion of Christ, which still retain their vitality. I was surprised when they handed me their portion of the Grace-land College Fund—tears of joy sparkled in their eyes—a short silence—a wave of God's love—I was asked to pray with them before going. The ceremony was short and impressively pointed.

I again stepped aboard and glided smoothly on over a level stretch of woodland, and then down, and still on down the mountain to Martin's Creek, where I was confronted by what seemed to be a runaway engine coming wildly down the track. Now, the road-master had given me the right of way, but seeing that an ugly collision was inevitable I quickly side-tracked. As the machine went bellowing past, I sighted Engineer Curry, who was madly driving it; nor was he satisfied with one crazy "sashay," but he roared his threats and savagely slashed at me on a return run. Convinced that my only alternative was to "derail the critter," I adroitly covered the entire ground of his attack with eight propositions, which I read to his congregation. He exultantly tooted his acceptance; but ere ever I got his signature to any one of them he informed me thus: "My brethren don't want any more debate here." I was not surprised, as this is the vicinity where Elder Bynum Black has twice met our representatives on church propositions.

My way being clear I steamed away to the west, over a mountain range where the shining sun was my only guide. After noon, as we commenced ascending the range, we were confronted by a thunder-shower. Every bush was loaded with water. Bro. Yates once said, "The brush is so thick that you can't stick a butcher-knife into it." I was reminded of this when I had to dismount and cautiously survey the way for my steaming steed. Up, up we climbed, and still on up for miles, and I stood on the heights, among the irregular, rocky knobs: no moss on any certain side of the trees; no lofty hemlocks with tips faithfully pointing the confused traveler toward the rising sun; no compass in the top of my head like the one possessed by my little "saddler"; no steady breeze from any quarter; no rays of light to show if the sun is this way or that. Too bewildered to be sure which way was straight up, scrambling and climbing, descending and ascending, riding and then walking, steaming and dripping, stumbling and sliding I went until I found myself back where I left the beaten track. God's plowman looketh not backward. I spoke encouraging words and patted the dripping neck of my companion, and again we commenced the ascent. It was late when we reached the summit. A broken place in the heavens revealed my course, and before bed-time I side-tracked on Sugar Creek, at the hallowed little cabin of Sr. Davis.

The next day I was gliding over river and dale, through mountain passes, and down rocky steeps, enamored with the wonders of the oak-clad Ozarks. We slowed up, and I asked an intelligent man my way to Turkey Pen, where I had been invited to preach. "At the end of the next lane you want to keep the straight-forward road." Thank you, sir. On we flew. Reaching the end of the lane I was in doubt; the main-traveled, three-notched country road made a sharp angle to the left, while an unmarked plain road lay "straight-forward." I remembered the treacherous Arkansaw "straight-forward" that had before led me astray, but I reasoned thus: That man knows "straight-forward," and I can't go as he directed and make a forty-five degree angle to the left. So I went "straight-forward" on and on, for miles, over a lonely road. Then I met one who said, "You are going the wrong way for Turkey Pen." I quickly repented, but long ere I could retrace my steps and find shelter another thunder-shower soaked into my porous skin; it was dark when I reached the home of Sr. Wilson. There was another appointment at T., so the next day I returned to Cabin Creek, where I preached for a week each evening at seven o'clock, spending the most of my daylight hours in the courthouse at Hardy, reading up on the various translations of the Bible.

I now made a flying trip home and side-tracked long enough to repair my baggage-cars (saddle-bags, pockets, or cases). An ungodly man was heard to say, "Ef thot thar doctor's pill-boxes tell the truth, he shoo gives ungodly doses uv medicine." "You are mistaken, sir, for while my doses do frequently choke to death the ungodly, they are compounded by God himself out of the honeydews of heaven, and given as prescribed in his dispensary, the Bible."

I was soon being borne rapidly to the South over the Callamine Southern. I was flagged down at a few points, but on the 9th was sitting close to the altar at the last days of the great Holiness camp-meeting. I was there for a twofold purpose; to scatter out the epitome of our faith, and to study the altar work of these people. I was collared by one of their great ones and commanded to "get down, sir, into the straw and get sanctification." I answered, "I have been preaching genuine sanctification for thirty years." He grew clamorous; a crowd gathered around; I arose, and asked, "Have you ever enjoyed or seen manifested through your people the exact gifts of the Holy Ghost as promised by our Saviour in Mark 16?"

He claimed Mark 16: 17, 18 was an interpolation. I offered ten dollars for the privilege of their rostrum one hour; "and I

will not tear a shingle from your roof; I will only apply the gospel lever and lift you a notch higher." It was no temptation to them. The next morning as thousands were listening, and the leader clamored for some one to testify, saying, "This is for everybody," I arose on the rostrum and commenced turning on the light by quoting scripture. I had spoken about ninety seconds when I was compared to a dog, and commanded to sit down. I obeyed saying, "Well that is good; the dogs do get the genuine crumbs from the Master's table." It aroused a sensation, and I was invited to come back into that vicinity and preach.

I have studied hypnotic suggestion, and have heard it ingeniously plied for many purposes, good, bad, and indifferent; but the most abominable of all hypnotic mongering that I ever witnessed was among these holiness howlers where the results of human suggestion are palmed onto the unwary for the great power of God.

There is much truth mixed with very much more error, ingeniously injected into the pliant minds at the altar: "Why! you can live above sin; God pity the poor shriveled souls that say they can't live above willful sin. You are made in the express image of God; you don't have to sin willfully and knowingly. God's power is coming; it is surely coming; he is going to sanctify you wholly, and help you live above sin. O, bless God, it is coming! You can begin to feel its warming influence coming. Now, just relax and give your whole soul right into the loving arms of Jesus! That is right. Bless God, it is coming!"

The confusion of a hundred voices, groaning, pleading, begging, and shouting, naturally bewilders their expectant minds. Pretty soon the clear, ringing voice of the preacher shouts into their ears, "Bless God, it's coming!" Another shouts, "BLESS GOD, IT'S HERE!!" Gradually they are "brought through," (brought out of the stupor,) and if there has been no awkward work done, you will witness wild, frantic, straddling gestures, and hear the most piercing screams, "I'm sanctified, I'm sanctified. Bless God—I'm sanctified," etc., until exhausted. This is called a "genuine case of sanctification." They could not explain to me the complications that arise. For instance, two altar workers who were not in touch, had been plying one subject, and the result was a "genuine case of" cross-hypnotism; the subject jumped and shrieked: "Oh Bless God I've got two Jesuses." "Hallelujah to my two Jesuses," etc. There was no one to help her hold this mixed suggestion, so the delusive influence soon died away; but the tenacity with which a community will positively affirm and assume with a genuine subject works miracles at times; will often lift them out of the thralldom of vice, and enables some to resist great temptations. But their fear of the fullness of the gospel gives the whole matter away. If the devils have not held another special convention since the one we read of in September *Autumn Leaves* then I am badly mistaken. In the emergency of the hour he does not care how clean and honorable their lives may be, if he may only befool their minds with the infatuation, "I am sanctified wholly."

I am more than ever convinced that it is our duty to teach our children the far-reaching effect of human suggestion. It will arm them against one class of false impression, and enable them to overcome oppressive and wicked hallucinations for themselves and others.

I next visited Bro. and Sr. William H. Davis of Evening Shade; poor in this world's goods, but rich in faith; comparatively no education, yet having a rich knowledge of God, who visits them oft in visions and dreams that might well provoke the philosophical to envy. Here again I found the Graceland College Fund awaiting my arrival. I learned that Sr. Davis had carried her baby to the berry-patch and picked wild berries to secure her portion of the "great" (?) debt.

I wish here to note a special inspiration of this latter-day

work. The hardships of war are responsible for thousands in the South not being able to read or write. They live in other churches satisfied to let others do for them their reading, writing, and thinking; but when becoming members of "Christ's body" it awakens a new life, and against great odds they make a brave, strong push for the front. They begin at once to do their own thinking, and it is not long until they read for themselves also.

My next point was Glasgo Schoolhouse, where the pirates uncoupled and stole my "caboose," so the Ozark Flyer is now a bob-tailed train. (The Campbellites cut off my pony's tail.) About October 7, I commenced preaching in the court-house at Salem. Here I awakened the best element of the town. Honorable Joseph Short, who has twice been elected to the legislature, entertained me on Sunday. He said, "You furnished me more light on that subject to-day than I have been able to find before, and I have made it a study." Doctor Thomas called me aside after the Methodist reverend had threatened me with personal violence on the street and said, "I want you to know that you have made many friends in Salem; the people generally like your preaching. We all know that you preach more Bible every sermon than he does in a year." He gave me a dollar. Doctor Sanders grasped my hand, gave me money, and invited me back, saying, "I can't help believing what you have told us. I believe Joseph Smith was a prophet of God." Professor Hutchinson greeted me warmly and invited me to Mammoth Springs.

The "smith" invited me to his shop where he presented my pony with new shoes. I rode away from Salem feeling that in one place in Northern Arkansas my work had been appreciated by those not members of the church.

I pushed on to Wiseman, Elizabeth, Henderson, and finally to Mountain Home, where I preached to just a few during the week, in the Christian Church. I found interesting things in the office of "The land man," Elder Joseph Ward, at this place; but too numerous to mention. I rode from here to Cotter, on White River, along which lays the most abrupt portion of the Ozarks that I have witnessed. Pressing invitations now came for preaching at Harrisburg and Cane Island, so on the 16th I commenced my home-run, which is midway between these points; but invitation to preach near home, and necessary preparation for winter will hold me for a time.

What a monstrous field to be plowed! All thick-set with great rocks, and roots, and stumps,—and only one little, old, two-by-four preacher for a doubletree. Oh me!

And am I yet confronted by the brazen statement that we no longer need the power of God to strengthen?

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas, October 30, 1904.

BEAR RIVER, Nova Scotia, October 29, 1904.

*Dear Herald:* I am here with my husband on his vessel. We have met no Saints here,—in fact the people here seem to know nothing about them. Some, however, are very willing, and seemingly anxious to have us explain the truth to them, Mrs. Thaddeus Harris, who lives up the hill a little west of the post-office, asked me to write to the paper and ask if there was any church, Saint, or minister of our faith near here; also to say they would gladly welcome any one that could come to this place. They are Methodists, and are great church workers. They can, and I think will make any Saint, who may call, very comfortable; and will give a willing ear to the gospel.

We expect to be here some three or four weeks and will take a cargo from here to New York City, and expect to meet the Saints there. We are feeling the same deep interest in the gospel, but our privileges are very few. Hoping you will remember our new friends in your prayers, and ever praying for his people and all of the honest in heart, I remain,

Your sister in the gospel,

MRS. GEORGIA A. KNOWLTON.



SPICKARDS, Missouri, October 31, 1904.

*Dear Herald:* As it has been a long time since I wrote you, I will now pencil a few lines. I am still in the faith and doing what I can to help the work along. The people of the world seem hard to move so far as obedience to the gospel is concerned. I am blessed in speaking to the people and they seem to like to hear, but get no further. We had a good conference on the 22d and 23d with the Pleasant Grove Branch. The good Spirit was with us and our hearts did rejoice in God. The conference was well entertained by the Saints of the above-named branch, and much good was done. I left my home and loved ones for this place last Thursday morning, and arrived here that evening. Bro. Beebe met me at the depot, and soon we were on our way to his home, some three miles out. After supper we went to the church to begin work. A small crowd soon gathered, and I began my work, being blessed with good liberty. From that time on the crowd has increased until at this writing the church is well filled with attentive hearers. I am sorry to say that a number of the Saints are very indifferent and do not come out at all. I shall try to visit all at their homes and advise with them in religious matters. I shall visit each branch in the district, if my health will permit. I have suffered severely from rheumatism in my left knee, but have not given up. I was administered to for it before I left home, and am feeling better ever since. My prayer is that I may be healed entirely; if not I shall bear it with patience, and do what I can to build up the cause we love so well.

Eighteen years ago I visited this place with Bro. John T. Kinnaman. I made some friends then and am pleased to meet them again and renew acquaintance. Bro. J. R. Lambert was at our late conference, and at eleven o'clock Sunday gave us a fine discourse. All seemed to enjoy it much. He also did labor prior to conference at Stewartsville and Cameron. I hear him complimented by the Saints at both places. I am to continue here over another Sunday and then I go home to cast a good, big vote for Roosevelt. Will leave home again on the 10th for Kingston, Missouri, where I did some labor before conference. Presidents of branches will please address me at the above-named place, in care A. J. Seeley. I want to hear from all of you. Ever praying for Zion's weal, I am,

Yours in the faith,

I. N. ROBERTS.

BATTLE CREEK, Michigan, October 23, 1904.

*Editors Herald:* In reading your columns I feel like penning a few lines which may be of comfort to some one who is trying against odds to battle for the right. I have felt for some time past a great interest in each and every Latter Day Saint, and have been wonderfully blessed in trying to teach them their duty, and that which they must become interested in, if ever they become saints in very deed. When we have been inducted into the kingdom by obedience to the ordinance of baptism, we have done a very small part of the work; as an old brother who has passed on to try the realities of the unseen world used to say, "It is a grand work to bring men and women into the kingdom, but it is a grander work to prepare them to meet God." So let us take into consideration what it is to become a saint in deed and in truth. Every blessing we receive must be bought with a sacrifice in some way or other. For instance, in regard to affliction, the apostle James says, King James' Version, "My brethren, count it all joy when ye fall into divers temptations." And in the Inspired Translation he has said, "Count it all joy when you fall into many afflictions." The fourth verse says, "But let patience have its perfect work, that ye may be perfect and entire, wanting nothing." I find couched within those two verses a meaning beyond my comprehension, and I believe many of the Saints do not stop to think what it means to be a saint, and to my mind there is a beautiful thought expressed in the Scripture wherein it says that "godliness with

contentment is great gain." We are also told by James: "Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man." How many Saints seem to think that when affliction overtakes them, it is not their fault!

But when we look at it as the apostle looked at it, it would make no difference how sorely we were afflicted if we could only say, Thy will be done, not mine. Not long since I was taken with the typhoid fever, and had no desire to call a physician, or to resort to any other plan outside of calling for the elders, so I called for them and received no relief, and I could but understand why, as I had all the faith in the administration I thought I could have. But finally the words come to me, Are you willing to be patient in the affliction? I certainly answered, Yes, Lord, if it will make me better, I am willing to be sick, and so soon as I made up my mind to let patience have her perfect work, I was restored and immediately went to the shop and went to work. It taught me this one thing: To be content under all circumstances, and I felt it would not be faith in God to ask him to heal me just because I was in misery and wanted to get out, although I believe we should go often and not get weary in calling for the elders, (for Jesus spoke a parable to this end, that men ought always to pray and not to faint, and we most all know the purport of the parable). And shall not God avenge his own elect that cry unto him day and night, though he bear long with them? I tell you he will avenge them speedily. "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke 18: 8. Last winter I was sorely afflicted with the smallpox and I called for the elders, and they administered to me; but no relief, and I was also administered to the next day, and the next until the fourth day came, when I awoke in the morning having faith that God would remove the affliction, so I prayed that he would send his servant that way and before one half hour had passed he came and as soon as he entered the room (he said afterwards) he knew that the faith existed in the room to rebuke the disease, and he was given power as soon as he placed his hands on my head to rebuke the disease. How many there seem to be who, when they are not healed immediately resort to some other way and thereby lose the blessing. God will not mix things up. He is a jealous God, and he wants us to put our trust and confidence in him; and should we get relief through some other way than that he has laid down, the blessing must come from him at any rate, because the book says all good and perfect gifts come from God. How necessary it is that we as the husbandmen must be first partakers of the fruit. If I want to impart charity unto my brethren and sisters, I must be strong myself. Jesus said to Peter, "If you love me, feed my sheep." If we could only realize that that means us. If we say we love God and love not our brother we are liars; God knows it, whether our brethren do or not. Then to those of the priesthood I would say, Let us so live that we can say to those under our care, *come up*. That means we have trodden the road and can invite them to come up, and not have to tell them to go on up, and we, of the priesthood will come along. My experience in teaching the Saints is not as many others I have heard of. I never feel impressed to preach the principles of the gospel to a congregation of Saints, but have always been impressed to teach them their duty. I consider I would be out of my place to stand before a multitude of Saints and preach faith, repentance, and baptism. And above all things let us study the ingrafted word which is able to save our souls, which I believe means the book of Covenants, realizing that there is the direct word of God to us in these last days. Let us receive it with meekness, that we may be benefited thereby; for I read that he that inherits a celestial glory must abide a celestial law, and so he may be able to live with Christ on a celestial earth. This is the desire and aim of your brother, and I pray that the Saints may rise above the things that seem to hold them down and keep from them the blessings that God has in store for his

people. It is our faithfulness that will hasten the redemption of Zion and when the Lord's will may be done on earth as it is now done in heaven, is my prayer in Jesus name. Amen.

J. A. DOWKER.

CUCUMONGA, California, October 26, 1904.

*Editors Herald:* The Southern California fall conference for 1904 has passed into history. Nothing eventful to record, yet worthy of notice. Peace and harmony prevailed throughout. Brn. Luff and Clapp delivered logical and forceful discourses. Every part of the district was represented save Santa Maria. Joseph Luff, J. C. Clapp, A. Carmichael, A. E. Jones, and William Gibson, of the missionary force, were present; more of the local priesthood reported than heretofore. Adjourned to meet at Newport, February 18, 1905. Measures obtained providing for the consolidation of fall conference and reunion; to effectually silence all those who refuse to perform the functions of their office and calling; to inaugurate preparatory measures for securing a new tent. Former district officials sustained. The report of the High Council in relation to the appeal of Barney W. Pock, sustaining the decision of the two lower courts on a charge of immoral conduct, was read. The defendant was excommunicated from the church on this charge over two years ago. An effort is now being made to raise the full amount of our district assessment on college debt at once: The Los Angeles Branch has contributed more than its assessment. Financial stringency is apparent everywhere. One hundred and fifty of Joseph Luff's latest books have been presented by one of the brethren to the district for circulation among nonmembers. We hope to keep them moving. The move in Lamoni to devise means for securing a home for children merits my unqualified support. To provide for the widow and orphan is pure religion. In fact my religious devotion is more and more present and practical in its application rather than deferred and utopian. I will not detract any from the possibilities of the millennium nor what Christ *will* do when he comes; but I am at present absorbed as to present limitations and possible expansion,—and what *I* can do. It is almost suicidal to church expansion, whenever a call for execution is made now, for the membership to for ever cry, "Oh, we can't do anything now. We must wait until Jesus comes"; or for another branch to say, "You can't have that until you change man's nature." If you want good crops you must have good soil. If you want good men you must institute good conditions. Environment determines character—change environment, change character.

There would be no slum children if there were no slums. Abolish slums and the slum atmosphere is dissipated. Avarice and depraved appetite are the source of all intemperance. The remedy lies in the elimination of the cause.

Prostitution is more an economic crime than lustful sin. We should teach our children to marry for pure love and affinity, rather than for money, home, or position. Better to marry a man out of the church whom you love than one in the church whom you do not love. If we devote as much energy and attention in preparing our young people for marital responsibility as we do in decrying the result of ignorance and folly when it is too late to effect a remedy, it would be far better for all concerned. The church and state may decree divorce, but stringent enactments will not effect a remedy. The cause of the trouble is farther back.

Provision for the dependent and helpless young and old is the first duty of the church. I wish our college was industrial rather than academic. Our Saints' Home should be enlarged to accommodate every needy dependent Saint.

The gospel in its results is practical and material as well as ideal and spiritual. Zion will come when *we* bring it, not before.

Yours consecrated to every good cause,

T. W. WILLIAMS.

3720 South Park Avenue.

CHEROKEE, Iowa, October 31, 1904.

*Dear Herald:* I feel that there are some Saints that would be glad to hear from this little branch. I can say our experiences in this city have been various, some pleasant and encouraging, others of an unpleasant and discouraging nature; but they have all been for our good in that they have made our faith and confidence in God and his work stronger, and brightened the horizon of our hope; and where, before, there were clouds and darkness, the sun of righteousness now shines brighter. We are striving to manifest our gratitude by following more closely the footsteps of him who was the light of the world, so that our lives may reflect, in a degree, at least, the light and truth that was in him. I understand that we should be the light of the world in his place, and only when we walk as he walked, in purity, holiness, and love, manifesting in our association with our fellow beings, those divine characteristics, which in him were perfectly embodied, we can thus be his light. Thus we see there is much for us to reach; much for each one to come up to; and yet it is within the reach of all who accept the gospel, for that is the power of God unto salvation, which I understand is to become like Christ. In this city we are striving to hold forth the message of truth to the people, and have no intention to cease our efforts, whatever, but have become more determined to press onward and, if possible, make a stronger and more effectual attack upon the enemy, and rescue the captives from the chains of sin, unrighteousness, and error. I am glad to say our work has not been in vain.

"Cast your bread upon the water,  
Ye who have but scant supply;  
Angels fair will watch above it,  
You shall find it by and by.

"He who in his righteous balance,  
Doth each human action weigh,  
Will your sacrifice remember,  
Will your loving deeds repay."

We can begin to see the fruits of our labor. It has been three years, or nearly so, since we moved to this city. Our numbers have been ranging from six to ten the most of the time, till at last they number from ten to seventeen, and we feel to praise our heavenly Father for the increase. Two have been added by baptism of late, Bro. and Sr. Leonard, who are making noble workers, and we feel that they will be an honor to the cause. They drive eight miles every Sunday if it is not too stormy.

"O for a faith that will not shrink,  
Tho' pressed by every foe,  
That will not tremble on the brink,  
Of any earthly woe."

I would to God that every Saint would rise to a higher and better standard before God and the world. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak evil against you," it may be false. I believe that is just the example that a Saint should set, for "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

Saints, "if ye love me, keep my commandments," for "he that abideth in the doctrine of Christ, he hath both the Father and the Son."

Think of it: both the Father and the Son. Shall we pass it by as an idle tale, or shall we press toward the mark of the high calling of God in Christ Jesus? We can not serve two masters at the same time. Doth a fountain send forth sweet water and bitter? Can the fig-tree, my brethren, bear olives or the vine, figs? So can no fountain yield both salt water and fresh; so can no child serve Christ and Satan at the same time. Which shall we accept? Now is the time to take our choice; for as sure as there is a God you and I have the opportunity to make

our choice now in this life. We must go with the one we serve here on earth; for God will never accept salt water for fresh nor will he accept a wicked child for a good one. As for me, I prefer Christ. I want to so live that when the blessed Christ comes he can say, You have fought a good fight, you have kept the faith, henceforth there is laid up for you a crown of righteousness, which the Lord, the righteous judge, shall give you at that day, when he shall come to judge the world in righteousness.

I was told in my blessing to "use the talents God has give thee, and those that thou hast acquired by study and labor, for the good of thy fellows; doing good to those that are around thee. For thus in doing good, in filling thy life with good deeds, thou art making the record that when the book shall be opened, it shall be found that thy name has been written in the Lamb's Book of Life in letters of light; that the angels may see and readily recognize, when thou shalt stand before God who shall sit upon the throne, and the Son, even Jesus Christ, shall claim thee as his own, one who hath served him faithfully, who hath done what she could." Dear Saints, it is good to be a saint in latter-days.

I feel to say:

"My times are in thy hand;  
My God! I wish them there;  
My life, my friends, my soul, I leave  
Entirely to thy care."

As ever, your sister in the one faith,  
MRS. A. R. CRIPPEN.

CLIFFSIDE, New Jersey, October 30, 1904.

*Editors Herald:* It has been some time since I have written anything for the HERALD. My last letter was from Peoria, Illinois, during the summer of 1895. During the time elapsing since writing I have not given up the ship of Zion, neither have I been entirely idle. Since that time I have passed through very bitter trials, but have no fault to find or complaint to make as I find that God does all things well, far better than does man. I am still in the faith, battling for the right, and hope to continue. Am endeavoring by example to demonstrate the truth of the restored gospel to the public, with which I come in contact. I have distributed some tracts here; what the results will be, is impossible to tell as yet.

For the benefit of the brethren in Brooklyn, where I am a member, I will say that I am still at my place of employment on the Hudson. I have not been over for some time neither have they been here, as I am working nights continually, full time, seven nights a week, or eighty-four hours. Have not much time to cross the great American metropolis to meet with the Saints in Brooklyn.

Let us press on; for the work is divine beyond all shadow of a doubt, and is worthy our every effort and sacrifice, even of life if needs be.

I would like to open a correspondence with three young brethren who have the welfare of Zion at heart,—one who is a good attorney, another, a good civil engineer, and the third a good business manager. If brethren understanding these lines of work will write me at my address, Cliffside, New Jersey, Box 106, I will give them my reasons for this request. Ever praying for the welfare of Zion, I remain,

Your brother in gospel bonds,  
A. G. YOUNG.

PLYMOUTH, Massachusetts, October 30, 1904.

*Editors Herald:* I feel somewhat interested in the work and would like a little space in your columns that I might speak about this latter-day work that has been restored in these days. I was at Haverhill the 23d of this month, and a more earnest set of Saints it has not been my lot to fall in with; not because I

think there are no others, but the way they conducted themselves. I love to be with earnest Saints. It does my soul good. I still believe that the Saints in Plymouth would like to be in step with the church in general. I know they are sacrificing for the work, and are interested in the same; but it is an old saying that "you never miss the water until the well runs dry." It was told me that the Haverhill Branch did not have an elder to call upon them at one time for six months, and they have learned how to take advantage of one when he comes; and if an elder does not feel at home among them, then I think he has lost the idea of what good-meaning people are.

If the way is open I shall try to be with them again, and I want to be well prepared to feed the church of God that he has purchased with his own blood. This work requires an earnest effort and a living sacrifice to meet the demands. And I earnestly believe that he can use men to-day to bless humanity as he did Peter or Paul. I also believe that the same God has spoken from the high heavens to-day to men as he did unto them; and I can say to the church in general that all he requires of us is to live humble and devoted lives to him, and that same faith that crept into hearts of Abraham and Joshua, Peter and Paul, will creep into our hearts to-day, and may we all continue in his word, that we may be his disciples indeed; and we shall know the truth, and it will be confirmed through miracles. May God bless us all through the gospel of our Lord Jesus Christ.

Your brother,  
N. R. NICKER.

MENARD, Illinois, October 31, 1904.

*Dear Herald:* I take the *Epworth Herald*, and the *Literary Digest* comes to me also, but I am going to write a few lines to my own favorite paper, which suits me better than the others, although I am alone here in my preference. I answered a letter two weeks ago which I received from a young minister in New Jersey, and as I always say something about the work, I just sent him the supplement to the HERALD of October 12, in order to be doing what I can to keep the ball rolling. It occurred that there will be a good deal published now as soon as Congress comes in session, about the latter-day work, and as some of the members of the Reorganized Church may be subpoenaed and the little paper would be of some service in explaining to him. I told him that Elder Elvin said in a letter in the SAINTS' HERALD last May that he believed that the animus behind the Smoot investigation was not so much about the doctrine of polygamy, as a determination on the part of some to strike a death-blow at the angel's message, and everything that was Mormon.

I was in a bad state of mind for a few days last week, but was helped some when my papers came Friday, by reading the experience of the followers of Alpheus Cutler in Minnesota in 1865, also a splendid letter from Taylorville, Illinois, in the letter department. I wish success to the great cause; and that in some way the eyes of all people may be opened to its truth and divinity.

Yours truly,  
JOS. L. GILES.

*Dear Herald:* A lack of diligence on our part will place us in a frame of mind that will allow skepticism to creep in; and we try to study out the mysteries of God through human wisdom, and the result is fatal; the sublimity of God's work fades before us and we become discouraged; everybody is doing wrong; the church is not what it ought to be, and backward, downward we go, into the beggarly elements of the world, becoming blind we can not see afar off, forgetting that we were once "purged from our old sins."

If we are on duty we will be on guard against the enemy, and there will be no danger of dissatisfaction. God will give us of his Spirit, and we can see clearly. Our own little wisdom will be superseded by the divine.

The fact is that what God has said shall be, will be, regardless of all the scientific views we may throw on it; and some day

these people that look at God's promises from a scientific standpoint—can't see just how it is going to be done, because everything appears to be against it—will be wonderfully surprised. But that has been and is the fate of many, history repeating itself. If people that died fifty years ago, could open their eyes in this the twentieth century, they would be mightily surprised. And many of us of to-day, if we are permitted to live will be convinced that one jot and one tittle of that which has been spoken shall not pass away, but all will be fulfilled. "Watch therefore," is the instruction given by the Savior.

Duty is that that brings to pass all things. When we do our duty God is bound. Our Savior knew this, hence he said: "I do always those things that please him [the father]." Duty is to do the will of God. To obey the gospel is life; indifference to that brings disappointment to those out or in the church.

Many a calamity would have been avoided if people had done their duty; so it is in political affairs, in the business of life's pursuits, and spiritually in our dealings with God. Israel of old found that out. Paul in his writings says, "These things things happened unto them for ensamples; and they are written for our admonition." Latter-day Israel found it out. God said: "They might have been redeemed even now, but, behold they have not learned to be obedient to the things which I required at their hands." Even at the present day, duty is neglected, indifference is so great, notwithstanding we stand on a firmer foundation, because of the experiences of the past.

The five wise virgins were dutiful, hence they had oil in their lamps; the foolish were indifferent and were left out. Reader, let us measure our standing with this, and let us remember duty.

I well remember a narrative of an incident in Bro. M. M. Turpen's work while in the South. He said, "I got in some hard places; they ordered me to leave and threatened my life. I told them that I came to preach the gospel, and if they killed me, there were plenty of young men where I came from who were not afraid to die, and they would have the gospel preached to them just the same." If I understood him right, Bro. Turpen did not leave, and I know that they did not kill him, for he is still sounding the trumpet.

Well, the gospel will be preached for a witness, and the great latter-day work will roll on. If we are diligent we will share the benefit, and stand in our lot at the last day. It is an honor to suffer and die for the sake of the gospel, though they may hurl their epithets, and speak evil of us falsely.

George Washington said: "The best answer to calumny, is to keep silence and persevere." In our case we go right ahead with our work and leave the results with God. We need not be dissatisfied with our Christian experience if we do our duty. God is true, but we must do our part. God carries on this work through human instrumentality, and it will be our glory ultimately if we take a part, and in no other way. Some have told me of their dissatisfaction in the latter-day work. I am satisfied that they are at fault. While they may have grown in knowledge, they have lost their zeal, and that means their love. The only way to bring satisfaction is to get back into duty, and put their shoulders to the wheel.

The work in the Southern Nebraska District is moving along nicely. Some have been gathered into the fold. A good many of the Saints are trying to live their religion, which makes it better for the missionaries. With God's help we are determined to push on and accomplish what we can. And while the missionary can not recompense according to his gratefulness and appreciation of what the Saints do for him, there is a day coming when God will reward all with measure trodden down and running over.

With an interest in the prayers of the Saints, I am,  
Your brother in gospel bonds,

ADOLPH E. MADISON.

CUE, Western Australia, September 18, 1904.

*Dear Herald:* Please print a line of warning to Saints not to leave their homes and come to the Western Australia gold-fields, because there is nothing for them if they come. Most of the golden reports we read in the papers are false and are only to get a number of people out here. I have written a lot of warning letters to people, but still they come. The Saints, however, will believe me. It is better to stay at home and make a quiet living than to give up all and come out here. The country is very hot; sometimes a hundred and twenty degrees in the shade. Most of the mines are very poor, and no money to work them deeper. There are a few good mines on the Murchison; the best is the Great Fengall, at Day Dawn, and mostly foreigners are employed there. There is good land along the coast, and the Government offers an opportunity for settlers with families to take up land. There are some very good farms, but I think you have much better land in the United States. The water on the gold-fields is full of mineral, and it is difficult to get useful plants to grow. I have wasted ten years of my life out here, and I hope to leave the fields in about three months. I would have left years ago if I could have made a few hundred pounds to take up some land on the coast. I shall leave poorer and with less good health than when I came; but I have found the restored gospel (on the fields) and it is the richest mine the earth can give. If I live I hope to see the land of Zion. If I die I hope to die in Christ. These are riches that last for all time. In my hard times I have found my books and papers a great comfort. I believe I was called for this work when I was fourteen years of age, but I was too fond of life and the things of this world to give my heart to God, so I lost a life of usefulness for him. I am nearly fifty years of age now, but I feel sure if I live faithful to him in my last days, I will find a rest in him at last. There are seven or eight Saints in Western Australia, but they are scattered about the field, and are hundreds of miles apart. Elder Clark is at the Black Range. It was he who brought me to a knowledge of the restored gospel, and baptized me in a little brook in Mount Magnet. Bro. Brodway and family and Sr. Clark are in Perth. I must now conclude with a prayer for the redemption of Zion, and the final gathering of the Saints of God. Address me at Mount Magnet.

Yours in the restored gospel.

W. MASSINGHAM.

#### Independence Items.

On Sunday, the 30th ult., the weather was delightful. The rich tints of autumn's foliage, with here and there flowers still blooming in the garden-beds seemed to enhance the beauty of the scene as we met the happy groups of children going to Sunday-school. Bro. and Sr. J. A. Robinson, Jr., who have been members of the orchestra, are about to remove to a farm of forty acres, situated five miles from Tulsa, Indian Territory.

We were glad to greet Bro. W. H. Garrett, who returned from a trip to Batesville, Arkansas, where he visited Bro. and Sr. L. P. Caldwell. Our brother has charge of the electric plant there.

After the organ offertory, Salome's Introduction in b flat, the congregation sang a hymn, Bishop May offered prayer, the choir of twenty voices sang "Like as a father pitieth his children," and Bishop G. H. Hilliard was announced as speaker. The first verse of the twenty-fourth Psalm was his text. His effort was an exhortation to the Saints to keep the law, and prepare for the work the Lord has for them to do. They should not seek to work independently of those who have been appointed to give counsel, and he wanted to impress them with the thoughts contained in the Scriptures he had read both from the New Testament and the book of Covenants. In the evening T. C. Kelley also delivered a good discourse. Many favorable comments were made on these sermons, and some who had become indifferent of late were by the morning's talk awakened to a renewed

interest in the latter-day work, while others with some misgivings, because of slight peculiarities of speech, would fain turn away with "invincible repugnance."

Such people as these declare that in this highly educational age, the survival of the fittest obtains in the literary and religious as well as in the animal world; and the Latter Day Saint elder, they say, who can use the name of the Deity, not in vain, and without repetition, who is not given to egotism, or the use of ungrammatical and slang phrases, is the most powerful for good, and, in his counsel, most likely to be heeded.

The prayer-meeting of Wednesday evening was replete with good, strong testimonies, Bro. Warnock leading, in regard to experiences in the Utah church; and many evidences he and his progenitors have received are valuable, because they are concerning the divine calling of both the prophet Joseph and his legal successor.

The unwritten history given in the testimonies of the Saints of the Reorganization is corroborative of what our historians have already written and compiled, and almost every day something interesting is related. Among the rest is a short sketch of some of Father Hawley's church experience. Thirty-seven years ago he was baptized into the faith in Caldwell County. His father, Pierce Hawley, who died at the age of sixty-seven in Missouri in 1867, having in 1839 been appointed on a committee to move the poor, conveyed with his own team fourteen families out of Missouri to Quincy, Illinois, and from there fifty miles up the river to Nauvoo. George, his son, our aged brother, at that time was a young man of fifteen.

From the spring of 1839 to July, 1843, he was acquainted with the prophet Joseph, and heard him preach frequently. To use his own words, he "never heard him preach a hint of such a thing as polygamy." George's mother was a member of the Aid Society and Emma Smith was the president,—“a noble woman and highly respected by all.” In commenting on matters at Nauvoo, he said that General Joseph Smith, at that time, a smart, intelligent, bright man in the prime of life, although having been appointed to the position of commander-in-chief, never gave a word of command, but this duty (he being a religious man, the head of the church) devolved upon Doctor J. C. Bennett, who was general in command of the Nauvoo Legion. This was a body yielding obedience to the laws of the country and was required to muster and be drilled as minute men.

Bro. Hawley belonged to Captain Davis's company of Dragoons. His father and mother heard not a word about polygamy at that time.

They joined Lyman Wight's colony in 1843, went to Black River, and afterward to Texas, where a few were, in time, made aware of the doctrine.

He said, "In 1843 we brought a raft of lumber that we sawed on Black River to help build the Temple and Nauvoo House. We ran the raft through the Mississippi, and Brigham Young received it in 1844, about two months after the martyrdom."

Speaking of Elder Sydney Rigdon, he had an appointment to preach, at Nauvoo shortly after Joseph's death, and a delegate from Brigham Young was sent to notify Lyman to meet with the Twelve; but Lyman refused to go, "because it was a wrong done Sydney to take his congregation away."

At the same time, Brigham Young called this meeting in order to make his claim before Sydney had opportunity, and sent word to Lyman to meet him there. And this is only a small part of the testimony: "The half has never been told."

We find the church papers to be very useful literature to present to our visitors on account of the editorials, sermons, and articles contained therein.

May the good work of ministering with the excellent word of truth go on, and prosper, is our earnest wish.

November 5, 1904.

ABBIE A. HORTON.

#### Extracts from Letters.

William Chapman, Higbee, Missouri: "This place is taking quite a boom. One of the largest coal deals in the State has been effected; twenty thousand acres of coal have been purchased by one company. There is plenty of work here at present; and if brethren, who are carpenters, miners, or farmers who desire to change their location, will write me, I will give them what information I can."

Elder Richard Baldwin, writes from Eremson Hill, somewhere in one of the eastern fields: "I have just closed a series of meetings in this place. While here I baptized four fine people, and expect to organize a branch here this month."

Sr. L. B. Davison, 704 North A Street, Arkansas City, Kansas, writes: "Of the large population here only four of us are members of the church in this city. Bro. Vickery, who lives about nine miles from town, visits us the first Sunday each month, and his preaching is strengthening to our faith. I wonder why some of the elders do not come here; we could take care of them."

## Miscellaneous Department.

### Conference Minutes.

British Isles.—Annual conference met in our North Manchester room at 6 p. m., July 30, 1904. Apostle J. W. Rushton occupied the chair, assisted by Elders C. H. Cato and Joseph Dawson of the bishopric. In his introductory remarks Bro. Rushton said he hoped we should have a spiritual time. He regretted the absence of Bishop Thomas Taylor not because of his forensic ability but for his influence. He hoped we had come together for the advancement of the work and that we should have a holy time more than a holy day. He spoke of some valiant workers who would soon have to leave us. We were all growing older. He hoped there would be no struggle for masteries as we are all servants. "Ours is the gospel of love," he said. We largely got what we looked for. Our work is retrospective and introspective. It makes us enthusiastic. He hoped our enthusiasm would be intelligent for uncontrolled enthusiasm was the harbinger of disaster. He called our attention to the fact that we are in a church not "playing at church." He wanted to learn from the mistakes of the past, and rejoice in success if scientifically obtained. If we have failed we want to ascertain the reasons for failure. He thought we had failed to keep up the interest of people who had entered the work. Modern indifference is the result of failure to satisfy the people's demands. There is a reaction now. The people want something satisfying. Now is the time to show that there is a God in our religion. Our chief fault is we do not keep up an intelligent enthusiasm. We ought to go from this conference determined to learn more about this work. God manifest in us, is what we want. This power to represent God in the flesh is lacking. Bro. Rushton said he felt grateful that God had given this work to us. There is a crying-out for the work. The people wanted something to satisfy their needs. He hoped that all would ultimately sing the "new song" and be redeemed not only from sin but unto God.

Bro. Simon Clark was chosen conference deacon with power to call to his assistance helpers. Bro. J. Foden was elected chorister and Sr. Ada Green organist of the conference. The order of the Sunday services was left in the hands of the president. The minutes of the 1903 conference were now read. The mission president's report being read it was resolved that it be read again on Monday morning. Missionary reports were read from Elders J. W. Rushton, E. B. Morgon, W. H. Greenwood, T. J. Sheldon baptized one, and F. J. Pierce.

The Hamilton (Scotland) Branch was reported by Elder R. W. Munro, as in a pretty fair condition. Some appear to be interested in our work and there are hopes for the future.

Districts: Manchester was reported by Elder H. Greenwood, who said he believed the Saints were desirous of living their religion and keeping the commandments of God. The branches are growing in numbers and faith. The ministry are credited with striving to do their best.

Birmingham was reported by Bro. W. Ecclestone as in fairly good condition. Branches were doing nicely, adding to their numbers, and are striving to walk harmoniously and peaceably.

Eastern Wales was reported by Thomas Gould as not flourishing. They were doing their best. Five have been added during the year. It seems harder to reach the people now. The

majority appear to be indifferent to religion. The greater part of the ministry are active.

Elder Thomas Taylor reported the spiritual condition of Leeds as good. The Saints were doing nobly. There is a commendable spirit of sacrifice amongst them. The interest has increased during the past two months. Twenty have been added since last conference. London, Elder R. Clift reports in fair condition spiritually. The branch has passed through a crisis during this past year. Things are now improving. The ministry are working faithfully. Elder W. H. Greenwood could wish that a brighter report of Sheffield could be given. He has expended much time in trying to revive those who have lost their first love. Elder James Baty, patriarch, reported labor in South Manchester. He had only officiated once or twice. He wanted to labor as the Lord directed. Elder Joseph Greenwood, patriarch, Stafford, reëchoed Bro. James Baty's statements. He did not want to presume. He desired to be directed by the Holy Spirit in officiating. He had been led out to the advantage and good of those concerned. He thought there was some misunderstanding. The Father stands ready to give to his children. Some may desire what might not be good. We should ask for what may be righteous, for our good, and for the good of the church. We should not ask in order to consume it upon our lusts.

The Bishopric's interim report was next read. It showed cash in hand, June 30, 1904, £5 10s 1½d. Elder Thomas Taylor (Leeds) reported laboring as missionary to the best of his ability. Elder William Newton reported (verbally) as a missionary, baptized seven. The book agent's report was now read. An appeal from the Bishopric respecting the college debt was next read, also a report from the locating committee.

The correspondence respecting Bro. Broadway and the New South Wales District was read. The report on the same was by resolution received and spread upon the minutes. Bro. W. K. Armstrong stated that he regretted to say that he had been unable to prepare the illuminated addresses asked of him at our 1903 conferences to be presented to Presidents Joseph Smith and R. C. Evans owing to lack of time. A letter written by Bro. Rushton to Bro. Salyards respecting district boundaries was read; also the reply to the same, after which it was resolved that a committee be appointed consisting of the presidents of the branches and districts to investigate the question of boundaries and report to the next conference. The matter of the illuminated addresses was considered with the result that it was resolved that Bro. Armstrong be tendered a vote of thanks for his efforts and that we relieve him from the responsibility of fulfilling the request of the 1903 conference, viz., to prepare the illuminated addresses. It was resolved that a committee be appointed to devise ways and means of getting the illuminated addresses to the presidents of the church completed, if it be possible to get the work done. The following brethren were then appointed by the chair: Elders George Baty, J. E. Meredith, and J. W. Taylor. Report of the Seventh Quorum of Elders and of the Sixth Quorum of Priests was read. Resolved that we sustain Bro. J. W. Rushton, with our faith and prayers, as mission president. The absence of Bishop Taylor for the first time for over forty years owing to infirmity, caused profound regret and sorrow. Elder C. H. Caton, one of his counselors, being present from Birmingham, was asked to convey to the respected, much loved, and aged veteran of the work in the British Isles, expressions of our sympathy. The resignation of Elder Mather, assistant secretary of the mission, was accepted and a vote of thanks for past services tendered to him. The mission secretary and local historian was sustained by vote. Elder J. D. Howell was chosen assistant secretary of the mission by vote, vice Elder Mather retired. The mission treasurer, Bishop Taylor, also the Bishopric as a body, were sustained by vote. The patriarchs, Elders J. Baty and Joseph Greenwood, and the general church authorities were sustained. Bro. J. W. Rushton was chosen by vote to be our representative at the next General Conference. Bro. Alfred Fysh of 18 Sharp Street, Warrington, was supported as the British Isles book-agent. The Isles missionaries were sustained by vote. The retiring auditor of mission accounts, Elder J. D. Howell, was now elected for three years. It was then stated that all accounts of every kind pertaining to the mission would be audited. Votes of thanks were awarded the catering and locating committees and all workers of the conference. The secretary's expenses were next ordered to be paid. This concluded the business-sessions of the conference. The meeting now adjourned for tea, after which a joint-meeting of the mission officers, branch and district officers, and elders was held to consider in what way we could best advance the spiritual needs of the mission. We feel sure much good was done in this joint-assembly. Plain talk was indulged in and we are hopeful for future good results from the same.

Leeds England.—The quarterly conference convened on July 8 and 9. The business-session was held at the Burley Room on Saturday evening, 7 o'clock. Apostle J. W. Rushton was chosen to preside. The spiritual reports of the two branches were read: Leeds reported a good condition; Burley was unable to give so good a report as at the last conference. Bishop's agent's report showed that a total amount of £11 14s 3d had been received from January to September. District treasurer, Bro. S. Horton, reported: Previous balance and receipts for the quarter, £5 1s ½d; expenditures, 11s 9d; balance, £4 9s 3½d. The committee of the Leeds district missionary fund reported: Previous balance and receipts for the quarter, £3 10s 1d; expenditure, £3 5s 11d; balance, 4s 2d. The district secretary, Bro. W. R. Roberts, resigned and Bro. Hammond was appointed his successor. The usual resolution was passed sustaining general and local church authorities. W. R. Roberts, retiring secretary.

Western Wales.—Conference convened with the Llanelly Branch on Saturday and Sunday, October 1 and 2. Elder E. B. Morgan, district president, in charge; Henry Ellis, secretary. Spiritual reports of Llansamlet, Penegraig, and Llanelly. Officers reporting: Elders E. B. Morgan, J. G. Jenkins, David Lewis, David Thomas, J. O. Evans, Gwitym Davies, and Henry Ellis; Priests William T. Cox, John Morris, and David Edmunds; Teacher A. Edwards. Book agent's report: Receipts, £4 6s 8½d; paid over to Bishop Taylor and postage expenses, £3 12s 8d; in hands of agent, 14s. Bro. Evan Miles was recommended by the Penegraig Branch for ordination to the office of priest, and was duly ordained on the 2d inst. under the hands of Elders E. B. Morgan, David Lewis, and Henry Ellis. A collection was taken up for repairing the chapel at Llanelly, and the secretary was instructed to write, asking the branches to assist in this worthy object. Brn. E. B. Morgan, Evan Davies, and Arthur Edwards were appointed as a committee for this matter. The committee report on re-collecting the Welsh Hymn Book was given and received, and the committee continued. Resolved that the district president be allowed the whole of his traveling expenses in the district, other officers of the district to receive half. A very favorable statistical report came to hand from Sr. Evans, secretary of the late Aberaman Branch (now suspended) known as Aberaman Mission. The secretary was instructed to write requesting all parties in the district in possession of bundles of tracts and parts of unbound hymn-books, (such property not being their own,) to deliver them up, to be kept in the chapel at Llanelly. Officers were elected as follows: David Lewis, district president; Henry Ellis, secretary, also sustained as book-agent. The President and all the authorities of the church were sustained in their respective order, and the conference adjourned to meet at Llanelly the first Saturday and Sunday in March, 1905.

#### Corrections.

For the word *services* in line 11, from the top of page, second column, on page 1013, read *surfaces*, referring to the earth's surface under the waters of the rivers, lakes, bays, seas, and oceans, which men have surveyed and platted for use in the occupation of harbors, roadsteads, and for the purposes of navigation generally.

Also, the conference of the Southeastern Illinois District adjourned to meet "second Saturday in February, 1905," instead of 1904.

In the poem entitled, "Will there be any gems for my crown," in second stanza the word *point* should read *direct*. It should also be observed that the first chorus is for first and second stanzas; second chorus for last stanza only.

On page 1059 (this issue), first signature on second column should be N. R. Nickerson.

#### Pastoral.

To the Saints in Southeastern Illinois District, Greeting: It having been revealed to the church that the college debt should be paid, and our part of it as advised by the Bishop being \$280, we voted in our last district conference to pay it off. The amount to be paid per member is 36 cents. Some should pay more as some are scattered; none should pay less, that the amount may be raised in due time. Hand the money to the branch treasurer or president, that it may be sent to the Bishop's agent, F. M. Davis, Thompsonville, Illinois, R. F. D. No. 2, who will send it to Bishop Kelley. Those who wish may send to F. M. Davis direct; but in all cases, whether the money is sent by branch officers or others to Bro. Davis, please give the name or names of those sending, and the branch, of which they are

members, that a correct account may be kept. We desire the amount paid within six weeks, or sooner if possible. Should there be over the amount designated put into the hands of the Bishop's agent the surplus can be applied either on the running expenses of the college or on the tithing fund as conference may direct. Let none be uneasy as to that, but let us have confidence in each other and in the Lord and all will be well. Let us do this willingly and not grudgingly, and the Lord will bless us.

I. A. MORRIS, District President.  
C. J. SPURLOCK, Missionary.

**Report of the Committee on Merging the Sunday-School and the Religio.**

To the General Conventions of Zion's Religio-Literary Society and the Sunday-school Association; Greeting: We, your joint committee, to whom was referred the proposition to unite the two organizations into one, report as follows:

1. Owing to the widely scattered condition of the members of the committee, we have failed to publish our report six months before convention, but present it at the earliest practical time, hoping to be excused for failure to comply with this part of our instructions, and trusting the purpose in our appointment may not materially suffer by the delay.

2. After giving the matter a thorough canvass; securing written expressions from those foremost in moving and advocating the proposition, as well as from the various members of the committee, each independent of the others, we find as follows: a. While some good general reasons favoring merging have been presented, those offering them have failed to prepare a plan, except in a very brief and incomplete way, of carrying same into effect. b. The reasons against merging outnumber at least two to one those for it, and some of them so far outweigh in importance those for it as to render the question practically one-sided. c. To publish the pros and cons would be unnecessary as well as unprofitable.

3. We recommend, therefore, that the proposition be respectfully laid upon the table.

Respectfully submitted,  
Committee, { J. A. GUNSOLLEY, Chairman,  
T. A. HOUGAS,  
F. M. SHEEHY,  
ANNA SALYARDS,  
FLORALICE MILLER,  
LOUISE PALFREY.

**Notices.**

Wanted.—The correct post-office address of every member of the Fourth Quorum of Priests at once. If you live in the city, don't fail to give street and number. James D. Scofield, corresponding secretary, Stanberry, Missouri.

**Notice of Expulsion.**

To whom it may concern: This is to certify that Elder Archibald Whitehead has been formally expelled from the church for cause. By action of the Cadillac, Michigan, Branch the said person shall not be eligible to membership in the church again, until he shall have made restitution for transgression unto the above branch

E. A. GOODWIN, President,  
HELEN CHAMBERLAIN, Secretary.

CADILLAC, Michigan, November 1, 1904.

**Conference Notices.**

Montana District conference will convene at Deer Lodge, November 19 and 20. Sunday-school convention will meet at the same place on the 18th. F. Christoffersen, secretary.

Pottawattamie District conference will convene at Council Bluffs, at ten o'clock, Saturday morning, November 26. Please send all reports and other business papers to come before the conference on or before November 20, to the district secretary, J. Charles Jensen, Council Bluffs, Iowa.

Conference of the Gallands Grove District will convene at Dow City, November 26, at 9 o'clock for prayer-service. Business at 10 o'clock. Would like reports from all the priesthood. Helen B. Rudd, secretary.

**Convention Notices.**

The Gallands Grove, Iowa, District Sunday-school association will convene at Dow City, November 24, 1904, at 7 30 p. m. Religio convenes November 25, 2.30 p. m. Floy Holcomb, secretary, Dunlap, Iowa.

The New York and Philadelphia District convention will be held at Ontario and Howard Streets, Philadelphia, Pennsylvania, December 3 and 4. O. T. Christy, superintendent, E. B. Hull, Secretary.

**Died.**

LARRANT.—At her home near Newberg, Oregon, Sr. Emma Larrant passed peacefully away September 28, 1904. She was born May 4, 1821, in Suffolk, England, was married in 1845 to Alfred Smith, in 1847 was left a widow, in 1850 was married to John D. Larrant and came to America in 1854. She was converted while young and joined the Primitive Methodists April 15, 1877; was baptized into the Reorganized Church by Elder E. C. Brand, near Watson, Missouri; came to Oregon in 1884. She leaves a husband, and four children as follows: Mrs. Lydia A. Kinyon, San Jose, California; John Smith, Newberg, Oregon; Edgar C. Larrant, Viewfield, South Dakota; and Nellie I. McCulley, Newberg, Oregon; also two brothers and a sister to mourn their loss. She died full of faith, rejoicing in God, "having the desire to depart and to be with Christ, which is far better." Funeral-service conducted by the kindness of Reverend Hubert Cash of Friends' Church, and assisted by Reverend J. C. Emmel of the Evangelical Church.

BROWN.—Sr. Eleanor Shafer Reed Brown was born March 19, 1816 at Arcadia, Wayne County, New York, and died near Dunlap, Harrison County, Iowa, at the home of her son, Charles Reed, October 23, 1904. She was married to W. W. Reed August 17, 1856. To this union were born eight children, two of whom survive her. Mrs. Reed was married to W. S. Brown in 1870. Mr. Brown died June 17, 1887, leaving her again a widow. She was baptized September 1, 1865, into the Reorganized Church. Sermon by Elder R. Wight assisted by Elder F. E. Cohrt.

CHUBBIC.—Virginia Chubbic, in East Des Moines, Iowa, of old age, Monday, October 24, at 8 p. m., being at the time of her death 86 years and 7 days old. She was baptized in 1881, by Elder R. Etzenhouser, and remained faithful to her covenant till death, having called for the laying on of hands a few hours previous to her death, after which administration she sank peacefully yet consciously to rest. She leaves no relatives nearer than step-children, but left many friends. Funeral-services at the Saints' chapel, by Elder J. F. Mintun.

**National Reform Convention.**

A conference on the Christian Principles of Civil Government will be held in the First United Presbyterian Church, Washington, Iowa, on November 15 and 16. This convention is under the auspices of the National Reform Association, which has its headquarters at Pittsburg, Pennsylvania, and is composed of people from perhaps all of the evangelical denominations. Reverend Sylvester F. Scovel, D. D., recently president of Wooster University, Ohio, has been the president of the Association for some years.

Similar conventions are being held this fall in Kansas, Pennsylvania, and Vermont.

The Association aims to bring to the front such topics as the Bible in the Schools, the Liquor Traffic, the Divorce Problem, the Mormon Menace, Legislation Concerning the Sabbath, and kindred topics. The struggle concerning the Bible in the schools is going forward in different places. The Bible has been ruled out recently in California, and before that in Minnesota, Washington, and other States. The question of whether a Mormon apostle shall continue to sit in the United States Senate, is before the American people.

At the approaching convention, Reverend Winthrop Allison, of Albia, will discuss "Polygamy," Reverend D. W. Yllie, of Iowa City, will speak on "The quickening of the national conscience"; Reverend W. G. Hubbard of Cedar Rapids, presents an address on "The best solution of the liquor question"; Reverend Alex. Corkey, of Fairfield, speaks on "Modern forms of Sabbath profanation"; President C. A. Blanchard, of Wheaton College, Illinois, discusses the theme, "Make Jesus king," and Reverend T. H. Acheson, of Denver, Colorado, will speak on "Christianity and the state." Reverend C. L. Tennant, of Burlington, will discuss "The Bible in the schools." There will be other speakers and topics.

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# The Saints' Herald

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

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Flora L. Scott

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 of Latter Day Saints.

JOSEPH SMITH . . . . . EDITOR  
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## Editorial.

### THE LATE PRESIDENTIAL ELECTION.

The Republic of the United States composed of forty five independent sovereignties called States having a common center of government consisting of a President and Vice President, a Senate and House of Representatives, passes through a season of political agitation every four years, in which the people of the several States select by ballot the chief officers, President and Vice President, who shall be the national representatives in the executive government for the following period of four years.

On November 8 of this year the general election for President and Vice President took place. It is remarkable that an election of so much importance should have passed off so quietly and with so little general and local disturbance as characterized this election. The two great parties, the Republican and Democratic, made their respective campaigns earnestly, but without so much fuss and noise as usual, and the result has been decisive. Theodore Roosevelt, the present incumbent of the presidential office, has been chosen by an overwhelming majority and will occupy the White House at Washington as the nation's Chief Executive for the four years beginning March 4, 1905, unless such term of office be broken by death from natural causes, assassination by some lawless fanatic, or by impeachment for malfeasance in office. Either of these causes is possible of occurrence, but we sincerely hope that there will no one be found sufficiently depraved to cut short the life of the President and throw the nation into gloom, as has thrice occurred already in the deaths of Lincoln, Garfield, and McKinley.

The occupant of the White House should be a representative American, thoroughly imbued with the love of country and acquainted with its needs and its laws and possess sufficient courage to perform his duty fairly and honestly without truckling to partisan dictation, or fearing possible political disaster to the party by which he may have been chosen. The Electoral College consists of four hundred and seventy-six electors chosen by the respective States in accordance with prevailing politics in each, and of these Mr. Roosevelt has three hundred and forty-three and Mr. Parker one hundred and thirty-three, a remarkable showing, and one for which it is difficult to account upon the ordinary division of the

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EQUAL liberty was originally the portion and is still the birthright of all men, and influenced by the strong ties of humanity and the principles of their institution . . . to use all justifiable endeavors to loosen the bands of slavery and promote a general enjoyment of the blessings of freedom.—Franklin.

two great parties. Of this we have nothing to say, further than this: We regret to see charges of speculation and corruption and dishonesty of purpose and un-Americanism in spirit charged by either party against the other, as it should be conceded by all that the masses of either party, including their chosen leaders, have and can only have the best interests of the country at large at heart. The membership of each of the parties, though there may be many in the field, is composed of American citizens, who at the polls officially declare their preferences in regard to the policies which should shape the public administration of the nation's affairs. It is in our judgment a mistake to charge dishonesty and want of patriotism upon these American citizens. Whatever may have been their initial nationality, they have by adoption accepted American citizenship and have become parts and parcels of the nation which they represent at the polls, and there may be small choice between the patriotism of those but lately removed from their allegiance to other national governments and those whose possible progenitors may have been here prior to the Declaration of Independence and the formation of the United States Government. This has been proved on too many battle-fields upon which devotion to the Government has been an issue both at home and abroad. This must apply to the two great parties between which the contest at the polls was more immediately waged and the fractional parties represented by Eugene V. Debs for the Socialists, Thomas Watson for the Populists, and Doctor Swallow for the Prohibitionists. Each represented its own peculiar demand for the suffrages of the people, and each must concede his allegiance to the choice which has been made. There was an increase in the volume of votes for the Socialist ticket, a possible decrease for the Populist, and a comparatively small representation for the Prohibitionist. Whether this may forecast the merging of any considerable portion of the contending parties under the Socialist banner hereafter remains to be seen.

A reorganization of the Democratic party is already talked of and allegiance to the leading men who managed the last campaign from the convention at St. Louis unto the closing of the polls November 8 is likely to be renounced and other leaders representing other policies be chosen. There was great similarity between the platforms of the two leading parties. Whether this similarity will continue to exist or will be seriously changed, will remain for the politicians to determine, and citizens may certainly confidently wait for the development that time may bring. It is the duty of all to maintain the dignity of American citizenship and uphold the constituted authorities in the righteous discharge of the duties devolving upon them and leave the great national issues between this Government and others to the arbitrament of the powers that have determined this land to be the

arena of conflict between despotism and liberty.

John Morley, an eminent English statesman, a member of the British Parliament, was visiting in this country at Chicago on the day of the election. It was to him an extraordinary thing that an election of the whole assembly of States could be held all on the same day and the result be known within twenty-four hours after the closing of the polls. And it also seemed to be an astonishing thing to him that so great good nature should characterize the contending elements in the political contest. This evidently results from the consideration of the fact that the rule of the majority is universally acquiesced in. When the matter is put to the test and the question decided, there is but the one thing to do, and that is to accept the verdict of the people and lend every proper and possible aid to a carrying out of the proper enforcement of the law. The *Chicago Tribune* has a characteristic editorial in regard to this visit of Mr. Morley and its possible results. We give it in connection with this editorial:

An election in Chicago, witnessed by a British member of parliament, may be the means of causing a radical change in English election laws.

John Morley, English statesman, left last night for Washington after a four days' visit in Chicago, so impressed with what he had seen of an American election that he could scarcely talk of anything else, and of what an excellent thing it would be if Great Britain also could have a general election "all on the same day."

"I'll never be satisfied until we conduct our election all on the same day, as you do in the United States," Mr. Morley said. "It's a needed reform. There will be traditions to overcome, but I am hopeful of bringing about the desired reform."

"I was impressed, too, with the good nature of the losing side. There seemed to be absolutely no ill feeling."

Mr. Morley will return to England with a large bundle of election matter, including samples of ballots and instructions to voters.

He will be the guest of President Roosevelt in Washington for a few days and then will go to New York, where he will remain ten days before sailing. He gave a luncheon yesterday at the Chicago Club. The guests were Franklin MacVeagh, Charles L. Hutchinson, Frank K. Jones, A. L. Baker, Charles D. Norton, and Graeme Stewart.

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#### SHALL WE KNOW EACH OTHER BEYOND THE GRAVE?

This question is a prevalent source of thought among all classes of religious believers. Perhaps by no other people is the question asked with more intensity of feeling than by the Latter Day Saints. We do not propose to attempt to answer this question categorically or at any great length. However, it seems fair to state that our belief is unmistakably to the effect that those who have been acquainted with each other on the earth will renew such acquaintance and knowledge of each other on the other side.

In confirmation of this belief we quote from the words of the Savior, Matthew 8: 11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac,

and Jacob, in the kingdom of heaven." Also the statement made by the Savior in reference to marriage, referring to those who are privileged to rise in the resurrection, they "are as the angels which are in heaven. . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living." Also the statement made by the Master, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. . . . For he is not a God of the dead, but of the living: for all live unto him."

Of the same character is the statement made by the Master when children were brought unto him and the disciples rebuked those who brought them: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (See also Mark 10:14; Luke 18:16.)

These testimonies are singular if they do not mean that there shall be an interdependent knowledge of identities and personalities in the world to come; for if many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God, these worthies must necessarily be recognizable, or there is no value in the promise. And if little children are without sin and their angels do always behold the face of their Father who is in heaven, they also must retain their conscious identity and be recognized.

At the time of universal peace prophesied of by Micah (4:4) when strong nations shall be rebuked and the Lord shall judge among many people, swords shall be beaten into plowshares and spears into pruning hooks, the sword shall not be lifted up against any nation and the art of war shall not be studied nor learned, "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it."

At the time the Savior rebuked his disciples and the children of Zebedee with their mother besought a favor of the Savior to the effect that he should grant that her two sons should sit the one on his right hand and the other on his left in his kingdom, he answered her thus: "Ye know not what ye ask. . . . Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

The Book of Mormon tells us that the greatest gift of God is eternal life; and the Book of Doctrine and Covenants 6:21 informs us that certain parties shall dwell with Jesus in glory; and we are also informed by Paul in 2 Thessalonians 4:17 that those who are caught up into the air to be with Jesus shall ever be with him. This is confirmed in Doctrine and Covenants 85:27; 98:5.

We conclude from all these testimonies that we shall know each other beyond the mists of death and in the light and life of the Lord.

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#### PREHISTORIC PEOPLE.

Sr. Blanche Lewis, Denver, Colorado, sends a clipping from the *Denver Post*, in which Doctor Baum makes the following statement:

Between Denver and Salt Lake City and the Mexican boundary there are over fifteen thousand Pueblo and cliff ruins that we may claim as prehistoric. They vary from two-room dwellings to structures containing over two thousand rooms. In central New Mexico I saw, this summer, stonework in Pueblo ruins worthy of our own time. I believe this region maintained a population of over ten millions of people. The time and the cause of their disappearance is the problem we are trying to solve.

Sr. Lewis asks, "Why do they not read the Book of Mormon?" It would certainly throw some light upon the subject. The incident of the three days of darkness is brought vividly to mind, and we are led to ponder upon the time when the whole face of the land was changed, mountains being cast up in places, rocks rent in twain, etc., by a consideration of the following statement made by Doctor Baum:

One of the objects of my expedition this summer was to examine the great lava beds of New Mexico, to see if there were any evidences of human habitation before some of them took place. I am firmly convinced that the Southwest was occupied by this prehistoric people before some of the great volcanoes were active, and that most of the buildings were destroyed by seismic action. There are several extinct volcanoes in New Mexico that Vesuvius in comparison is a mere toy. From these, streams of lava flowed for over one hundred miles and sometimes to a width of thirty miles.

When these volcanoes were active, the Southwest was a seething furnace. What we need, and I believe Congress will authorize, is an archaeological survey of the Southwest. With it can be combined other work, similar to what Russia has done in Siberia, that will be of vast benefit to the agricultural interests of this vast region. Before the volcanic eruptions took place the climatic conditions were surely different from those of the present time.

L. A. G.

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#### GRACELAND NOTES.

"I think the debt should be paid by all means," writes Bro. L. M. Herrick, of Zuni, West Virginia, and to emphasize his statement he incloses an express order for five dollars.

Bro. D. S. Palmer, San Antonio, Texas, agent for the Southwestern Texas District, forwards a portion of their assessment, showing that some of the Saints there are striving to conform to the divine injunction.

Sr. Helen Ackley, Hill City, Kansas, sends her offering and writes: "I hope the college will not be closed, for it is an institution which has long been needed in the church. I am satisfied it will prove a power through which great good will be accomplished. Now it is young and needs the united sup-

port of the Saints, both brethren and sisters. It is the duty of all to help nourish and strengthen it, and soon it will become strong and powerful. It was shown me in a dream in which the college was represented as a young child almost famished, and that it was the duty of the Saints to nourish it, and it would live and become strong and powerful."

The Society of Patronesses gave a dinner at Lamoni on election day and cleared about ninety-five dollars.

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#### EDITORIAL ITEMS.

The Brooklyn *Eagle* for October 30, 1904, has a three-quarter column report of an interview with Bro. F. M. Smith, with reference to the work of the church, with fair comments by the reporter.

In giving credit for the receipt of catalogues and pamphlets descriptive of the beauties and facilities of Hawaii we credited them to Bro. G. J. Waller, of Honolulu; we should have given credit to Bro. John Mahuka. We are informed of our mistake by Bro. Waller, and cheerfully correct. We hope Bro. Mahuka will pardon us our error.

Bro. Columbus Scott, writing from Sacramento, California, November 2, sends notice of death of Sr. Mahala Moor, aged nearly ninety-nine years. And further says: "I was up at Chico, Butte County, and held meetings for two weeks and left the Saints hopeful. Saints here are rather lonesome since Bro. R. J. Parker left them for his home at Independence, Missouri. I think to leave here this week for Santa Rosa and other points, before returning to Southern California. Yourself, Alexander H., and others there are remembered by Saints here, and also in their prayers. An almost absolute indifference to the work here seems to prevail with all except the Saints. It is hard pushing under the circumstances. We need the faith and prayers of the Saints there.

---

#### Life.

A little dreaming by the way,  
A little toiling day by day;  
A little pain, a little strife,  
A little joy—and that is life.

A little short-lived summer's morn,  
When joy seems all so newly born,  
When one day's sky is blue above,  
And one bird sings—and that is love.

A little sickening of the years,  
The tribute of a few hot tears;  
Two folded hands, the failing breath,  
And peace at last—and that is death.

Just dreaming, loving, dying so,  
The actors in the drama go—  
A flitting picture on a wall,  
Love, Death, the themes; but is that all?

—Paul Lawrence Dunbar.

## Original Poetry.

#### An Acrostic.

Jesus Christ, the joy of heaven  
Earth's strong hope, the only given;  
Sacred name and blessed for ever,  
Unto all the world the Savior.  
So through him the great salvation

Comes to all by ordination.  
Hail him earth! he's God's anointed;  
Ransom for thy sons appointed,  
Inthrilled man. behold thy freedom;  
Sealed by Christ, What glorious wisdom!  
Tensive was the pain and anguish

Suffered he lest man should perish,  
On him all the burden rested,  
None but him could thus be trusted;

Other means could not deliver  
Fallen man from Satan's power.

God through him made all creation;  
On him then rests man's salvation.  
Down to earth he came so lowly,

Silenced Satan's claim to glory.  
Amid shouts of angels hailing  
Victor from the grave arising;  
Into hell he went victorious,  
Offered there the gospel glorious,  
Until man's complete redemption,  
Reign! O Christ, in exaltation!

Obsequent to God, the Father,  
Filling all demands for ever;

To his throne he went triumphant  
Hailed by heav'nly hosts obeisant.  
Enter, joy of heaven, enter!

Welcome Christ, the great Redeemer!  
O, thou earth! Behold thy Savior  
Reigns on high and lives for ever!  
Life to all decreed, accomplished,  
Death subdued and Satan vanquished.

REES JENKINS.

STEUBENVILLE, Ohio Feb. 23, 1904.

---

#### We Forget.

Years pass on—are gone for ever,  
And we stand and view the past,  
Thinking of its joys and shadows,  
Of its dreams which could not last.

While we plan our future living,  
As we oft are apt to do,  
We forget that God our Father,  
Ruling earth, is planning, too.

We forget that, in his wisdom,  
Our weak plans are foolish play;  
We forget to ask his guidance  
On our pathway day by day.

Trust his wisdom; trust his guidance,  
And our path will then be blest,  
And when life on earth is ended,  
We will merit lasting rest.

I. M. H.

## Original Articles.

### THE NEW LIFE.

It is both logical and scriptural to believe the disciples of Christ can and should live a new and purer life after they are converted to him, and have applied the cleansing and saving powers of the gospel of God's dear Son than they did before. For this purpose Jesus "came down from heaven" to teach the sin-cleansing and soul-encouraging principles of the grandest law known to mankind. His precepts were practical and easy to be understood and their efficacy was enforced by a godly walk and conversation equaled by none. To make his work efficacious he, through the eternal Spirit, made the last official sacrifice for sin, "once for all and once for ever." And this work was the offering up of himself to his Father as the great High Priest over the house of God.

Writing of the condition of the unbeliever Paul says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Ephesians 2: 12.

But when the truth was accepted and the gospel obeyed Paul speaks of their changed condition in these encouraging words: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Ephesians 2: 19.

The constitutional law of God's universal kingdom is love to God and love to mankind and is proved by the words of Jesus when he said: "Thou shalt love the Lord thy God with all thy heart; and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

When Christ came the old law was fulfilled, and at the cross abrogated, and the new law containing the laws of naturalization took the place of the old. By faith, repentance, baptism, and the birth of the Spirit through the laying on of hands, any and all who wished might become citizens of God's spiritual and universal kingdom.

This obedience, if rendered in faith, secures for the sinner a remission of all past sins and entitles him to the light, inspiration, and guiding influence of the Holy Spirit. By this sacred and holy power the true disciples of Christ become "partakers of the divine nature" as the seal of their adoption unto God's kingdom. Therefore Paul says: "For it is God which worketh in you both to will and to do of his good pleasure."—Philippians 2: 13. The last citation teaches that God so strengthens the will-powers by the grace given that the disciples are enabled to

detect the evil and discern the right and resolve to accept the truth and do good. By divine favor there is also given to the disciples force of character so that like Christ they can do that which they know to be right and good.

This "hungering and thirsting after righteousness" brings us, because of the obedience rendered and the favor conferred, so closely in touch with God that we are filled with the Spirit. (See Acts 2: 4; 4: 8, 31; 7: 55; 9: 17.) Thus God imparts to the disciples extraordinary faith, and extraordinary wisdom, together with all the other manifestations of the Spirit. Jesus says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Among the fruits born by the disciples because of the divine nature within are the following: Charity, which is the pure love of God shed abroad in the heart. (See Alma.) "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Paul.

Peter refers to the Christian graces as follows: Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. If the disciples are characterized by these graces they are humble, meek, righteous, merciful, "peacemakers," "pure in heart," and can reduce to practice the divine precept: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

That the new life of the Christian might bless the world, Jesus said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Jesus evidently meant to be understood as teaching: God is perfect in his sphere as God and his love is universally manifest for the good of all. As my followers, try to imitate the divine character as you see it manifest in me and be perfect men and women in your sphere. God is too wise and good to give to his children commandments which they can not obey. And if the disciples of Christ in this day and age of the world do the will of God by keeping all his commandments and following the example of Christ they stand upon the high and holy platform occupied by men of old, to whom God has referred as being perfect in their generation. They saw God and talked with him face to face.

Because one urges that such a high standard can and should be reached, in God's way and by his help, he is not necessarily affirming that he has reached that condition or is better than others. The teacher, if preaching under the influence and power of the Holy Spirit, may and should instruct and edify himself as well as others.

Paul says: "Therefore if any man be in Christ,

he is a new creature." He does not say he ought to be, he may be, or, I hope he may be; but, "he is a new creature." It will do the disciples no harm to test themselves in harmony with Paul's rule. If they have changed their faith and practice, having discarded all evil and accepted all good, and have stepped out of darkness into the marvelous light of God, they can say with Paul: "Now is our salvation nearer than when we believed?" Our lives are hid with Christ in God.

"For as many of you as have been baptized into Christ have put on Christ."—Galatians 3: 27.

This work is only commenced when we are baptized, for the long path of eternal life and everlasting progression is yet before us; for we have but entered in at the gate and the mansions of light and glory are in the far distance on the opposite side of the ever green field. Shall we persevere and reach our eternal abiding place?

In writing to the early disciples Peter said: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." After baptism our natures must be subdued and made to harmonize with that of Christ's. A mental and spiritual and moral development is to be made. To succeed we must believe it is possible with the help and favor of God. Jesus prayed: "Sanctify them through thy truth: thy word is truth." That is, make them pure and holy, and set them apart for thy holy service, and keep them from the evil that is in the world. "And for their sakes I sanctify myself that they also might be sanctified through the truth." As much as to say, I have taught them the truth, and they have seen and know my labor of love, and how I have been tempted and tried and have successfully resisted and remained pure. They have seen the power of God manifest through me, and know of the development I have made in the divine life; they shall see my suffering and witness my death and burial; they shall know of my resurrection and see my ascension and know of a certainty that eternal life is a realized fact. The truths which I have presented, the gospel of Christ and the law of God, are the means ordained of God by which the work can be done. They are the means by which I have sanctified myself; and what they have done for one, with the help of God they will do for you.

The following scriptural citations point out some things to be observed in order to reach the grand condition of life referred to which is the climax of the Christian's hope: "Abhor that which is evil; cleave to that which is good." "Abstain from all appearance of evil." "Follow peace with all men, and holiness, without which no man shall see the Lord." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The disciple who will devote much of his time in trying to store his mind with the things mentioned above will find his words and actions harmonizing therewith, and will be recognized of God as a new and altered being.

Love gives the hearth a brighter glow;  
The Christian's life a deeper flow;  
Love makes this earth a blessed place,  
And shows to us God's smiling face.

It helps to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." "And every man that hath this hope in him purifieth himself, even as he is pure."

Paul desired that God would grant unto the disciples these special favors: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Ephesians 3: 16-19.

We will perhaps not reach that high and glorious condition until Christ comes in his glory with "all the holy angels" and the Spirit of God is poured out "upon all flesh," though we are justified by the word when we approach as near thereto as possible and the Spirit bears record that the work will finally be accomplished.

In my travels as a minister I have found members of this church who have stumbled and fallen because of a professed deeper and higher work of grace known as sanctification and justification, or the deeper work of the Spirit. In trying to reclaim such I have met some things unlooked for, whether they are true or not. I have been asked: "Does your church believe in and teach justification and sanctification? I have had the ministers and members of your church deride and scoff at me for so believing, yet I know there is something in it." To such questions I have invariably answered in substance, Yes, our church both believes and teaches justification and sanctification as conditions that may and should be reached, though this can only be accomplished in God's own appointed way and by his divine help. Christ taught it and put it into practice. The apostles and early ministers taught it as that which may be realized in the new and holy lives of the followers of Christ. The Bible teaches it and so do the Book of Mormon and the Book of Doctrine and Covenants. The church when organized on the sixth day of April, 1830, declared its faith in sanctification and

justification in the name of our Lord Jesus Christ, though they believed that it is possible for a disciple to fall from grace and depart from the true and living God.

CHARLES E. BUTTERWORTH.

DOW CITY, Iowa, November 5; 1904.



A TILT WITH A SABBATARIAN.—No. 2.

BY A. R. CORSON.

In answer to my letter, my Sabbatarian friend sent me a card containing some points for which she was contending. You will discover them as you read my reply:

*Kind Friend:* You ask me if 'I know who are the true Israelites?' I think I can answer to your satisfaction: They are the true seed of Abraham to whom the promise is made; they are the body of Christ, which is the church, not merely the descendants in the flesh; for 'he is not a Jew, which is one outwardly' by circumcision, (or by Sabbath-keeping,) 'but he is a Jew, which is one inwardly,' whose 'circumcision is that of the heart, in the spirit, and not in the letter.' 'Know ye therefore that they which are of faith, the same are the children of Abraham,' or the true Israel. The promise, or covenant, made to Abraham was *before* the law was given, and depends not on that law.

'Paul tells us faith was reckoned unto Abraham for righteousness, for which faith he received the sign of circumcision, not having been circumcised at all, at that time, that he might be the 'father of all them that believe,' though they be *not* circumcised; 'but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised.'

'Now Abraham had no Sabbath given to him. It was a part of the law that was given to his descendants, as Paul says added *to* the gospel which was preached before unto Abraham, because of transgression, till the seed (Christ) should come. (See Galatians 3:8, 19.) Paul says, 'Before faith came, we were kept under the law. . . . But after faith is come, we are no longer under a schoolmaster.'—Galatians 3:23, 25.

'You refer me 'to the law and to the testimony,' and say 'no one can do away with the Old Testament Scriptures.'

'No, but we must try to rightly divide the word of truth, giving to each his portion in due season. To the Jew his, and to the Gentile or Christian his. Jesus said, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' Jesus did not by this say that those Scriptures held eternal life, only that they thought so. 'In him was life; and the life was the light of men.' They were rejecting him, and he refers them to the Scriptures, for they would testify of him. That is not in any sense a command to make those Scriptures our guide for living. But we will gladly

search them, because they *do* testify of him, and in them we find there is to come a time when God says, 'Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths,—the things he had commanded them to do and observe. You know God commanded other sabbaths to be kept besides the weekly one. But you Sabbath-keepers do not keep those, neither do you keep the Sabbath as God required. You build fires and do some work; you have dispensed with the penalty attached to the law. And this same law or testimony to which you refer says, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Micah tells us that, Out of Zion shall go forth the law. The Mosaic law had already gone forth when God promises that a law shall go forth out 'of Zion.' 'Hearken unto me, my people; and give ear unto me, O my nation: for a law shall [future tense] proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth.'—Isaiah 51:4, 5. 'My salvation is near to come, and my righteousness to be revealed.'—Isaiah 56:1. And he speaks again: 'Behold, the former things are come to pass, and *new* things do I declare: before they spring forth I tell you of them.'—Isaiah 42:9. He is preparing the way for the disannulling of the old covenant, and bringing in the new, with a new law written, 'not in tables of stone, but in fleshy tables of the heart.' And Jeremiah says, 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of Egypt. . . . But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.'—Jeremiah 31:31, 32. Not the law that pertained to the old covenant, but the law that goes with the new covenant, the perfect law that converts the soul.

'You say 'One Lord, there can be but one law,' but will you please remember that Abraham was counted righteous before the Mosaic law was given, for he 'believed the Lord, and he counted it to him for righteousness,' and it is the first step or principle in the gospel law now. Paul tells us the 'gospel was preached before unto Abraham,' and remember, Paul says the law was added to that gospel only till the 'seed should come.' Now, whoever receives the Spirit, which is the seal of this new covenant, receives this perfect law of the Lord, that converts the soul, a living law of life in Christ written in the heart. Paul asks, 'Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now

made perfect by the flesh? . . . He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? . . . As many as are of the works of the law are under the curse: for cursed is every one that continueth not in all things which are written in the book of the law to do them.'—Galatians 3:2-10. 'If righteousness come by the law, then Christ is dead in vain.'—Galatians 2:21. If it were possible for righteousness to come by the law, then Christ offered up, and the Father accepted, a useless sacrifice. Would that be in accordance with the wisdom and mercy of God?

"One Lord can give one law, to one people, for a certain length of time, and can repeal that law when it has answered its purpose. That is just what God did. He added the law to the gospel covenant made with Abraham four hundred and thirty years before. When Christ (the seed referred to) came, he confirmed that covenant; the law had not disannulled it, but now, being no more needed it was done away. Paul asks the Galatians how they can turn again to the 'weak and beggarly elements, whereunto ye desire again to be in bondage'; and he enumerates some of them: 'Ye observe days, and months, and times, and years.'—Galatians 4:9, 10. He says the law could not do certain things in that it was weak in the flesh. (See Romans 8:3.) And he also says that a man is justified by faith without the works of the law.

"The old priesthood being done away, 'there is made of necessity a change also of the law.' (Hebrews 7:12.) For if perfection could have come by the Levitical priesthood what need of the other or the Melchisedec priesthood? (See verse 11.) It is the law that accompanies this Melchisedec priesthood that is perfect, for the law of the Levitical priesthood made nothing perfect, 'but the bringing in of a better hope did.'

"This letter is long enough. I have given you my reasons, or some of them, for my belief that we are in no way bound by the law of the old covenant, for to as many as are justified by that law Christ is become of no effect.

"I trust you may soon know what the liberty of the gospel—yes, what the gospel itself truly is, and be free from the yoke of the law of bondage, and live according to the law of the Spirit of life, in Christ Jesus; and become dead to the law, but wedded to Christ, when his indwelling Spirit will enable you to keep all his law; that is, the new covenant law.

"I am looking for your promised letter, and hope this will find you recovered from your injury.

"Your friend for the truth's sake,

"A. R. CORSON."



When the preacher is worrying over what the people think of him he will not lead the people to think of his Lord.—*Ram's Horn*.

#### DIVORCE EVIL—A WHIRLPOOL.

That the growing importance of the divorce question or evil is pressing itself with increasing weight on the attention of well-wishers of society at large is plainly evidenced by the serious and prolonged attention given the subject by the bishops and other ecclesiasts of the Episcopal Church of America, at its convention just concluded at Boston, Massachusetts, October, 1904. After giving their most serious and prayerful attention, discussing this growing evil in its various phases, a canon or church law or rule was formulated, looking to the ultimate lessening of the evil among the church membership and others, by making remarriages among the divorced more difficult, and further restricting the ministry in marrying again, the divorced. Considering the way the old creeds have been crumbling lately before the light of reason and advancing thought, it may be difficult to determine the degree of authority that may be attached by the public to this humanly contrived canon. Five hundred years ago a church law or canon could not be broken and the penalty therefor be passed by. But the world has grown since then, and nothing short of the conviction that a law is of divine origin and comes with divine sanction, is to be acknowledged as absolutely binding on the religious consciences of the people.

Does the canon as adopted embody a means of enforcing the law relating to marriage and divorce as given by the Savior? Surely it will be left as other enactments of like character and nature, as to its worth, and what it may effect on the subject to which it relates. We know the human can not add to or improve on any divine enactment. The finite can not change or improve on any work of the infinite.

The canon reads:

No minister knowingly, after due consideration, shall solemnize the marriage of any person who has been or is the husband or wife of any other person then living from whom he or she has been divorced for any cause arising after marriage. But this canon shall not be held to apply to the innocent party in a divorce for adultery, provided, that before the application for such marriage, a period of not less than one year shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the court's decree and record if practicable, with such proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, [who] having taken advice thereon shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon; and provided further that it shall be within the discretion of any minister to decline to solemnize any marriage.

We think that no serious objections ought to be urged, by any minister of Christ, who is required to be diligent in his inquiries in such cases, to the course suggested by this canon, especially regarding the innocent parties supplying the necessary evidence to justify them in seeking to be married again.

It was declared by the convention that there have



been some thirty-five thousand divorces in the last year all told. Elsewhere it has been declared that there have been three hundred thousand divorces granted in a small portion of the civilized world in the last twenty-five years. This is appalling! Divorce threatens to an extent hardly conceivable, the safety of the American home. There is no reasonable doubt of this to the closely observing; and the number of divorces is annually increasing.

It is conceded by every New Testament believer that there is but one justifiable cause in reality for divorcement of husband and wife; that is infidelity or adultery. This one cause is a crime against both the laws of God and man. The increase and the danger of the divorce evil is admitted on all sides.

In a pastoral letter issued by this triennial convention on the closing day of its sessions, and read by Bishop Potter, it is stated:

It is a question which we in this republic may wisely consider, whether with greater freedom we have always won a greater purity of righteousness. The facility by which the marriage relation may be taken on and put off is one of the menaces of our American civilization, to the possible perils of which Christian people are as yet very imperfectly aroused.

Whether the Bishop meant to use the great divorce evil as a club with which to give our republic a blow, we are not at liberty to say. Whether some other form of government would cure the evil is also a question to consider. But there are two questions that may be carefully considered in their relation to the divorce evil. They are the standard of morals prevalent in any given government, and the moral education—and consequently the moral conscience—of those living under such given code. Will the enactment of human canons or church laws additional to those given in the divine code heal the evil of divorce? Individually we doubt it. Why try to shield your children merely from the attacks of a rattlesnake; so long as the snake is allowed to range at liberty over the premises? Why treat the slight symptoms of a disease, so long as its roots remain imbedded in the blood, and the food on which the disease thrives is fed unstintedly to the patient? Why not slay the serpent? Why not prohibit the food creating the disease?

I once, in conversation with an aged man who had a long time been a justice of the peace, asked him what he would propose as the best legal preventive of divorce. He replied, with emphasis, "The law enacted by Jesus Christ." I was astonished, for he was a skeptic. He said it was the best law on the subject he had ever seen. Divorce from the marriage bond, when once entered into, was not intended originally by the great Designer of the marriage institution. (See Malachi 2: 14-16; Matthew 19: 8.) Why not educate the people to see the heinousness, the criminality of divorce? The cause of the people's inability to realize the dignity and divinity and binding force with God of the marriage bond, *ignorance*,

is at the root of this evil. How many elements enter into and constitute the food that feeds this ignorance, —ignorance of the nature and character and divinity of the institution of marriage? This is due in part to the ministry of the age. They do not ventilate this subject to the extent that its infinite importance demands. Parents do not instruct the young people of their families as they ought, as their obligation to their children demands. It is a crime against God and ourselves to be mismated in marriage, and then try to remedy the mistake by divorce. Two or three evils put together never make a right, nor blot out a crime. But there are two additional evils that further complex this problem, that parents are not always responsible for. First, many of our young people refuse to listen to the counsel and instruction of parents along this line. Second, much of the fictitious literature that makes up the libraries of our young people create false and corrupt ideas in their minds, and thus aid the divorce evil.

Some may object to our charges, thinking they are too severe. But we invite an open discussion along these suggestions. Go after these matters right in your own homes, and revealments will justify our statements.

If people would study the law of human adaptability, or suffer themselves to be taught these laws, tempers not compatible may to a great extent be forever kept separated, and incompatibility of temper in multitudes of cases would cease to be a factor in divorce. The complete perfection of the character of the hero and heroine in very much of the fiction read, creates absolutely, in the minds of thousands of its young readers, false ideas of life. This is the truth. Many are so confiding in what they read, that when the tug of war comes to them later along in life they become so bewildered with human imperfections and faults and weaknesses, things unanticipated by them, that forbearance ceases to be a virtue; and release is sought through the door of divorce. People, many of them, in their reckless career in life, forget that divinity is a party to the compact, on the same principle that the State or general Government is a party to any reasonable business contract that may be entered into by any two individual citizens, and that he will hold them to a strict account for the responsible obligations of the marriage contract and its results. They seem not to realize that those responsibilities if not faithfully carried out in this life are to be answered for in the life to come, at the eternal judgment. No divine or just law can be broken and the penalties therefor fail of their execution. Justice is never forgotten, will never fail, can not be evaded or turned aside. Justice is an eternal principle; it can not be changed, vitiated, or bribed. No mercy will ever rob or condone it. Just as well try to turn or reverse the course of the sun and not disturb the ordinances of day and night.

The disobedience of children to their parents is a matter of Bible prophecy, to characterize the last days. (See 2 Timothy 3:2, 3.) And the state of affairs is so significant in this regard now, that it is one of the signs of the times. Think of this seriously, parents,—also ye children. Those who would point out the dangers that beset you are your best friends.

Can the strictest of honesty be left out of the problem of marriage by those entering that state? Can there be reliance and trust by both parties to the contract without honesty and honor? Can there be a strictly manly young man and honesty be lacking? Can a woman be a womanly woman and the strictest kind of honesty be not resident in the heart? Honesty is the foundation of all action in the transaction of marriage. Money, fashion, or undue ambition have no part or consideration in this matter. It is successfully solved alone by the coöperation of honest, confiding hearts. This lacking and marriage is a farce, as it proves to be in so many cases,—a sad, sorrowful, dismal failure!

It is not a mere sentimental romance. Counsel and instruction are all-essential to success in matrimonial calling. No persons should be better prepared to give this instruction so much needed than parents. None are more deeply interested in our young than are the parents. No persons should be more earnestly and fully heeded by them. "Oh, no one shall choose for me. No one chose for our parents but themselves." It is not so much a matter of who is to be chosen, but of being able to choose intelligently. People of intelligence and experience can teach those without experience some things. Children should not wantonly cast aside the instructions of parents, or treat lightly parental authority given them of God in this matter. Children do this, and go their own way, many times, and when, through their ignorance, they get into inextricable entanglements, they, with sorrow and anguish of heart, turn to their fathers and mothers for aid and consolation, and this, too, when it is too late to amend the evil done. When they find no place of repentance, no escape from their folly, they not infrequently lay their trouble at the feet of the Almighty, or to Fate, instead of rightly to their own ignorance, and this because they were heady, disobedient, and refused the instructions they might have had before, and been saved from their sad predicament. Such mistakes never can be remedied, neither in time nor eternity! Like Banquo's ghost, it will never down. It is a cloud that bedims life's sunlight for ever. Changes of time or place can never remedy it. The work is done. The die is cast. Consider then, be informed as to how, under what circumstances, the character of person, before moving. "With all thy getting get understanding." "Wisdom is the principle thing." Life is not all smiles and flowers, even if that cheap literature did

make you think so. It is not all sunshine and a gentle gliding adown the river, where banks are ornamented with all that is pleasant to sight and in odor. Human weaknesses, defects, imperfections, and incompatibilities are to be endured. There is hard work to be done. Surprising difficulties are to be met and overcome. Why, in abject ignorance of human nature and all the laws of being, rush blindly with all the heart into measures that may have to be abandoned hopelessly, with nothing in life as a reward but regret and sorrow?

Ignorance is one of the chief causes of divorce. Ignorance leaves the mind devoid of the ability to appreciate the importance, divinity, and sacredness of the marriage institution. Failing to appreciate the height of this holy calling we are left to look at it as one of the adventures of life, like investing in a lottery. Hence the expression: "Marriage is a lottery." "And if you do not like the investment, get out!" And the divorce to such is just as high a concept as the marriage. "The law married me, it can unmarry me." The law does not choose your partner in married life for you. The law can not therefore "unchoose" him for you. The ceremony required by the law, is the public confirmation of the contract entered into by the parties. It is the duty of the law to see that society is rightly based, constituted, and then kept so. The law can be invoked to enable the married parties to separate, and they so remain; but the law can not in justice be invoked to extend to the parties, or either of them, the right to marry again unless the cause for the separation was justifiable by the divine law. When the parties once separate, unless the cause for their divorcing themselves is a justifiable one, (infidelity,) their only justifiable course is to be reconciled to each other or remain unmarried. The divorce law is too plain and positive here to need comment. (See Matthew 19:8, 10.) And the Savior's reasoning in verses eleven and twelve goes to show that the penalty of this law when once invited forbids its transgressors an entrance into the kingdom of God on the other side of the resurrection.

The ignorance that unfits so many for properly entering the marriage relation, and who therefore are inveighed into the snare of divorce, is fed by the drink and other dissipating habits. The degree of intelligence belonging to such forbids their appreciation of the dignity and sacredness of the marriage condition and relation, or its purpose.

The emotions or passions of the human soul,—esteem, pity, sympathy, adoration, and reverence,—must be intelligently directed and governed, or mankind are liable to use their energies and life for naught but vanity and trouble. The intelligence so all-essential to a proper, holy, happy marriage, must be sought, and welcomed from every and any properly available source. It can not be found at the

rumshop, the gaming-table, or the dance; at the theater, nor in books of fiction. These all tend to unfit people indulging in them for the responsibilities of honorable, happy life. They add in every way to the miseries of life. All tend to ignorance of the laws of well-being, and to impoverish them. All unfit the mind for the solid business ideas of life. They never have added to the real happiness of life. I have not tried any of them, but observation of their effects upon others is enough. Thousands of object-lessons exist all around us. Many, in their ignorance, call it pleasure to indulge these things, endure the suffering they bring, and kiss the chains that gall them as they bind them closer.

Many now say, "We would never have bowed to idols as the Romans and other heathens did." "We would never have taken the sword as did the followers of Mohammed to propagate his religion." "We never could have been induced to follow the fortunes of the crusaders of the eleventh to the thirteenth centuries,—no, not for all the glory given General William Embriaco on his return to Genoa after rescuing the holy land from the hands of the oriental conquerors." Perhaps you would not; but why? "We see the results," you reply. "It was all caused by ignorance. And see the condition of those people. It is all sadness, sorrow, fruitless labor, death!" So, too, do we see the sorrow and disgrace flowing from the ignorance of thousands all around us,—and divorce is the result,—the passions of the human soul moving out in the battles of life blindfolded, blinded by ignorance, devoid of the necessary intelligence to direct them to success and happiness. Do not be guilty of saying again that marriage is a failure, just because you preferred to go it blindly, because you refused to cultivate your best friend's company—intelligence—and be governed accordingly. Wealth is no substitute for eyesight in this great tragedy of life. You do not know with whom to link your fortune for life, because you do not know how to choose or select. You did not see deeper than that gauze of hypocrisy, that all don, when out making your selection. The exterior was lovely, but did you turn on the searchlight of intelligence, and note whether there was the foundation—honesty, that jewel that always sparkles in the light? Did you look for nobility of character? the lofty ideals of life? manhood in principle, or womanhood in principle? or did you lose your head over wit, sprightliness, and vivacity, and a great bump of pretense?

Our position that ignorance is at the base of this evil is the basis of the statement made recently by the English philosopher, Mr. George Meredith, that so startled society, and that, in the estimation of some, places him outside the pale of civilized society. Only he attributes the ignorance all to young women, without including the men. He says:

It is a question to my mind whether a young girl married, say, at eighteen, utterly ignorant of life, knowing little as such a girl would, of the man she is marrying, or of any other man, or of the world at all, should be condemned to live with him for the rest of her life. She falls out of sympathy with him, say, has no common taste with him, nothing to share with him, no real communication with him, except a physical one. The life is nearly intolerable. . . . Certainly, however, one day these present conditions of marriage will be changed. Marriage will be allowed for a certain period, say ten years, or—well, I do not want to specify any particular time.

This is not quite all his comment lately going the rounds of the press, but is sufficient for the purpose of this paper. The idea here stated is a heathen one, however, as may be seen by reading Plato's Republic. While the statement offers no remedy for the divorce evil it affords additional reason why this issue presented by it should be seriously considered and the causes of it brought out, and removed, so far as possible. The watchman on Zion's walls should see the invader, should he come, or be coming, and warn the sleeping inhabitants, else his blood will be the forfeit.

This philosopher across the ocean does not offer any palliation for the man so ignorant of the woman he marries, and whom he afterwards finds so incompatible! Such a dilemma can, largely at least, be avoided. Remove the cause. The flood-lights are, by present conditions of society, turned on in such a way as to show the awful extent of the lack of parental duty toward children. May we not in truth conclude that many, very many parents are to blame for the ignorance of their offspring regarding life or the world. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—Genesis 18:19. There have been but few like Abraham in this regard; and when in ages after him his descendants refused to "do justice" in respect to the marriage relation, it was because of their unreasoning obstinacy, or hardness of heart, begotten of their primal ignorance.

Children refuse to be taught and enlightened by their parents, and consequently the parents are under the painful necessity of allowing their children to learn obedience (?) by the things they must, in many, many instances in the marital relation, suffer.

In many instances of divorce, marriage is almost immediately resumed in other relations. In most of these instances companion and children are ruthlessly cast aside by either or both husband and wife. Where, in these cases, is sympathy, love, or parental instinct? Where is the "natural affection"? Is there not found in such transactions one of the powerful elements that fulfill Paul's prophecy in relation to the events of latter days,—those events and days that strongly indicate that the end of the world is at hand? Is not this astounding increase of the divorce

evil one of the perils he, by the Holy Spirit's power, prophesied should characterize the last days? We need not guess about these matters. We are told, "This know also, that in the last days perilous times shall come," when men will be money-lovers, selfish, proud, blasphemers, disobedient, unthankful, unholy, without natural affection, truce- or covenant-breakers,—the marriage covenant along with the balance. Of course when men and women become "lovers of pleasure more than lovers of God," it will not stretch their consciences any to break the holy bond of matrimony whenever it is their pleasure to do so. And these perils are to come like great waves, reach the highest moral peaks, and roll heavily over the church or churches, for the perils are to be brought about largely by religious people, those "having a form of Godliness, but denying the power thereof." (2 Timothy 3:5.)

We have before said there were two things it were well to consider in the discussion of this subject. The one we have briefly touched upon—the relation of parents and children—the other, What is the duty of the church in relation to this perilous problem as it now confronts society? Should it be an issue with the ministry, as they seek to fulfill their mission to the world under the gospel? What proper measures can the church inaugurate to stay the tide of divorce among its membership? Shall it be palliated by suffering the infringement of the laws governing the marriage relation as laid down in the gospel? What can be done to forestall the evil and save suffering and wrong? It may be replied: "The church has spoken quite emphatically on this question, and as recently as 1896." True, but is this all we are required to do? "What more can we do?" asks one. How many of our young people learn their lesson from that conference enactment? To what extent is the light and truth of that declaration shed on the world outside of the church? It seems to me that all should be done that can be done prudently to canvass the subject in such a way as to let the divine light be shed abroad among the rising generation. Let the great sin of divorce for trivial causes—really not legitimate causes—be made apparent to the understanding and conscience.

Only a short time since a young man under age ran away from his home in Chicago, so the public press reported, went to San Francisco, California, met a young lady, also under age, and dissuaded her from home. (Their names are given.) They were too young to procure a license to be married without consent of their parents. The young man felt very bad of course, when the judge before whom they were arraigned informed the young man that he was guilty of felony, and his only escape from the prison was to get his parents' consent to a marriage with the lady in the case. In all such cases of ignorance and premature action, what is to be expected but

divorce a little later along? What conceptions have those children of the exalted obligations of holy matrimony?

There is but little difference, if any, between the criminal condition of the man living at one time with two or more women called wives, and a man or woman who has been divorced from one to three times (and there are many such cases) and married as often, where the cause for the divorce was not the one specified in the divine law. God has said by word and act: "There shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."—Book of Mormon, p. 116.

God's will in respect to his purposes is just as definitely declared, by his acts as by words, on marriage and divorce, as other matters of divine importance. See Genesis 2:18-24 respecting our first parents; and Genesis 8:15-18 respecting Noah and his three sons, with one wife each, eight souls in all (see Peter 3:20), that the earth might be reseeded in righteousness after the flood. Also in the case of Lehi and his sons, in coming to the land of ancient America, to raise up a righteous nation to the Lord on this land. (See Book of Mormon, chapter 1.) Men may honestly differ about some doctrinal word of God, but when they see his will expressed by his own great, divine, infinite act, as in the three cases cited above, controversy vanishes, except it may be with the willfully blind.

God has said to the people of his church in these last days: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," in as plain words as can be used in the English language, and as early as 1831. (Doctrine and Covenants 42:7, edition of 1897.) And that he might not in any reasonable way be misapprehended by any one, and as a forewarning that he would never change from his purposes and will, in his expressed words he again says: "For God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—Doctrine and Covenants 2:1. God's path is straight from Adam's day to ours, on this question of marriage and divorce; but man's ways have been, in numberless instances, wicked, criminal, devious, and very deceitful.

That the question of divorce is a living issue with the church is evident from the following:

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye

receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.—Doctrine and Covenants 42: 20.

This is a plain statement. There is no room for controversy here as to who may or may not have and maintain a standing in the church, as relating to their marriage relations. According to this scripture the innocent party to a divorce for the crime of adultery, and who belongs to the church, is not to be disfellowshipped therefor; but the guilty party is to be disfellowshipped if the divorced husband or wife be living. "They shall be cast out from among you." So the law reads; and "the elders are to see" that the "law is kept," is God's requirement. And diligent inquiry must be made, that "none such be received among you"; that is, where divorce has been obtained with the justifiable reason—adultery—and they have married again. None such are to either be retained in, or baptized into the church; and if divorce is obtained by any one for any other cause than adultery, they have no right to marry again to other parties so long as both are alive. If they, or either of them do, they go into a condition of continuous adultery. (See Matthew 5: 27, 28; 19: 9; Romans 7: 1-3.) By these statements of law we can easily see that God holds the marriage covenant, when once entered into by any two parties, to be binding until the death of one, unless broken by the crime of adultery or fornication. We can not misread or misunderstand this. There is absolutely no excuse for ignorance on this infinitely important subject.

It is the duty of our ministry to be prepared to rightly instruct upon this, and decide when necessary, that our young people may be saved from ignorance and the dire results of the increasing divorce evil. Parents, as they love their youthful children and long for their temporal and eternal welfare, must not shirk duty relating to this supreme question, this question now of supreme moment to the church, and to society in general.

Marriage is the honorable condition for man, when entered into rightly, intelligently, with all conditions of the law governing rightly applied and observed. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." "The wife is bound by the law [or covenant of her husband with her] so long as her husband liveth," says the Bible.

C. SCOTT.

A quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joys it has.—David Swing.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 13.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

TRAINING A CHILD IN COURAGE.—Continued.

"Courage, the highest gift that scorns to bend  
To mean devices for a sordid end.  
Courage—an independent spark from heaven's bright throne  
By which the soul stands raised, triumphant, high, alone.  
Great in itself, not praises of the crowd,  
Above all vice, it stoops not to be proud."

—George Farquhar.

This virtue of courage is far too important to be dismissed with the brief glance which one chapter enabled us to give it, hence we resume it for the December reading.

No one likes to be thought a coward. In every age cowardice has been held in contempt, and yet unfortunately for themselves and the communities in which they live many moral cowards are found,—individuals who are so much in dread of doing wrong as really to be afraid to do right. Things which are so unlikely to happen that a wise man or woman leaves them entirely out of sight, the moral or physical coward drags into the question and gives them great and undue prominence. A man or woman of this disposition will lose many an opportunity of doing good in the world and the wise parent who discovers a tendency of this kind in his child will surely do all in his power to help the child to overcome it.

Cowardice often implies a lack of common sense as well as of manliness and fortitude. The coward not only thinks the evil will surely come but he also thinks he will not be able to bear it when it does come. The brave man or woman, while he does not court danger, having once decided that an act is right and needful to be done, not only has the courage to do it, but to accept the consequences of so doing and bear them with fortitude. He believes with the poet:

"That right is right, since God is God  
And right the day must win.  
To question is disloyalty  
To doubt it, would be sin."

Can it be a difficult matter for parents whose own souls are fully imbued with this truth to train their children in it? It would seem that it ought not to be, for the soul that is itself *fully convinced* will manifest that conviction in acts as well as words, and the two combined make a most powerful teacher.

Just one word in this connection lest we be misunderstood as confounding courage with recklessness. Courage is governed by principle, and while always willing, if necessary, to accept a dangerous mission and bear with fortitude the results, even when those results may mean pain, long-suffering, or even death itself, it carefully counts the cost and goes only at the call of duty. The reckless person acts from want of thought or at the promptings of vanity, and such acts are as far removed from courage as night is from day.

Courage manifested in a good cause makes heroes, and can we ever estimate what we owe to the heroes and heroines—the truly brave men and women who lived, struggled, and died before we were born? Here too there exists the necessity of a very careful distinction, lest we confound the truly great with those who while they have done many hard things—many wonderful works—yet are not heroes, because they have wrought for self and selfish aims and not for the good of others. Heroic men (and women too) should be measured by an infallible standard. Especially should we do this before we commend them to the

admiration, love, and veneration of our children. Swift has said:

"Who'er excels in what we prize,  
Becomes a hero in our eyes."

This is very natural, and it is all right provided we prize right and truth as God prizes them; but how careful we should be that our standard is the right one. If only assured upon this point, then there is no reading more helpful—none that will be more conducive to the formation of noble characters in our boys and girls, than the history of lives such as these, whether they be found in sacred or profane history.

It is very important that we understand that history is history, whether it be sacred or profane. It records acts and events just as they transpired (or should do so). Let us not make the grave mistake of supposing that all which is recorded of men in the Bible—even of such men as were servants of God—was right or approved of God. Far from it. It is given to us as history, and given, as Paul says, for our admonition. Some of the acts of David border on the sublime, while for other things which he did we would have to search far in profane history before finding anything more to be condemned—more unworthy an honorable man of the world, much less a servant of God. Every wrong act recorded in sacred history is just as wrong, just as inexcusable as those recorded in profane history, and they have, too, this added element of condemnation that these people were sinning against greater light than the others; and we know—for God has said it—that they will have severer punishment meted out to them.

There is one danger which parents need to guard their children closely against in reading and admiring the lives of heroic men and women of history. They sometimes have a tendency to make the reader feel that he too is a hero. He imagines what he would do if only the occasion offered, and perhaps sighs for occasions which never come. This is the great mistake he makes, for occasions are all around him.

They meet him every day. But because they come in humble garb and commonplace manner, he passes them by and so proves himself a coward while really believing himself a hero.

"A boy," says Everett, "walks along the street thinking of the knights of whose exploits he has been reading. He wishes he could have lived in those old times and thinks what a brave knight he would have been, how he would have protected oppressed ladies and would have fought the cruel and false knights in the face of any odds. As he thinks of all this he sees a boy tip over the table of a poor apple-woman by the sidewalk and then run away and jeer at her from a little distance. Now the boy that was dreaming about the knights errant pities the poor woman and would like to stop and help her pick up the apples; but he does not, for he is afraid he shall be laughed at. He feels very angry with the boy who played the cruel trick on her and would like to punish him; but he is afraid that the other might be the stronger. So he passes on and gives no sign of the anger that he feels. I hope, however, that he does not any longer imagine himself to be a brave knight of the olden times, for he has shown that he is nothing but a sneak and a coward." Oh, that parents would early and persistently train their children to notice and embrace the *real opportunities* for displaying moral courage—for being heroes indeed, as they come to them almost every day! This heroism is required at times to keep from doing wrong and at other times to do right—to defend the weak when beset by the strong—the unfortunate from those who would wrong and oppress them. To manifest kindly interest in those who are slighted or overlooked because of any misfortune or perchance of poverty which debars them from dressing as well as their companions.

In conclusion let us say to you, dear parents, that there are hundreds of names which should be household words—whose characters we should teach our children to reverence next to the

name of Jesus the Christ whose divine love inspired them to imitate his example. There is Florence Nightingale, the pioneer evangel of mercy to wounded soldiers, in whose footsteps tens of thousands to-day are following. There is Dorothy Dix, the evangel of the shamefully and cruelly treated insane of our own and other lands. Without money, at first, and in delicate health, so intense was the pity their condition excited in her heart, that she traveled from State to State and from country to country until she aroused such an interest as led to a complete change in their treatment.

To contemplate this side of humanity is not only ennobling but inspiring as well, and as wise parents ought we not to familiarize our children with such noble examples of heroism and to encourage them to emulation by training them to notice the various opportunities offered them for displaying the same spirit in small ways which heroic men and women have been called in the providence of God to manifest upon a larger scale? Teach them that true courage and heroism are the same, whether manifested in the eyes of the entire world or in darkness and silence where no eye save that of God beholds.

#### Questions on Reading for December.

What is said of the importance of courage? How is cowardice regarded? In what things is cowardice most likely to show itself? Is a tendency to cowardice likely to manifest itself in very small children? Is it possible for parents to supplant it by courage? How does the courageous man or woman meet trouble or danger? What is gained by such a course? What is the difference between courage and recklessness? Are all courageous persons entitled to be called heroes? What does Swift say about heroes? Are we always right in making heroes of such? Is it possible for a person to believe himself to be more courageous than he really is? Relate the little incident which shows how one may be mistaken in this respect. If we have courage in the small things of life are we likely to be wanting in it when we meet the greater exigencies? How may we encourage our children to courageous lives?

#### Program for December Meetings of Daughters of Zion.

Theme.—Home Training. Hymn No. 134, Saints' Hymnal; roll-call of members; response, scripture text having reference to courage; paper, "Courage applied to the small things in life"; paper, to be followed by discussion; discussion of "Half hours with parents," No. 13, with the aid of questions given; business; hymn No. 257; dismissal prayer.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Sunday-School Lesson for November 20, 1904.

FALSE TEACHERS.

Golden Text.—"There were false prophets among the people, even as there shall be false teachers among you."—2 Peter 2: 1.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The senior lesson for this week shows that the rise of false teachers was predicted by Christ, Paul, Peter, and Jude; and to these predictions it adds the testimony of history and of latter-day revelations that false teachers did arise and lead the church into apostasy.

There are but three verses in the lesson text; the first intermediate lesson asks questions and offers notes upon these verses. The advanced intermediate lesson contains no questions at all, but offers a simple statement concerning the apostasy of the

church organized by Jesus Christ. It shows the contrast between the teachings of Christ and the things taught by the false teachers who arose.

The first primary lesson calls the attention of the children to the fact that there are many different churches in the present day; it tells them that there is but one church of Jesus Christ, though there are many good people in the different churches; it states briefly the doctrine of the church of Jesus Christ, and mentions the necessity of our being careful to find the one true church which Jesus acknowledges as his by the presence of the Holy Spirit with those who comply with the requirements of his doctrine.

These thoughts are stated simply in such a way that the children may grasp their meaning.

The first primary lesson is the story of the man who owned a hundred sheep, one of which he went out to seek because it was lost, and over which he rejoiced when he had found it and had brought it safely home again.

#### THE SIMPLICITY THAT IS IN CHRIST.

The senior lesson calls attention to the fear expressed by Paul in his second letter to the saints of Corinth, the fear that they might become corrupted from the simplicity that is in Christ.

"The simplicity that is in Christ!" What a depth of meaning is contained in those words! How simple, how true, how pure, how free from duplicity, from display, from exaggerations of all kinds was the example Christ has given to us in his life! How prone is man to wander from the simplicity manifested to us in that divine life!

Christ warned his immediate disciples to be careful to speak with simplicity. He taught them that their simple affirmation or denial of a thing should be sufficient. He said, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." But we seek sometimes to make our assertions strong and vigorous by the use of expressions foolish and extreme, which, upon close analysis, prove to be not perfectly true. The language used by many to-day is corrupted from the simplicity of truth and is marred by the common, rude slang that has no tendency to refine the users.

Christ teaches us in latter-day instruction that our dress should be characterized by simplicity, that it should be "free from excess of ornamentation." But we often disregard this counsel.

But it was probably not of such comparatively trivial departures as these that Paul spoke when he said he feared the saints might be corrupted from the simplicity that is in Christ. He referred to a departure from the simplicity of the doctrine of Christ and of the worship of God that characterized the church when first it was organized among the humble fisherfolks of Galilee.

In his history of the church, Mosheim mentions the beautiful simplicity that was in it in the beginning which was soon marred by the introduction into its worship of many unnecessary rites and ceremonies. He remarks that the gross multitude are usually attracted more by those things that strike their outward senses than they are by the native charms of real piety, and that to them the addition of pomp and magnificent ceremony in religious service was pleasing.

He gives it as his opinion that those things were added in the beginning to remove in some measure the prejudice held by both Jews and heathen who looked with contempt upon the simplicity of the Christian worship. Both Jews and heathen had temples, altars, victims, priests, and a great variety of ceremonies; the worship taught by Christ was very simple compared with this, and false leaders who rose in the church conceived the thought of making the church more pleasing to the world by adopting into it some of those outward ceremonies with which the worldly mind is pleased.

The effect of this was not to convert the worldly-minded to the

church, but to convert the church into a thing like the institutions of the world. Instead of raising the world to the plane of the gospel, it lowered the gospel standard; the policy was a mistaken one.

And the historian tells us that by imperceptible steps the government of the church was changed and degenerated toward the form of a religious monarchy, new doctrines being taught to cover the greed of men for power and distinction above their fellow men. He says that, in many places, men assumed princely authority, particularly those having a large number of churches in their charge and presiding over wealthy congregations of the people. He says they took to themselves the splendid trappings of kings, that, upon thrones surrounded with ministers, exalted above their equals, were the servants of the meek and humble Jesus.

And, as we read, we pause for a moment to reflect that Jesus had taught expressly upon this subject, "One is your Master, even Christ, and all ye are brethren." What a plain, clear statement of a beautiful principle which, when it becomes the rule of men's actions, will transform the world!

In time, the fundamental principles of the gospel were undermined in the church, and a great train of superstitions took their place. Then began those pilgrimages to Palestine and the tombs of the martyrs, as if some spiritual development were thus to be acquired. Many, returning from places of supposed sanctity, carried with them quantities of dust and earth which were handed about and sold at enormous prices, being regarded as powerful remedies against the violence of wicked spirits. Unprincipled men were not slow to improve their opportunity to enrich themselves by imposing upon the credulity of the people. Rumors artfully given out of wonders or miracles to be seen in certain places drew multitudes to those spots; certain tombs were falsely given out to be the resting-places of holy men; fictitious relics were sold even by the monks.

We have already referred to that mistaken policy which had much to do with corrupting the saints from the simplicity of the gospel of Christ. Mosheim mentions it again in his history and says that men whose zeal outran their candor and integrity imagined that the nations would receive Christianity more readily when they saw the rites and ceremonies to which they were accustomed adopted into the church and the same worship offered to Christ and his martyrs which they had formerly offered to their idol deities. And he says, "Hence it happened that, in these times, the religion of the Greeks and Romans differed very little, in its external appearance, from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax-tapers, crosiers, processions, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and in the Christian churches."

We have filled the space allowed us and can not write more on this interesting subject, but it will be well for us to take to ourselves the warning of Paul written to the saints of long ago and to have a care, that we be not corrupted from the simplicity that is in Christ. Let us keep before our eyes the standard of the pure gospel; let us not be beguiled into setting up the standard of the world in its place. Let us not be enticed by the beauty of the world or by the display it makes in material things, but let us look closely into the doctrine of Christ that we may find the beauty hidden in its simplicity.

ANNA SALYARDS.

I freely admit salvation is worth looking for. It is worth a man's going round the world on his hands and knees, climbing its mountains, crossing its valleys, swimming its rivers, going through all manner of hardship in order to attain it. But we do not get it in that way. It is to him that believeth.—D. L. Moody.

## Letter Department.

DES MOINES, Iowa, November 8, 1904.

*Editors Herald:* We are now in the midst of a series of meetings which began last Wednesday night in the Saints' Chapel. What it may result in we can not foretell, but we labor in hope, and can see some little interest already. Bro. F. A. Smith stopped in the city on his way to his home, and gave us a discourse that had in it much of interest.

The branch members, with the assistance of some who are not members of the church, are meeting their payments so far, although some have made considerable sacrifice to bear what they felt was their share, and there are but very few but what have made some sacrifice, and yet willing to make more if it seems to be necessary. I do not know that I have any right to mention any one individually, but I assume the right to make mention of the noble effort the Sisters' Aid Society has been and is now making to cancel the indebtedness that is on the chapel, and to beautify it and make it comfortable. With the expense of paying balance due on the church, it became necessary to have a new furnace put in, which cost one hundred dollars, half of which has been paid and a part of the balance due on the purchase price already in sight. Besides these expenses the branch has assisted in supporting the poor we have among us, as well as doing something toward the support of the city missionary. As yet five hundred dollars with interest remains to be paid, and if any one has an interest in assisting to bear the burden of the Saints in order to honor and promote the work of God in the capital of the state of Iowa, privilege is yet granted.

The elders of the Brighamite church are doing missionary work in the city, and I see by the daily papers that they are to hold a conference here next Saturday and Sunday. I learn that one of the elders represented himself to be a member of the Reorganized Church to a lady in the west part of the city, and everywhere they are denying their belief in polygamy. The following action was taken by the branch and put into the hands of Representative Hull, who sent to the president of the branch a very appropriate reply:

"Memorial to the Senators and Representatives of the United States of America in Congress Assembled at Washington, District of Columbia.

"*Honorable Sirs:* Our attention is called to the fact that in the testimony of Joseph F. Smith and others before the Senate Committee on Privileges and Elections proof is conclusive that a state of criminality exists in Utah, condoned and upheld by the church of which Joseph F. Smith is president, and not dealt with by the administration of justice in that State, either because of the insufficiency of the law against polygamy and polygamous cohabitation, or because the duties of such officers have not been fulfilled, which shows that the United States Government should now act.

"We, therefore, the members of the Reorganized Church of Jesus Christ of Latter Day Saints in the city of Des Moines, Iowa, petition you and each of you through our representative, Honorable J. A. T. Hull, to use your best endeavors to have enacted an amendment to the Constitution of the United States of America prohibiting the practice of polygamy and polygamous cohabitation in all the States and Territories under its jurisdiction."

Mr. Hull in his reply says among other things, "There is a very serious question whether we can secure an amendment to the Constitution on the subject of polygamy at the coming session of Congress. I think it would be well, however, if such could be done, as Congress loses jurisdiction over local laws as soon as a Territory is admitted as a State. I will see what I can do on the line suggested, and thank you and your associates for sending me so full a statement of the matter."

The work of the church in this city is moving onward with

considerable satisfaction. This includes the Sunday-school and the Religio. The young people of the branch with but few exceptions are devoted and zealous in spiritual duties.

This is the quietest election day I think I ever witnessed.

J. F. MINTUN.

P. S. I am contemplating when I close the services in the city to occupy at the suburban towns and in the country within the limits of the city mission. The first place we expect to occupy is at Hastie, where regular appointments are kept up every two weeks. At this place the nonprogressive Christians have made quite an effort to overthrow our work, but now and then one sees the kingdom, and enters therein by the narrow way. I believe four have been baptized in the branch within the last month, one of them at Hastie.

Mr. Roberts with whom I debated at Marshalltown is anxious for another debate, but he does not want it at Marshalltown, but any place in the United States or Canada outside of Marshalltown. This time he wants me to affirm the divinity of the Book of Mormon, and he will affirm the all-sufficiency of the Bible, and that it is the perfect revelation of God to man essential to his salvation. Whether it is to be or not to be is the question to be decided now, and it all depends upon a place to hold it, proper indorsements from him, and people to attend.

BIRDSEYE, Indiana, November 6, 1904.

*Dear Herald:* On the third day of April, 1902, I left Zenith, Illinois, for Birdseye, Indiana, remaining away until the 10th of June, 1904. I found the Saints there spiritually improved, making progress in Religio work, and in other ways. Sr. Martha Bing, the organist and music-teacher, seeing that the church needed a bell, started a quilt, asking each to give ten cents and have his name put on it. I understand that, with the assistance of others, she has succeeded in raising sufficient to pay for the bell. This shows what one sister can accomplish. On the other hand those who had always heard the gospel, and rejected it, were fifty per cent worse off than when I went away.

In Indiana, near Birdseye, where a few Saints have lived for years, they have had to suffer all manner of persecution, and scarcely ever hear any preaching. My daughter, Mrs. I. N. Baggerly, undertook to start a Saints' Sunday-school, notwithstanding all sorts of persecution and talk of closing the schoolhouse. She organized, sent and got literature, and is making a success. Seems to have the confidence of the people, having been raised there. Persecution seems to be dying out to some extent. As soon as election is over, and the people quiet down, I believe they will listen to the preaching of the gospel. May the Lord be with us is my prayer.

JAMES A. FERGUSON.

NEW WESTMINSTER, British Columbia, November 2, 1904.

*Editor Herald:* For the last three weeks I have been laboring in British Columbia, and am pleased with the fair prospects that seem to be before the church in British Columbia providing the church will do its part by the work here. I was indeed very much surprised to find so many active, live Saints in these parts. I have felt greatly blessed ever since I came into King Edward's realm. Have spent a number of years in missionary work under the British flag, hence it is that I feel quite at home within the King's dominion.

Many years ago I used to think that freedom of speech was only enjoyed in the United States; but I have found out through years of experience that there is just as much freedom of speech enjoyed, also as much protection afforded the ministry, under the Union Jack as there is under the Stars and Stripes. I sincerely hope and pray that the people under those two grand flags will be on friendly terms, or, in other words, prove to be true cousins to each other.

Week before last I held seven preaching-services in the house of Bro. Clark. He and his excellent wife have kept an open



house to the Saints ever since they came to British Columbia. The Saints in this city and Vancouver belong to the one branch and nearly all of the meetings are held at the latter place. However, I have preached three times in this place with fair interest.

Bro. J. S. Rainey and Bro. Isaac McMullen were ordained to the office of elder and priest respectively since I came. Both of these men are young, but, if they are faithful, will make able and useful servants in the hands of the Lord. Bro. Clark is teacher and is well fitted for the office. They have a Sunday-school and Sr. Mabel Clark is at the head of it. She and many others are alive to the interests of this department of God's work. I have spent eight days at Chilliwack, seventy-two miles up the Frazer River.

We have quite a number of good Saints up there. Bro. Henry Stade was ordained an elder. This brother has the confidence of all the Saints and the outsiders. He and his wife keep a home for the ministry, and meetings have been held in their house for four years.

Bro. William Johnson lives here, but he and family will move away soon. This brother ought to be appointed to labor as a missionary in British Columbia. They need a man who knows the conditions here, and who can stay here all through the year. Bro. Johnson is the man to meet this demand. Bro. Bell has done a good work in these parts; however, he is needed the remainder of the conference year in the Washington end of the district, as he is president of the district.

We have two branches in British Columbia, and if the church would keep one able minister here all the time, and one other to help during the tent season, I feel confident that we would have or realize good returns for the money spent and labor done. New Westminster and Vancouver are both fine and enterprising cities, and both have a bright future before them. The Chilliwack Valley is the best section in all British Columbia for farming, and the country is filling up very fast with people from all parts of the world. They are blessed with about seven or eight months of rain during the year.

On the way here I stopped for a few days at La Conner and Bay View, Washington, and preached five times at the former place and once at the latter place. Brn. Gladwin and Reed and their families were strong in the faith, also Sr. Clark and Bro. McMullin and wife at Bay View. The Saints in the mission are not paying their tithes and freewill offerings as they should. Unless they do better in the near future some of the ministry may have to go home.

Yours in haste,

G. T. GRIFFITHS.

LIMA, Ohio, November 3, 1904.

*Editors Herald:* I have thought for some time of writing to let some inquiring friends know how I am feeling in regard to the gospel and its work. I want to reaffirm its truth, and power to save, no matter what men may say or do. This is why I am here away from home and all its interests. How long I may be able to endure I can not say, as we are creatures of circumstances to a great extent; but I hope and expect to endure to the end, for only such can be saved. Certainly I feel the force of the Savior's statement: "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." I do not expect to ever have my love for the gospel grow cold, for we know of its power to save. Even should our confidence in humanity be shaken to some extent, our confidence in the church and God is established, and the ultimate triumph of the church is certain, even though we have to learn obedience by the things we suffer. It is not all sunshine to be out proclaiming the gospel to the world, especially in this our day when the people are lovers of pleasure more than lovers of God, seeking for the honors bestowed by men whether they have the approval of God or not.

I opened up the work twelve miles south of here some three or

four years since. Later on I again told the people the gospel story as I understood it, and baptized a very fine lady (married) and her mother and one sister. The work has been followed by others, and just now there are mutterings of a discussion coming from the Disciples or Christian (so called); to what extent I know not, only from hearsay; but hope it is only report as we need all our time to preach the word to the people. Discussions are expensive and take time, valuable time. None have more confidence in victory in discussion than has your writer, but I am not in favor of always assuming the aggressive. I would rather be on-the defensive.

The work here has the same old objections to meet. I do hope and pray that something may cause the people to read the results of the Smoot investigation before the United States Senate Committee, so that it will be understood by the public, and be an exhibition of ignorance for any one to say we are in company with Brighamism. I tell the folks whom I come in contact with, touching this question, that they ought to know different if they would but read the daily papers.

I am alone now. Bro. V. M. Goodrich was with me, but his presence was needed elsewhere in the district, as he is district president. I have not yet come in contact with any branch in this district, and do not expect to unless called there by the missionary in charge during this conference year. Of course it is very pleasant to visit and preach to the branches, and receive their hospitality; but will some one tell what the duty of a seventy or missionary is, also the duty of local or presiding officers? When will we learn to sacrifice our own desires, and keep the law given to govern the church? These are questions of vital importance, and will affect the advance of the church. I wish the proper officials of the church would constantly keep this matter before the ministry.

How careful we should be in opening up the work in new places. I think it very unwise to preach on tithing or the authenticity of the Book of Mormon the first thing. Tell the people that if they abide in the doctrine of Christ, they will have both Christ and God, if not they have not God; or in other words, preach the word, the principles of the doctrine of Christ, or first principles of the oracles of God. They have need of the sincere milk of the word. Strong meat belongs to those of gospel age. When will we be wise servants? "Lord, hasten the time," is my prayer for the church's sake.

Your brother in the battle for eternal life,

G. A. SMITH.

COALVILLE, Iowa, November 8, 1904.

*Editors Herald:* Occasionally in our wanderings, as a missionary, we find something that might be considered worthy a place in your columns, and so we report now. The conference of the Little Sioux District was a pleasant and, we believe, a profitable one, together with the conventions that preceded it. There are some able workers in this district and others that are able if they would but put forth the necessary effort to become *workers* in either Sunday-school or Religio. There are likewise a number of local elders and priests; some of them are trying to do what they can by pressing out into unoccupied places and holding meetings. Some are not. It would indeed be pleasant to be able to report that *all* were occupying in harmony with their calling, but under present conditions we can not do so. We are glad, however, to be able to report that the missionary force, together with some of the local ministry, are doing what they can. In the Gallands Grove District there are but few local officers who could devote much or any of their time outside their respective branches, and still do justice to the branch of which they are officers.

Last Sunday the Saints here had their little church dedicated. It is twenty-four by thirty-six feet in size with an entryway ten by ten feet with a belfry over it. The building committee reported a cost of seven hundred and eighty-three dollars and

twenty-two cents for material and three hundred and ten dollars labor. The labor was all performed by those who contributed it. The building is neat in appearance both from the outside and within. Elder Frederick A. Smith preached the dedicatory-sermon and it was very favorably commented on by all who heard it so far I have learned. The building was begun about April 1, 1902, and was practically completed in the fall of that year. There was a small indebtedness that was not removed until about the middle of last February. At the dedication the church was full to the outer door, and a number were compelled to remain on the outside. Some of the visitors seemed surprised that a church dedication could take place without a collection being taken. The Saints here, however, preferred to bear the expense incidental to the dedication than to take a collection. The work throughout these districts seems to be in fair condition except in a few localities. With full hope of ultimate success,

D. M. RUDD.

COCKBURN ISLAND, Ontario, November 7, 1904.

*Editors Herald:* I am still on Manitoulin and adjacent islands and North Shore mission-field. Since October 1, at Scotland, Manitoulin, I baptized two, at Silverwater one, and here seven on Saturday last,—three men and their wives and a young man. I also baptized four here in August, and organized a Sunday-school, which has increased in number from eighteen to twenty-eight. Yesterday the school report showed thirty-eight present. The preaching of Brn. William and James Gerrie, when they were here, has helped to prepare the way for us.

Yours in bonds,

JNO. SHIELDS.

HAILEYVILLE, Indian Territory, Nov. 6, 1904.

*Dear Herald:* We are still in the gospel work. Conference is just over, and I think all went home pleased with the spiritual strength received. We also had a debate between one Mr. C. Stutson of the Freewill Baptists, and Elder J. D. Erwin, which I think was good for our people and the gospel cause here, as the people were formerly so prejudiced against our church. Many say that they want to hear more of the gospel preached here. If any of the elders pass this way please do not forget us. We have a new branch. It was just organized a little while back. We are all young Saints and need spiritual strength, and would like to see some of the elders come this way. We have thirty-three members and four officers in our branch.

About a year ago an angel came to a sister here and gave us a warning against the evil of this place. The messenger came in the daytime about twelve o'clock. She is a very weakly woman. She was told to go and tell a lady friend of hers to accept the gospel, and if she would her burdens would be lighter; if she would not her burdens would be greater than she could bear, that the back of the Lord's hand would be turned against her. The messenger told her, also, to tell the Latter Day Saints to sweep all obstacles from their door, cover up all unsightly objects, put their houses in order; and if they would do this perhaps he would leave them a blessing.

Elder S. W. Simmons' family is located here at present. I feel that this gospel came here with power and much assurance, and many honest hearts have received the same. Like many others I am not a very well learned man; but Paul said the poor and unlearned have the gospel preached unto them.

Missionaries have received evidence that this place would become a large branch. One elder in particular had a dream in which he saw a peach-tree full of blossoms, which he saw turn to fine, large peaches. I believe this will come to pass in the future.

May God, our Creator and Preserver, keep us, that we may be a light to this world. If we will read and pray, God will bless us; but if on the perch we sit like a bird, what are we to the church? God wants his people to be vigorous and active in this

work. Remember, Saints, the race is not yet run. The Lord has told us to come up higher. Why do we not heed his warning voice, now, that we may escape the evil of this world. May God prosper his people and his work.

Yours in gospel bonds,

J. S. WHITE.

SCAMMON, Kansas, November 4, 1904.

*Editors Herald:* This leaves me at the post of duty, and faithfully and diligently working to advance the Lord's work. It is a great pleasure to me to preach this gospel, and I find plenty of room for work in this large field, where the calls for preaching are many, and I have been preaching every night and about twice on Sunday and attending Sunday-school and other meetings.

I am neither dead in the work nor dying, and I take great consolation in the thought that I have made a strong effort to fill the duties of a seventy, and the Lord has blessed me with the spirit of the office, and I have received an increase of spiritual endowment by a constant effort on my part. We will have much to be thankful for when the Master says, "Well done."

This is an excellent field, and I have found the ministry, both general and local, very congenial, and it has been a great pleasure to meet and labor with them. Our worthy brother, J. T. Davis, has passed over on the other side, and his works will stand as a monument to his worth and greatness for many years to come. He crossed the great Atlantic Ocean seven times in the interest of the angel's message. His was a life of faithful service to the work and he is esteemed as a man of excellent principles by his neighbors. I am glad that I have been associated with him in gospel work, for his long experience and counsel has been a benefit to me.

The reunions and conferences attended by me this year have been a great blessing to me in more ways than one, and I find the more I get acquainted with the workers and their methods of advancing the cause, the greater my love for this marvelous work. I find all the ministry, as a rule, from the president down, very humble, kind-hearted, and faithful men; and I long for the time when the Lord in his goodness may see fit to give further instructions concerning the temple, baptism for the dead, and the school of the prophets, etc. These are questions often pondered in the mind of the faithful.

In the field,

F. M. SLOVER.

NEW PHILADELPHIA, Ohio, November 5, 1904.

*Editors Herald:* I notice a letter of protest and criticism from Sr. Weed in HERALD of September 7, also one from Sr. Alice R. Corson in HERALD of September 28, relative to a letter (over my name) in HERALD of August 24. I wish to say to the good sister or sisters who have been so terribly "grieved," that I wrote a letter to Bro. Joseph Smith as a private individual, and not to the HERALD for publication, and in the letter simply chronicled events as I saw them transpiring here. What may have been the motive or purpose of the Editor in giving publicity through the paper, I am not able to say. One thing is evident, to my mind at least, he must have thought it a worthy news item, and another thing is, that he did not look at the matter as do the sisters, or else I should have heard from him and the letter would not have had place in the HERALD. I wish to call the attention of the protester to the answer in HERALD of July 20 under the caption of "Questions and Answers"; viz.: "Do you consider it right for Saints to sell by ticket articles to raise money? Is there any difference in principle between that and the Louisiana lottery?"

"Following this query the writer, a sister, adds:

"If you think it wrong, please answer through the HERALD. I have noticed that those who are trying by such methods to raise money for their chapel do not seem to prosper very well, and I

wondered if the Lord would accept such money. If wrong is done I think it is thoughtlessly, not intentionally.'

"We are not informed in regard to the Louisiana lottery, only as we have noticed the contest in regard to the exclusion of its circulars from the mails. We, however, gather the idea that this lottery referred to offers a 'grand money prize' to the fortunate holder of the 'lucky ticket.' Tickets are sold by the thousands everywhere, and every means employed to arouse the cupidity of those who desire to 'get rich quick'; as a consequence many hundreds spend all their earnings buying the chances for the fortunes.

"No such result follows where efforts to build are made among the Saints. The article to be sold is plainly seen, a fair price is set for it, and everybody knows what the money collected by the sale of tickets is to be used for; and usually only those who choose to give to the cause the sum paid for a ticket or tickets buy them, and that, too, without any anxiety to 'win' the article so sold.

"Personally we have always preferred the raising of means for incidental branch or church work by direct methods, but we have watched the bazaars, suppers, teas, dinners, sociables, fish-ponds, and sales of articles (which by the way are usually articles made among the Saints), with a good deal of care, and confess, so far, we have not seen any serious ill result to follow. Nor have we noticed that those trying to raise money by the method have fallen into ill luck by it.

"It is a local affair usually, and must come under the rule and lead of the majority in branch or locality; those who think it wrong being permitted not to take part, but giving their moneys directly; the others to do as they choose about it."

In view of the last clause of the answer and advice, viz, "It is a local affair usually, and *must* come under the *rule* and *lead* of the majority in the branch or locality; those who think it wrong being permitted not to take part, but giving their moneys directly; the *others* to do as *they choose* about it," (italics mine,) shall we still continue to sing:

"We thank thee, O God, for a Prophet  
To guide us in these latter days,"

Or shall we sing henceforth:

We thank thee, O God, for good sisters  
To point out the error (?) of our ways?

Some, perhaps, might read with profit, 1 Timothy 2:9-14; Ephesians 4:11-13. Also, "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and blessings of direction."—Doctrine and Covenants 125:14. "Wherefore, now let every man [male or female] learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."—Doctrine and Covenants 104:44.

Weighing carefully that which is contained in the references and quotations, I wonder who has been guilty of the greatest blunder, the Daughters of Zion in making a quilt, with their own hands, in love and unity and good faith, to be sold by numbers at ten cents each to their friends, or those who sit in judgment, (not much short of a thousand miles distant,) find fault, condemn, and denounce, counter to the opinion and advice of the "chief shepherd" on earth, whose duty it is to have watch, and to preside over the "whole body"?

One of the sisters says, "I . . . do not set myself up as a judge, but feel it is my duty, and also my privilege, to condemn what I believe is wrong, for the good of the whole body."

Query: If the sister does not set herself up as a judge, how will she be enabled to condemn justly? Will she have us understand that she condemns without judging? Curious way, indeed; and if otherwise, who hath made her a judge, or who

hath made it her "duty" and also her "privilege to condemn" what she "believes to be wrong," for the good of the "whole body"?

"High priests and elders holding the same priesthood are the standing ministers to the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve."—Doctrine and Covenants 120:3.

BE CAREFUL WHAT YOU SAY.

"In speaking of a person's faults  
Pray don't forget your own.  
Remember, those in house of glass,  
Should never throw a stone.  
If we have nothing else to do  
But talk of those in sin,  
'Tis better we commence at home  
And at that point begin.

"We have no right to judge a man  
Until he's fairly tried,  
Should we not like his company  
We know the world is wide.  
Some may have faults—and who has none?  
The old as well as young;  
We may, perhaps, for ought we know,  
Have fifty of our own.

"I'll tell you of a better plan,  
And find it works full well,  
To try my own defects to cure  
Before of others' tell.  
And though I sometimes hoped to be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

"Then let us all when we commence  
To slander friend or foe,  
Think of the harm one word may do  
To those we little know.  
Remember curses sometimes like  
Our chickens, 'roost at home.'  
Don't speak of others' faults until  
We have none of our own."

V. M. GOODRICH.

HAMILTON, Scotland, October 17, 1904.

*Editors Herald:* It is some time since I wrote to you, and doubtless many will be interested to learn how the work is progressing in great Britain. During the months of May, June, and July the writer labored in Scotland, holding open-air services in Glasgow and other places, besides the usual services in Hamilton. We had excellent audiences. A good interest was aroused, and many appeared to be pleased with the gospel message as restored in the latter days. Of course we had opposition, but that is the spice of life. As a result a few are investigating, and two families express themselves as being satisfied with the claims made by the church. I was pleased to find that, though under trying circumstances, yet Brn. Wilson and Anderson of Glasgow still were earnest in the work. Bro. Murray has proved himself quite a valiant and useful servant of the church, who, since his ordination to the office of priest, and subsequent election as branch priest of Hamilton, has been active and successful in his work.

The Hamilton Branch is now fully equipped with officers, and for the first time has a complete organization. The branch in Glasgow has again resumed meetings in Bro. Hepburn's house. Bro. Hepburn's wife has also joined him in church association, being baptized a few weeks ago, so that things look a little more hopeful in Scotland. There is some dissatisfaction in that no

missionary was appointed to Scotland last conference, and personally my opinion is that Scotland should not be left without missionary help. If at all practical the church ought to appoint a missionary next conference.

In August we were present at the annual mission conference, which convened at six o'clock in the evening, July 31, in Manchester. There was quite a representative gathering from all parts of the mission. The business-sessions were characterized by peace and unity and general good feeling. The spiritual exercises were refreshing and inspirational in a high degree. There were some slight innovations, which, while not provided for by precedent, resulted in much good. The missionaries met together in council, and reported their personal experiences and difficulties, and in the joint consideration of these matters unanimity of opinion was obtained. We also had united meetings of all the ministry, local and general, in order to remove the suspicions and difficulties which have existed for some time, and believe that generally a better united understanding was arrived at. It was indeed gratifying to note the high moral tone and expression of earnestness that seemed to imbue all who participated in the meetings. As a result there have been drawn up circulars addressed to the district and branch presidents, outlining a policy which it is hoped will adequately meet the existing conditions. Also a circular has been addressed, through the respective quorums, to the elders and priests. We confidently anticipate the earnest cooperation of all in putting into practice the counsel which is based upon the expressions of the conference. We were sorry to note the absence of our much-esteemed and loved brother, Bishop Taylor. This I think is the first time I remember our brother to have been absent, in spite of his advanced years. Time is now making heavy drafts upon the strength and vitality of our brother, but we trust it may please God to lengthen his days.

After conference, in company with Bro. Newton and William Armstrong, the faithful and efficient mission secretary, we returned to Scotland to fill some appointments. Then on August 15, Bro. Newton and your correspondent left Glasgow for Plymouth via Belfast. Of that voyage we will not speak. It simply was unspeakable. The Irish Channel, beyond all doubt, maintained its world-wide reputation. We had a series of successful meetings in Plymouth, and found the Saints very warm in their kind sympathy and zeal for the work. We had two successful open-air meetings, at which very large crowds listened appreciatively and sympathetically. We concluded that the Saints in Plymouth were worth every effort to strengthen, so we appointed Bro. Pierce, who has for awhile labored successfully and acceptably in Leeds, to proceed to Plymouth, instructing Bro. Newton to reorganize the branch there as soon as convenient. This has been effected with Bro. Pierce as president. Plymouth is quite a fine town, and is rich in historic lore, a cradle in which her present navy has been nurtured and trained, and still is one of our greatest naval and military depots. The Hoe is a very pleasing place, and beautifully laid out with pleasure gardens and walks, while from its high eminence many beautiful landscapes and marine views ravish the senses. We left Plymouth regretfully, but will always remember the pleasurable experiences of our first visit. I trust the Saints will prove faithful and steadfast, and under the careful and wise jurisdiction of Bro. Pierce develop into a strong branch.

From Plymouth we proceeded to Torquay, where through the generosity of Bro. Newton we were privileged to spend two days in this beauty-spot of South England. To describe Torquay would take too much time. Suffice it to say it is simply an artist's dream. There are not simply patches of beautiful scenes, but the whole is one vast and continuous panorama. It deserves the title of "The Naples of England." We preached to the old-fashioned city of Exeter, where in one of the suburban districts we have a small branch of faithful Saints, who are

gently and kindly shepherded by Bro. Wilson, who while crippled with rheumatism still is a capable and fatherly president. We enjoyed good meetings, and were well cared for by the Saints. We found all earnest and steadfast in their testimony of the truth of this latter-day evangel. Bro. Pierce will also keep in touch with the Saints of Exeter. Here we bade adieu to Bro. Newton, with whom we had been associated for about a month. We were sorry to part, for he proves to be a splendid companion, and the writer will not forget the many incidents of generosity which ungrudgingly were arranged to conduce to the comfort and happiness of the tour. It was also a splendid testimony to the integrity and worth of our aged missionary to hear the Saints in the south of England speak so affectionately and appreciatively of him who has been the spiritual father. God will surely reward our brother for his faithful, sacrificing labor.

From Exeter the writer proceeded to Cardiff via Bristol. In Wales, in company with Bro. E. B. Morgan, we had our work laid out, visiting several places. The work in Wales is not very encouraging at present. The emigration of many Saints from the various branches has depleted them so much that the work is much enervated and in some instances is scarcely maintaining an existence. We were sorry that circumstances made it necessary that an elders' court had to investigate charges preferred against two brethren. We trust that they will see their way clear to put matters right. Bro. Morgan has done his work under many discouraging circumstances, and in the spirit of kindness has faithfully discharged his duties. We found in Wales a disposition to criticize missionary methods; well, we are willing to consider any suggestion that any feel capable of presenting, in order to attain better results. We are, first and foremost, interested in the advance of the work, and if the methods which have been adopted and have been in vogue all these years are inadequate we shall be pleased and anxious to adopt any reasonable and proper suggestions that may be presented. But, I suggest, that it is not encouraging nor beneficial to simply adversely criticize without being able to offer any better suggestion. The work in Cardiff is faithfully cared for by Bro. Gould, who for many years has been a stalwart minister, and still is as faithful as of yore. He is assisted by Brn. Green and Trapp. In Lydney the work is at a very low ebb, and I agree with Bro. Griffiths that it would be better if a missionary could be located there to build up the work in this locality. Here we have a very clean and neat chapel, capable of holding two hundred and fifty people, and a few faithful Saints who are willing to support a missionary. Who will go? Missionary work in this land means continuous work in open-air preaching, tracting, and house to house visitation.

From Lydney we proceeded to Birmingham, held a series of good meetings in Ieknield Port Road Branch presided over by Bro. J. E. Meredith; also at Priestley Road Branch, presided over by Bishop Taylor. We were pleased to meet with the Saints in Birmingham and to note the spirit of kindness and earnestness which was in evidence among those in attendance. We had good meetings and enjoyed our associations in the city of Birmingham. While there we were privileged to attend a meeting of the Executive Committee of the National Anti-Cigarette League, in which several of our members are actively engaged. The Reverend F. Gould, a Congregational minister, is president of the Birmingham District, and Bro. Swan is the secretary. This movement had its origin in America by one, Willis Brown, of Chicago, whose splendid effort to stem the growing habit of cigarette-smoking among boys and even girls has resulted in over one million pledges. The movement has obtained a hold in this land, and is gaining headway. It deserves to succeed, for beyond all question this pernicious habit is one of the initial steps to dishonor, and physical, mental, moral, and spiritual degeneracy. May God bless every agency which has for its end the destruction of the work of the Devil.

From Birmingham to Leicester is about an hour's run. Here we were met by Bro. Eccleston, who is capable as president of the Leicester Branch. A faithful band of Saints are actively engaged in maintaining the cause of truth. We came across the Mormons, who were holding forth in the main street. We had quite an interesting time, which was enjoyed by all but the coterie of Utah elders.

We proceeded to Manchester to be in attendance at the quarterly conference of this district. We were called upon to officiate at the funeral of little John Foden, youngest child of Bro. and Sr. John Foden, president of North Manchester Branch, and also conference musical director. Just five years had the little one been permitted to bring sunshine into the home, and in a cruel moment of agonizing pain the little spirit was wrenched from the earthly environment to commune with God under brighter and purer conditions; but the separation left sore and lacerated hearts. May God bless the bereaved family and comfort them in the assurance of a coming reunion.

The district conference was a very happy time; it was refreshing to see such a large congregation so spontaneously happy in relating their experience with God. The gospel tent recently purchased by the Saints of the Northeast Manchester Branch was crowded.

From Manchester we proceeded to Stockport; had a splendid time with the Saints at this place; had good meetings which were well attended. Bro. G. Baty is a capable president, and enjoys the confidence of the Saints, which is given ungrudgingly. He is aided by two splendid assistants. From Stockport we went to Leeds, in company with Bro. James Baty, the patriarch in the North of England, and Bro. J. W. Green. The district conference was very inspiring and it was a pleasure to renew acquaintance with the Saints and friends of our native town. We were sorry to find Bro. H. Sharp very feeble, feeling the weight of his seventy-eight years very heavily. Yet he was happy, and rejoicing, and found the gospel promises equally as precious in the hour of death as in the heyday of life and vigor. He, with Bro. James Moir, another veteran whose fidelity and worth have long been proved, who is also rapidly drawing near to the time when his spirit shall cast off the pursuits of the shores of time to enter the realms of eternity, desired now in the evening of their earth-life to have their patriarchal blessings. Bro. Baty, with the quiet, calm dignity and humble reverence of a true servant of God, dispensed this comfort to the brethren under the influence of God's Spirit, which filled our hearts with joy and peace.

From Leeds we went home, and Providence permitting, we shall arrange to move from Scotland to Leeds in November. I rejoice in the work of God despite all difficulties, and feel hopeful of a triumphant ending to all our cares and conflicts. I wish in conclusion to thank all the Saints in the various towns to which duty called me for their kind hospitality and ministrations, which are always so pleasant and gratifying to the missionaries who are made the recipients of these kindly expressions. Surely it is a safe and profitable investment, which, if the Savior is to be believed, will bring its reward in the world of eternal bliss and contentment.

Praying that peace and prosperity may attend Zion's cause everywhere,  
In gospel love,

JOHN W. RUSHTON.

INDEPENDENCE, Missouri, November 5, 1904.

*Editor Herald:* Noting Alvin Knisley's "Suggestions" in last week's HERALD as to the Book of Mormon being printed with the concordance and pronouncing vocabulary in the back, headings at the top of each page like the Bible and marginal references, beg to advise such a work is under way, and in addition, archæological data will be placed in parallel columns with the Book of Mormon notes for the reference of the student, and the entire matter arranged alphabetically, as Architecture, Art,

etc., under "A," with everything in the Book of Mormon pertaining to them under that heading, accompanied by archæological notes referring to that period of time. There will be marginal references, and a great deal that will be of interest to the student not mentioned by Bro. Knisley. The work is slow, and arduous.  
M. C. MORGAN.

#### Extracts from Letters.

Mrs. A. Baity, Chrisman, Illinois, writes: "We live about six miles northwest of Chrisman, and only a few steps from a little station named Martamore on the Clover Leaf Railroad, west of Ridgeform. We would be glad to have the elders visit us soon, as we have never had an elder visit us yet. I believe with all my heart that Joseph Smith was a true prophet, and I want to be a follower of Christ's teachings."

## Miscellaneous Department.

#### Conference Minutes.

**Far West.**—Conference convened with the Pleasant Grove Branch, October 22 and 23. T. T. Hinderks in the chair; Charles P. Faul and Arch McCord secretaries. Bishop's agent, Charles P. Faul, reported as follows: Amount due agent March 1, 1904, \$545 02; to moneys paid out since March 1, 1904, \$948 25; moneys paid in since March 1, 1904, \$779 55; due agent October 20, 1904, \$713.72. Elders reporting: T. T. Hinderks baptized 2, B. J. Dice, Arch McCord baptized 3, D. E. Powell baptized 1, H. St. Lewis baptized 5, John Davis, J. Armstrong, L. L. Babbitt, S. F. Cushman, W. E. Summerfield, G. W. Best baptized 1, C. P. Faul, F. B. Shumate, William Laurensen, M. Shaw, Ezra Haden, J. S. Constance, W. C. Enge, J. C. Elvert baptized 4, A. W. Head baptized 7, I. N. Roberts, J. R. Lambert, William Lewis, and H. Nesser; Priests R. Garlish baptized 2, C. W. Ethridge, C. J. Craven, A. R. Daniel, C. A. Bacus, F. Uphoff, J. L. Bear baptized 5, J. Clai-born; Teachers R. McFee, Lewis Midelton, E. T. Atkinson; Deacon William Stevenson. Branch reports: German Stewartsville 80, Dekalb 61, Stewartsville 253, Kingston 102, Cameron 38, Delano 89, Far West 24, Edgerton Junction 58, St. Joseph 594, Pleasant Grove 78. Treasurer B. J. Dice reported on hand \$6 41. The superintendent and president of Sunday-school association and Religio gave in their written reports to the conference, which were adopted. Officers for the coming quarter were elected as follows: I. N. Roberts, president; B. J. Dice, vice-president; Charles P. Faul, secretary; Arch McCord, assistant secretary; B. J. Dice, treasurer; Charles P. Faul, sustained as Bishop's agent. A vote of thanks was tendered to T. T. Hinderks for his past labors as district president. Adjourned to meet in St. Joseph, Missouri, the second Saturday and Sunday in February, 1905.

**Eastern Michigan.**—Conference convened at Buel Center, October 22 and 23, 1904; with J. J. Cornish president, assisted by district presidency; J. W. Davis secretary, assisted by F. O. Benedict; Sr. F. Stevens organist; and J. W. Davis chorister; William Voltz and L. B. Shippy were ushers. Bishop's agent's report: Total receipts including balance at last report, \$1,051.74; expenditures, \$758.11; balance due church, \$293.63. Branch reports: Bay Port 87, Pigeon River 58, St. Thomas 52, Buel Center 53, Evergreen 213, Applegate 33, Cass River 95, East Fremont 69, Juniata 65, Belle River 30, St. Gideon 54, St. John 90, Maple Valley 79, St. Clair 51, Huron Center 78, Flint 34. Elders reports: E. J. Goodenough baptized 8, J. J. Bailey, Thomas Rawson, William M. Grice baptized 1, William Davis baptized 11, J. L. Sweet, G. H. Skinner baptized 2, G. M. Shippy baptized 10, A. Barr, William Cargill, O. J. Hawm baptized 14, M. McDonald; Priests George Smith, F. O. Benedict, R. H. Huston, L. M. Janrow, C. K. Green, William Collins, Thomas Miller, J. W. Davis baptized 2, Herman Diem baptized 2, William F. Smith, J. A. Henry, Thomas Young, Henry Anderson, S. A. Bars, Wallace Smith, B. F. Parker, and Henry Lively; Teachers L. B. Shippy, P. G. Hager, Thomas O. Brien, and Robert Shire; Deacons Ezra Wortz, E. A. Melisch, Noble Wilkinson. Resolutions: "Whereas in the past there has been so much irregularity and confusion of dates in the branch and ministerial reports, resolved that all branch and ministerial reports shall be dated from May 31 to October 1, and from September 30 to June 1." Resolution: "Whereas the Lord has said by revelation to the church that tobacco was not good for man, and commanded his ministers to avoid its use, resolved

that this conference request all in the district who hold the priesthood to refrain from the use of tobacco, and be it further resolved that none who are addicted to its use shall be ordained to any office in this district, and be it further resolved that none who are addicted to its use shall be sustained in branch offices." William Davis was elected district president; O. J. Hawn, vice-president; J. W. Davis, secretary; P. G. Hager, treasurer. Conference adjourned to meet in Detroit in June, 1905, at call of district president.

#### Convention Minutes.

Clinton.—Sunday-school convention convened in the Nevada church at Nevada, Missouri, October 21, 1904, at 10 a. m., with district superintendent, C. W. Keck, in charge. The hour previous to the one opened for business was taken up in a very encouraging prayer-meeting. All officers reported, and all schools but one; names of schools reporting were as follows: Veve, Walker, Richhill, Nevada, Coal Hill, Wheatland, Eldorado Springs, and Fort Scott. The convention ordered to grant the Religio association part of their convention day, according to request, to hold their conventions, such time to be determined by Sunday-school officers. The association adopted the programs furnished by general superintendent. The next convention will be held at Richhill, Missouri. Sadie Dempsey, secretary.

Southern Michigan and Northern Indiana.—Sunday-schools met in convention Friday, October 21, 1904, at Chapel, near Coldwater, Michigan, at 10.30 a. m., district superintendent, Sr. Belle Royce, presiding. Reports from Clear Lake, Hartford, and Galien Schools were read. Home class work was discussed, also several other topics of interest to Sunday-school workers. Several papers were read in the afternoon session during which an excellent spirit prevailed, manifested by the gifts of the gospel in tongues and interpretation. The district officers were all sustained. Adjournment was made to meet one day previous to district conference at Galien, Michigan. Mrs. Elsie Lockerby, secretary.

Eastern Michigan.—Sunday-school convened at Buhl, October 21, 1904, district superintendent, O. J. Hawn, in chair, assisted by James W. Davis. Schools reporting showed improvement and activity in this important church auxiliary. Officers for the ensuing term as follows: Superintendent, O. J. Hawn; assistant superintendent, James W. Davis; secretary, Lewis B. Shippy; treasurer, Sr. S. C. Stevens; librarian, James Carpenter. Treasurer's report showed a balance on hand of \$12.20. There was one very interesting and important report presented, which was a report of the Bible verses recited by the Snover School. This school has a membership of 46 and has recited during the three months ending September 30, 4,506 verses from the Old and New Testaments. In the evening there was a joint Sunday-school and Religio entertainment, which was very instructive. Two very interesting papers were given, one on general progression in the Religio work, the other on marriage and divorce. Convention adjourned subject to call of the district officers.

#### Change of Field.

To Whom It May Concern: For the reason the Kewanee District has been depleted in its missionary force, Elder George Thorburn is hereby transferred to that field and recommended to all where he may labor.

J. W. WIGHT, Missionary in Charge.

#### Bishop's Agents' Notices.

Saints of Little Sioux District; Greeting: To the Saints, whose hope the Lord is, the gospel, the salvation of humanity, the redemption of Zion, and the care of the poor should be our delight. Are you doing your duty in tithes and offerings? Are you making a sacrifice? Answer, knowing that God knows your heart; hence be true to yourselves. We preach an unchangeable God, and an everlasting gospel, hence in every age and dispensation the law of tithes is taught. The very first revelation to the church reorganized (section 114) begins: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, . . . to execute the law of tithing." And in paragraph 2: "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment." So it is for gospel extension we plead, that we may comply with God's law, and by obedience thereto stand acquitted, rewarded, blessed, victorious

in the day of judgment. How the "little stone would roll," how the gospel sound would reverberate, how Christ would be honored, how the poor would rejoice and the Saints be blessed if you would do your full duty, not paying one dollar or ten, if you owe a hundred, or a thousand dollars to the Lord, but by the rich making sacrifice, as well as the poor. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." We hope you will come to the rescue of the work. You may make excuses to self, to the Bishop, or his agents; but are you excusable to God? Examine yourselves, whether you are in the faith. Is your faith in, and love for God and his work sufficient to move you to obedience? If not, your "faith without works is dead, being alone." You are of those who say, "Lord, Lord," but do not the things he hath spoken. At this date, (November 10,) I have one hundred and fifty-two names enrolled on the Bishop's agent's book for 1904, out of a membership of more than sixteen hundred. We should have one thousand. "Is your name written there?" Or even if it is, is it written for the amounts due your Creator and Savior? "If you love me keep my commandments," is the test of loyalty, and love to God and his work. So as this year will soon close, let us have our "lamps trimmed and burning," our lives devoted to his service, our heart-strings and purse-strings open for the good of the work which, if we love, we will support. We have efficient assistant agents in each branch, and a supply of receipts at our home office. Thanking the few who have so nobly assisted, praying for those who have not, asking your prayers that it may please God to soon set us free from physical bondage that we may meet you to plead face to face, I remain,

In gospel love,

MAGNOLIA, Iowa.

ALMA M. FYRANDO.

#### Seventh Quorum of Elders.

Dear Brethren: We are forwarding you shortly, a circular letter from the missionary in charge, (Bro. J. W. Rushton,) and the annual blank report form. We ask you to carefully and prayerfully peruse the former, because we believe it will be materially helpful to you in all your endeavors to minister faithfully and acceptably. The report form will you kindly fill in as early as possible after December 31, 1904, and forward as directed to the secretary? With heartiest gospel greetings,

Your brethren and fellow laborers,

GEORGE BATY, President.

SAMUEL F. MATHER, Secretary.

#### Convention Notices.

The Pottawattamie District convention will meet at Council Bluffs, November 25, 1904, at 10.30 a. m. The subject of having a district library will come up for action at this convention and all schools are requested to send delegates. E. H. Carlile, secretary.

#### Married.

BROCKWAY—WEED.—At the home of the bride's parents, Bro. and Sr. Edward S. Weed of Bailey, Cherry County, Nebraska, September 20, 1904, Sr. Kate Weed and Mr. Paul L. Brockway of Lincoln; Reverend Carpenter of Valentine, Nebraska, officiating.

#### Died.

HOPKINS.—At Hornerstown, Monmouth County, New Jersey, September 18, 1904, Samuel Hopkins. He was born in Hornerstown, New Jersey, February 18, 1832; baptized and confirmed by Elder Thomas W. Smith, August 13, 1879; remained a faithful member of church till his death. Married in 1852 to Miss Rebecca Ann Hopkins. To them were born, Charles W., William L., Elmer, and Wardell, all of whom attended the funeral except William, deceased. The funeral was conducted from his late home at Hornerstown, interment in Jobtown, New Jersey. Funeral-sermon preached by Walter W. Smith, assisted by Reverend Appar of the Baptist Church.

BIRCHELL.—Elizabeth Jane Birchell was born in Edgemont, Cumberland County, England, November 10, 1870; was married to Bro. John Birchell, November 14, 1888; died October 18, 1904; and was buried at Ottumwa, October 23. A large number of relatives attended the funeral. Sr. Birchell was a kind-hearted woman. She has gone to rest.

PARISH.—November 1, 1904, at the hospital in Omaha, Nebraska, of consumption; Sr. Effie A. Parish, wife of Bro. John N. Parish, of Pisgah, Iowa. She was born February 2, 1868. She leaves a husband, two children, a father, three brothers, and four sisters to mourn their loss. The remains

were brought to the Grange Cemetery, near Honey Creek, Iowa, for interment. Funeral-services were held at the Cemetery Church, November 2, conducted by J. W. Lane, assisted by Elder J. M. Stubbart. Thus passed away a Saint indeed. She died in the hope of a glorious resurrection.

McCLINTOCK.—Bro. McClintock of Diamondale, Michigan, died October 30, 1904, of stomach trouble, at the age of 63 years. Was baptized eighteen years ago last March, by Elder Rathbun. Funeral-sermon by Mr. Sly, of Lansing. He leaves a wife and three children.

MOOR.—At Sacramento, California, October 27, 1904, Sr. Mahala D. Moor, aged 98 years, 7 months, and 27 days. Born at Bridgewater, New York, December 28, 1806; came to California with her husband, Thomas Moor, in 1854, crossing the plains in a wagon. Baptized June 10, 1867, at Sacramento, by Elder Alexander H. Smith. She was a faithful Saint to the end. Funeral from the home, October 30. She leaves two daughters and one son. She died as peacefully as going to sleep. At rest,—a well-matured sheaf.

#### Addresses.

Isaac M. Smith, Galien, Berrien County, Michigan.  
J. F. Mintun, 2500 Logan Avenue, Des Moines, Iowa.

In the *Review of Reviews* for November, Professor P. G. Holden, of the Iowa State College of Agriculture, tells what has been accomplished in that State, with the cooperation of the railroads, in the matter of educating the farmers in corn-planting. Tours of the State have been made and lectures given in "corn-gospel" trians, so called. The result is a greatly increased yield of Iowa's staple product.

Rafford Pyke has not much use for the mannish type of girl that is so much in evidence to-day, and he has written a very clever essay in the November *Cosmopolitan* to uphold his opinion. "When a woman seeks to cultivate them," he says, speaking of audacity, self-confidence, aggressiveness, push, and other masculine traits, "just because she likes them in a man, she does so at the expense of other and, to her, far more valuable elements of character, and even they fail her and defeat her purpose. Each sex has its own gifts, and each should be content with what it has and should give over borrowing from the other." And then the author proceeds to a most interesting analysis of the chief characteristics of a woman's features, indicating wherein lies strength and wherein weakness. Another "woman's article" in this same issue is Mrs. Flora McDonald Thompson's "How to live within your income," in which some sound economic horse-sense is expressed in the most entertaining of epigrammatic styles.

The *Twentieth Century Home* realizes that the training of the young is the most important problem of the modern home. It has already published several articles bearing directly on this subject, but none has been more valuable than "The treatment of evil in the training of children," by Professor M. V. O'Shea, in the October number. The author shows very clearly how disastrous is the result of instructing the young in what not to do and what to avoid without showing what might be done in their places. His plea for positive teaching of the wholesome pleasures of life rather than negative instruction in the effects of evil is put forward with a wealth of common-sense argument that will not fail of good results.

#### Doing Farm Work by Electricity.

Electricity has at last been applied successfully to agriculture, says the November *World's Work*. Already, on farms in Southern France, horses are replaced by motors. The farmers of the province of Aisne have discarded their horses, and are threshing their grain, grinding their flour, cutting roots, and pumping water by electricity. The owners of large farms have their own motors. The smaller proprietors club together to buy a motor, which is moved from farm to farm as each farmer needs it.

The power to run the motors is supplied from a central station, over high-tension lines, to sixteen substations, which distribute it at the proper pressure to the adjacent farms.

Other experiments have been made in Germany. The results show that it is cheaper for a small farmer to pay his share of the cost of a motor, which he may use when he wishes, than to keep a horse for farm work. And it has been found cheaper for the larger farmer to own motors, which do his work quickly and with little care, than to maintain a large stable continuously.

An even more remarkable application of electricity is the use of an electric current to make plants grow. Experiments have been carried on at the Hatch Experiment Station, Amherst, Massachusetts, which show that electricity has very marked effects on the growth of both seeds and plants. Seeds of several kinds of vegetables were planted in insulated boxes, where subjected to electrical currents of various kinds and intensities. The results showed that an alternating current of rather low intensity was the most effective stimulant, increasing the growth in some cases as much as thirty-seven per cent.

#### Sheep Without Wool.

The Department of Agriculture has recently imported five woolless sheep—four ewes and a buck—for use in the extreme Southern States, says *Country Life in America*. A heavy crop of wool is a burden in hot, dry districts, resulting in a direct ill effect on the quality of the mutton. These sheep are being experimented with by the Bureau of Animal Industry. They are hardy and are easy keepers. They were brought from the Barbadoes, where they proved profitable.

#### The Secret of Popularity.

Some people think that personal popularity is the result of a natural gift. Emily Holt brings out a book through McClure-Philips under the title of "The secret of popularity," in which she takes quite the opposite point of view. In her preface she declares that unpopularity is the result of a disregard of certain obvious rules of behavior and an overlooking of opportunities for kindness, etc. The book aims to put the reader on the right track in these regards. It is a rational and straightforward treatment of a subject of universal interest.

#### What Is Your Child Reading?

Ask yourselves a few pertinent questions, such as, Do I know what my child is reading? Do I supervise his reading? Is what he is reading worth while, or better, is it of most worth? Is it varied enough to make him an all-round man? Has my child a library-card? "Yes," you say, "he has one, and gets what he pleases on it." May your guardian angel preserve you from your just dues if such be the case!

Mothers, are you letting teachers take your place in guiding your children's reading? If so, you are simply letting slip out of your hands one of the most potent means of governing your flock. Go to the teacher and ask her to make out a list of books that she thinks best suited to your child. Make out a list of your own, compare them, weigh them, and call in a third list to help decide which is of most worth. "Much ado about nothing," some one will say. *Not at all.*

Pray do not misunderstand me when I speak of books of most worth, and think that I mean those that give most information. Far from it. Let the child revel in good fiction, dream in fairyland, wander among the fables and myths, and dance and sing with the poets. But let it not stop there. See that he lives over again the lives of our great and good men and women, fights again the world's battles, knows intimately the "creepin', crawlin' things," the birds of the air and the plants of field and highway. But whatever he reads, guide it yourself.—November *Woman's Home Companion*.

#### Impractical Reformers and Practical Thinkers.

Do crank reformers ever try to work with their hands? Do they never strive to mend or regulate domestic timepieces, or sewing-machines, window-shade rollers, or what not? If they do how can they fail to appreciate the wise old adage, "Facts are stubborn things"? How often does the domestic tinker concentrate the logical power of his intellect upon some simple mechanical problem, triumphantly solve the puzzle—in his mind—and then tackle the more material obstacles, only to find that "the thing won't go." Suppose him to be setting right an obstinate clock. The spring pushes, the wheels are in place, the escapement is adjusted, all is ready. Theoretically the clock should go. The amateur goes, step by step, mentally, over the whole process, and convinces himself that his logic is flawless. The clock should go. And meanwhile the clock offers no arguments to overthrow his conclusions, gives no sign of unwillingness, but simply offers for the reasoner's observation the fact that it can not go.

Such is the training offered by handiwork to its practitioners. Perhaps we may find here the reason why practical men are not at once converted by theoretical arguments. Their attitude may seem like obstinacy, but it is merely caution resulting from experience in practical matters.—From "The school of facts," by Tudor Jenks, in the *Chautauquan* for November.

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Bro. W. A. Welton, of Little Sioux, writes April 7, 1904, saying: "I have used tobacco from the age of eight years. I purchased three boxes of your **Quit-to-bac** and did not use quite one of them and can say I don't crave the filthy weed. I am now twenty-four years old. I would advise all who want to stop using tobacco to try **Quit-to-bac**. It is bound to cure for it did cure me!" Why not try it? **Three boxes postpaid only \$1.50** with a positive guarantee to cure or money cheerfully refunded for the asking.

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I am authorized to announce the opportunity to purchase some cheap lands in Central California, with perpetual water-rights. Deed for land includes deed for water-rights. The supply of the latter is unbanded, the land is level and of a nice sandy loam, producing abundantly all kinds of fruits, grains, and vegetables. The price per acre varies from \$15 to \$35 per acre and some even higher than that. Prices vary owing to location and distance from railroads. Terms are one-fourth down, the balance in four annual payments, with six per cent interest. These chances are fast going out, so that people who want homes in the land of perpetual flowers and large, sweet Oranges (at ten cents a basket full), will have to hurry up. For further information; write to the undersigned, at 347 San Pedro Street, Los Angeles, California.  
**R. R. DANA.**  
 46-12



# The Saints' Herald

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

Volume 51

Lamoni, Iowa, November 23, 1904

Number 47

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### WOMEN PROTEST AGAINST SUFFRAGE RESTRICTIONS.

We have received from Daisy S. Deighton, Chairman of the Legislative Committee, State of Iowa, a branch of the National Women's Protest Committee, dated November 16, Shenandoah, Iowa, a copy of a protest against a bill now pending in Congress which it is claimed by the protesting committee is an insult to the women of the Southwest directly, and to the women of the United States indirectly. The part of the bill referred to, and against which strong protest is made, is as follows:

Fifth—That said State shall never enact any law restricting or abridging the right of suffrage on account of race, color, or previous condition of servitude, or on account of any other conditions or qualifications, save and except on account of illiteracy, minority, sex, conviction of felony, mental condition, or residence; provided, however, that any such restrictions shall be made uniform and applicable alike to all citizens.

This section occurs in a bill pending in Congress proposing the admission of Oklahoma and Indian Territories as a State, under the name of Oklahoma, and of New Mexico and Arizona Territories as a State under the name of Arizona. It has passed the lower house, been read twice in the Senate, and is now before the Senate committee on Territories and is now subject to amendment while being considered in committee.

We are requested to give this protest editorial comment. Perhaps the least said the soonest mended will be true in this regard. We have never been opposed to granting suffrage to woman. We have been ready at any time for the last forty years to vote to grant woman the ballot. We have done this from the consideration that the ballot is not a natural, but a political right, and a matter within the jurisdiction of the State, and should be controlled by State legislation. We think so now as we have thought heretofore.

We notice that Mrs. Mary A. Livermore is among those who are agitating this question. We remember meeting this lady at a convention held at Plano, Illinois, many years ago, when she was traveling through the States of the Northwest in advocacy of woman suffrage. We were reported to her as being opposed to woman's right to vote. It was a mistake upon the part of those so reporting.

We do not see that the clause referred to, section 5 of the bill, which forms the basis of this protest, is so

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ONE of the finest things recently appearing in any of the church publications is Professor F. R. Tubb's article on "The triumphs of astronomy," the first number of which is in the *Autumn Leaves* for November.

dangerous as the protestants seem to regard it. If there is any restriction in the section it is to be construed as preventing to the States the abridging the right of those already recognized by the nation as entitled to the elective franchise. It does not restrict the States from granting the suffrage to woman; and the only pith there is in the protestation is the sentimental part objecting to classing of women with the illiterate, those under age, those restricted from the ballot by conviction for felony, those from mental alienation, and those non-residents in the State. While there may be force in this objection, it is based purely upon sentiment.

In many respects the exercise of suffrage on the part of woman would relieve the situation so far as morals may be involved, possibly no further. The experiment is being tried in different States, and we have been looking for good results to follow. It may be that the present agitation will turn the lime-light upon the subject.

#### LETTER AND EVIDENCE FROM OLIVER COWDERY.

Last year there was a published reference by Bishop E. L. Kelley to a letter which had fallen into his hands, written by Oliver Cowdery to Daniel S. Jackson. It has been thought that the letter would have a better effect and the matter stated in it be better understood if the whole letter were published. The letter came into possession of Bro. Kelley through a correspondence between him and Mrs. Adelia K. Quigley, who was the natural custodian of the letter, being a niece of Oliver Cowdery. We give below Bro. Richard Ferris' letter to the Bishop sending the letter of Mrs. Quigley and the letter of Oliver Cowdery, feeling an assurance that the letter with its attendant correspondence will meet the pleasure of the readers of the HERALD:

630 Chestnut St.,  
OAKLAND, Cal., Sept., 23, 1903.

BISHOP E. L. KELLEY;—  
Dear Sir and Bro.:—

I enclose the letter for your perusal and copying, photographing or the best use you can make of it, returning it as soon as possible or as can be done, giving time of course to accomplish what you desire to.

Truly your bro. in the gospel,

R. FERRIS.

SACRAMENTO, Cal., Sept. 5th, 03.

MR. RICHARD FERRIS,  
Dear Sir:

You will pardon the delay in answering yours of the 1st inst. I have a position at the State Fair and it takes all of my time, so this is the first opportunity I have had to write.

I can appreciate what the Bishop, Mr. Kelley, says with regard to using only a part of the letter, although the rest of the letter is only regarding private matters. Still, I know it would have more weight if the entire letter were shown to the people.

I know that you and your people hold this sacred epistle as highly as we, therefore I again send it to you, to send to your Bishop, that he may see the entire of the original.

We are as anxious as any that Uncle Oliver's true religion should be known.

I trust that after sufficient time for the Bishop to use it to establish the Truth, it will be safely returned.

I hope that sending the letter will save the expense of photographing the rest.

Yours for Truth

ADELIA K. QUIGLEY.

1616 G St.

TIFFIN, Seneca County, Ohio,  
July 24th, 1846.

*Brother Daniel and Sister Phebe:*

Phebe's letter mailed at Montrose on the 2nd of this month, was received in due time, and would have been replied to immediately, but it came in the midst of the toil and business of Court, which has just closed: and I take the earliest moment to answer. It is needless to say, that we had long looked for, and long expected, a letter from you or Sister Lucy.

Now, brother Daniel and sister Phebe, what will you do? Has sister Phebe written us the truth? And if so, will you venture with your little ones, into the toil and fateague of a long journey, and that for the sake of finding a resting place when you know of miseries of such magnitude, as have, as will, and as must, rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible, that you have written us the truth—that though there may be individuals who are guilty of the iniquities spoken of,—yet no such practice can be preached or adheared to, as a public doctrine. Such *may* do for the followers of Mahomet; it may have done some thousands of years ago; but no people, professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time, and be guilty of such folly—such wrong—such abomination. It will blast, like a mill-dew, their fairest prospects, and lay the axe at the root of their future happiness.

You would like to know whether we are calculating to come on, and emigrate to California: On this subject everything depends upon circumstances—and of those circumstances, it is not necessary for me here to speak. We do not feel to say or do anything to discourage you from going, if you think it best to do so. We know, in part, how you are situated—Out of the Church, you have few, or no friends, and very little, or no society—in it you have both. So far as going west is concerned, I have thought it a wise move—indeed, I could see no other; and though the journey is long and attended with toil, yet a bright future has been seen in the distance if right counsels were given, and a departure, in no way, from the original faith, in no instance countenanced. Of what that doctrine and faith is, and was, I ought to know, and further it does not become me now to speak.

On the 27th of May we had an addition to our little family, of another daughter, who died on the 3rd of this month. So we are left again, with Maria, and Maria only.—We have lost five children.

Brother Lyman visited us on the 15th of May, and brother Warren and sister Patience, on the 25th of June. They were well, and as we learn by letters, our friends in Kirtland are well. Father and Mother, enjoy good health, and hold out well, for persons of their age. Lawrence is post Master. Lyman has recently moved from the Wm. Smith house to the [Name illegible.—Copyist.] house, up near by Russels. Warren still lives on the Bosley farm. Franklin is clerk in the stage office of Neil, Moore & Co. at Wheeling, Virginia, and he often complains, in his letters to us, that he has written you, but gets no reply. You ought to write to him.

Now, brother Daniel, I shall expect, on the receipt of this, that you will write to us—indeed we don't see why you do not write oftener.

When you see Lucy, give our love to her. I shall write

Phineas, and direct to Nauvoo. I have not written any of you for a long time, thinking it doubtful whether you would receive letters, when excited, persecuted, &c.

Now, don't forget to write to us. May the Lord have mercy on you, and protect and spare you.

Truly your brother and friend,

OLIVER COWDERY.

P. S. Elizabeth and Maria send love.

[Note: The letter was written and mailed before envelopes had come into use. It was folded, and addressed, on the back of it, "Daniel S. Jackson, Esq., Montrose, Lee County, Iowa Territory." Written across the corner was the word, "Wheeling." It bears two postal stamps: "Tiffin Jul 28, O." "10."]

Copied from original letters, copies correct, as verified:

JOSEPH SMITH.

R. S. SALYARDS.

LAMONI, Iowa, November 14, 1904.

#### ARTICLES OF FAITH PUBLISHED BY JOSEPH SMITH BEFORE HIS DEATH.

We give below an extract from the *Deseret Evening News*, of Salt Lake City, Utah, for November 12, 1904, which may have a familiar look to our

readers, and for the insertion of which we apologize, upon the hypothesis that all do not know why the name of Joseph Smith should be signed to this epitome at the present juncture. These Articles of Faith were first published in the *Times and Seasons* for 1842 at the direction of Joseph Smith, and were made a part of a chapter for I. Daniel Rupp's "History of the Religious Denominations in the United States," published in 1844, furnished by Joseph Smith to said Daniel Rupp. They were also furnished to Honorable John Wentworth, of Chicago, for publication in his newspaper, called the *Chicago Democrat*, in 1842, by Joseph Smith, and were so published. We are not displeased to see these Articles of Faith in print with the name of Joseph Smith signed to them, for the reason that it is beyond question the declaration of the faith of the church, and the only faith of the church up to the death of Joseph and Hyrum Smith in 1844, well understood and published to the people within and without the church. Whatever addition

was made after the death of Joseph and Hyrum Smith, was made to the disparagement of this public declaration. So let it be published and sent broadcast as the faith of the church before the introduction of those noxious heresies which have brought the name of Joseph Smith into controversy and thrown so much obloquy upon his work.

#### EDITORIAL ITEMS.

The *Deseret News* for November 12, 1904, states that for the week ending November 12 there were in the city of Salt Lake thirty-two births of which fifteen were males and seventeen were females; that the deaths for the same week were thirteen males and seven females, leaving a proportion of ten females to two males, for the week; rather an unfortunate showing for child-life.

The *Register and Leader* of Des Moines, Iowa, for November 7, 1904, reports quite a controversy between Bro. J. F. Mintun and elders from the Utah church, in which it makes a very fair statement as given by Bro. Mintun.

J. W. Wight and F. A. Smith began a series of meetings at the brick church, Sunday, the 20th. Bro. Wight was the speaker in the morning, and Bro. Smith in the evening. Services will be continued during the week and over next Sunday.

#### ARTICLES OF FAITH,

##### *Of the Church of Jesus Christ of Latter-day Saints.*

1. We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins, fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also be-

lieve the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

## Original Articles.

### THANKSGIVING.

AN ADDRESS BY PRESIDENT JOSEPH SMITH, AT LAMONI, IOWA.

NOVEMBER 26, 1903.

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself. Lift up thyself, thou Judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chastisest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me thy comforts delight my soul. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.—Psalm 94.

The occasion upon which we are assembled is a national one. The holiday which we thus represent was born before the Government was, and fixed under the influence of the patriotism and the love of freedom that inspired this band of men when they sought, from oppression, a place where they could plant their hearthstones and erect their family altars and worship God according to the dictates of their conscience. No man can stand upon the shores where those men landed, who has a love of country in his heart, whether he is a native of this land or born abroad and has but a temporary sojourn in the place, under the American flag, but what would feel his heart moved with patriotic emotions; and in spite of himself the patriotism that is within him will be stirred. When we think of the history that led up to the planting of that colony on the shores of that inhospitable bay, the season of the year in which it occurred, the following experiences, and the indomitable spirit that moved those men, not so much for the peculiar blessings of the country, for at that time they knew nothing of the illimitable ways, the unsearchable riches of the country, and the almost supernatural wealth of the land from east to west, and from north to south; there was no promise in the soil nor in the forests where they landed that could

give them a competent thought as to what lay beyond, yet when we read the history of their courage, the sacrifices that they made, witness the exhibition of their charity, one for another, we wonder. And we meet to-day under circumstances wonderfully different. We can almost feel the chill of that wintry air, and take cognizance by those things which surround us of the peculiar conditions which we know must have surrounded them. And our hearts go out in thankfulness that those men and women had the courage of their convictions. While we deplore the apparent ingratitude, and the sore persecutions with which some of them visited others of different faiths than themselves, we can not but bless God for the fact that under it all there was that dominant spirit, that dominant thought, *This country is for the free*. Here no religious hierarchy should take rule of the state; and persecution for religion's sake must stop. Though it may have cropped out here and there since that, the day, as we think, is past when it can obtain any considerable hold, long continued, in the land in which we dwell.

It would take a more masterly mind than mine, one whose brain is more elastic than mine, even to approximate a short list of the things for which we ought to be grateful to God, to-day. And, as a people, of all people we have, beyond question, a more profound reason to be grateful and thankful for national conditions as a whole than any other people that we know anything about. For while *others* may have a conception born within that this land was intended for the development of political thought and religious freedom, it has come to *us* by the voice of inspiration. And almost every line of that inspiration, which has been reduced to such language that we, ourselves, comprehend it, is full of the thought that this land and the institutions upon it, under the influence of which we rejoice to-day, was designed of the Almighty. And it is a wonder to us, many of us, how it happens that anybody can not see that the hand of God has been over this nation from its inception. I do not speak now, necessarily, of the governmental portion of it, (though I believe that it, too, was designed of God,) but the material nation, the land, and the people who occupied it as the result of that pilgrim manifestation, were designed of God. And we as descendants, though some of us may not be able to trace our parentage in the lists of those Puritan fathers, nor yet into the ranks of the veterans who subsequently defended it against modern tyranny, yet we have had in the past our parentage that we may trace to the mother country; and however much we may have felt the sadness of national separation, we can but rejoice that the result which followed this separation was the planting of a nation in this Western world, from the influence of which the teaching and inspiration, (I may rightly say the inspiration of the soul,) should go abroad to every

nationality under the whole heavens and beget within the breasts of those to whom this influence should commend itself a desire to be free. And to-day as a part of the nation we rejoice.

We think of the wondrous struggle that took place when we were but few, when for eight long years the struggle went on, when it seemed as if tyranny and oppression must ultimately prevail. And while we do this we trace an infinite reliance upon an infinite God. We follow with Washington at Valley Forge, and with Patrick Henry in the House of Representatives, and with them we lift our hearts to God in praise that the struggle was decided in favor of the few, an illustration again of the sentiment that the battle is not always to the *strong*, nor the race to the *swift*, but in that instance *right* prevailed. And when, subsequently, not quite a hundred years ago, the necessity arose for resistance against tyranny, and the battle was renewed, there came again triumph to the few. It was a triumph of principle. And though we may regret that the battle of New Orleans was fought after the signing of the treaty of peace, it was but the echo of the spirit that had fought against oppression up to that hour. And the dread destruction that took place upon that eighth day of January, 1812, when weapons in the hands of the few, the few from the agricultural walks of life with their home-made weapons, against the armies of the strong, brings to us that persistent thought that God's hand was over the nation. And while we trace prosperity as the nation opened her doors to the incoming of the oppressed of every land, until such time occurred as the persistent encroachment on the liberty of free men made slavery hateful, and the inevitable conflict took place that resulted in the emancipation of the race from the bonds of slavery, we can but think, even now, that the hand of God was in that struggle. Though there may have been fanaticism on both sides of the controversy, that which could not be brought to pass by peaceable means must necessarily be accomplished by the strong arm of force. And as it was once remarked, "The tree of liberty has ever been watered by the blood of the free," so it was upon that occasion. It was a trial of principle. And as we look around us to-day, and take cognizance of the conditions which are extant in the world, we can almost see, and some of us fear, that those conditions are again forcing principle into a conflict; that again armed men will stand arrayed against each other as antagonists, and the principles of the right of men to be free must again be fought out on different battle-fields, and from different standpoints: on the one hand the perpetuity of what we may justly call tyranny and oppression, and on the other side the right of free men to exercise their liberties and their conscience. Personally, I do not look for a religious war; but possibly a war for the triumph of political principles,

or economic principles may occur. Some men, far more conversant with the political world than I, fear that; and some have even gone so far as to point out conditions that must exist as a result of conditions now existing, if they continue, that will bring the conflict. What the result may be, no man can foresee. It is in the mind of God, and unless he vouchsafes to make it manifest unto some one whom he might choose, it must result to the world as the day of the coming of the Son of Man: there will be eating, and drinking, there will be marrying and giving in marriage, there will be joy, and there will be sorrow, until the storm of war shall flood the plains of the earth with blood.

But I am not an alarmist. I do not take any fear to myself of the result to the nation. While I may not be able to see all the peculiar ramifications of it, I believe that the principles which have been announced at the opening of the Government, at its incipency, will continue until the Son of Man shall come, and that the nation of principle shall triumph from the river to the ends of the earth, when there will be a universal recognition of the brotherhood of man and the fatherhood of God, when these lines of denominational existence and partition between classes will be broken down, when the prejudices which have given rise to them will be overcome by broader philanthropy, and men will love their neighbors more like the statement, "thy neighbor as thyself," than they have ever done.

We are thankful for material prosperity, and yet as we look around us we see, underlying this apparent degree of prosperity, conditions that are hard to bear, and among our fellowmen are those who are suffering for the things by which their lives are kept in comfort. We see unrighteousness in many places prevailing. And he who takes any paper, and reads this ninety-fourth Psalm, can see that there is a necessity for the intervention of the hand of God, that judgment shall return unto righteousness, and the broad degradation in political and municipal affairs shall be relegated into oblivion. It is simply astonishing the height to which speculation is running in this world, and in this Government of ours. It is literally astonishing that a nation so wise in merchantile affairs as the United States has shown herself to be, a nation so wise in diplomacy, should suffer the long reign of corruption of its principles as it has done, that the nation so long suffers corruption to rule over it, or the people themselves submit to it so long as they do. It but exercises in the material world, or in the political world, precisely what it is said has been accorded to mankind in the religious world, that there never will be a complete ascendancy of that which is right until there shall come a wave of reformation over the world in this regard, and injustice and wrong shall hide their heads, when corruption shall be overruled by right-

eousness, when unrighteous administrators shall be overcome. I hope that time will come. I may not live to see it, but younger men than I may, and I believe will, unless the Son of man shall come before the final accomplishment of it in the hands of men on the earth, and enforce by the principle of power that which he has designed through the principle of love, a complete overturning of that which is upon the earth in the conditions of wrong, and follow them by conditions that are favorable to the conditions of right. And we may place ourselves in the position of the Psalmist, and as a body, in ourselves representative of the nation, we may say, "Unless the Lord shall be our help, our souls shall all dwell in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up." As we believe the Lord's hand has been over the nation in the past in its incipency, may we believe that the same divine providence is watching over its development now. And it would be a hard thought to me, (I trust it would be to all of us,) to think that that which he has taken so much pains to suffer to be developed, or who has inaugurated the laws by which it has been developed, should suffer it to come to an untimely end, before the great object which he had in view at the start shall have been accomplished.

When I came upon the stand this morning I sat down between the representatives of two branches of the military defenders of the nation, the army and the navy. And do you know I thought there was something significant in that, upon the right hand the navy, upon the left the army, men of our faith, who recognized the call of patriotism, put themselves at the disposition of the Government, and went out with others to maintain the proposition of a government of the people, by the people, and for the people, and against the idea of a divided nationality. And yet I may be asked, if the nation is true to its principles, has the Government maintained its integrity? And my only answer to that can be this: That if in the divine providence things which are conspiring are necessary for the accomplishment of the purpose which God had in view in the planting of this Government upon this land, every action of the Government shall be recognized by him, and in his divine providence shall be successful for the accomplishment of the design. And as Patrick Henry said, "If that be treason, make the most of it."

We live in a State in which there are no great mineral fields of wealth. From the bowels of the earth we get the fuel that we use; but we have neither copper, nor gold, nor silver, nor lead, to any great extent, yet the State of which we are citizens stands almost first in the products of those agricultural things that make a pastoral people, things which they need to sustain human life. While we may not minister to their luxury, fine clothing, or jewels, or the wealth of the mine, we can give to them the

things by which their bodies are sustained, and their spirits strengthened. And in this abundance of food, and the things which are calculated to make home a choice place to stay, we have a grand State to live in. The boast of Governor Sherman may be reiterated to-day: "On every hill a church; in every valley a schoolhouse." Our laws are munificent laws. The administration of the public affairs of the State is excellent in this regard, and our children are growing up under the munificent provisions by which they may secure sufficient education to train them for the active walks of life, and in such degree that no one of them, who may have the courage and the persistence, can not secure a good education. We have the best code of laws of any State in the United States, so far as I have any knowledge of. I knew some of the men that were appointed by the Legislature for the recodifying of the laws of Iowa. I remember one of them told me that he and his companions took the laws of the various States as shown in their statutes, and from them they selected what they thought were the best, in their judgment, (and they were men of good judgment in this respect,) and so formulated the laws of the State in which we live. These wild prairies of ours were at the time pretty well covered with speculators' claims. Money from the East had been sent in here, and they had plastered their obligations over these wide prairies under the idea that nonresident land should not be taxed. But those legislators of the incipient State that has now grown to such a lusty existence, saw fit to impose a tax upon nonresident land for school purposes, until it was possible to build good schoolhouses where there were hardly inhabitants enough to pay the teacher. And it was a good thing, for it had the result of causing these men who had covered so much of this land to sell out to actual settlers. And I am thankful in thinking about it, that no man can secure an amount of land, here, and throw around it his police protection, as I understand it is done in the East, to prevent people trespassing upon his rights. How long the American government is going to suffer that kind of corruption I do not know. I trust they will not permit the thing to culminate in this country as it has in the Old Country. I hope anyway that the men of the present generation, and the coming generation, will be sufficiently wise to take such measures as will prevent such an aggregation of selfishness as that shows. I believe in some way it will be done. And I read a notice in the paper, I think yesterday or the day before, that looks to me significant, stating that the Vanderbilts were parting with their accumulated real estate in the state of New York, and offering it upon the market, as the result of conditions which they could not withstand. I wish it would be so elsewhere.

Expressing these thoughts I state that this republic is one whose forebears came from over the water;

we trace our kinship right back into the English nation, how far back I do not care; that is far enough for the consideration of Thanksgiving day. And as a citizen I take pleasure in remembering that we have wherewithal to be clothed upon, that we have wherewithal to feed ourselves, and that we at least have a sufficient degree of fellowship in our citizenship to stand together as a unit, as a people, though we may differ widely in our opinions concerning this or that or the other condition of things, or the laws which may be governing us; while we keep ourselves within the right precincts occupied by citizenship, we are all free people. I am thankful as an individual, for health, for strength; so are we all who may be gathered here to-day. And we remember that near by the life of one of our prominent citizens lies upon the verge of the other world. And also one of the veterans of this work lies shrouded in the white canopy that marks the successful approach of death: Bro. Winthrop Blair, one of the earliest members of the Reorganization, his body lies in his home, robed preparatory to his burial. And when I visited him last night and found that he could not recognize me, or could not make it known if he did, I remembered how that forty odd years ago he was among the few that stood together at Amboy, Illinois, to raise up the standard against the incoming flood of iniquity as against an enemy. I said to his daughters assembled there: "It would be a good thing if all of us, when we reach his condition, nigh unto death, could reflect, as we must reflect concerning him, that he had by all that lay in man's power, approved himself unto God." And as I thought concerning him, I knew his past history so far as his life had been in public for over forty years, and no man whom he may meet over on the other side can accuse Winthrop Blair of having done him wrong. So I think that as citizens it would be well for us, while we are thankful for the things that we have, the material blessings which we are enjoying, to think of the spiritual abundance, and of the light that shineth down upon us from far, and of what shall be the future if we keep our hopes steadfast, and our lives pure. We will take cognizance of those by whom we are surrounded, and weep when they weep, sorrow when they sorrow, be thankful for the things that give them joy. It is perhaps a sad thought that we all must die. But it is a joyful thought besides. And while we take up the thought touching that which is said in the book, that the Lord taketh no pleasure in the death of the wicked, yet he taketh pleasure in the death of his saints, the principle that lies there is this: that in the death of his saints he sees the transition from this condition of untoward things into that which is better, and he rejoices that the individual, as a saint, has accomplished the object of his living in this world. He taketh no pleasure in the death of the wicked because the

transition from this to the other side is of such a character that misfortune must follow. Therefore let us be thankful to-day for the influence that brought to pass the landing of the Pilgrims in Massachusetts Bay, for the building up of Plymouth, for the enlargement of the Colony, for the sturdy independence of these men, for the standard that was lifted by Roger Williams against a unity of church and state; thankful that in the struggle of 1776, culminating as it did in our independence, and the declaration of the principles upon which the Constitution of the country is founded, and the successful defence of 1812, and the lifting up of a successful hand again in 1860 and 1861, that principle has triumphed, and we trust will continue.

We are thankful for the wonderful things of this land; and as we think of those things which are produced in the North and the South, and that come from the West and from the East, we can lift up our heads in thankfulness to Almighty God, who has planted us as a people in the center of this wonderful country.

And we rejoice not in war, but in the results of peace; and that this peace may continue, whether it be in prosperity or in adversity, that there still may be peace among us as a people, with us as a State, and peace with us as a Nation; that this may transpire let us keep our hearts true to God, true to the principles of righteousness which he has given us. That, as we realize that we may be as a city set upon a hill, even as individuals, we are prepared for the scrutiny that others may pass upon us. And when you think of this Thanksgiving day that you gathered here to hear me, think that it is open for all of us to so express ourselves before God, that we may render to him that better part of praise that makes us thankful, above all, for the gospel of the Son of God, by which our souls have comfort and joy; that looking forward over the lapse of time, the passing of material things, into that great realm beyond, from which we can see shining lights that light up the pathway we are striving to tread, that it may be of a character to strengthen us, that our feet may not slip, but that we may walk safely that narrow way, until like those who have gone before us we can pass in and feel successful as a child of our Father who is in heaven.

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PIONEERS OF OTTERTAIL.—NO. 5.  
POLYGAMY AND ONENESS.

To the preceding sketch of the first settlements of Ottertail County we add the following supplementary chapter, giving as requested, some reasons for adopting a principle of equality, or oneness in temporal things, and also our disapproval of polygamy, which seems to have been advocated and practiced to considerable extent by Brigham Young and others at Salt Lake.

## POLYGAMY.

In regard to the last-named question, we do not find anything in the law and order of God given for the salvation of mankind that will justify such a proceeding, and to make the matter more plain we will copy from the one hundred and eleventh section of Doctrine and Covenants, which book purports to set forth some rules, laws, and commandments to the church. It reads as follows:

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and the authority vested in him: "May God add his blessing and keep you to fulfill your covenants from henceforth and for ever. Amen."

The clerk of every church should keep a record of all marriages solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

I have copied the section in full. And now, under these considerations, and being assured that we had no need to break the laws of the land to keep the laws of God, we could not fellowship with or follow a people who encouraged or practiced such things. Indeed, some of the Salt Lake elders say that our little society is among the hardest opposers to the polygamy question of any people they had conversed with.

## ONENESS.

In noticing our reasons for adopting or endeavoring to act for a time in a principle of oneness, as we

sometimes call it, I must refer to some passages which we understand to be the word and will of God to man, but time and space will not permit of a lengthy explanation, and perhaps it is not necessary to present. However, I will call the mind to the subject by copying the following paragraphs, viz., Saint Matthew 22: 36-40:

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

But what have these passages to do with the principle of oneness? First, it enables us to have all confidence in God and his word, and if his word seems to set forth an order of this kind, and we love our neighbors as ourselves, it removes selfishness from our minds and hence it becomes more easy to divide or impart of our substance and be equal with our neighbor in the enjoyment of temporal things. In Acts 2: 44-47 we find the following:

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all people. And the Lord added to the church daily such as should be saved.

It would appear from the above, that while the people were acting by a principle of obedience and love in the parting of their goods as every man had need, the Lord had respect to their offering and consequently favored them with some of the greatest manifestations of his power.

We next copy a few paragraphs from Doctrine and Covenants, (above mentioned). Speaking of earthly blessings, that man should have an abundance, etc., it says:

But it is not given that one man should possess that which is above another.—Section 49.

But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am. I say unto you, Be one; and if ye are not one ye are not mine.—Section 58, paragraph 5.

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

And let that which belongs to this people be appointed unto



this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.—Section 51, paragraph 2.

In the last clause of the first paragraph of the seventy-seventh section, speaking of establishing the affairs of the storehouse, it says:

For a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that ye may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

Many other items I might refer to, but the foregoing is sufficient to show some of the reasons why we endeavored to act on a principle of equality or oneness, and that we had some foundation, and that it was not a matter of our own getting up, as we have been accused.

In regard to the matter of equality or oneness, many wrong ideas have been gathered, but I have not space for explanation, and will only add that whoever may act in any degree upon matters of this nature will learn that a perfect order attends the whole business.

The space of time in which we were endeavoring to act and advance in these principles, if I mistake not, was some five or six years, when some became a little dissatisfied and hence the matter was at length discontinued. Our crops at this period having been cut short by the drought and locust, seemed to discourage some, but in this time of scarcity, by acting in a measure upon the principle of dividing our substance one with another, even if it was but little, was indeed a benefit to the people and no family was left to suffer. Other instances and matters might be noticed, but there is not room in this short chapter.

CHAUNCEY WHITING.

#### ADDENDUM.

It seems fitting that a few words should be written concerning the changes that have occurred since 1885, (when the above account was written,) and the present status of the "Cutlerites," as they are familiarly known by the citizens of Clitherall and vicinity.

Chauncey Whiting died June 7, 1902, and no one has yet been chosen to take his place as "chief counselor" to the church. Isaac M. Whiting, his first counselor, is living, and nominally occupying that position still, but we understand that he has not consented to occupy his father's place as chief counselor to the church. Lyman Murdock died August 3, 1880, and Abner Tucker was finally chosen to fill his place as second counselor, which position he still occupies.

F. L. Whiting and S. J. Whiting still hold their former positions in the church. Hyrum Murdock passed the portals of the tomb a number of years ago, and Charles Sperry has long since been gathered to his fathers, since which time the church has been without a patriarch.

Apostasy (looking from their standpoint) has wrought havoc with the little band. Of Chauncey Whiting's children, three sons and one daughter have joined the Reorganization, two of them being elders. Eleven of his grandchildren, also, are found in the ranks of the Reorganization. Six of F. L. Whiting's children (one being now a teacher) and twenty-six grandchildren are members of the Reorganization. Five of these grandchildren are also the grandchildren of Hyrum Murdock, four of whose children, and about nine of whose grandchildren belong to the Reorganized Church; as does also one of S. W. Whiting's sons.

Altogether forty-nine, not including the grandchildren mentioned above, have apostatized from the "Cutlerites," and joined the "Josephites." Two or three, perhaps, have become identified with some of the sectarian churches, while a number of the descendants of these early pioneers have failed, so far, to manifest a lively interest in the faith of their fathers, but are engaged in the business affairs of the world with little thought apparently for religion of any kind. Twenty-three or four may yet be counted as members of the little flock, although a number of these are very indifferent.

From the standpoint of those who have transferred their faith from Father Cutler to "Young Joseph" as the rightful successor to Joseph the Seer, heartfelt thanks are due to those early pioneers who, by their faith and integrity in the angel's message and the great restoration of these latter days, have implanted in the hearts of their descendants a love for the latter-day work, and an inborn faith in the divinity of the calling of the prophet Joseph Smith.

Who shall say that those venerable fathers, whose hearts have been sorely smitten and grieved by the seeming perversity of their children, yet who have stood steadfast, under all this sorrow, as well as through the dark day of apostasy, in their faith in the "marvelous work and a wonder" brought forth through the instrumentality of Joseph Smith, and have kept themselves unspotted from the world and the evils thereof,—who shall say that they and their children, (when the mists of latter-day apostasy shall have been entirely swept away, and their minds are left unfettered by the chains of darkness and they shall see as they are seen and know as they are known,) may not rejoice together as defenders of a common cause?

In 1887 the Lord spoke as follows:

That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must

cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says "Come"; let not the ministers for Christ prevent their coming.—Doctrine and Covenants 119: 4.

Looking at it from the standpoint of those who have accepted the Reorganization, the Lord has watched over this faction of the church, and there were some among them who were chosen vessels to do good. Some have returned and engaged in that good work. And whose fault is it if others have not? The Lord said they would return if not hindered by the men of the church. In the beginning of the work of the Reorganization among this little band of people many unwise things were said and done which have had a blighting influence to this day, and hindered some from a proper, unprejudiced examination of the claims of the Reorganization. Now, in the day of judgment who will stand highest? those who were chosen vessels, and would have returned, but have been hindered, or those who have hindered them? We are assured, however, that the Lord's judgment will be just, and that each will reap a reward commensurate with his works of righteousness.

As to the every-day life of the staunch members of this little church we would say that we have never been among a people who practiced humility and kindness in the treatment of their "neighbor" to a greater extent than this people. Their hands have been ever ready to help the needy, the poor, the sick; whether of the world, the "Josephites," or their own number; whether worthy or unworthy of their help.

It will be noticed in the recital by Chauncey Whiting that Father Cutler, and also Chauncey Whiting, as chief counselors of the church, chose their first and second counselors; while all who are acquainted with the Doctrine and Covenants must admit that they should be appointed by revelation:

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.—Doctrine and Covenants 99: 6, Lamoni edition.

LEON A. GOULD.

THE END.



Believe me when I tell you that thrift of time will repay you in after-life, with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckoning.—Gladstone.

#### SCIENCE AND THE BIBLE.

The HERALD for October 12 is duly and promptly to hand, and it is no exaggeration to say that it fairly teems with golden thoughts, and flashes with scintillating gems of moral worth and of intellectual significance. Such articles as "Time's vindication," and "Book of Mormon its own vindication," for instance, contain many stirring paragraphs and startling points; and are, in my opinion, well worthy, in their intellectual refulgence, of being printed and scattered broadcast over the land. I heartily wish that it were within my power to say the same thing sincerely about every article in the columns of this issue.

It is very rarely indeed that I enter the polemical field or feel myself called upon to comment adversely upon any article or letter in your valued pages. There is, however, one article in the week's issue mentioned to which I feel I must conscientiously take exception; the more so as it is simply one of a numerous family of similar lucubrations which appear from time to time, and afflict harm upon a large, studious, and particularly quiet and inoffensive class of the world's community. I refer to the article entitled, "As it is written."

The writer is, of course, as freely and fully entitled to his own opinion as I am to mine; but he starts out with a proposition which I can not by any means find it within my power or conscience to indorse, namely, that "the Bible has been much abused by scientists." What scientists have much abused the Bible? I humbly and respectfully beg to inquire. I myself know of none at all. I have been, in my humble way, a student of science for twenty-nine years and more; and I know of no scientist who has abused the Bible; though I do know of a considerable number of scientists who have protested, even in vigorous terms, against the dogmatism of creeds, and the assumption that the Christian pastor and Bible interpreter is better informed as to what is meant than the actual writers of the Bible themselves. The learned Professor Huxley, when lecturing at the great hall of the Royal Society, in London, England, some years ago, stated that he had been strongly urged by certain persons to say that the Bible and science were at hopeless variance; and at an irreconcilable antagonism; but he declined to become the mouthpiece of any such section of the community, for while there was much in the Bible that was apparently at variance with what certain persons claimed that the Bible really taught, there was nothing inherently and intrinsically antagonistic between the Bible and the newest, the greatest, and the grandest revelations and achievements of modern science.

"The Bible deals (in its essence) with the works and ways of the 'great Unknown,' and the 'great Unknowable.' How, then, can I,—or indeed, any man standing upon the platform of this great scien-

tific society,—pretend to say that this fact or that achievement recorded in the Bible, is, from its very nature, impossible? seeing that Science demonstrates to us in all its ramifications, and upon every hand, the presence of the unbelievable, the mysterious, the unknown, and the unaccountable. Does it follow that a recorded fact is necessarily unvarnished because I have never seen a similar exhibition of power, or a similar phenomenon of nature? Certainly not."

Professor Henry Drummond, the learned and deep-thinking author of *Natural Law in the Spiritual World*, in that inimitable and world-renowned volume, produces proof upon proof, testimony upon testimony of the actual and unimpeachable truthfulness and veracity of the Holy Scriptures, drawn from the allied sciences of biology and natural history, whilst John Stuart Mills and Ralph Waldo Emerson's published writings teem with implied confirmations of holy writ, though both are chary of accepting the hypotheses of dogmatic theology as taught in colleges belonging to certain churches and creeds. And yet the brother says that the Bible has been "much abused by scientists."

The Bible has, I freely admit, been pretty roundly abused and assailed by infidels and self-constituted critics; but I respectfully beg to earnestly protest against either infidels or critics being classed and denominated as scientists; for they are not scientists, nor are they acknowledged as such within the pale of any scientific society in the world. The brother has (doubtless with the best intentions in the world) been betrayed by the published speeches and writings of others, into a somewhat sweeping assertion which is not demonstrable by the facts of the case. Sweeping assertions and "hashy" generalizations are almost invariably unjust, because they are inaccurate, and are inaccurate because they are untrue.

For example: We are having it more or less perpetually dinned into our ears that "all Latter Day Saints are Mormons, and all Mormons are polygamists." This is a "hashy" generalization which is a good type of the very class I am alluding to; and is, in fact, no more founded upon truth than the other generalization I so often heard while in the old country, viz., that "all Church of England people are ritualists; and all ritualists are Roman Catholics," (which is very far from being the case).

However, I am very pleased to be able to say that the writer's "bark is worse than his bite," for after seeming to belabor all science and scientific authors in the first part of his communication, he turns around and, towards the end, himself utters the most truly scientific statement that I ever heard or ever read in any book of the world, not even the Bible itself excepted! He stated that "the earth is truly and actually *alive*," (or language to that effect,) and

says, "How could a dead body produce or bring forth living creatures?" Then he very truthfully and very appropriately backs up this truly scientific hypothesis by a clinching appeal to the Book of Doctrine and Covenants, where this point is distinctly proved beyond cavil or successful contradiction.

After this I am in the mood to forgive Bro. Cairns a fling here and there at "science" and the "scientists"; though by the by, the Bible nowhere condemns either science or scientists, as such; it only condemns "the oppositions of science falsely so called." (1 Timothy 6: 20.)

Here, when the learned and venerable apostle to the Gentiles sets us so wholesome and markedly distinct a lesson of discrimination, lest we condemn (in our "hashy" generalizations) the innocent with the guilty, surely it behooves us, as followers of the same great and glorious gospel covenant, to "go thou and do likewise."

Science, pure and simple, is of its nature and essence nothing more or less than the systematical collection or collation and classification of proved and ascertained facts in the natural and spiritual world of investigation. Science does not herself make deductions from these facts, and say, *ex cathedra*, that because such and such things are proved and tested, and ascertained facts, that therefore such and such other things must be the case. Science simply says, "We do not know for certain anything beyond the ascertained and demonstrated facts in the case."

Deductions may be drawn from those ascertained and demonstrated facts, of course, but science does not inaugurate or include these deductions into her archives and records until they are supported and sustained by such an accumulated and solid weight of evidence, and such a mass of unimpeachable and incontrovertible testimony that their weight is impossible of resistance.

Writers there are upon science (as upon every other subject under the sun) who put forth their own deductions and inferences, with all the weight and all the authority of truth itself; but until these men have something stronger and more tangible than mere hypotheses or deductions to offer, as pleas, science does not recognize or accept these deductions or generalizations, as *facts*. Few persons outside of the inner circle, indeed, have any accurate or adequate idea of the tremendous scrutiny, and the searching examination which are brought to bear upon all scientific theories publicly produced or announced; no matter from what quarter, or by the weight of what great and popular names or titles these theories may be supported and sustained.

It has been well and beautifully said (or sung) that,

"The mills of God grind slowly;  
But they grind exceedingly small;

Though with patience stands he waiting,  
With exactness grinds he all!"

and it might with equal truth and equal propriety be asserted that the mills of science grind slowly, too; but they grind exceedingly small. And this sternly rigid examination is our surest and truest safeguard against the empiricism of those who would have us swallow either their spiritual or intellectual isms or schisms without a "Thus saith the Lord," or without a shred of solid fact or a scintilla of evidence to support their assertions and conclusions.

This we have an inalienable and indisputable right to demand at their hands; and the greatest and best of all scientific demonstrators has himself commanded us to "prove all things," and to "hold fast that which is good," or true. (1 Thessalonians 5: 21.) Stated in plain terms, this is the exact attitude of true science the entire world over.

I do not wish to be understood as meaning to imply that no scientific writers at all have attacked the Bible, as such; for some certainly have done so; but others, who in their earlier years exhibited a certain bitterness of criticism, and even invective, against certain of the biblical apologists, have, in their declining years, materially receded from that attitude; and have in many cases entirely reversed their earlier judgments and objections.

But from the recorded writings and lectures of some few writers in the scientific world, to hold or to infer that science and scientific writers are, as a whole, inherently antagonistic to religion, and to the Bible, is to say that which can not be proved or demonstrated by the facts of the case. Indeed, I am most happy to admit that the writer of the article I have under review makes no such claim; though there are many writers who have done so, and, indeed, still do so. Nevertheless, it is no more in accordance with strict accuracy and veracity to say that all scientists are averse to the Bible, than it is to state that all pedo-baptists are antinomians, or that all immersionists are Socinians.

The simple fact, (as might have been suspected from the first,) is that there are both white and black sheep in every flock, whether we consider the religious or the scientific world. I need, indeed, go no farther than our own church to prove that there are divergent views, and that, too, of a very pronounced character, between the elders and ministry of even the highest rank and file; nor do I allude to this fact in any tone or sense of condemnation. Each enjoys the inalienable right and liberty of his own private reason, and of his own individual judgment and conviction.

Let me therefore say, in conclusion, with one of the ablest philosophers of ancient Greece, who, when asked for a brief and apposite sentence or aphorism to be emblazoned upon the portico of the magnificent

and lordly edifice of the great Parthenon at Athens, wrote the following:

"In things essential,—unity.

"In things doubtful,—liberty.

"In all things,—charity."

Your brother in the truth,

F. R. TUBB.

12 Turner Avenue, TORONTO, Ontario.



POINTERS.—NO. 2.

BY RODERICK MAY, INDEPENDENCE STAKE BISHOP.

We receive numerous letters from Saints from this and other lands asking many questions about Independence, Kansas City, and the regions round about. I will endeavor to answer some of those questions for the general benefit of all.

Independence is a city of from ten to eleven thousand population, is well built considering that it is one of the first frontier towns in the United States. The center or Public Square is the highest point in many hundreds of miles of the surrounding country. The drainage is very fine. The land is rolling and so is the country from twelve to twenty-five miles around.

The morals and religion of the population will compare favorably with other cities of the same size. There are about twenty different denominations, the Latter Day Saints being the largest, and having the largest church-building, which cost about thirty thousand dollars, and will seat about fourteen hundred people in the upper auditorium, and about nine hundred in the lower auditorium. The Latter Day Saint church is built just across the street from the Temple Lot. The Saints own nearly all the land in that section of the city. The schools are free and about all that could be desired, and can be classed with the best in the state of Missouri.

Business and business enterprises, labor unions and capital combinations are about the same as in other cities of the same size and class.

Independence is the county-seat of Jackson County and this makes quite a stir. Wages for skilled and unskilled labor are good, and the demand has been great in the last year, especially since spring opened up. Climate is good, yet it is subject to sudden changes, but not so much as it used to be ten or fifteen years ago. We have real hot weather for a few months in the summer, and real cold weather for a few months in the winter. Independence has all the modern improvements common with the times, such as electric lights, telephones galore, electric street-cars, gas- and water-works. City property is high, also rents, especially in the western portion. The city has been building up fast in the last two years. Numerous new buildings are noticeable. Persons with small means need not expect to buy property cheap near the church; vacant lots

fifty by one hundred and fifty feet, are worth from four hundred to fifteen hundred dollars; in other parts of the city lots are much cheaper, from one hundred and fifty to five hundred dollars. Acre property near the city is high and hard to get. The best way to secure acre property is for a number of Saints, who want acre property, to put their small means together and purchase twenty, forty, or eighty acres and divide it in one or more acres as may suit their convenience and in this way get acre property cheap.

Kansas City is one of the best towns in the West, and is building very fast, having a population of about two hundred and fifty thousand. It is a very busy place. The majority of it is built on the high lands overlooking the Missouri River, about one fourth of it is on the lowlands and subject to floods from the Missouri and Kansas Rivers. Kansas City is gradually coming towards Independence. The city limits are about five and one half miles apart. Very many of the people of Independence do business there.

Car service is good. The country round about Independence is rolling, with timber, streams, and prairies, and is a beautiful country to look upon. The soil is the very best. Farm land is worth from fifty to one hundred dollars per acre according to improvements. The products of this country are mainly potatoes, apples, peaches, small fruits, corn, wheat, oats, etc.

There is quite a gathering of Saints at Holden, also small branches at Knobnoster, Post Oak, Burtville, and Warrensburg, all in Johnson County, Missouri. Those who are moving into the above-named places most of them are poor; some have from forty to one hundred acres of land, and some have town property; and if an individual or collective effort could be so inaugurated by which the products of the land could be so taken care of and placed on the market to the best possible advantage it would be of great advantage to the Saints. For instance, suppose that in one community of Saints they organize a company with as much capital as could be gotten together, and build a creamery and cheese factory, raise and dry early sweet-corn, raising and preserving fruits, pickles, and numerous other things that could be done; that would give employment to the farm-hand and also to the town man, boy, and girl. This would be an easy matter if the Saints will have the same interest in their brothers as they have in themselves; and if Saints are gathering with the sole purpose of building up Zion there would be no selfishness. We can see what the Independence Manufacturing and Mercantile Company has done in the last two years, by putting the small individual sums together that could not be used to any advantage except by a united effort, and contributing and adding dollar to dollar,

and in this way thousands of dollars put together have made a good showing; and under proper management success is assured.

There has been quite a change in the population of this country in the last few years and the conditions are now more favorable than ever before, as the people coming in are more liberal-minded than is and was the old stock of Missourians. In all my experience for the last twenty-five years it is a fact that only two of the citizens of the original stocks of Missouri have come into the church, at Independence, which now numbers over fourteen hundred in Independence and twenty-five hundred in the stake.

The writer has been desiring for many years to see certain changes come about for the best interest of the church in this land, and with a jealous eye he has watched; and now he is happy to say that he has seen many, yes, very many, changes, and some very important ones, that have been looked for. Many of those changes have come so sudden that he could hardly realize what had happened, and he trusts he will see the balance of his hopes, and many more changes, that have not been thought of, for the benefit of the work of God in the land before many years; and as time goes on we expect them to come thicker and faster, and this according to the faithfulness of the Saints. He has also seen troubles brewing, time and again, and they would pass by so that they were compared with a sea-bird on the ocean, sitting on the water, the waves rolling high with their raging whitecaps ready to engulf the little bird, but to the astonishment of the looker on the little bird would slide over the mighty waves without the least harm, or even a wet feather on its breast or back. And so it has been with the church. We give God the praise.

(To be continued.)

## Mothers' Home Column.

EDITED BY FRANCES.

OMAHA, Nebraska, November 3, 1904.

*Dear Sister Walker:* "The Lord knows why," was the sweetly solemn words sung by Bro. Hale Smith, at the funeral of our daughter Frances. He alone knows why my dear, sweet child was taken away from me; she was my constant companion, my close friend in the absence of my husband in his missionary work. She said she did not want to leave me; it was her wish to live so that "she could work for God in church and Sunday-school." So young, so pure, so full of hope, a sunlight in our home, so anxious to do good! Such faith in God I never saw; while her suffering was intense, she did not complain, and constantly sought the administration of the elders, that her life might be spared and she be relieved of her suffering. There is a vacant chair in our home; the organ is closed; I hear no more her sweet voice. There is a deep wound in my heart, which it seems will not be healed, until I meet her in the paradise of God. When we realized that she must leave us, our constant prayer was that God would relieve her of suffering and give assurance that it was his will for her to go from us. About ten o'clock in the evening she extended her thin, weak arms toward

me and said, "Come, mamma, quick, and kiss me; I am dying." She put her loving arms around my neck, and pressed her sweet lips to my cheek, oh so sweetly and tenderly. She kissed her papa, her two uncles, and two aunts good-bye. Later her uncle asked her how she felt and if she had any pain. Her answer was, "Oh, if you only knew how good I feel! I feel just lovely." Still later, clear and distinct: "It is God's will. Thy will be done." This was repeated several times. I said, "Frances, do you mean it is God's will that you should go to your heavenly Father?" Her answer was, "Yes." So passed away my darling child. May God give me grace to bear my loss, until I can be with her again.

Your sister in Christ,  
MRS. EDWARD RANNIE.

#### Home-makers or Housekeepers?

Which are we? and which will we be? You know the old poem reads: "A seamstress and cook you can hire with but little to pay," but what about the home-makers?

Is not this one of the sacred duties that as wives and mothers we should feel rests upon us? Of course we can not do it alone, or if the husband and father fail on his part. But usually no man can withstand a loving, faithful wife, and if we are faithful in our duty as a wife and home-maker he will nearly always respond to the loving appeal of the wife. First, the two must be united in the determination to make their home a haven of rest, to which the children will and can flee for security and safety; where the tired husband and father feels sure a loving welcome awaits him when weary and heart-sick he returns from his day's labor, let that be what it may; and the mother and wife feels she has a strong arm and a brave heart to lean on when worn with the perplexities of the home life.

Now as to our duty as home-makers. Let me tell you of a home (or shall I say house?) I once visited, and you shall judge if this woman was a home-maker or housekeeper. The lady (a niece of mine) was an intelligent, well-educated, well-bred woman, an old music-teacher, and well fitted to make a home what it should be. Two little ones, one six months and the other two years old, were in the home. The little two-year-old tot had plenty of playthings but she must sit in a chair to play with them so as not to litter the floor. Her clothes were spotlessly clean, and she must not go out in the pure, bright sunshine, that children love so well, for fear of soiling them. Mud-pies were an unknown thing to her. The mother had no time to fondle or caress her, and when she crept into my arms, after two days' acquaintance, for the love and caresses that the mother should gladly have given her, I felt (do not let me shock you, for I love cleanliness too) like turning the tidy, luxurious room topsyturvy and making a playhouse of it, where the little one might be a child and play childish plays; and when at tea-time she must have her own table for fear of soiling the spotless cloth, I felt how much happier the child that sits at the table with papa and mamma if even an oil-cloth were all the table-cover afforded!

I believe we should teach our children neatness just as early as they can comprehend it,—teach it lovingly, patiently, but firmly; but do not banish them from you. In after-years you will find that you did not have one moment too much of their company. Let them have their childish play, and, better still, play with them. One can never know how dear the mother is as a playmate, and she has a better chance to study them as she enters into all of their joys and sorrows.

Another mistake we home-makers make (and I plead guilty) is in not teaching our girls how to make a home. Perhaps they may know how to sweep, dust, tidy the room, play the piano, do fancy-work, and all these dainty things, but are we teaching them to do the important part of home-making, cooking and baking? You know the old saying that "the way to a man's heart is through his stomach" sometimes proves true; and if we are able to fill that want successfully perhaps we may be able to

inspire him to do greater things than he could do otherwise, besides making home more like a home.

One more thought. As home-makers are we taking all the little things that so perplex us to God in secret prayer? He cares for all the little trials of our every-day life as well as the great ones of our life. Tell him all the little things that have been so hard for you to bear. No one but has known just how a little neglect on the part of some one else has hurt you. The loving husband forgot this morning the farewell kiss, and the burdened heart, already full of the little trials of home-making, is nearly ready to faint. Go to your room and tell Him, the dear Friend and Father, all about it. He is glad to have you do so, and he will take you in his loving arms and comfort you as he only can. When we do this be assured we then will make a successful home-maker—not housekeeper.

A MOTHER.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Thanksgiving Day.

Yet now is the time for Thanksgiving,  
For music and greetings and mirth;  
A song for the old folk we honor,—  
A song for the little one's birth.  
In the home as we joyfully gather,  
As gayly we sit at the board,  
We lift up our prayers to the Father:  
Accept our Thanksgiving, O Lord!

For the land of our love and our freedom,  
For harvests in byre and bin,  
For the flag on the school and the steeple,  
For fruits in their wealth garnered in.  
Dear Lord, when we count up thy mercies,  
Bewildered we pause in the task,  
So swift and so large is thy goodness,  
Out-running the favors we ask.

The kindred comes home for Thanksgiving;  
Sweet children, old men with grey hair,  
And sometimes the poor and the stranger  
The love and the tenderness share.  
God make us like him in our giving,  
Like him in our grace and our love,  
And so shall the light of our living,  
Be caught from his temple above.

—Margaret Sangster in the *Young Citizen*, November, 1904.

#### A New Book.

Before us lies a new book, the fifth in the series of birth offering books, entitled *The Gospel Story*. On the title page is "The Gospel Story, by Frances" and "Footsteps of Jesus, by Hester S. E. Young."

This, as its name indicates, is the gospel story told in a very interesting way and in language suitable to the small children and appreciated by the older ones as well. It tells the story in very short chapters such as will be read and understood and retained by the children. It consists chiefly of the incidents in the life of Christ, his teachings, his miracles, and other circumstances immediately connected therewith. There are also chapters on incidents in the history of the Israelites, as "Joseph taken to Egypt," "Joseph made ruler in Egypt," "Benjamin goes to Egypt," etc., etc. The author is in sympathy with the subject and this is felt in reading the stories. It is a book well worthy a place in every private and Sunday-school library among Latter Day Saints. Parents should see that it is in the hands of their

children to read. It will give them a clear, correct, and appreciative idea of the incidents of the life of Christ and the gospel story; an idea that will be of value to them not only in their living but in their study of the Sunday-school lessons and other lessons from the Scriptures. Better to have this book than many other books they come in contact with and employ their time upon.

It is a neat cloth-bound book of more than one hundred pages about seven by ten inches, and contains many illustrations. It is for sale at the Herald Publishing House, Lamoni, Iowa, at fifty cents per copy prepaid.

The book contains a list of the names, birthdays, and addresses of all the children whose birth offerings have contributed to the publishing of this book. It would be nice indeed if each child could have a copy of the book to keep.

The business manager of the Herald Publishing House informs us that if each school in the association would put a copy of this book in their library, (and they could make no better purchase,) that the sixth of the birthday offering series could be issued at once. Will you help us out? Librarians, library committees, and all heads of families, please look into the matter, and see if the book is not well worthy the patronage and the special effort to get it into every library and home. Christmas is coming. Why not make it a Christmas present to one of the children? Why not make just a very small effort and place it in the Sunday-school library? Five cents each from ten persons, or ten cents each from five persons, or a penny apiece from fifty, will secure the volume. Let us do one thing and accomplish two objects, viz: to place a good book in the reach of the children, and to assist in the financial part of the matter.

We fully indorse the book and hope for its large circulation.

#### The Sunday-School Lesson for November 27, 1904.

##### GOD PUNISHES EVIL.

Golden Text.—“God spared not the angels that sinned.”  
—2 Peter 2: 4.

##### A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

In the intermediate and second primary lessons, the outlines are exactly alike. There are three topics, the fall of the angels who sinned in heaven, the disobedience of men in Noah's time, and the destruction of the wicked in Sodom and Gomorrah.

This is the subject-matter of the intermediate and second primary lessons, the primary lesson being in story form, the intermediate being made up of questions on the Bible text with explanatory notes.

The senior lesson covers this ground and goes on, following Peter's text to show an evil that sometimes appears in the church. We read in our last lesson that Peter warned the saints of the danger of false teachers rising in the church, but we may observe that he also warned them against another evil, the spirit of rebellion against those in authority in the church.

The lesson tells us that the angels bring no railing accusation even against the wicked, and warns us not to permit in ourselves a disposition to be presumptuous or self-willed, or to speak evil of the “dignities” of the church, those whom God has appointed to their places of usefulness.

Notice the teaching points of the senior lesson.

##### GOD IS LOVE.

Notice as you study this lesson that the pure angels of heaven wept over the fall of Lucifer and those who were cast out with him because of rebellion, and notice also that the heavens, including God himself, wept over those disobedient ones who perished in the great flood of Noah's time. For verification of these statements see the latter part of Doctrine and Covenants 76: 3 and Genesis 7: 35-44 in the Inspired Version.

God is here revealed to us as a God of love, even though he

finds it necessary to send severe punishments upon the wicked who do despite to his law.

And it is to be observed that the greatest violations of the law of God are those that grow out of the lack of love for one another in the hearts of men.

God wept over those who perished in the flood; he said to Enoch that his command to them had been that they should love one another, and that they had not heeded the command but had been filled with hatred toward their own blood. The lack of holiness, the lack of love brought upon those people their destruction.

##### SAINTS ARE REQUIRED TO LOVE ONE ANOTHER.

The heart of God is full of love for all his creatures; if we partake of his divine nature, as we are required to do, we also will have in us a spirit of love for all mankind.

God wept over the sufferings of his fallen creatures; if we have his Spirit in us, we shall not rejoice in the fall of any of our brethren, but we shall be grieved when they suffer spiritual loss instead of feeling angry against them.

God wept over the people upon whom he brought severe punishment; we are warned to deal with transgressors in the church in the spirit of love and not in a spirit of hardness.

##### NOTICE THESE POINTS IN THE LESSON.

That even angels do not indulge in railing accusations against the evil.

That the Lord rebuked Aaron and Miriam when they railed against Moses.

That we should not have in us an inclination to rail against any of our brethren.

That, as children of God, we should be disposed to seek peace with one another.

The following poem by Joaquin Miller is in harmony with this lesson, and we ask you to read it with thoughtfulness:

##### “IS IT WORTH WHILE?”

“Is it worth while that we jostle a brother,  
Bearing his load on the rough road of life?  
Is it worth while that we jeer at each other  
In blackness of heart?—that we war to the knife?  
God pity us all in our pitiful strife.

“God pity us all as we jostle each other;  
God pardon us all for the triumphs we feel  
When a fellow goes down 'neath his load on the heather,  
Pierced to the heart—words are keener than steel,  
And mightier far for woe or for weal.

“Were it not well in this brief little journey  
On over isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
For ever and aye in dust at his side?

“Look at the roses saluting each other;  
Look at the herds all in peace on the plain;  
Man, and man only, makes war on his brother,  
And laughs in his heart at his peril and pain,  
Shamed by the beasts that go down on the plain.

“Is it worth while that we battle to humble  
Some poor fellow soldier down into the dust?  
God pity us all! Time shortly will tumble  
All of us together, like leaves in the dust,  
Humble indeed down into the dust.”

##### PAUL'S TEACHING.

“Let all bitterness, and wrath, and clamor, and evil-speaking, be put away from you, with all malice;

“And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you.”  
—Ephesians 4: 31, 32.

## TEACHING A GOLDEN TEXT.

Two weeks ago the Golden Text of our second primary lesson was, "If ye do these things, ye shall never fall."

Standing detached in this way from the rest of the text, those words convey no meaning to the child's mind. A teacher at the blackboard asked the children to tell her some things the lesson of the day had taught to be necessary on the part of those who wish to be admitted to the presence of God.

Here are four things the children answered, and this is the way the teacher wrote them on the board:

Be good.

Be kind.

Be loving.

Be like Christ.

Then the teacher asked the children to tell her the golden text of the lesson. When they had done so, she said, "Now I will write the golden text here," and suiting action to the words, she wrote it thus:

If ye do these things, ye shall never fall	}	Be good. Be kind. Be loving. Be like Christ.
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She told them this was the meaning of the text, that it is by doing the deeds of goodness, kindness, and love, by being like Christ that we are able to walk without falling in the straight, narrow path that leads to God.

On the following Sunday, the teacher was surprised but greatly pleased when, upon asking how many could tell her what she had written the Sunday before, the hands went up quickly and the children repeated to her the topics of the outline given above.

They had understood and had remembered.

ANNA SALYARDS.

## Letter Department.

MOUNT HOPE, West Virginia, November 12, 1904.

*Dear Herald:* I herein send a money-order in payment for another year's subscription for the SAINTS' HERALD. I am but a small schoolboy; my mother and father say it and the *Ensign* are the best papers published in the world. I am not a member of the church, but my little sister, Lolla, and I have been blessed by an elder of the church, and father says the God of heaven will watch over us in this present evil world. Send us a copy of your Sunday-school lessons for the present quarter. My sisters and I go to the union Sunday-school here. With best of wishes to the little ones of the Saints' Sunday-school at Lamoni, and success for the HERALD.

Yours respectfully,

EVERETT E. VERNON.

TROUT LAKE, Michigan, November 15, 1904.

*Dear Herald:* It has been a long time since I have written anything for the HERALD; not because I have not been doing anything for the Master, but because I am always busy at such work as falls to my lot to perform, and for the further reason that there are so many more and much better writers than I am; and if I said much through the HERALD'S columns, some one else would be crowded out.

The work in Michigan is gaining, so far as the Northern and Eastern Districts are concerned at least, and I believe all of the missionaries are alive to the work.

For the past eight or ten years I have not spent as much time in new fields as in former years, and as a consequence I have not been enabled to bring so many into the church.

I was just thinking how, in the years past, I spent the most of my time in principally new places, and was the means in the hands of our heavenly Father of bringing many into the church,

reporting to the annual conference numbers ranging from thirty to as high as one hundred and six persons, until about twelve hundred all told, have been baptized into the church by my hands. And now to think that for the last eight or ten years, while presiding over districts and fields, looking up and preparing matter for history, (being local historian for the Northern and Eastern Districts,) and attending to the Bishop's agent's work for the Northern District, (which is now the largest district in Michigan, yet the youngest,) my reports of baptisms have only been from six to about sixteen or eighteen per year, and it looks as though I have not been doing much.

Yet during all of this time, it looked to me as though I was in my right place at the time; and, whatever part of the church-work I was endeavoring to perform, I felt it was prospering under my administration.

But I believe the time has come, or is very near when the most of my time will be spent in breaking up new ground,—opening up new fields, and broadening the fields under my mission and in my field.

A brother baptized by me in Bay Port, Elder J. A. Grant, is now the president of Northern Michigan District, and is doing fine; hence, that is off my hands and in the historical work of the church in Michigan, I have pretty well caught up, and my daughter Bertha is doing all of the Bishop's work at home, except my assistance in making up reports, etc., so, I feel I can take care of the field missionary work no matter what part of the field I may be in, and thus be more free to sound the gospel trumpet to those who are without the light of this beautiful gospel.

I look over the work of the past with joy and gladness to see so many of my children in the gospel ministering for Christ. I believe there is not a quorum in the church but one or more of its members have been baptized by me; and nearly all of the men laboring in the Northern and Eastern Michigan Districts are my children or grandchildren in the gospel, beside others who are sent out into other fields, who are doing a good work for the Master.

I also see men who attend my meetings in some new places I have of late been opening up, whom I feel will take hold of the work,—obey the gospel, and do a work for the Master; and to that end I "labor, and watch, and fight, and pray."

At present I am in the upper peninsula of Michigan. Some six years since, I opened up in a place or two and baptized a few. I have just got through with a series of ten sermons at Gulliver, and baptized two more in that place, and have left others who look with favor on the work, some of whom said they would investigate the same, and if they could understand it more perfectly they would obey when I should return in the spring.

Upper Michigan is still a wild, rough place; and on my first attempt to open up there, six years ago, I was much opposed. This time I found things more favorable. Some who were then very bitter have moved away. The depot agent who put me out of the house, and said many hard things about me and my brethren, especially those to whom the heavenly messenger came, two weeks after I left, had his house burned down, it having been struck by lightning; some time afterwards he was removed from the office, hence no persecution from that quarter.

The agent who is there now, a Catholic, seems to be an honest man and treated me very kindly; and although we were to have the use of the Presbyterian Church, by consent of those there in charge, yet the Reverend(?) man at Manistique wrote the trustees not to let me in it, (although any other faith who wished would have been permitted to occupy). This agent then with others hurried around and fitted up a nice dining-hall; he furnishing a stove, etc., and doing the janitor work. He attended the ten discourses, and stated when I left that it was between the Catholics and Latter Day Saints, and he almost thought we had it. He is investigating our claims, and I believe



he is coming our way. May God's blessings be upon him, and all others who love our Lord and his gospel and people.

We are now right in the deer-hunting season here, and many hunters are here from the lower part of Michigan. Many deer have been killed, and some men; other men and deer have been wounded. At Corinne, where I had to wait a few hours for train, "deer" was all the talk; and smoking, spitting, and swearing, etc., were all the go. It being rather cold outside I had to remain in the waiting-room where I had to take a second-hand smoke,—the room was blue! Oh, the smoke of their comfort! and my torment!! Well, did I use tobacco?

The weather has been fine for our work this fall. I see good prospects ahead in many places for us. Our late conferences in the Eastern and Northern Michigan Districts, were well attended,—much of the Spirit was enjoyed. Six were baptized in the Northern District, and four in the Eastern District; and others are coming. If this finds its way into the waste-basket, and its contents do not appear in the HERALD, I will write again next year.

J. J. CORNISH.

[Write again next year anyway, Bro. Cornish.—ED.]

LIMA, Indiana, November 12, 1904.

*Editors Herald:* Blanks, sent out to the elders by the Bishop, upon which the elders in the field are to report receipts and expenditures of money given them for personal expenses, are now before me. And, heading one of those blanks, I read the following:

"It will be noticed that no balance has been brought down as due the elder at last report. By turning to the last published report you will see that all accounts were balanced. Elders will please not overrun their accounts this year. Unless the case is an exceptional one it is quite improper for the elder to go in debt for expenses of travel. This is not 'going without purse or scrip,' and hence not after the pattern. Let us not run the church in debt."

Now, Mr. Editor, I have no objection to the elders "going without purse or scrip," "after the pattern," but I wish to call attention to the fact that the same God who said for the elders to go "without purse or scrip" also said, "nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70:3. And yet, only about seven months ago, when a resolution was presented in General Conference to put the elders in the HERALD Office, who were receiving from fifty to ninety dollars a month, on the same financial basis as the elders in the field, the Bishop opposed it. And some of us have not forgotten the means resorted to in order to defeat that resolution.

Are we to understand from this that the elders in the field must follow "after the pattern," while others, including the elders in the HERALD Office, are under no obligation to obey the law of God?

And when I read, in the heading of this blank: "Let us not run the church in debt," I could not help thinking of how the church has been plunged in debt thousands of dollars, for other purposes than that of preaching the gospel; neither could I help thinking of how the church is being run in debt this year, against the expressed wish of the body, for other purposes than that of preaching the gospel. And yet it is "quite improper for the elder to go in debt for expenses of travel." The elders must "not overrun their accounts." And what are we to understand by an elder's account? what the Saints and friends where he labors may give him? Well, the Saints of this district during this conference year have given me, all told, fourteen dollars and forty-five cents in money, one hat, and two handkerchiefs; and a friend gave me twenty-five cents to subscribe for a paper. I do not wish to convey the idea that this is all the money I have received; but it is all that the Saints of this district have given me this conference year. And, although I have used eight dol-

lars and seventy cents more than I have received—"run the church in debt," that much—I am still wearing my summer underwear, near the middle of November, and have no money to buy any others. And yet the same law that says for the elder to "go without purse or scrip" also says, "for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip."—Doctrine and Covenants 23:7. Now, if "the church" will do what the Lord says it shall do, then there will be no cause for the elders overrunning their accounts, or running the church in debt. So please remember that it is just as binding on "the church" to give unto the elder, "in the very hour," what he needs for money and scrip, as it is on the elder to "go without purse or scrip."

That the church has been imposed upon, by elders leaving their fields of labor and running home, four, five, or six times during the conference year, I admit; and it is the duty of those in authority to see that it is stopped. And that some elders, whose families are located in their fields of labor, have fallen into the habit of going out into their fields and laboring a week or ten days and then running in home again, thus greatly increasing expenses and lessening labor, I also admit; and those in authority should see that that is stopped, too. But you can never touch either of those two classes of elders by general rules thrown at the entire missionary force. The ministers in charge know whether their men stay in their fields or not, and the Saints where those elders live know, too, and so does the Bishop; and every case should be dealt with according to its merits.

And now, in conclusion, permit me to say: If "the church" will give me "in the very hour" what I need "for food, and for raiment, and for shoes, and for money, and for scrip," then I, for one, will "go without purse or scrip"; and I will not overrun my account nor "run the church in debt," either.

My field address is Galien, Michigan. I am still in the faith of the gospel, as it is written in the books, and am still willing to labor for the Master.

ISAAC M. SMITH.

#### SUGGESTIONS ON THE FOREGOING LETTER.

To avoid a misunderstanding as to what the "Elder's account" is, the reader is cited to a paragraph in article by the Bishop, entitled, "Facts and suggestions relating to the law in church temporal work. For member and minister," HERALD, 1902, page 695, which reads as follows:

"Lest the thought may be overlooked, I repeat, that the order of the minister should be that of the law, to travel 'without purse or scrip,' and where his necessary expenses are not met he should stop where he is until the reasons are fully determined and not proceed to the incurring of further expense to be paid by the Bishop subsequently. It will be much better to settle as we go along, and if it can not be done then, we can wait and take our bearings. Possibly the new expense should not be incurred. Sometimes there is entirely too much haste in the missionary going from place to place. At least no missionary in the ordinary case should go beyond the rule, and bring in a claim against the church at the end of the year. Where the settlement of the balance is to be made by the Bishop we prefer that it be done at the time that it is made, so that we may reasonably know where we stand financially. If a debt is incurred that the church is to be held for let it be reported at once. The reasons for this rule are so self-evident it will not be necessary, I trust, to dwell upon it."

If an elder does not receive sufficient from those among whom he labors and he is in need, he should notify the Bishops at once, "in the very hour"; not wait till the end of the year. The thought is, Do not create an indebtedness without the knowledge and concurrence of those in charge of the finances, so that arrangements may be made to meet the obligation. If it is a necessary expense the Bishop will meet it at once, if he has the

means to do so; and if he has not, will arrange to meet it at the earliest time practicable.

It is said that, "The church is being run in debt this year, against the expressed wish of the body, for other purposes than preaching the gospel." If it is the Bishop should know it. There is no indebtedness being incurred by the Bishopric, nor to my knowledge by any one else, unless it is in these matters referred to for immediate necessities. The Bishopric has never run the church into debt. It has borrowed money and sustained the elders and their families and the poor, and carried out the orders of the body, but has not created the indebtedness. We have tried simply to meet the obligations properly incurred without complaining.

The reference made of the attitude of the Bishop to the resolution introduced at last General Conference, to place elders working in HERALD Office on the same financial basis as the elders in missionary work misrepresents him in the matter. I opposed the resolution for the reason that a resolution to this effect was already upon the records and that the Board of Publication were and had been carrying out its terms, so far as practicable, and that the resolution if passed would unjustly reflect upon the Board of Publication and could in no way help the church or the office.

In the HERALD Office it has been a question of where to get competent help, and if we can not get competent and trustworthy men for the wages of an apprentice, then we must pay more for the skilled laborer or stop the publication work.

We do not forget that the Saints everywhere demand the best printing and the best work of the Publishing House. We can not supply this without the best workmen; neither should a workman be discriminated against because he is an elder. If the board is compelled to pay the amount asked to a nonmember, if the elder can not meet his obligations and accept the position at the wages offered, is it wise or just for the board to say it will not employ the elder because he is an elder, but pay the same or more wages to some one who is not an elder? The board does not employ the party because he is an elder, it simply asks for a competent and responsible workman. There is not a member of the Board of Publication to my knowledge who does not firmly and unequivocally believe in the "equality" referred to in the law, and they have each year made an earnest effort to carry this out and have succeeded, too, much better than many suppose, or have given them credit for doing; but they find that until the question of "equality" is also observed to some extent among all classes, and each member has been duly allotted the "stewardship," that it is impracticable to carry out some measures the board desires to do in the publication department.

The "equality" relates to the merchant, the farmer, the banker, the mechanic, and tradesman outside of, as well as in the publishing house. In this last it has already been introduced and we are urging such a compliance with the law as shall put the law in force in the church, and not simply in one small department of the church, and shall be glad when all are ready for it.

It has been my special effort in my work to carry out the law of Christ, not to violate it; nor do I know of a single instance in my official work where I have violated the law.

I know that I have the unstinted criticism of some because I stand for a faithful compliance with the law both by individuals and the body. The act of either, when in disregard of the rules governing is a violation, and the act null and void and of no binding force upon others. The reverse of this rule opened the way for the passage of the polygamy act under Brigham Young, in 1852, and it is calculated to work evil any time because it is not God's way of working. He violates no rules of his realm neither disregards one of his laws; why should we?

We are glad to note that Bro. Smith does not find that the note cited in instructions to elders is out of harmony with the

law. It is very embarrassing to the Bishop to find, at the end of the year when the reports come in, five to eight thousand dollars indebtedness, of which he had no knowledge before.

E. L. KELLEY, Presiding Bishop.

#### A Touch of Application.

ELDON, Iowa, September 29, 1904.

*Editors Herald:* I once had an argument with a Campbellite upon the eleventh chapter of Revelation, concerning God's two prophets, which shall stand on the earth and prophesy a thousand two hundred and threescore days.

He said that these prophets were the Old and the New Testaments which gave testimony to the inhabitants of the earth. "Well," I then said, "the beast that ascendeth out of the bottomless pit will make war against the Old and the New Testaments, and kill the Old and the New Testaments, and the dead bodies of the Old and the New Testaments shall lie in the street, and the nations shall see these dead bodies of the Old and the New Testaments three days and a half, and they shall not suffer the dead bodies of the Old and the New Testaments to be put in graves, because the Old and the New Testaments tormented them; and after three days and a half the Spirit of life shall enter into the Old and the New Testaments, and the Old and the New Testaments shall stand upon their feet, and they shall hear a great voice out of heaven saying unto them, Old and New Testaments, 'Come up hither,' and the Old and the New Testaments shall ascend up to heaven in a cloud, and the enemies of the Old and the New Testaments shall behold them going up to heaven."

"Stop, stop," said he, "let me talk." He buzzed away for a few moments like a mosquito after blood in his babblings. Then I asked him if the Old and the New Testaments had feet. He said, "No." "Then that lets you out," says I. "The word says, 'their feet.' Now, my friend, when did the Old and the New Testaments get back from heaven?"

I have many controversies about the Bible, and I am led to believe that the teachers of creedology have gone stone-blind on foolish, doted, rotten questions, led by those that they hire to teach them. They are run down like an old shoe, and have to go to their teachers to patch up their doctrines in place of taking God's word, which needs no patching.

B. S. SHAug.

JOPLIN, Missouri, October 1, 1904.

*Editors Herald:* After a severe attack of lung fever last spring, I fitted up a hack, and wife and I have traveled in that since, preaching in various places in Oklahoma. Left home August 16 for reunion at Stillwater in eastern part of territory. The 29th left there for Parsons, Kansas, traveling through the Osage and Cherokee country, reaching Parsons September 3. Preached eight times there on the streets to large and interested audiences; five different preachers showing opposition, giving me a chance to explain the Scriptures more fully. One of them was Elder Fore, of the First Day Adventists, who was pastor of a church of his people some eighteen miles east of Parsons, in 1880 I think, who brought from another State their greatest debater, as they said, to disprove our faith in regard to the nature of man, who after a week's discussion said, "I am beat; it is either Joe Smith or Ingersoll, one or the other, with me now." Bro. Walter Taylor, of Columbus, Kansas, and Alexander Cato, will remember it, as Bro. Cato led seven of their best members into the water the next day as a result of the discussion. And upon Elder Fore telling the people he could disprove what I was teaching I told him (as I heard they had a church-building there) that I would talk the matter over with him at the church or on the street. But he did not come back again.

I went to Weir City September 12 and preached six times in the Saints' church. Found good interest there. Went to Pittsburg

the 20th, and preached on the streets there through the week, and twice in the Saints' hall on Sunday, they having the use of it only on Sundays. Have been preaching on the streets in Chitwood this week. Have an appointment for morning and evening at Webb City to-morrow. Want to preach in Chitwood Monday and Tuesday evenings, then start for our home in Oklahoma. Have preached twenty-one times in three weeks, mostly on the streets.

As ever in the faith,

D. S. CRAWLEY.

DECATUR, Michigan, November 15, 1904.

*Editors Herald:* We came to this point the 9th inst., and opened the campaign on gospel lines at a schoolhouse three and one half miles distant, known as the William Lee. The audiences have been fair to large. Last Sunday evening we repaired to beautiful Prospect Lake in Lawrence Township and baptized Mrs. Winnie Marks and Mrs. Maude Crawford into the fold of the Good Shepherd. A very commendable trait was the courage manifested by these two sisters, as the wind was raging cold from the north, and lashing the waves into rolling whitecaps. Another magnanimous scene was, that on returning to the water's edge, the husbands of the two sisters met and received them with embraces and kisses. We think it only a question of time when both husbands and wives will rejoice in the prospect set before them. I think the interest quite fair as some are attending a distance of five and one half miles. Bro. Granger is with us lending courage and assistance to the work. These regions seem historic. The Nauvoo schoolhouse, Lawrence, and Decatur seem associated with the names of E. C. Briggs, David H. Smith, Henry Stebbins, William H. Kelley, C. Scott, H. C. Smith, and others. Grandpa Bass, David Bentley, and Bro. Hulse, are kindly in memory.

Hopefully,

S. W. L. SCOTT.

SUMAS, Washington, November 11, 1904.

*Dear Herald:* I am glad I am alive and still able to do something for the work. I came here near this place last Tuesday to visit a Bro. and Sr. Lade. I had been informed by Bro. Walter Dancer of Bellingham that they were here in this brushy country. I had meeting at his house the first night; but few came out. The next day Bro. Lade went into the town to secure one of the churches for me to preach in; but could gain no admittance there in either church. In the afternoon he secured the school-building in this neighborhood, and we are tramping two and one half miles to and fro, night after night, to tell the old gospel story. I had been holding services in the little town of Goshen, eleven miles from Bellingham. I had some interest there among the Mennonites and Catholics, who are in the majority there.

It seems very strange to me to find so many of the Saints scattered around in this country. Some are like sheep, strayed and stolen, fleece nearly all gone, and have become so wild I am afraid we can not get them to see the mistakes they have made by being so careless and unconcerned. Oh, I hope they may return to their first love for the work when I shall sound again to them the gospel story. I want to make my best effort for them; yes, I want to try to save what we have.

Many places in this mission, in the larger cities, it is hard to secure a place in which to preach, for the reason that hall-rent is so high that the twos and threes that live in these places can not afford to pay the rent; but to do the best we can is our endeavor. Bro. Dancer will make arrangements at his ranch for me to hold meetings, perhaps the most of next week, as he has a large house on the farm, about seventeen miles from Bellingham. It does not matter much to me where I preach, whether in private houses, halls, churches, streets, or public highways; or whether it is to one or many. Last Sunday I was invited by a friend and his wife that attended my meetings at Goshen to go home with them and take dinner. I took my Bible

in hand and for two and one half hours I taught them the word of God. And when they bade me good-bye after the evening service they said they thought it would not be long before they would make the start.

When I left Blaine, from where I last wrote, I went back to New Westminster, and the following Saturday went to Vancouver; and the young man spoken of, who was so miraculously healed of blood-poison, made application for baptism; and it was attended to on Sunday. The following Tuesday night, October 18, we had arrangements made for Bro. G. T. Griffiths, and we continued over Sunday; and I want to say, His labors there were gladly received, and much enjoyed by all present. We left the branch in good condition. On the 25th inst. we separated, Bro. Griffiths going to the Chilliwack Branch, and I to Blaine and the places named in this letter. May the work move on to victory.

Hastily,

T. J. BELL.

LEBANON, Kansas, November 11, 1904.

*Editors Herald:* We could not do without the *HERALD* and *Ensign*, for they are the only preachers we have. We eagerly wait the coming of both. We are thankful that we were privileged to embrace the gospel in the latter days. We are both old, and have no privilege of going to church. Pray for us that we may be faithful to the end.

Your brother and sister,

P. V. AND D. BROWN.

LONDON, Ontario, November 14, 1904.

*Dear Herald:* November 6, 1904, will long live in the memory of the Saints of this part for the way and manner in which we enjoyed gospel blessings. As our brother, Elder R. C. Evans, was to leave us to attend the Lord's work in parts of the great Northwest, we invited him by resolution of the branch to remain over Sunday with us. We also sent invitations to our brothers and sisters in St. Thomas to meet with us, they having to drive about nineteen miles. About two bus-loads came over, reaching our church in time for prayer-service; and what a glorious time was had! Visions and tongues, with interpretation, were had. One of our young men, prominent in Religious work, was called to care for God's house as a deacon; also the superintendent of Sunday-school in St. Thomas was called to the office of priest, along with much instruction to God's people. And as London has been putting forth some extra effort for some time back we felt cheered in the thought, "I have seen thy efforts." Our Bro. Evans was talking about Zion and the future greatness of our cause, showing the need of all classes of workmen for the upbuilding of Zion. We were told that "Zion was coming, not in buildings and palaces, but in people," and consecration was asked of mind, body, and heart. This was in line with Jesus' instructions, Mark 12:30. Our brother was giving us counsel along lines of association. God confirmed his counsel by saying that by evil association some of his people were tending toward apostasy.

Our Sunday-school service was well attended, and at night a full house greeted our brother as he spoke of faith, hope, and charity.

In closing would say that I have had one round of pleasure in God's work this fall, having visited both our fall conferences, and being much with God's children, hearing and seeing the great work that is being done in our fair dominion, I hope to be able to be in the fighting line and enjoy the fruits of many victories yet.

We are going to have an "at home" on Thanksgiving afternoon, with an entertainment in the evening in honor of the visit of our district president of the Religio,—Sr. F. Miller,—and as we have just about raised our assessment of the college debt a box social is to be held later, hopeful of the balance.

634 Dufferin Avenue.

WM. FLIGG.

GLENEASTON, West Virginia, November 10, 1904.

*Dear Herald:* Since the April conference my labors have been in Ohio, West Virginia, and Pennsylvania. Opened up some new fields in Ohio and West Virginia, and from there went to Monongahela City, Pennsylvania, where I preached a short time with very good interest. From there I went to Northwestern Pennsylvania, and worked in the tent with Bro. Becker one month. Sr. Becker managed the kitchen part, and our meals were always on the dot and well prepared. The people were very friendly, but the prospect for gathering into the fold did not look very bright in the path of the tent. We packed it away for the winter, and I left for my old field; preached a few times by request in the Universalist church near my home, and was treated very kindly.

From there I went to the Fairview Branch and preached over Sunday, then made my way to Belmont County, Ohio, and began preaching in a new opening where I had preached a few times before. Preached eleven sermons, and on Sunday evening of the 23d of October a young man requested baptism, and on the 25th we went to the water three miles away and performed the sacred ordinance. A large crowd gathered to witness the baptism, and a great number at the confirmation. The young man has a good reputation, and the prospect looks fair in that region.

I can observe that the church is gaining prestige, and can notice a great change in that direction in my field of labor. We looked for Bro. Fred M. Smith to pay our place a visit, and had made all arrangements, the people being anxious to see and hear him preach; but we were disappointed.

Preached the funeral of Sr. Logsdon, Monday. On the 8th I went to the polls and cast my vote; joined a happy couple in holy wedlock; and will join another couple in a few days. The good work goes on. Hope for the work of God to prosper.

As ever in the one faith,

JAMES CRAIG.

#### Independence Items.

The good, growing condition of the Book of Mormon home department work is attested by the fact that it maintains a half dozen classes in different parts of the city, and they are well attended. The Union Home class met in the upper auditorium on the 7th and some one thought it had partaken of the spirit of the federal election about to take place, for a part of the meeting was as informal and lively as an old-fashioned political campaign.

The fore part consisted of prayers and testimonies also orderly readings and comments; but when the nineteen interested sisters came to the subject of the priesthood of Aaron and Alma, the house became divided and the issue was as to sustaining the views presented by the *Quarterly* or not. But the classes are evidently doing much good, and several sisters bore testimony as to the excellent results accruing to the study of the Book of Mormon among the young men especially, both at home and in the Religio.

On Sunday, the 6th, the morning discourse by President Hulmes consisted of instruction to the Saints, exhorting them not to set up their own standards independent of the commandments of God, speaking particularly in regard to teaching and keeping the word of wisdom.

On the 13th Elder I. N. White and S. F. Cushman of the Far West District held forth, the latter in the evening service taking for his subject "The coöperation of the human and divine." His text was 1 Corinthians 3: 9: "For we are laborers together with God." He called attention to the beauty and economy of the arrangement of the church and gave a complete view of the colabor of man with the Father from youth to old age in all the avocations of life.

But it is in church-work that man excels because of the promise, "I am with you always." While speaking of helpfulness, he

made a pleasing comment, at the sight of the many upturned faces before him, this being, he said, a help and an inspiration. As instances of colabor he mentioned that of Philip and the Eunuch, Saul and Ananias, and Peter and Cornelius. In the church we ought to grow more and more like each other, and cultivate the spirit of fellowship. But with God, we have no equality of rights: to be subordinate also is a true principle. Our Father has good to bestow, so have we. Our labor includes visiting the sick, engaging in humble work for each other,—scrubbing, washing, or doing anything of needful service. A lively interest was apparent at both morning and evening services.

Elder I. N. White in the morning brought before the Saints the testimonies contained in several documents showing that five of the popular denominational religionists of to-day are indorsing principles which Latter Day Saints have always advocated,—tithing, consecration, present revelation (one of their followers even stating he believed Joseph Smith to be a prophet of God), a doing away with selfishness and instituting a system of organization after the pattern of apostolic teaching and practice, and not overlooking the fact "we must restore the gifts," they say, "to their proper place." Using an up-to-date metaphor, the speaker gave us to understand that these principles advocated by the Saints, this ancient faith, the gospel ushered in by the Spirit, the Holy Ghost, was the "drawing-card" which was directing and enlightening and revealing the truth to these twentieth century reformers. At the close of the sermon favorable comments were made, but there must be one or two criticisms of course.

"Drawing-card!" said a stoical old gentleman with peevish expression as he passed out of the edifice, "why, we Saints don't have anything to do with drawing-cards!"

"Drawing-cards, indeed!" whispered one of those same finical critics who are always carping at trifles. "Our young folks," continued the old lady, "last winter about wore me out with their flinch parties and talks about 'jokers, and jacks, and the trump-card and drawing-card.' I would really delight in our elders keeping all worldly and slangy expressions out of their sermons." Just then some one under a high, big picture hat tripped out and exclaimed, "There's always some one to find fault; drawing-cards are all right!"

The attendance of the Sunday afternoon prayer-meetings has been excellent the past two weeks, and among those whom we seldom or never see were Elder A. V. Closson, Bro. Matthews of Birmingham, England, who with his family are about locating here, also Bro. and Sr. Hedrick and Bro. Stratton of Kansas City, Sr. Frank of Arizona, and Bro. and Sr. Parker, who are also located here. On the 6th three little ones were blessed under the hands of Elders T. C. Kelley, W. H. Garrett, and H. O. Smith, namely, Clarence W. Wolfe, Lillian M. Green, and Gladys May Page. Sr. Salina L. Beck was received by letter from Ava Branch, Douglas County, Missouri.

On last Sunday afternoon we were glad to meet Sr. Huff of Omaha, Nebraska, also, at the morning service, Bro. and Sr. D. F. Nicholson of Lamoni, and Bro. and Sr. A. J. Himan of Central Illinois, who have taken up their abode here.

The prayer-meeting last Wednesday evening, which was conducted by Elders Hulmes and Etzenhouser, was rather poorly attended, but the instructive and spiritual character of the testimonies made up for all discrepancies. The vigorous, hearty singing of the young people "in the upper chamber" somewhat interferes with the worship down stairs, especially when prayers are being quietly offered or some low-voiced brother or sister attempts to bear testimony. Otherwise, we all enjoy the melodious harmony of distant music and feel to rejoice in the worthy efforts of the young people at worship above us. Among the visitors was Bro. James C. Page, priest, grandson of Elder John E. Page of early history. Our young brother bore a faithful testimony; he has an appointment to preach next Sabbath at St. Louis.

The Saints here have lately been called to attend the obsequies of several of our number: On the 12th Mable, the nine-year-old daughter of Bro. and Sr. C. H. Woodford, who died of diptheria, also Sr. J. R. Inman being taken away in her early womanhood, the mother of five small children, left us after a long illness from consumption. She was much loved and esteemed by a large number of friends; also on the 17th we were called by death, to lay away the remains of our beloved brother, Gustav Gabrielson, a young man of twenty-one, who was the first one in the Reorganization to come here from Norway. Baptized in the ocean by Bro. Enge, he henceforth lived an humble, faithful life, and at its close greeted the messenger of death with resignation, so that his dying prayer, "Lord Jesus, come and take me!" was answered and he could exultingly cry "Thank God!" as his pure spirit passed to a happy beyond. The few loving companions of his daily toil while in health, assembled to pay their last tribute of friendship and respect; also many of the Saints.

After many days of cold and rainy weather the sun shines out brightly again; but the crumpled mums and marigolds, and the bare fields and orchards around us all tell of the blight of autumn's winds and frosts. The shaded hill-slopes of "Zion" have been stripped of their verdure, but the azure glory of her skies still hovers over all, and many a token yet remains of a loving Father's care and protection.

ABBIE A. HORTON.

November 18, 1904.

#### Extracts from Letters.

J. M. Stubbart writes from Underwood, Iowa: "By request of Bro. Turpen I am laboring in Pottawattamie District, assisting in a number of two-day meetings in several of the branches. I find most of the Saints, where I have been, energetic and alive in the work. There are some differences that hinder; but I hope, by the love of the Master, they may be overcome."

Bro. J. E. Vanderwood, of Lorenzo, Idaho, reports having of late been laboring in connection with Bro. S. D. Condit at La Belle and other places in Idaho, working up some interest and arousing investigation on the part of the people where they are laboring. He says: "One of their bishops asked us what we intended to do; he said, 'You are stirring the people all up and making them read and we can not do anything with them.' But he conceded it was a good thing to have them read and all that, but said we 'could not have his house to preach in because the people got all worked up over it and they (the bishops) could not do any thing with them.'

"We have a fair interest here on the part of the people and hope to be able to continue until we have accomplished some good, by our meager efforts.

"The majority of the people do not seem to approve of their closing the meeting-house against us, and I have had the privilege of comparing the old Doctrine and Covenants with their late editions and all who have seen the comparison agree that there is something wrong, and that there must be a nigger in the fence somewhere.

"Well, some are reading and investigating our claims and that is a good indication of their being in earnest; and as soon as they begin to read the books and believe what is therein, they are soon what the people are pleased to call 'Josephites' out here. May the good work go on is my prayer."

## Miscellaneous Department.

### Conference Minutes.

Fremont.—Conference convened at Farm Creek, near Henderson, October 16, 1904, with district president, D. R. Chambers, in charge. Usual reports were read, and the needs of district considered. The district tent fund reported by J. M. Stubbart showed total collected, \$20 85; expenditures, \$1.95. The next conference will be held with the Tabor Branch, time to be fixed by the district president. J. F. Redfield, secretary.

Northeastern Missouri.—Conference convened at Higbee, Missouri, October 8, 1904, at 10 a. m., Bro. John Kaler in charge, assisted by Brn. J. A. Tanner and I. N. White; William Chapman and W. B. Richards, secretaries. Branches reporting: Bevier, Higbee, Pollock, and Greenleaf. Elders reporting: John Kaler, J. A. Tanner, F. T. Mussell, J. T. Williams, F. A. Evans, William Chapman, R. R. Jones, George Hicklin, and Charles Perry; Priests Daniel Edmunds, F. M. Burch, Robert Grieves, G. W. Fry, and George Essig. Bishop's agent and district treasurer's reports were audited and found correct. The elders' court on the case of Bro. H. W. Gipson reported, and on separate motions the findings of the court were affirmed and the recommendation was adopted. Adjourned to meet at Bevier, Missouri, the second Saturday and Sunday in February, 1905.

Alabama.—Conference met with Pleasant Hill Branch, October 22, 1904, at 10 a. m. W. R. Smith was chosen to preside. Branches reporting: Flat Rock 50, Pleasant Hill 160, Lone Star 142. Elders reporting: J. G. Vickrey, G. O. Sellers, W. S. McPherson, and John Hawkins; Priest J. R. Harper; Teachers G. E. Wiggins, and J. J. Hawkins. Bishop's agent's report: On hand at last report, \$12.89; received, \$93.25; paid out, \$96. By the request of Flatrock Branch, Thomas N. Peacock was ordained to the office of priest. A motion prevailed that we hold a reunion at Pleasant Hill Branch beginning on Saturday before the full moon in August, 1905. Reunion committee: A. A. Weaver, L. G. Sellers, and J. S. Wiggins. Officers for ensuing year: President, W. S. McPherson; secretary, J. R. Harper. Adjourned to meet with Lone Star Branch on Saturday before first Sunday in March.

Chatham.—Conference convened with the Zone Branch October 15 and 16. President R. C. Evans presided, assisted by the district presidency. The ministry report the work in a very prosperous condition, and a goodly number being constantly added to the fold. The cry all over the district is for more missionaries, as many new fields can not be reached from lack of laborers. The prayer- and sacrament-service on Sunday from 9 a. m. till noon was much enjoyed by the Saints in general, as the good Spirit was quite manifestly present, as was evidenced by the advice and encouragement spiritually spoken by Elder A. E. Mortimer of London. The 3 p. m. service on Sunday was exceptionally well attended. President R. C. stood in the door of the hall, which was full, and not one half the people were inside; and as one party said, everybody "got their medicine" which though bitter at first tasting to some, yet generally speaking well-relished by all. Conference adjourned Sunday night to meet June 10, 1905, the place to be appointed by the district president. R. C. Russell, press correspondent.

Southern Indiana.—Conference convened with the Byrneville Branch, October 1, 1904, at 10.30 a. m., J. W. Wight and George Jenkins chosen to preside; M. Anna Marshall, secretary. Branches reporting: Byrneville 78, Millstone 32, Plainville 30, Union 67, New Trenton 26, Mt. Eden 23, Hope 48; Leavenworth, Oriole, and Manville Branches not reporting. Elders' reports: C. E. Harp, I. P. Baggerly baptized 1, Peter A. Flinn baptized 2, George Jenkins, M. R. Scott, Sr., W. C. Marshall baptized 4; Priests Richard Taylor baptized 9, J. J. Boswell. Bishop's agent's report: On hand last report, \$34 16; received in tithes and offerings, \$299.45; from Bishop E. L. Kelley, \$238; expenditures, \$553.67. On motion the Manville Branch was declared disorganized by the conference, and the district secretary authorized to issue letters of removal to scattered numbers; also the Bishop's agent authorized to use his wisdom conjointly with the instructions of Bishop E. L. Kelley in disposal of the church-building known as the Manville Church. Officers chosen as follows. I. P. Baggerly, president; C. E. Harp and S. Grover, assistants; David H. Baggerly, secretary and treasurer. Adjourned to meet with the Derby Branch the first Saturday of the full moon in February, 1905. M. A. Marshall, secretary.

Portland.—Conference met at Condon, Oregon, 2.30 p. m., Saturday, June 4, 1904. J. C. Crabb chosen to preside, H. C. Snively to act as associate president. H. J. Hartshorn was chosen secretary pro tem. Reports from branches: Portland 44, Condon 104. Reports were read from Elders J. C. Crabb, A. Allen, A. B. Moore, N. T. Chapman, and W. A. Goodwin; Priest J. E. Kinney; Teacher S. B. Hartshorn; also verbal reports from Elders H. C. Snively and T. N. Fields, and Priest William Smith. Selling of the tent by Bro. Allen was sanctioned. A statement was read from Bishop E. L. Kelley asking our help to the amount of \$75.20 for Graceland College. The

matter was left in the hands of the Bishop's agent. A motion, that we rescind the action of last conference, and elect officers in June instead of December, and that whoever shall be elected now hold over till next June, was carried. Election of officers: Bro. J. C. Crabb, district president; Sr. Lutie E. Kinney, secretary. A motion was made that we purchase a tent and the presidency appoint a committee to raise funds to liquidate the debt. Carried. Srs. Propst, Davis, and Edwards were appointed. Report of the district treasurer: On hand, \$9.00. It was decided to use the money on hand for tent expenses. Committee on tent fund reported that they raised \$15.70. The committee was discharged. By vote the money was turned over to J. C. Crabb, for him to exercise his judgment in the purchase of the tent. Adjourned to meet at Coudon, December 3 and 4.

**Southern California.**—Semiannual conference convened at San Bernardino, October 22, 1904. Organized by choosing T. W. Williams and Joseph Luff to preside; Maggie Pankey and George Wixom secretaries; R. T. Cooper and Lois Aldridge choristers; Minnie Harris and Nettie Davidson organists. Elders reporting: J. C. Clapp, T. W. Williams, A. Carmichael, R. R. Dana, N. VanFleet, A. E. Jones, William Gibson, and P. M. Beets; Priests George Wixom, William Mills, C. Salter, F. B. VanFleet, N. W. Best, J. Prothero, Thomas Austin, and R. M. Phinnegar; Teachers S. Penfold, J. H. Haxton, William Crumley, R. T. Cooper, and H. S. Pankey; Deacons C. Hendrickson, G. W. Clark. Branches reporting: Newport 255, San Bernardino 299, Los Angeles 203. The following resolutions were adopted: "Resolved that the time of holding the fall conference be changed to time and place of the district reunion, and that the conference meet the last Friday of the reunion." "Resolved that the branches comprising this district be instructed to legally proceed with a view to recalling the license of all parties on their record holding the priesthood who refuse to perform the functions of the offices held by them." Bro. Henry Backer was reelected on the auditing committee for a term of three years. The present officers of the district were sustained. Bishop's agent, Bro. A. Carmichael, having called attention to a General Conference resolution calling for a report from Bishop's agent at each district conference, and asking instructions in regard thereto; it is the desire of this district to live up to the resolution of the General Conference and therefore a report will be appreciated at each conference. Adjourned to meet with the Newport Branch, February 18, 1905, at 10 a. m.

**Northern Michigan.**—Conference convened at Boyne City, October 15, 1904. J. W. Wight chosen to preside; J. J. Cornish and J. A. Grant associates; C. B. Joice, secretary. Branch reports: Hersey 95, Boyne City 65, Cadillac 66, Central Lake 23, Isoco 63, Alpena 64, Fork 54, Freesoil 168, Kasson 38, Rose City 15, Beaverton 41, West Branch 24, Kingsley 47, Mikado 19, Prescott 50, Valley 127, Gaylord 31, Glover 86, Inland 68, Bellaire 100, Wilson 25, Hillman 38, Whittemore 49, Chase 40, Reed City 22, Traverse City 26, Coleman 140, Silver Lake 21. Bishop's agent's report: Receipts, \$1,320.06; disbursements, \$1,164.31; due church, \$155.75. Ministerial reports: Elders F. S. Brackenburg, C. G. Lewis baptized 1, J. J. Cornish baptized 5, D. Smith baptized 2, William Dowker baptized 2, L. Phelps, H. A. Doty, E. A. Goodwin, Thomas Goheen, Thomas Badder, J. A. Grant baptized 1, J. Sheffer, R. W. Kenyon, J. W. Shippy, A. E. Burr baptized 11, George W. Burt baptized 10, Thomas McNamara baptized 5, William Hartnell baptized 2; Priests B. S. Lambkin baptized 3, A. Lalone baptized 2, Noble Harper, F. E. Pyre, E. B. Welch baptized 6, S. C. Reynolds, Wesley Aldred, S. A. Wrinkle, J. E. Orton baptized 1, William Stocks, Ross Ingleright, J. W. McKnight baptized 3, D. W. Stuck baptized 12, D. E. Dowker baptized 1, George Morris baptized 1, B. L. McNamara baptized 1; Teachers John Mogg, H. J. Badder, J. D. Duncan, Aaron Brintnell, E. S. White, F. D. Hastings, Alexander Pushman, G. W. Thomas; Deacons W. McClain, F. F. Methner, William Beck. The following delegates to General Conference were chosen, and those present empowered to cast whole vote for district, and in case of division to bring majority and minority report: J. W. Wight, J. J. Cornish, J. A. Grant, E. A. Goodwin, E. S. White, D. Smith, C. G. Lewis, J. C. Goodman, H. J. Badder, B. S. Lambkin, G. W. Burt, J. Schreur, J. W. Shippy, Sr. Adeline Grant, Nellie McNamara, C. H. Dewey, Noble Harper, Alexander Lalone, George W. Thomas, Sr. G. A. Pringle, Sr. E. A. Goodwin, Sr. Alice Joslyn, D. W. Stuck, William Hartnell, S. A. Wrinkle, R. Hartnell, L. Stover, G. A. Pringle, W. A. Norton, Sr. Loella Fries, Sr. E. S. White, Libbie Umphrey, B. L. McNamara, L. Dudley, Katie Bennett, L. Phelps, R. B. Campbell, H. A. Doty, Buel Shelly. J. A. Grant was elected district president, E. A. Goodwin and J. W. Shippy, associates; C. B. Joice, district

secretary; Alice Joslyn, treasurer. Six were baptized, one ordained to the office of priest. Conference adjourned to meet at Cadillac in June, 1905, at call of presidents.

#### Pastoral.

To the Saints of the Southern Indiana District: Knowing that you are or ought to be interested in this great latter-day work, I take this means of asking for your hearty coöperation.

On January 1, and March 1, we want a report from each one holding an official position. I have sent to the president of each branch blanks to make such reports on; if any have failed to receive such blanks, and will notify me, I will send them at once so each one may have a blank to report on, as well as to see what is needed to be reported. In order to get up a good report first do all you can and keep an itemized account of all the work done. I received reports from some of the brethren last quarter, which were splendid. We hope to hear from all the locals this quarter.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads."—Doctrine and Covenants 85:22. All are laborers together in this great work, and each one will receive a reward for the work he does; therefore each one has a work to do that no one can do for him. "Ye are the light of the world. A city that is set on a hill can not be hid."—Matthew 5:14. A branch in a community is the light of that community; the territory surrounding the branch must of necessity get its light from the branch. Each one, then, holding the priesthood, should seek the opportunity to take the gospel to those that are within his reach: and Saints that are not living near a branch can aid these brethren greatly by securing a place for them to preach in. How often is it the case that a branch has from four to twelve or more officers in it that could do a great work this way, if the effort were made, and many precious souls brought into the fold of God, and the light of the branch no longer be confined to such a small territory as often the case is?

We do not expect that each ordained member will go out to preach. While we are all laborers together, it is not understood that all are to stand behind the desk and expound the scriptures, I do not believe that is the only way to preach; for the best sermons to my mind are the ones preached by daily walk before our neighbors. Be sure to make out your reports as requested and send them to me so I can report the same to Bro. J. W. Wight, the president of the mission, then he can report the same to the Presidency of the church. This will put you in close touch with these brethren, so they will know just what each is doing. Heretofore some local workers have in some places done more work than some of the church appointees,—and their work never reported; we think they should have (and they do have) the same privilege to report their work as the other officers.

To those under church appointment, let us see that we do all we can to push the work forward, remembering that God will require of us, at the day of judgment, an account of our stewardship. A diligent effort to spread the gospel will encourage the members to do all they can, by tithes and offering, as well as trying to secure places for preaching. I fear that oftentimes members become discouraged on account of elders not pushing forward with more zeal. Let us not forget Bro. J. J. Boswell, the Bishop's agent, and make his heart glad by sending in our tithes and offerings; he is to the missionaries, as you are to your family; but you have only one family to look after while he has four or more missionaries' families to look after. You know how hard it is for you to turn your children away when they ask you for sustenance; so it is with him. We are not complaining. You have done well in the past, and the Lord has blessed you in so doing. I will be glad to hear from any of the Saints, as to your wants and needs in your part of the vineyard; we will render you all the assistance we can from the eldership.

Your humble servant in the Master's vineyard,  
GEORGE JENKINS.

PLAINVILLE, Indiana, November 10, 1904.

#### The Presidency.

##### CHANGE OF FIELD.

Bro. J. B. Lentz, appointed to mission in the East, having returned to Iowa on account of sickness in his family, will not return to his field in the East prior to next April conference, but by agreement between Brn. F. M. Sheehy of the Eastern Mission, and F. A. Smith of the Iowa field, will labor in the Pottawattamie District, Pottawattamie and Cass Counties especially, during the remaining part of the conference year.

JOSEPH SMITH, for the Presidency.

LAMONI, Iowa, November 17, 1904.

## The Bishopric.

## APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the New York and Philadelphia Districts as heretofore existing and also the new district of New York and Philadelphia as now constituted, will please take notice that pursuant to a change and consolidation of the districts herein named, and the resolution of district, recommending Elder John Zimmermann of Philadelphia as Bishop's agent for the new district herein named, Elder John Zimmermann of Philadelphia has been duly appointed Bishop's agent in and for the new district of New York and Philadelphia, and duly authorized to perform within said district any and all work belonging to the office of Bishop's agent in said church. All members and friends of the said church in and for said district are hereby requested to communicate with the said agent, Bro. Zimmermann, and aid and assist him, as provided by the rules and regulations in the law of Christ, in sustaining and extending the work in said district and in the church.

Witness my hand this sixteenth day of November, A. D. 1904.  
E. L. KELLEY, Presiding Bishop.

## Died.

BRIGGS.—Forrest Lytton, eldest son and child of Bro. J. D. and Sr. Elnora (Gillen) Briggs, was born at Lamoni, Iowa, June 26, 1896, and died near Lamoni, Iowa, September 18, 1904. Funeral at the family residence near Lamoni on Monday, September 19, 1904. The little form was laid to rest in Rose Hill Cemetery. Beautiful flowers lined the grave and were strewn on the casket by the schoolmates and teacher of Forrest as the hymn "Nearer, My God, to Thee" was sung. Elder R. S. Sal-yards was in charge of the services. Sermon by Elder D. J. Krahl.

BAKER.—Thomas Jefferson, born May 22, 1852, at Centerville, Washington County, Pennsylvania; died at Speers, Washington County, Pennsylvania, November 13, 1904. He leaves a wife and six children. His was the first funeral-service held in the new chapel at Fayette City in charge of Elder Robert Perrie, and the sermon was by Robert M. Elvin, November 15, to an attentive audience. Interment in the Fayette City Cemetery.

LOGSDON.—Sr. Rachel Logsdon of Glen Easton, West Virginia, was born June 22, 1885. Died November 5, 1904. Was baptized in the church July, 1903, by Elder James Craig. She lived a Christian life until death. She bore a faithful testimony, and said to her friends, "Do not mourn for me; my acceptance with God is sure. My home will be with the redeemed." Funeral-sermon by Elder James Craig in the Christian church, interment in the Bethel Cemetery.

REECE.—Sr. Elizabeth Reece, wife of Bro. Morgan Reece of Dahinda, Illinois, was born February 17, 1833, in Lexington, Virginia. United with the church July 17, 1904. Was a good, faithful member as long as she was permitted to remain among the people of this world. Seven children survive her. Her death occurred November 11, 1904, at Dahinda, Illinois. May God comfort those who mourn her death.

TARRANT.—At her home near Newberg, Oregon, Sr. Emma Tarrant passed peacefully away September 28, 1904. She was born May 4, 1821, in Suffolk, England; was married in 1845 to Alfred Smith, in 1847 was left a widow, in 1850 was married to John D. Tarrant, and came to America in 1854. She was converted while young and joined the Primitive Methodists. She was baptized April 15, 1877, into the Reorganized Church, by Elder E. C. Brand, near Watson, Missouri; came to Oregon in 1884. She leaves a husband, and four children as follows: Mrs. Lydia A. Kinyon, San Jose, California; John Smith, Newberg, Oregon; Edgar C. Tarrant, Viewfield, South Dakota; and Nellie I. McCulley, Newberg, Oregon; also two brothers and a sister to mourn their loss. She died full of faith, rejoicing in God, "having the desire to depart and be with Christ, which is far better." Funeral-service conducted by the kindness of Reverend Hubert Cash of Friends' Church, and assisted by Reverend J. C. Emmel of the Evangelical Church.

## The Christmas Delineator.

The December *Delineator*, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of Love Songs from the Wagner Operas, rendered into English by Richard de Gallienne and beautifully illustrated in

colors by J. C. Leyendecker, occupies a prominent place, and a chapter in the Composers' Series, relating the Romance of Wagner and Cosima, is an interesting supplement to the lyric. A very clever paper entitled "The Court Circles of the Republic," describes some unique phases of Washington social life, is from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of F. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting and Elmore Elliott Peake, and such interesting writers as Julia Magruder, L. Frank Baum, and Grace MacGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework and the Cookery pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine, with many special articles on topics relating to woman's interests within and without the home.

The November number of the *Arena* is the strongest and ablest issue of this review that has appeared in years, and this is saying much, as the magazine since Mr. Brandt purchased it and Mr. Flower has again become the editor has taken its old place among the foremost reviews in the English-speaking world. The last four issues have been conspicuous for strength, variety and interest of content matter, but the November number is exceptionally strong. There are no less than a half a dozen timely topics ably discussed in which the general reading public of America is interested. First among these is the masterly plea for "The election of federal judges by the people," by Chief-Justice Walter Clark, LL. D., of the Supreme Bench of North Carolina. "The United States of South America: a dream of empire," by Doctor Charles Frederick Holder, LL. D., is a brilliant and fascinating speculative paper. "Our legal machinery and its victims," by Doctor G. W. Galvin, physician-in-chief to the Emergency Hospital, Boston, Massachusetts, contains some startling facts and statistics as well as a thoughtful plea for reform if not revolution in the treatment of society's poor and of her criminals. "Glasgow's great record" is a complete historical presentation of the results of municipal ownership of street railways during the last fourteen years. The facts, tables, and authoritative data contained in this paper have been obtained from official sources and are presented in an able, exhaustive, and convincing manner. "The Philippine insurrection: Why?" by Arthur Llewellyn Griffiths, A. B., founder of the Moro System of Industrial Training of the Sulu Archipelago, is a clear and strong presentation of the Philippine situation from an imperialistic view-point. There are many other interesting features in this issue. "Arnold Daly and Bernard Shaw: A bit of dramatic history," is a most charming and suggestive piece of literary criticism by Archibald Henderson, Ph. D. This last paper is handsomely illustrated and is one of a series of seven papers to be prepared by Mr. Henderson dealing with the great dramatists of the present time that will be features of the *Arena* for the ensuing year. Among other papers of general interest are the following: "How the stage can help the church," "The coffee-club movement in California," "Saint-Simon: the first American," and a diplomatic history of the Russo-Japanese War, by Professor Edwin Maxey, LL. D., M. Dip. The story of the month has been contributed by Dan. Beard, and is entitled "The Ban-Dogge." It is a Hal-lowe'en phantasy, a quaint and highly imaginative sketch illustrated by the author. The frontispiece is a finely executed portrait of Justice Clark made from a recent photograph.

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No 34 47-5

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—Miss Wells.

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 46-12 R. R. DANA.



# The Saints' Herald

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 33  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 51

Lamoni, Iowa, November 30, 1904

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

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THERE is gain in well-doing, even beyond all that accrues to him who does his best. A high standard in thought or act is an irresistible appeal to others to struggle in that direction. No invitation or counter-warning can be so effective with man as is a worthy example in its attractiveness. What we are appeals in louder tones to our surrounding fellows than what we say. This, then, is the power that all of us who wish to do our best work should exercise. As Lowell says:

"Be noble and the nobleness which lies  
 In other men, sleeping, but never dead  
 Will rise in majesty to meet thine own."

## Editorial.

JOSEPH SMITH THE MORMON AS SEEN BY HIS FATHER-IN-LAW.

The New York *Herald* for Sunday, November 13, 1904, in its magazine section contains the following, which we insert mainly for the purpose of correcting some of the misrepresentations it contains and as one of the latest efforts to throw discredit upon Joseph Smith, who under the ministrations of an angel founded the church April 6, 1830.

The writer of the article was not sufficiently informed in matters of history and facts as even to state the names of the parties correctly. From what has been said of Joseph Smith, if it were true, he might have had many fathers-in-law, but we never before heard that an Isaac Hall was numbered among them.

Among some old papers which have recently come to light is one which gives an account of the every-day life of Joseph Smith, the leader of the Mormons. The facts are given by Smith's father-in-law, and their accuracy is sworn to by a justice of the peace and two judges of the county.

Isaac Hall says:—"I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called money-diggers, and his occupation was that of seeing, or pretending to see, by means of a stone placed in his hat and the hat placed over his face. In this way he pretended to discover minerals and hidden treasures. His appearance at that time was that of a careless young man, not very well educated, and very saucy to his father. Smith and his father, with several other money-diggers, boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards many years since. Young Smith gave the money-diggers great encouragement at first, but when they had arrived, in digging, to the place where he had stated an immense treasure would be found, he said that the enchantment was so powerful that he could not see. They then became discouraged and soon after dispersed.

"After these occurrences young Smith made several visits to my house and at length asked my consent to marry my daughter Emma. This I refused, and gave my reasons for so doing, some of which were that he was a stranger and followed a business that I could not approve of. He then left the place. Not long after this he returned, and while I was absent from home he carried off my daughter to the state of New York, where they were married without my consent. After they had arrived in New York Emma wrote to me inquiring whether she could have her property, consisting of clothing, etc. I replied that her property was safe and at her disposal. In a short time they returned, bringing with them a man, Peter Ingersoll, and they subsequently came to the conclusion that they would move out and reside upon a place near my residence.

"Smith stated to me that he had given up what he called 'glass-looking,' and that he expected to work for a living and

was willing to do so. Soon after this I was informed that they had brought a wonderful book of plates down with them. I was shown a box in which it was said they were contained, which had, to all appearances, been used as a glass-box of the common size window-glass. I was allowed to feel the weight of the box, and they gave me to understand that the book of plates was there in the box, into which, however, I was not allowed to look. I inquired of Joseph Smith who was to be the first to be allowed to look at the book of plates. He replied that it was a young child. After this I became dissatisfied and informed him that if there was anything in my house of that description which I could not be allowed to see he must take it away. If he did not I was determined to see it. After that the plates were said to be hid in the woods.

"About this time Martin Harris made his appearance upon the stage and Smith began to interpret the characters or hieroglyphics which he said were engraved upon the plates. Harris wrote down the interpretation. It was said that Harris wrote down one hundred and sixteen pages and lost them.

"Soon after this happened Martin Harris informed me that he must have a greater witness. He said that he had talked with Joseph about it, and that Joseph informed him that he could not or durst not show him the plates. But he, Joseph, would go into the woods where the book of plates was, and that after he came back Harris should follow his tracks in the snow and find the book and examine it for himself. Harris informed me afterward that he followed the directions and could not find the plates and was still dissatisfied.

"The next day after this happened I went to the house where Joseph Smith lived and where he and Harris were engaged upon their translation of the book. Each of them had a written piece of paper which they were comparing, and some of the words were: 'My servant seeketh a greater witness, but no greater witness can be given to him.' There was also something said about three that were to see the thing, meaning the book of plates, and that if they did not go exactly according to orders the thing would be taken from them. I inquired whose words they were and was informed by Joseph or Emma, I rather think it was the former, that they were the words of Jesus Christ. I told them then that I considered the whole of it a delusion and advised them to abandon it. The manner in which Joseph pretended to read and interpret was the same as when he looked for the money-diggers with the stone in his hat and the hat over his face. The book of plates was at this time hidden in the woods.

"After this Martin Harris went away and Oliver Cowdy came and wrote for Smith. This is the same Oliver Cowdy whose name may be found in the Book of Mormons. Cowdy continued as scribe for Smith till the Book of Mormons was completed, as I supposed and understood.

"Joseph Smith resided with me for some time after this and I had a good opportunity of becoming acquainted with him and somewhat acquainted with his associates. I conscientiously believe, from facts I have detailed and from many others which I do not deem it necessary to retail, that the whole Book of Mormons (so-called) is a silly fabrication of falsehood and wickedness, got up for speculation and with the design to dupe the credulous and unwary, and also in order that its fabricators might live upon the spoils of those who swallow the deception.

"ISAAC HALL."

At the end of this document is added proof of the accuracy of the statements contained in it:

"HARMONY TOWNSHIP, Susquehannah County, Pennsylvania, March 21, 1824.—We, the subscriber's associates, judges of the Court of Common Pleas in and for said county, do certify that we have for many years been personally acquainted with Isaac Hall, of Harmony Township, in this county, who has attested the following statement, and that he is a man of excellent moral character and of undoubted veracity. Witness our hands,

"WILLIAM THOMPSON.

"DAVIS DIMOCK."

It is simply astounding the pertinacity with which the enemies and quasi-enemies of Mormonism so persistently vamp and revamp the absurd stories of the past. They misrepresent men and events connected with the life of Joseph Smith, upon which they rely to prove him to have been a bad man. In the first place, Joseph Smith never had a father-in-law by the name of "Isaac Hall," therefore this account is false on its face. In the second place, the judges of the Court of Common Pleas, William Thompson and Davis Dimock, never certified that Isaac Hall testified as the foregoing statement makes him to have done. In the third place, there was no man connected with Joseph Smith in translating the Book of Mormon by the name of "Cowdy." In the fourth place the attestation of the judges makes Isaac Hall to testify to the "following statement," instead of the foregoing statement. These four items mark the article as a fabrication by some one who desires to occupy his time and get his pay as a penny-a-liner.

We notice other statements as follows: From the statement of this Isaac Hall when he became acquainted with Joseph Smith he was not figuring nor divining for money, Spanish mines, or otherwise on his own account, but was at work for other men. This agrees with Joseph Smith's own statement with reference to the matter of his laboring in the pursuit of supposed lost mines once worked by the Spaniards. He was not the only person engaged in the enterprise; nor was he alone in the suppositious divining by rod or peepstone as the case may be, as those arts were practiced before, and long afterwards in the mines of California and adjacent States of the West.

Again, this Mr. Hall states that the appearance of Joseph Smith was that of a careless young man not very well educated and saucy to his father. He may have had the appearance of being saucy, but how did Isaac Hall know anything about his conduct towards his father, when he had no acquaintance with the said father? This suppositious boarding of Joseph Smith's father with the other diggers for mines is not corroborated by other history.

It is reasonable to conclude that the arts employed by Joseph Smith were acceptable to his employers, or they would not have retained him in their employment, even so long as this man Hall states, until they became discouraged and dispersed. It may be true that Joseph Smith did make several visits to the house of his father-in-law, and possibly for the purpose of seeing his daughter. The reasons for the refusal to allow Joseph Smith to marry the daughter as stated by this Mr. Hall would not weigh very heavily in a similar case now-a-days, especially that he followed a business that he could not approve of; and this reason is overshadowed by the fact that Mr. Hall states that these visits to his house were after the digging for moneys had ceased and the parties had dispersed.

Mr. Hall further states that Joseph Smith then left the place, but that subsequently he returned and carried off his daughter to New York, where they were married and that without his consent. The plain facts in the case are that Emma Hale, not "Hall," was of age; was something over a year older than Joseph Smith whom she married; that he did not go near her father's house immediately preceding the marriage, nor did he carry her off. She was visiting at the house of a Squire Tarbell, at South Bainbridge, and Joseph Smith visited her there, and by agreement they were married by this same justice of the peace with the consent of both parties to the contract and without the consent of her father, who no longer had legal jurisdiction over her and had no justifiable reason for interfering authoritatively to prevent said marriage. It was just what any young man and young woman of spirit would have done under like circumstances at that time and would do now. What crime could possibly attach to the fact of his having married the daughter of Isaac Hale, not "Hall," without her father's consent? Is it not done now, every day? And by what rule of right is wrongdoing or crime ascribed to Joseph Smith for marrying the woman of his choice, she being of full age under the laws of the state of Pennsylvania? Suppose that he should have "carried her off," or have stolen her, as some have asserted, would you not do the same, reader, under similar circumstances?

It appears from this statement of Mr. Hall that Joseph Smith subsequently returned with his wife to his home and that they took up their home near his residence. It is a fact that he built a house upon the premises of Isaac Hale, his father-in-law, and went to work for a living, doing anything he could find to secure employment, including working for his father-in-law.

Of what Mr. Hall states as to what took place when he visited Joseph Smith's house at the time Martin Harris was present, we can say nothing; nor is it a matter of surprise that he should have supposed the whole thing was a delusion and to have advised them to abandon it. It would have been natural for him to do so.

The statement made by Mr. Hall that he was shown a box in which it was said the plates were, and that he felt the weight of the box, is tantamount to some proof that Joseph Smith and Oliver Cowdery (not "Cowdy") and Martin Harris had something of the kind while they were at work at the home of Joseph Smith near the home of his father-in-law in Pennsylvania. The statement that Martin Harris was to follow the footsteps of Joseph Smith in the snow and find the book of plates, is too silly for any one blessed with a tithe of common sense to credit, and Martin Harris was no fool. He may have been overcredulous, but he was not so easily imposed upon as that.

This Isaac Hall could not have known personally the manner in which Joseph Smith translated; he was not present at any time when the translation was going on. He regarded it as a piece of foolishness and in a sort of dignified way kept away from the house of his son-in-law, providing that this man Hall is intended to be Isaac Hale.

The writer of this article makes this man Hall to say that Oliver Cowdy continued as scribe for Smith until the "Book of Mormons" was completed "as I supposed and understood." This is about the character of much that has been written as evidence against Joseph Smith and his work; and plenty of men have testified to what they "supposed." And the understanding of a great many who have undertaken to talk and write in reference to what Joseph Smith did, have written from an understanding obtained by them from imperfect or false data upon which no man should venture an affirmation, no matter how learned he may be in other regards.

The further statement made by this writer that he "conscientiously believes" that the whole "Book of Mormons (so-called) is a silly fabrication of falsehood and wickedness," may be true as to the belief of the party represented; but suppose he did believe so, he has stated nothing in this article that can possibly convict Joseph Smith of having been a bad, immoral man at the time of his acquaintance with him.

Besides the errors in names made by this writer, providing it was intended that "Isaac Hall" should be understood as Isaac Hale, and "Oliver Cowdy" should be Oliver Cowdery, and the "Book of Mormons" should be the Book of Mormon, the writer and compiler of the article from which we have quoted claiming it to have been an old paper lately or recently come to light, has prefaced his purported statements of Joseph Smith's father-in-law with the assurance that they were "sworn to by a justice of the peace and two judges of the county." There appears no *jurat* of any justice of the peace, nor do the justices, William Thompson and Davis Dimock, swear to the accuracy or truthfulness of the statements made by Isaac Hall, but simply certify that they were acquainted with the man, that he was of excellent moral character and of undoubted veracity. This they might do as officers without affirming one thing with regard to the truthfulness of the statements made by the individual.

We expect that these old-time productions will continue to be presented by modern pencil-shovers writing for such papers as the New York *Herald*, seeking for sensationalism, and, ghoulish-like, pouncing upon every moldy, musty untruth and misstatement out of which they can possibly manufacture opprobrium to darken the fame and memory of Joseph Smith the Palmyra Seer. But the cunning of the

Devil has never yet been a match for the wisdom of God, and these efforts will one by one come to naught as foolish weapons forged against the word of God, which can not prosper.

We thank Bro. George A. McGuire, of West End, New York, for the copy of the *Herald* from which we have quoted the article herein commented upon.

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#### RIGHT OF DEACONS TO PREACH.

The question whether deacons may preach has come up again. It seems that nearly every deacon must have a special answer to this question, whereas if they would read, and take pains to remember what they read, there would be no necessity for such inquiry.

At the conference for April, 1898, the following resolution was adopted. It was formulated by the Twelve, the leading quorum of preachers in the church, and by them presented to conference and indorsed:

Resolved, that in our judgment teachers and deacons are authorized by the law to labor as preachers within branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer.

We therefore answer the question, that deacons have the right and authority to preach, and should be permitted to exercise that right by the authorities of the branches of which they are members, when occasion may demand or opportunity occur. Why should there be any jealousy on the part of local officers when such opportunity for a deacon to occupy is presented? It is a sign of weakness on the part of a superior to be jealous of or afraid that the inferior in the church may be blessed with talents and can occupy successfully.

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#### EDITORIAL ITEMS.

We give elsewhere in our columns a sermon on "Love and life," by Doctor R. A. White, published in the Chicago Sunday *Tribune* for November 20, 1904, which we commend to the readers of the *HERALD* as worthy of careful and sober consideration.

Bro. G. J. Waller was a candidate for a senatorship in the late election in Hawaii, as the nominee of the Democratic party. We have not as yet noted the result.

Bro. E. B. Morgan, laboring in Wales, sent us a copy of the London, England, *Express* for November 10, containing a marked article written by Theodore Feilden, of the *Electric Magazine*, quite eulogistic of President Theodore Roosevelt, and congratulating the United States on his election to succeed himself in the president's office. Thanks, Bro. Evan.

Wanted to Know.—The home address of Sr. J. M. Whitney, of Lasalle, Illinois, is wanted by Miss (Sr.) Hattie Fletcher, Lock Box 57 A, Spring Valley, Illinois.

## Original Articles.

### THE LOGIC OF PRAYER.

SYNOPSIS OF A SERMON PREACHED BY ELDER ELBERT A. SMITH,  
AT BURLINGTON, IOWA.

Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.—Jeremiah 33: 3.

I wonder how many believe this text. Probably we will find many who believe the first part of it; yet when we go to them with some of the mighty things that have been shown us in the Book of Mormon and Doctrine and Covenants, in answer to prayer, they tell us that the day of revelation is past. If so, better draw a blue pencil through the whole of this text. No use to call if the day of answers is ended.

Our subject to-night is, "The logic of prayer." Some people tell us there is no logic in prayer, that it is illogical and unreasonable. Perhaps so at first glance; perhaps always to some. Many of our best impulses seem illogical to the casual eye, and will always seem so to those who do not cherish good impulses.

Love seems unreasonable, at times. Why should the parent love his child more than all else in the world? Why should it seem to him the embodiment of beauty and wit? To the coldly critical observer it is neither. By looking around, the parent might find in other families children more attractive to an impartial taste upon which to bestow his affection. Yet we would not have him do so. We do not stop to reason with love or question it why. After all, love is a deeply logical and beneficent provision for the perpetuation of the race, and that each succeeding helpless generation might have the protection, fostering care, and teaching of its progenitors, that the wisdom and culture of a century might not die with it but go on with cumulative power from generation to generation.

The impulse to give may seem illogical. Why should one man give that for which he has labored to another less fortunate man? Better save it for himself! Yet giving brings its own reward in a pleasure that is sufficient argument for the impulse.

If you doubt that, try it. Take two dollars. Spend one as you choose, on yourself. Buy candy, go to the theater, or treat yourself to a good dinner. Take the other dollar and hunt up some poor woman who is supporting her family by washing, and give that dollar to her to help her buy a Thanksgiving dinner. Then come and tell us which did you the most good. You need not answer the first day, or the first week, or the first month; wait a year and then give your answer. To which do you look back with the greater pleasure? The one is a permanent investment; the other is gone. It is still more blessed to give than to receive. I think we discover some logic in giving.

But how about prayer? Is it logical in a mother to pray for her boy, out in the world alone? Is it

reasonable in her to expect the great God of heaven to discriminate in his favor among all the myriad sons of earth? Shall he leave his ponderings in the midst of the blue deeps? Shall he forsake his administration of the universe to save one boy from accident?

Yet, tell me, what would you think of a mother who would not pray for her boy under those conditions? For six thousand years mothers have prayed and they will continue to pray so long as the world stands. And say what we will there is not one logician who would silence one of those prayers if he could; nor could he if he would.

Undoubtedly there is much prayer that is illogical. Many Christians by a perversion of sense cling to the thought that they should pray, but have abandoned the thought that they should expect a reply. For instance, we go to them and tell them that God heals the sick. They tell us that he does so no more. We say to them, When your child is sick unto death, do you pray for it? They are ashamed to say no, or can not truthfully, so they say yes. Well, why pray if God no longer heals? And if you expect him to heal your child, why tell us he does not heal?

Prayer may be divided into two parts—supplication and thanksgiving.

“Well,” the inquisitor says, “is it reasonable to thank God for anything? He knows you are thankful, if he knows all that you claim; then why thank him?”

When I give my boy a stick of candy I know he is thankful, I can tell by the look in his eye, and by the way he reaches for it, and yet I teach him to say, “Thank you.” We all do that. Why? Why is it less reasonable in God to teach us to say thanks even though he knows the feeling of our inner hearts?

If nothing more, it teaches us good manners. We thank people for the slightest service rendered us in public, and take pride in our good breeding; yet take the greatest gifts from God with covered head and silent lips.

But there is still another reason. Ingratitude is one of the basest crimes. Shakespeare tells us that it is sharper than a serpent's tooth. The man who has freely and repeatedly enjoyed the hospitality of a friend who then turns that friend from his own door and gives a paying boarder the preference is an unlovely spectacle. The child who forgets the fostering care of its parents, the long night's vigil and the hard day's labor, and refuses that parent a sheltering roof for his old age,—what words shall describe him?

Now then, the child that takes a gift so hastily that he has no time to say thanks, need make but one little step and he will take a gift so hastily that he will not even feel thanks. So it is but a step from the taking of things from God without thanksgiving to the taking of them without feeling gratitude, and

lo, we are guilty of the crime that we despise in others.

Pleasing God is not the only province of thanksgiving; it also saves the one who stops to say thanks. He has the company of the one leper who sought Jesus out to thank him, and he is saved the company of the nine ungrateful ones.

But why ask God for things? He knows that we need them. Well, we give our children a great many things; but some things we think if they want very badly they may ask for them, even though we know that they want them. The child who is granted every wish ere it is uttered appreciates none of the toys with which he is burdened. God gives us many things freely. They are bestowed upon all without asking, yet many things he thinks if we want very badly we will ask for them. Sometimes we must ask repeatedly ere we learn to appreciate and rightly appraise their value.

Again, it is natural to pray. We do not think it illogical to eat when we are hungry or sleep when weary; why unreasonable to pray when so prompted, and all races of men have ever been so prompted? All the way from the naked savage, carving in wood his rude presentiment of God, up to the most enlightened white men, such as Gladstone in England, Bismark in Germany, and Lincoln in America, all prayed as best they knew to the best they could conceive.

As it is with races, so is it with individuals. The chances are that there will come a time in the life of every man when he will be glad to pray. Better pray now! Don't wait until disaster forces you to your knees!

The impulse to pray is so strong that it has conquered some of the most bitter skeptics. It is said of Thomas Paine that he prayed when on his death-bed. Whether this be true or not, certain it is that as he lay there on his bed suffering, forsaken except for a few kind Quakers, old, face to face with death, the books that he had written must have been poor consolation. They would do to read in the flush of health, but not there.

Ingersoll's speech at the graveside of his brother is in effect a prayer. His theology would do to lecture on, but it was a poor support when it came to bidding a loved brother good-bye. He practically fell back on the Christian's support at such times and his “listening love heard the rustle of a wing.”

I, myself, knew one man who was an infidel. He scoffed at all religion. To him prayer had no logic. Yet when drowning, while attempting to swim a certain river, he prayed. His last breath, that he could illy spare, was consecrated to that purpose. He did exactly as the Christian Peter did under like conditions. His professions were forgotten, as were Peter's. Both men fell back on the old primal instinct to pray.

Is it illogical in Christians to forestall the inevitable? Shall we delay piping water into the city until the houses are all on fire? Shall we put off paying the note until the mortgage on the old home is foreclosed?

A quite remarkable incident occurred in the history of Minnesota, in 1877. For four years the State had suffered more or less from grasshoppers. By the close of 1875 they had spread over most of the southern part of the State, and their ravages during 1876 were fearful. They seemed an ever increasing plague from which there was no escape. The spring of 1877 opened amid deep gloom. The earth was filled with the larvæ of grasshoppers, ready to come forth for another season of destruction. Under these conditions the thought occurred to some to pray. So Governor Pillsbury appointed the twenty-sixth day of April as a day for general prayer. Probably many prayed that day who had sometimes questioned the logic of prayer.

The next day dawned clear and hot, and so the next, until millions on millions of the young grasshoppers, in swarms to far exceed those of preceding years, came to the surface of the earth. Then it suddenly turned cold and froze them all to death. The people were never troubled with grasshoppers in such numbers again.

Perhaps it was a coincident; but it looked remarkably like an answer to prayer. It may have been a coincident that the insects came out when it was warm and froze when it turned cold; but we prefer to look at it as a natural result of natural causes, something that would happen every time under like conditions. It may have been a coincident that all this followed the prayers of so many; we prefer to look at it as the natural result of earnest prayer, something that would be repeated again under exactly similar conditions.

Yet I suppose that one might go up through Minnesota and preach on the latter-day work and he would find many who would tell him the day of miracles is past. The above incident was related by Rollin E. Smith in the *Saturday Evening Post*, during 1900, and was reprinted in the *Christian Science Sentinel*, March 21, 1901.

You see prayer does not ask God to violate law but to save in harmony with law. One says that God orders all by law and then permits law to take its course without interference. That is true to an extent. Yet he has made an exception by which faith and prayer bring deliverance as naturally as water extinguishes fire.

Another thinks that we can not expect God to take recognition of details. The mind that is engineering the universe can not stop to hear the woes of John Jones. Now the idea should not be that God is too great to attend to little things; but that he is great enough to attend to them. It is said that genius is

the capacity for taking infinite pains. And certain it is that some one is looking after the little details in this big world. John Jones burns his little finger if he puts it in the fire, and the sun does not stop shining either. If John Jones has a sick child and he prays for it with great faith the child may be instantly healed, and we will not notice any variation in the planets as a result.

Let us now proceed to discover some more of the philosophy of prayer. We will presume the case of a man who has just begun the habit of prayer. What does he pray for first? Himself! He has not broadened out much yet. He has not rid himself of much selfishness yet. He is afraid of the future, so he prays for forgiveness. He does not pray long until the words of the Master flash into his mind, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," and a lesson is borne in upon him touching his duty toward men that he never would have learned had he not prayed. There was some logic in God's demanding that prayer.

What does he pray for next? He broadens out a little and includes his wife in his supplication. He does not pray for her long until the thought comes to him, "Am I true to her, in thought as well as deed?" He can't pray long if he is not. If we had more men praying for their wives we would have less domestic trouble; we would have fewer men troubling other people's wives.

Next he prays for his children, but he does not pray long until the question occurs to him, "What kind of an example am I setting them? Will it do me any good to pray for that boy to grow up a good man, if he sees me intoxicated? Will it do him any good for me to pray that he may be an honest man if he hears me lie and sees me steal?" That prayer has brought its own answer.

He broadens out still more and prays for others. The man who has reached that stage has made some progress. He is rid of considerable selfishness. Often one gets the greatest blessings in praying for others. He begins to pray for the poor, but he does not pray long until he thinks, "Why should I pray longer for that poor woman on the hill that she should be fed, when I have potatoes in the cellar and good credit at the store?" The logic of prayer is that we learn while praying things we can learn in no other way. God takes this man and makes him answer his own prayer.

There is logic in prayer, because we are commanded to pray. Christ tells us to pray always. We do not need to do like the priests in Thibet. They believe in praying always. Yet it is hard to repeat prayers over and over, so they have invented a machine. They have a wheel on the end of a stick, like a toy windmill. On the rim of the wheel is

inscribed their prayers, and as they walk along the street they twirl the wheel and the prayer goes round and round, so they pray always. Just as reasonable as repeating prayers when the mind is on something else, or repeating Latin prayers that we do not understand.

Yet there is a sense in which one's whole life is a supplication. This man is praying when he goes to the grocery store to order a sack of flour for the poor woman. His prayer did not end when he arose from his knees.

Now in conclusion, let us look at this little diagram on the board, not entirely original. Simply a circle with GOD written at the top and MAN written at the bottom. You see it does not take many letters to spell *God*; if we spell it right, only three. It does not take many words to reach God if we pray right. It does not take many letters to spell man. It does not take many years to number the life of man or many words to recount his wisdom, as contrasted with God's wisdom.

Now we might use this circle to represent prayer,—a never-ending circle. It starts with God. God comes to man in a desire to pray,—a desire so strong that most men at some time yield to it, even the most skeptical. Man goes to God in fear and trembling. God comes to man in revelation, commanding through the written word that he should pray. He comes to him with the Spirit. Man goes to God and prays with the Spirit and with the understanding, and that means much. It is a higher prayer than that which is wrung from him in agony or fear or sorrow. God comes to man with blessings, and man returns with thanks. So it goes on, and the circle grows smaller as we draw nearer to God, and we reach a point where we get what we ask for or else are given the reason why it is withheld.

That is the logic of prayer,—that we may learn God, that we may know God. That is life, and it can come only through communing with him.



#### PERFECTION.

Can we attain to it in this life? The writer believes that God has never given commandments to men that they could not live up to while in this life; or that would require time and eternity to accomplish the thing we are now commanded to do. Laws given to mortals are to govern mortals. Angels no doubt will have laws to govern them as angels. They are not subject to our laws, neither are we subject to theirs, only as the laws of love, etc., may be applicable to both conditions.

When God said, "Be thou perfect" (Genesis 17: 1), "Be ye therefore perfect" (Matthew 5: 48), "Be ye holy" (1 Peter 1: 16), "Ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy" (Leviticus 11: 44), he was commanding men, not

angels. If perfection can only be attained among the angels, why did God command us to be perfect and holy? Why not reserve such commandments for the angels instead of giving them to us?

Since he has given us the law, we must live up to it, or fail to "live . . . by every word that proceedeth out of the mouth of God." (Matthew 4: 4.) But the objector says that is beyond human attainment, or if one should attain to it he would be translated at once; he would be fit for heaven and go there bodily, as did Enoch. Were Enoch and his people the only ones who were accounted perfect? Let us see. "Noah was a just man and perfect in his generations, and Noah walked with God."—Genesis 6: 9. That is as much or more than was said of Enoch, yet he was not translated. Neither do I think he was perfect in later years when he got drunk. God said that Job was, "a perfect and an upright man" (Job 2: 3), even after Satan had stripped him of all he possessed,—children and all, except a rebellious wife who would have him "curse God and die." Yet, "In all this Job sinned not, nor charged God foolishly."—Job 1: 22. His would-be "comforters" tried hard to convince him that his sufferings and privation were because of great wickedness and asked him, "Is not thy wickedness great? and thine iniquities infinite?"—Job 22: 5. Job, like Paul in Philippians 3: 12, would not boast of his own perfection, but viewed himself in this light: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse."—Job 9: 20. Yet God had a higher estimate of Job than he had of himself. He said Job was perfect. Job was not competent to judge himself, but said, "If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction."—Job 10: 15. He admitted he may have been at fault, but could not detect wherein, so he asked of God, "Show me wherefore thou contendest with me."—Job 10: 2. Yet he was able to say, "Thou knowest that I am not wicked."—Verse 7.

Job's "comforters" seem to have had the same idea that some have to-day, when they said: "What is man, that he should be clean? And he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his Saints; yea, the heavens are not clean in his sight."—Job 15: 14, 15. The statement that "the heavens are not clean in his sight," as well as "man," may be true in the extreme sense; for Paul has said they shall be "shaken" and moved, but we receive "a kingdom which can not be moved." (Hebrews 12: 26–28.) If we are worthy to stand in that kingdom, we will be more pure than the heavens and earth; for they shall pass away, while we shall stand for ever.

We should not take the extreme view of perfection, when applied to the commandment, "Be thou perfect," that the individual that is perfect has reached

an absolutely unchangeable condition wherein there is no possibility to fall. John said, "We know we have passed from death unto life, because we love the brethren."—1 John 3: 14. Christ said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, . . . is passed from death unto life."—John 5: 24. "And whosoever liveth and believeth in me shall never die."—John 11: 26. These statements and our perfection only hold good while we are faithful: if you "fall from your own steadfastness" (2 Peter 3: 17) you are neither perfect nor have "life."

There is a sense in which Christ himself was not perfect while in this life; but was made "perfect through suffering." (Hebrews 2: 10; 5: 9.) His work was not completed, hence he was not perfect in that sense, till he had suffered on the cross, preached to the spirits in prison, preached to and instructed his disciples after his resurrection, and ascended on high. In this sense we will not be perfect till after the resurrection; but that is not the sense in which we are commanded to be perfect. We can not bring about our resurrection. That is in God's hands. Yet there is a perfection that we by our own efforts can attain to in this life. Noah had reached that perfection and God said Job was perfect, and Paul said "We speak wisdom among them that are perfect."—1 Corinthians 2: 6. He did not speak wisdom to resurrected beings, but living saints, here, in this life; and he evidently affirmed that they were then perfect. He says again, "In malice be children, but in understanding be men" ("perfect,"—margin.)—1 Corinthians 14: 20. "But strong meat belongeth to them that are of full age" ("perfect,"—margin.)—Hebrews 5: 14. "Till we all come . . . unto a perfect man" [not angel or God.]—Ephesians 4: 13. "We all" then must reach that condition or we will be found wanting. Again, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Colossians 1: 28. These were men (not angels), and perfect men, for he spoke wisdom to "them that are perfect," and he did so that he might "present every man [not one or two] perfect in Christ Jesus." Still the objector may say, How can any one claim to be perfect when Paul said that even he had not "attained . . . perfection." Paul, like Job, did not assume to declare his own perfection, lest as Job said, "If I say I am perfect, it shall also prove me perverse."—Job 9: 20. He would not boast of perfection, yet he said, "Let us therefore, as many as be perfect, be thus minded; if in anything we be otherwise minded, God shall reveal even this unto you."—Philippians 3: 15.

Paul here evidently included himself in the number, "As many as be perfect," but still left room for a doubt or "be otherwise minded": and if such should

be the case, God would reveal to them wherein they lacked perfection.

There is another objection that is often urged against the possibility of men attaining to perfection here; and that is, "There is none good but one, that is, God."—Matthew 19: 17. This is in the extreme sense of being in an absolutely perfect and unchangeable condition, which Christ himself only attained "through suffering," the resurrection, and completion of his work,—the divine sense, if you please; while in the human sense he said, "I: thine eye evil, because I am good" (Matthew 20: 15), and, "I am the good shepherd" (John 10: 11).

How and when do we arrive at this perfection? Whenever we have learned and fully complied with every requirement that God has placed on us in our several conditions in life; as children, as men and women or lay members in his church, as deacons, teachers, priests, elders, or the president of the church; having lived by every word of God that applies to us. Whenever we fail to comply with all the requirements governing in our respective spheres, or fail to take up new requirements as we advance from stage to stage, we fall from our "steadfastness," as Peter would say.

In the faith,

J. M. STUBBART.

WESTON, Iowa, November 7, 1904.

#### THE WAY OF LIFE.

For as the father hath life in himself; so hath he given to the Son to have life in himself.—John 5: 26. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.—John 6: 40. Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—2 Corinthians 5: 4.

"No mortal ever drew the breath,  
That ever truly longed for death;  
'Tis life for which our nerves are scant,  
'Tis life, more life, for which we pant,  
More life, not death, is what we want."

The origin of life in nature is a problem as old as the human mind. What life is, has been a question asked in every age, and still is yet unanswered. From the days of the ancient alchemist; from Pythagoras and Plato to Thomas Huxley, for a "spontaneous generation" men have searched, and searched in vain.

Professor Huxley, perhaps the keenest and most profound of scientists, just before his passing away declared that "not one of the innumerable attempts to create life out of nonliving matter had succeeded."

Life, consciousness, is our great possession and fact. Of its method we are all naturally in profound ignorance. A great preacher with agnostic tendencies has said that "life will always be a mystery to the dwellers on this planet."

The theory of the theologian, or his past assump-



tion, has, up to date, however, met with no successful denial, or scientific disproof that biogenesis, or life from life only, is the most believable assumption; and that life from death, after persistent scientific experiment, has proved a failure.

If the statement of Saint Paul is a true one, that "life and immortality are brought to light through the gospel,"—if a disclosure or revelation of life has been made based on evidence satisfactory to minds that have been in the past assaulted (and perhaps all too successfully) through the lack of evidence of a continuous life after the death (or dissolution) of the natural body, then it becomes the moral and humane obligation of every lover of his kind to endeavor to make exposition to his fellows,—if he has it,—of the plot and plan of this "light of life," as it relates to the present or the future estate of man.

Having been "delivered from the fear of death" by processes which I am aware are neither popular nor common to our generation of men and women, in the lifting of my voice against the doctrines of death, I would like to be able to furnish such introductory methods of evidence as shall find warrant and support in the legitimate exercise of the functions belonging to man's highest capabilities of test relating to questions where rational doubts are entertained.

For the father hath life in himself; so hath he given to the Son to have life in himself.—John 5: 26. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—John 10: 28. Earnestly desiring to be clothed upon with our house which is from heaven. . . . Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—2 Corinthians 5: 2, 4.

*Mortality* means simply *death*. Having become identified with a mortal estate, we are simply and naturally subject to death. And having been persuaded that Jesus Christ not only will be, but as Saint Paul has said, "*is*, our life," it has become my principal desire that men, especially those who doubt as I once did, may become possessors of that which of all things I know of in this world seems now to me to be most valuable. "But I fear," once said Saint Paul, "lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Corinthians 11: 3.

The complexity of a profound scholarship, according to "the wisdom of this world," and its unattainability by the masses of humanity, as must have been foreknown by the author of life, would naturally prevent the permissibility of logic, except along the lines of natural and simple lines of induction, analogy, or reason. And for this reason the Master of the system has followed the simple order of nature's lessons, which are far safer reading for permanent lessons than are the theories or books of men oftentimes. Shall we try, as best we can, to pre-

sent consecutively, and along simple lines, the order of life, "in Christ Jesus our Lord"?

"By his *own will*," says the apostle James, "begat he us with the word of truth." This "word of life" was committed to men by his call and authority. "As my father hath sent me, even so send I you," was his declaration. "Our hands have handled of the word of life," says the "beloved disciple." "For in Christ Jesus have I begotten you in the gospel," says Saint Paul.

The authorized and heaven-commissioned man, then, or now, boldly, intelligently, and yet simply offers to men the message of the new order of life. And as he "reasons of righteousness, temperance," and the "judgment to come," and, under the influence of a heavenly unction and force, persuades men that repentance and reform from wrongs that reason and experience confirm as disastrous, as the evidences multiply that God is, and that by a special dispensation, and unanswerable testimonies of a "cloud of witnesses" in our day; by the voice of heavenly angels; by the voice of all of the divine harmonies of virtue, goodness, and truth, calling men to repentance and salvation; as he heeds, and listens, and a new order of evidences are awakening in his mind, the new life begins to dawn; he is begotten "by the word of God that liveth and abideth for ever," and he begins to move forward along utterly safe lines of procedure and reasoning; and as he comes to the "new birth," the birth of God,—of "water and the Spirit," being born again, "not of corruptible seed," or of the natural man, but the new child, of a perfect parenthood, a divine Father, he begins to grow, begins to "be a partaker of the divine nature," as he begins the process of sloughing off the human and enters into the plan of a divine assimilation of a perfect nature and character. Biogenesis, life from life only, is the first fundamental proposition. Hetrogenesis, or abiogenesis, or the production of a species different from itself, never has been, and we believe, never will be demonstrated. It is an unanswerable law of logic, that *reproduction* is as exact a term in meaning as *generation* or *regeneration*.

If there be an existent order of intelligence called *angels*, and man has been "created a little lower" than these, and if we find that it is a primordial instinct and part of his nature to aspire to a better nature and order of life, we must look for an intelligent and practical law and process by which the evolution is to be accomplished.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Revelation 21: 3, 7. That part of man that aspires to the different and better estate than the natural limita-

tions of associations and experiences that history affirms as his boundary of possibilities, calls for a revelation whose full and complete answer must and can be found only in his Designer, his Creator,—God. This side of that the “divine discontent” must naturally and logically urge him on, until he finds rest and peace eternal through coöperation with, and in the law and plan and order of things of which he is not the architect or builder, save as he is called to coöperate.

“And he shall be my son.” Biogenesis, life from life, and only in its own order and kind through the processes of law! “Whereby are given unto us exceeding great and precious promises, that by these [promises] ye might be partakers of the *divine nature*.”—2 Peter 1:4. That which your parents and mine have bequeathed to us has not proven an altogether satisfactory inheritance. Something left for somebody else to do for us. Our nature seems to be largely like theirs, better or worse, but never perfect, never satisfying, altogether too limited in powers to accomplish even our poor ideals of the way of life, or the better ways of living.

The process of being begotten “by the word”; the first motions of a life that was not natural or human; the “birth” of another kind, for me suggests or offers strong and analogous evidence of another kind of parenthood. The growth and development in understanding of things important, that I know are not after the law and order of natural processes of education, and which by the new forces operating have given me a new vision, new eyes, so to speak, “the eyes” of an “understanding,” certainly affirm to me the presence of a “new creature”; “a new man.”

“Except a man be born again, he can not see the kingdom of God.” The fact that I am measurably able to “see” a kingdom or order of government “restored,” after the letter of the New Testament pattern, and through agencies that could not to my mind have originated in the minds of illiterate or corrupt men, springing forth in our time and century, and in opposition to every purpose and plan with which the world were groping in darkness, error, and doubt, as regards intelligent and permanent satisfaction of religious questions, a kingdom which all, no matter how learned or wise, “can not” and do not “see” are tangible evidences to my mind that the contentions of the early Christian fathers were and are correct.

“We know that we have passed from death unto life, because we love the brethren,” says the apostle John. Where or who are these “brethren”? Why do I love or affiliate with the people called Latter Day Saints? The answer is at once easy and logical to my mind. It is because that, if there are any such a people in existence, they are the “brethren” of the Lord Jesus Christ, children of the covenant, fash-

ioned after a mind and a will other than that of man, because that in my passing “from death unto life,” I find myself, by a law of sequence, unavoidably associated with, and persistently forced, by the logic of facts, (the law of intellectual safety and of rational scriptural warrant and authority, into a school of moral and spiritual forces and methods of training, whose results upon human character are seen in their defensible and rationally religious character,—because I find myself associated with, and a member of, the only church existent whose scriptural positions and assumptions are intellectually unassailable,—because I find myself surrounded with a “cloud of witnesses,” which time will not allow of enumeration, but which, and in the summing up of which, amounts to an aggregation of evidence that warrants to me the rational and glorious privilege of saying that I know that I have been “born of God,” and have “seen,” and that I am a member of the kingdom of God, and of the church of his Son, Jesus Christ.

Is it a wonder then that I am persuaded to remain among those influences where I have learned to know something of the real character of God, whose existence I once strongly doubted, and to believe and trust that, notwithstanding the natural leaning toward doubt caused by our limited powers of vision, he “is love,” and that love is after a perfect order and kind? Is it a wonder that I should revere this wonderful latter-day work, or the memory of the man, or men, who in suffering and life trial, were the instruments in the hands of God of its revelation unto me? MYRON H. BOND.

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“IF.”

Oh God, if there be a God, hear my prayer.  
If sinners yet should repent and prepare,  
If for a sinful world you still have care,  
If you have a message which I should bear,  
If I must sow the seed to grow among the tares,  
If you have called and sent me, Lord, show me how, and where.

If the writer’s article under the caption of “Let us have no ifs” in HERALD for August 31 is the one to which Bro. Ebeling replies under the head-line of “What about these ‘ifs’?” in HERALD for September 28, and I have seen no other “in the HERALD recently,” then of course the writer is the “wiseacre,” the pretentious simpleton, the silly person with a weak intellect, whom Bro. Ebeling warns you not to be debauched by: (See definitions of “pander” and “wiseacre.”)

Well, I have learned not to make “a man an offender for a word.” And I have learned that with thinking people neither harsh, bitter, nor thoughtless epithets give force or weight to argument.

I discover that the pronouns *I* and *me* are the only ones used in the body of the article first referred

to, and that *us* and *we* occur only in the closing sentences, which are carefully qualified by the words "such doubtful phraseology," referring exclusively to what precedes it, namely, "When I have used such terms," and, "If I say," etc.

Did I lower myself in Bro. Ebeling's estimation by referring to myself so much? Or was it because I had discovered one of my mistakes and resolved to correct it? Or has he always considered me a "wise-acre"? He has written nothing that has in any way changed my mind.

I was taught when a child that the way a thing is said is considered fully as much if not more than what is said.

Could the brother know that the congregations to which the writer preaches contain many sensible people who not only have no knowledge of "Genung" and "his outlines of rhetoric," but who can not read or write, he might see a fact that he has apparently overlooked, namely, many people with good sense do not and can not stop to reason out if a speaker "simply frames the language from the ideas entertained by his opponent," or whether it is "used with reference to the doubt in the minds to whom the language is directed," or otherwise. I have discovered that a large majority expect the speaker to frame his own ideas, and present them plainly, without interblending them with what he may suppose to be the ideas of a mixed congregation. The word *if* has, like many other words, different definitions, and is used with reference to different bearings; and what the brother has written makes the point that I was driving at still clearer to my mind. And I think others, too, can see that when a speaker is affirming things which he claims to have a knowledge of, if he bases his argument upon suppositions, clothes them with deductions and allowances, and buttons them with doubtful "ifs," the points of his argument will not be so clearly drawn, nor will the congregation be so deeply moved as they would if the speaker told his story in a plain, straightforward, and densely positive way.

God has truly given us a great and glorious message to bear to the world; and while he imbues me with a knowledge of his will, I do not propose to longer tell the glad story in a halting, half-hearted manner. I will cut out the unnecessary "ifs" and present the God-given message in as compact a manner as I know how. But I have not asked Bro. Ebeling or any one else to copy after me. Every metal has its own ring, and every instrument its peculiar tone. I would not have the great pipe-organs of the day brought down to the level of my jews'-harp, nor shall the harmony of my humble harp be lowered to the uncertain squeak of the cricket.

D. R. BALDWIN.

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This one thing I do.—Saint Paul.

## Selected Articles.

### LOVE AND LIFE.

The greatest of these is Love.—1 Corinthians 13: 13.

Life moves under a variety of impulses. Many dynamic forces mingle in apparent confusion in every act and thought of our being. Any attempt therefore to define one motive as predominately superior to another, or to seek to measure the activities of life by one or more motives to the exclusion of all others, is an injustice to the truth of our human nature. Life is a unity in diversity, and only the impact of the totality of human motives and impulses explains life as it really is.

Remembering this, we are still permitted to select from the mass of human impulses and motives those which seem to predominate. Generally speaking, the dynamic forces of life fall into three great classes or impulses—fear, ambition, and love. Now we are told in the ancient book that the greatest of these virtues is love. We can easily agree with the book. Fear and ambition have played and still play an important part in the drama of life. But neither apart nor together do they yield the supremest results.

Love has ever completed and sanctified whatever ambition or fear wrought which was worthy. Fear sent the ancient Venetians to build their first rude huts on the restless bosom of the Adriatic, but love created the matchless architecture of Torcello and Murano. Fear and ambition chained the shifting sands of the sea with deep-driven piles and bordered the sea-swept isles with stately palaces. But love reared Saint Mark's—set it with priceless columns of porphyry and alabaster, filled its domes with deathless mosaics, its spandrills with richest traceries, and crowned its gables with gentle angles.

Fear and ambition set ancient Florence within ramparts of invulnerable stone, but love created the masterpieces of Angelo, the singing boys of Della Robbia, the Gothic shaft of immortal Giotto, and the heavenly dome of Brunelleschi. Ambition and no little of malice winged the stiletto like the verse of a Dante, but the longing and love of a homesick exile gave them immortality and a universal message. No really enduring creation of the highest order exists except love has been the master hand in its creation.

The hope of the modern home is love. Fear never made a home. Show me a home governed by fear and you show me a home barren and cheerless as the winter earth under gray winter skies. Show me a home ruled by love and you show me a home soft as a summer dream, beautiful as sunset skies, lovelier and sweeter than a summer twilight when the birds twitter their soft good-night and the departing day hangs poised on the rim of night.

Fear never made an abiding church or religion. Love alone makes religion inspirational. Fear or

ambition never made a really great religious leader. Love tips the tongue with persuasive eloquence and fashions the stuff that religious heroes and martyrs are made of. Love alone is the measure of events. Is a thing right or wrong? Does love sit supreme at the heart of the deed? is the searching counter question.

Is war ever justifiable? We are in the midst of war. Titanic forces are massing for war. Grim, savage faces leer upon us from behind our Christian pretensions of the fatherhood of God and the brotherhood of man. Behind the priest stands half concealed the armed soldier. Ill-concealed by the temple of religion stands the grim lines and embattlements of war. The smoke of cannon in the far East obscures the smoke of incense from the altars of religion. Followers of the gentle Nazarene let loose the hounds of war the earth over, and with pious prayers to the god of battle feed countless cannons with the choicest sons of battle-frenzied nations.

Is war ever justified? Is it, can it ever be, Christian to fight? Lay the measure of love upon the question. Is war waged from pure love of country, in defense of home and fireside, to strike the shackles from limbs that are bound, to set the face of the slave toward freedom's holy light? Then war, I should say, is justified. For love can be fierce and dauntless and demand the sacrifice of life in certain great crises of human history when the welfare and rights of people are at a hazard and weakness writhes helpless under the feet of tyranny.

Life itself is a struggle and a battle, and the rightfulness or wrongfulness of it all is measured by the better things won for mankind.

And once more the measure of men is love. Has a great hero been a lover of men? Has he toiled for them, died for them? Then his benign face shines upon us from the fading years. Generations come and go, each loving tenderly the lover of men. Why does Jesus hold so lastingly a place in the world's memory? Chiefly because the one universal and undying virtue with which believer and unbeliever have alike invested him is the virtue of love. Compared to Plato he was ignorant, his death was no more sublime than the death of Socrates. Yet Plato is a syllogism, Socrates a fragrant memory, Jesus an inspiration. Jesus was one of the supremest embodiments of love the world has witnessed. Other great men the world remembers.

Alexander, Cæsar, Napoleon. The world will not forget these. They scarred it too deeply, they wounded it too sore, and, withal, benefited it no little without doubt. They were earthquakes and the tremor of their convulsions has not yet died out of the affairs of men. They were volcanoes and the light of their deeds still crimson the skies of history. They are curiosities, but not inspirations.

Never a study of Cæsar or Napoleon sent a soul

headlong toward some great deed of unselfishness. When men want inspiration, courage to sacrifice and suffer, they seek the companionship of those who have loved. It is not Solomon or David whose light illumines with rarest splendor the history of incomparable Israel, but Jonathan, the lover and tried friend. Loyola, the Jesuit, is the largest figure in Catholic history. But Catholic and Protestant alike recall with devotion the hero of love in the monk's habit, Francis of Assisi.

England rears masterful monuments to her great soldiers and statesmen, and with good cause. But the richest inheritance England has is the memory of John Howard and Elizabeth Fry, and her noblest matron lingers between the twilight and the darkness by the soft flowing Derwent. Love, then, is the supreme vitalizing element in life. Because it is the best it is the latest born. The best wine at the feast of life is kept for the last. Love holds the secret of all great life. Art is made immortal by it, and literature glorified by love burns with an undying splendor.

Above all, love lays its hand upon the restless self within us and curbs and calms it into high service, bends it to great tasks. Angelo, the prince of artists, wore, it is said, a small lamp fastened to the rim of his cap that no shadow of himself might fall upon his work. Self and self-interests are the black beasts whose shadow darkens our effort.

Love took up the harp of life, and  
Smote on all the chords with might;  
Smote the chord of self  
That trembling, pass'd in music out of sight.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

THE following letter from an earnest worker is probably representative of what many would like to know about. There is some misunderstanding concerning the privileges of the home class members in the regular sessions of the school or in the business-meetings of the school. We give such parts of the letter as are necessary under this subject.

"In HERALD of some weeks ago there was a letter from you in the Sunday-school Department on the privileges of home department members. Some of your remarks have called forth considerable discussion. . . .

1. "You state that the home department members should have no voice or vote in the business-sessions of the main school. This seems to me to be a little out of harmony with the thought presented in the 'Leaflet of instruction' No. 2, and the same thought seems to be in the minds of others.

"I want to get a clear understanding of just what relation and what privileges exist between the home department and the Sunday-school proper.

2. "In the Leaflet under the heading of representation we find that the home department members are included in the total enrollment of the school and the representation shall be based thereon the same as for any other department of the school.

Now it does not seem to me to be just exactly proper for a school to have a large home department, and by it strengthen their representation in the district conventions, furthering their own interests, and at the same time prohibiting those (who by their membership make this possible) from a voice and vote in their home business-meetings.

3. "Again, this article in 'Leaflet' states 'home department members may be sent as delegates to district or general conventions.' If they are sent to the district conventions as delegates, they are sent to represent the locals sending them, and must be authorized by the business-meeting of that body from which they came, hence the necessity of their being acquainted with the business department of the local.

4. "In 'Leaflet' under the heading, 'Visitors,' we find that the work of the visitors as outlined is as follows: 'They shall endeavor to keep the home class members informed about the doings of the Sunday-school, special days, programs, picnics, resolutions, orders, decisions, elections, etc.'

"Now the interpretation I have put on this, and others likewise is, that the home class should be informed about these things so that they may be present and by their voice and vote make a selection of their officers, and assist in the general business of the school.

"It does indeed seem peculiar that they can be put in by a school to represent them at a convention, and have a voice and vote in selecting the district officers, and at the same time be barred out in the elections of the school of which they are a part, and to which their support is given both financially and numerically, by reason of which the school has a greater delegate power in the conventions."

1. The by-laws for Sunday-schools says in article 3: "Persons may become members of the Sunday-school by enrollment, but they shall have no voice or vote in the affairs of the school until they shall have been in attendance four consecutive sessions of the school except in the organization of new schools. All members of the school under eight years of age are prohibited from voting." You will note that a person may become a member of the school at once, "by enrollment," but he is not a voter for at least four weeks and it may be longer if he fails to attend the required "four consecutive sessions." He might be a member for years and not gain the right to vote. Note also that there are many children under eight years of age who are "prohibited from voting." So it is quite plain that there are many members of the school who are not voters of the school.

2. Yes, the home department members are counted in enumerating for your representation. So, also, are the little primaries who are "under eight years of age" and who are "prohibited from voting." In both cases they are members of the school but are not voters, the one because he has not been connected with the school long and regularly enough, and the other because he is not old enough. But they are as certainly members of the school as are the voters. It would seem just as proper for a school to count a large home department in its total enrollment as to count a large primary department,—and they are always counted.

3. Home department members may be sent as delegates to district of general conventions. So, also, may persons not members of the school or district. Often we select missionaries as delegates to represent districts or schools of which they are not members. And we know of nothing to prohibit it. The same is done in case of delegates to General Conference. And we know of nothing in the rules of representation to prohibit it. We grant that a home department member may not be sufficiently acquainted with the work of the school or district to properly represent it. And in such case the school or district should not appoint him. There are many members that are not fit to represent the school, and such should not be appointed.

4. The visitors are to keep the home class members informed about the affairs of the school. This for their convenience and

encouragement. We want them to enjoy the special days, the regular sessions, the conventions, or even the business-meetings. But this does not give them any right to vote. And we know of nothing in the constitution or in the 'Leaflet' on the home department, which, by the way, is not a part of the constitution as adopted in the regular way, that would give them the right to vote. The right to vote is defined in article 3 on page 13 of the constitution and we can not change it except in the regular course through which all amendments must pass, however much we may desire, or may think it wrong.

It may seem peculiar that one could be sent as a delegate to a general or district convention and there vote while he could not vote in the school he represented, but such is the case. And as long as it is permitted in General Convention and General Conference, it would seem unwise to try to correct it in the local school. If there be a wrong anywhere, we believe it lies in the appointing of the wrong ones for delegates and not in prohibiting them from voting in the school. If there be errors in the constitution, and there may be, they should be corrected. But we believe this to be the meaning of the constitution as it now is.

#### "Can Ye not Watch with Me One Hour?"

"O, man, how long will ye be careless and negligent of gifts divinely given?" Nature in her work is seemingly more faithful. She reaches forth her boughs to be kissed by morning sun or to catch the last gleam of fading light. She puts forth her leaf, bud, and blossom, and finally her work is finished, she has earned her needed rest, and reluctantly gives back to Mother Earth a portion of her treasure. She speaks with thunder voice to humanity; and if we do our work as well, we shall have earned our rest. While Nature gives to others her fruits, man with all greedy selfishness reaches out his hand for more, more. He pushes to the right, to the left, just so he stands at the top and grasps all. We in our selfishness desire all, but the divine One has placed us in charge of one another. "Bear ye one another's burdens," "prefer one another, in honor," etc.

Wearry and sorrowful with the knowledge of his coming betrayal by one who should have been a firm friend of this "Prince of Peace," we see our Savior teaching the disciples, and partaking of the sacrament with them, and saying they should be offended because of him that night. We hear Peter's firm denial, "though all should be offended, yet I will never be offended." He would remain loyal, would stand persecutions, sneers, and trials, and even die with him if necessary. We all know the story of that trying hour,—one of the most trying hours in the history of our Lord before his crucifixion,—of his departure into Gethsemane with his disciples, and of his prayers. He had taken Peter, James, and John apart from the others, and his cross was so heavy he cried aloud, "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me;" and we can partially enter into the spirit of that trying hour, that sorrow, when he fell on his face praying, "Father, if thou be willing, remove this cup from me, nevertheless, not my will, but thine, be done." Returning he found the three men asleep. It seems to be with astonishment, for he exclaims, "What, could ye not watch with me one hour?" He returns the second and even the third time and still his disciples sleep on. Oh, that last peaceful though bitter hour of our Redeemer! Peaceful, for angels ministered to him; trying, because he desired the Father's will above all else and his agony was so great he sweat great drops of blood, and alone. But not long afterwards these men were to learn to watch, and not only watch but suffer.

A dear friend had asked for prayer and fasting in her behalf. She was young, and a lover of the gospel work. She craved the blessing of health that naturally belongs to youth. The day was long, it seemed, and as we went forth to our meal, a little hurriedly, a still, not so very small, voice caused us to exclaim

aloud, "Could ye not watch with me one hour?" We felt almost condemned. Had our prayers and fasting then been of no avail, had our minds dwelt on temporal things of life to that extent we had hungered more for the food that perishes than the meat and drink of which Jesus spoke: "I have meat to eat that ye know not of?" Our heavenly Father does not demand more of one than another, surely not if we are to help bear other burdens than our own.

And so we start out in gospel life with this intent, but alas! we soon found it was so easy to sleep, while others watched. Our time of probation is not so long that we can afford to say, "By and by we will work for the Master." If you have been asked to help in this convention, it was because you were needed. Why may you say, "No," while others work? What right have you to say, "Ask some one else," and you sleep? This morning when you voted for our superintendent you virtually promised to assist in the Sunday-school work, and why? Because you believe she will do all in her power to promote and strengthen the work you so love. Then when she thinks it best to invite you to lend a hand, "to watch," as it were, do not let her find you asleep, but ready to respond to the call with all the vigor of your God-given talents; or, if dreaming, arouse yourself and respond with all cheerfulness. You have not been asked to do all the work, but God demands you to do your part; and when the last great convention shall be called, we will be awake and rejoicing, if we are so fortunate as to be asked to take a part then, and ready to respond to the call.

MARY L. CORLESS.

For the Southern Michigan and Northern Indiana district Sunday-school convention.

#### The Sunday-School Lesson for December 4, 1904.

##### THE WAY OF BALAAM.

Golden Text.—"Keep yourselves in the love of God."—Jude 21.

In the second chapter of Peter's letter to the saints of his time, we have been reading his warning concerning false teachers who would rise in the church and lead many astray. In the verses upon which this lesson is based, Peter said those false teachers would follow in the way of one who had lived long before in the time of Moses. That man was Balaam.

Balaam presents to us a mixture of faith in Jehovah and of heathen superstition. He was not one of Israel, though living in the time when Moses led the people of Israel to the promised land. His home was near the Euphrates.

We may remember in this connection that Abraham, the founder of the Hebrew nation, had his early home by the Euphrates, and that the true faith in Jehovah had been known there before his time, that the cloud of apostasy had obscured it and had made it necessary for Abraham to be called out and led to a far land where he might raise up a nation to whom God might again reveal himself and his truth.

It is not surprising, therefore, that in Balaam we find some knowledge of God, but mingled with superstition suggested by the minds of men. In his worship we find an illustration of the condition of those who are drawn away from the simplicity that is in the gospel as God has given it to men in various ages of the world. This was what Peter, Paul, and others foresaw would come upon the church personally founded by Christ. They foresaw the time when the church would be corrupted "from the simplicity that is in Christ" and would present in its worship a mixture of faith and superstition as was found in the worship of Balaam. This was, doubtless, Peter's reason for referring to Balaam in the assertion that those false teachers, whose rise in the church he foresaw, would follow in the way of Balaam.

##### THE STORY OF BALAAM.

Briefly it is this: He one day received a visit in his home by the Euphrates, from messengers sent from the king of Moab, on whose borders the people of Israel were then encamped. The

kings of that region feared the people of Israel would overrun their lands and bring the inhabitants into subjection, and this fear, though unfounded, led them to send messengers to Balaam with presents and a request that he come and pronounce a curse upon Israel; for it was a belief universal among the heathen nations that magic spells and the incantations of soothsayers had power to affect those against whom they were pronounced.

The account in Numbers tells us that Balaam sought the Lord and was forbidden to go with the messengers or to curse Israel. He was told they were a people whom the Lord would bless.

Balaam refused to go with the messengers, assigning his reason. Then the king of Moab sent other messengers of higher rank with promises of great honors to be bestowed upon Balaam if he would come and curse Israel. And here is where we have a glimpse of the desires of Balaam. He besought the Lord again to know what he should do.

He must have desired to go and to receive the reward offered him by the king of Moab, and Josephus says he did express to the messengers his willingness to go and stated to them that the only reason for his refusal to go was that the Lord would not permit him and he dared not go beyond the word of the Lord.

When Balaam approached the Lord the second time, the Lord removed the barrier to his going, not by sanctioning his going, but by making it necessary for him to decide whether he would stand for or against the light he had received concerning Israel. It was the same principle of action on the Lord's part as that expressed in his words to our first parents in the garden when he said to them that they must choose for themselves whether or not they would take of the fruit of the forbidden tree. He said to them, "Thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it."

Balaam found himself in the same position before the Lord; he had to use his agency in deciding whether or not he would go with the messengers of the king, after the Lord had told him he ought not to go against a people whom the Lord had blessed. But his moral weakness is shown in the fact that, as soon as the Lord left it with him to decide whether or not he would go, he rose and went. When he was met on the way by the angel of the Lord who told him his way was perverse before the Lord, he servilely said he would go back to his home.

This was evidently not from a change in the desires in his heart, but from fear that he would bring destruction upon himself by openly disobeying the Lord.

He was permitted to act in accordance with his desires, and, if we observe closely the things that come within our own experience, we may find that, as a rule, we have the sincere desires of our hearts.

Balaam was bidden to go on his way, but was strictly commanded as he had been twice before to speak concerning Israel only the word the Lord would give him.

In this he obeyed the letter of the command. He proceeded on his way, and was met with tokens of honor by the king. Josephus says he was treated with royal magnificence. We observe in the account in Numbers that he went to the places where the idols of the heathen were worshiped when he sought the Lord for the word he should speak concerning Israel, and he offered sacrifices, not in the simple manner that Abraham and others did according to the word of the Lord, but he directed the king to have built seven altars and to offer sacrifices upon each of them.

Yet, despite the surroundings of idolatry and the presence of superstition in the worship offered him, the Lord deigned to answer the appeal of Balaam for the word he should speak in the presence of the king of Moab. And words of blessing upon Israel were given, not once only but three times in the different places to which the king took Balaam.

When the king was displeased with Balaam for the words he had spoken, Balaam answered him that he could not speak anything different from what the Lord had given him to speak. He

stoutly protested that, if the king should give him his house full of silver and gold, he could not go beyond the word of the Lord.

But, though he was so careful in not altering the word of the Lord, he was not careful to act in accordance with the light he had received. He did not dare to change the word of the Lord in transmitting it, but he gave advice to the king that did not harmonize with the blessing he had pronounced in the name of the Lord. In his own name, he suggested an evil plan that brought death to thousands of Israel. In the Lord's name he pronounced blessing; in his own name, he suggested that which he knew would curse Israel.

Josephus informs us that Balaam regretted that he could not please the king in the words he spoke from the Lord and suggested a way in which to weaken Israel by tempting them to sin against the commands of the Lord. He told the king that the men of Israel were strong only when they were in favor with the Lord. He suggested to him to tempt them with the beauty of the fairest daughters of the Moabites and Midianites, until the young men, fascinated by the beauty of the women, were ready to renounce even their worship for idolatry.

This information from Josephus is supported by the words of Moses in Numbers 31: 16, and by the words of Jesus in Revelation 2: 14. Balaam is spoken of as one who taught the king of Moab to cast a stumbling-block before Israel, and the temptation he employed was the beauty of the idolatrous women. Peter said he did this because he loved the wages of unrighteousness, and Jude coupled his name with greed for reward. He probably was covetous for the reward offered by the king of Moab. He tried to serve both God and mammon.

He tempted others through the lusts of the flesh, and those who yielded fell, and the curse came on twenty-four thousand of Israel. He was himself tempted through his worldly lusts and he fell in the war that followed between Israel and the Midianites, in which he fought on the side of the enemies of Israel, those people upon whom he knew the Lord had pronounced blessing through him.

His story is one of folly, of superstition, of inconsistency, of spiritual darkness, through which there struggled a few rays of the glorious light of God, that light which grows brighter and brighter in those who act in harmony with what they receive but which fades out from hearts that prefer darkness.

ANNA SALYARDS.

## Letter Department.

*Editors Herald:* Having been appointed to labor in the Rocky Mountain Mission this conference year, I have tried to do my duty, laboring in Northeastern Utah, Western Wyoming, and Eastern Idaho. Have visited many places and people, but owing to unfavorable conditions, caused by contagious diseases, busy times, and a failure in obtaining houses to preach in, I have not preached as many public discourses as I would like to have done. However, I have not been idle but have visited many people in their homes and preached many sermons privately that will no doubt result in good to some. I have tried to preach the gospel of salvation, rather than of condemnation. I have distributed many tracts this year, and believe that this also will result in good in the near future. Besides the work that usually falls to the lot of a missionary I have written a sermon tract, entitled *The True Prophet of God*, and had a thousand copies printed for distribution among the Mormon people. In the early part of the summer I traveled with team instead of riding in one of Nahum's chariots, believing I could reach more people by so doing, and at a less cash outlay, for the Saints who want to help the missionary can often give some oats to feed a team when they could not give money to help pay carfare. My experience this year is a repetition of former years

in this mission, that is, traveling from place to place with team or on foot as the case may be, asking for permission to preach in houses that have been built and dedicated to God, only to be refused, or, if permission be given and all necessary arrangements be made, and the preacher strives against all kinds of weather to fill his appointment, he is greeted by a whole house of empty seats to speak to. At other places, I have had no trouble to get houses to preach in, and fair-sized audiences to speak to.

After the district conference it was thought best by those in charge to send Elder J. H. Condit and the writer to the Teton Basin. So after the conference we hitched Teddy Roosevelt and Judge Parker (our mission team) to the gospel wagon and drove to the Basin, where we labored together for a while at Cedrine, Driggs, and Badger, preaching and performing such other duties as we found necessary. At Cedrine Bro. Condit and I each baptized one, and at Badger Bro. Condit baptized two. While laboring at Driggs we were cared for by the Brn. Fausetts and John F. Allen, making our home most of the time with Bro. Allen and wife, who live about five miles from Driggs. To reach their home we had to pass through a swamp. One dark night (no moon) as we were traveling through said swamp, the brethren declared that we were off the road, and as it was too dark for me to be sure of being right, I yielded to their better (?) judgment, and pulled the horses to the left, and,—well, notwithstanding Bro. Condit is a good Democrat, and Bro. Allen is a staunch Republican, and each had the utmost confidence in their presidential candidates, and we were being drawn by a pair of horses bearing the names of the presidential candidates, we soon came to a sudden standstill; the horses wallowing in the mire, with the rear end of the gospel wagon pointing toward the Teton Peaks, while the front end was pointing toward China. To make a long story short, we with the aid of the gospel lantern (which I usually carry with me for street preaching) managed to get Teddy and the Judge out of the mud, and taking up our line of march, the brethren (Condit and Allen) wading, and one of them carrying the gospel lantern, piloted us through the swamp for at least a quarter of a mile, leaving the gospel wagon in the swamp. We arrived at Bro. Allen's home about midnight, muddy, wet, and cold. But we soon got warmed through by the cheerful fire which Sr. Allen had kept for us. But Bro. John H. Condit (who by the way is considerable of a kicker when he thinks he has good reason to kick) declared that he would write to the *HERALD* and call the attention of Brn. Peter Anderson, H. N. Hansen, and Swen Swenson to my reckless driving, and his woeful experience with me in Teton Basin. I told him that two could play at that game, and if he did not withdraw his threat to write to the *HERALD*, that I would write the whole story myself. He did not relent, and you have my version of our experience in the swamp.

On the 9th of September Bro. John H. Condit left me to labor alone in the Teton Basin, he going to Hagerman and other points down the Snake River Valley. I missed his assistance very much, but we can not always have our own wishes gratified. So I continued to labor in the basin, preaching in Victor, Cedrine, and near Driggs. At the latter place I baptized three precious souls.

On the 29th of September I bade them good-bye and drove to Rexburg, distant about forty-five miles, where I expected to get the Mormon meeting-house to preach in, but when I got an answer to my request, the bishop would not consent to let me have the house unless he had the consent of the stake president; so I drove to LaBelle and preached near there a few times, after which I went to Rigby, but conditions there were not favorable for preaching, so I drove on the next day to Ammon, but could not get a house to preach in, then on to Idaho Falls with the same result. But at all these places I visited with Saints and friends and did what I could among them to assist them spiritually. At Thomas, I assisted Bro. W. S. Pender a few times,

also visited Saints at Bryan and Blackfoot; but did no preaching. I preached a few times at a schoolhouse nine miles north of Blackfoot, visited with Saints and friends, and baptized two. From there I came over into the Bear River Valley and stayed with Bro. Simon Dike and family at Soda Springs (conditions not being favorable for gospel work there) over night, and came on to Montpelier, where I visited with friends who are favorable to the true faith, and did what I could to enlighten their minds concerning the truth. From there I went to my home in Wyoming, where I remained for about two weeks, or until after the election, doing what I could to advance the cause of Christ, and also looking after some temporal matters at home.

On the 10th of November I left Wyoming, and came to Montpelier, but did no preaching there. Also visited Paris, Bloomington, St. Charles, Dingle, and the Hot Springs, doing what I could to get the gospel before the people by private talks and distributing tracts. At Hot Springs, Idaho, I baptized two into Christ. I then came on to Logan, Utah, to meet Elder S. D. Condit, and arrange for our winter campaign, which we contemplate making in the lower Snake River country, including Oneida and Cassia Counties, Idaho, on our route. We expect to leave Logan to-day en route to Malad City, Malta, Albion, Hagerman, and other points to be reached as soon as the work to be done will permit.

As ever in the true faith,

A. J. LAYLAND.

BAY CITY, Michigan, November 19, 1904.

*Dear Herald:* My wife and myself have just returned from the conference of the Eastern Michigan District where we had a good time, for it seemed so good to meet with so many of the dear Saints that we have known ever since we came into the church, and to form new acquaintances. We visited our son, David E. He is working near Crosswell. We felt pleased to see him doing something for the Master. Bro. William Grice, a young elder of the Fremont Branch, is helping him. They are holding meeting in the union church in Crosswell, with quite good attendance, and the few Saints there are trying to encourage them all they can. I spoke five times. The attendance was not very large owing to the busy time,—everybody afraid of a freeze-up.

I wish to tell about David being healed through prayer. The same day we left him, intending to go on our way to see other relatives, he took suddenly sick with cramps in his limbs and then in his back and jaws; so he sent for us to come back. We were at Bro. Andrew Barr's, at Applegate, Michigan. It was such a cold and windy night, I said to Bro. Barr, "We will have prayer for David." When we arose from prayer Bro. Barr said he felt David would be all right, and next morning when we went over to see him he dressed himself and came down-stairs, but was quite weak. We thank the Lord for his goodness in answering our prayer. But our trouble was not ended. On returning to Applegate, we received word that our daughter, Ray, was sick, so we made our way homeward and found her suffering, and unable to be up. We administered, but she did not get relief at once; but is now some better. The word says we should pray for one another that we might be healed, and I now ask the Saints who may read this to kindly remember our daughter in your prayers, as she has been a great sufferer. You see our path is not all roses; but we look forward to the time when God will wipe tears from all faces.

The height of my ambition is to assist in the work of redeeming the world.

Your brother in bonds,

WM. DOWKER.

POND CREEK, Oklahoma, November 18, 1904.

*Dear Herald:* We would not like to do without the *Autumn Leaves* or any of the church papers. They are indeed food to the hungry soul. I love all the different departments, but if there is one thing I love more than the others; it is to see the

bold stand the noble youth of the church take in the spread of the gospel, and in trying to live lives so pure that no one can justly cast reproach on the church because of their example.

I did enjoy the dialogue: "Another problem solved," in the last number. It shows the different methods of approaching a person in trying to get the gospel before the people. I thought of the many experiences I have had in trying to explain the gospel since I have been in the church, five years the sixteenth of last June. I have been general agent for a company for over three years, therefore I have met and become acquainted with a great many people, and I always carry church literature with me, and when I become acquainted and feel so led I explain the gospel, give proof from the Bible, give them church literature, call again sometime, take that up and leave more. I set a resolution from the first that if people, knowing I was a Latter Day Saint, would injure my business, I did not care, I would leave that with the Lord, and do the most important thing first; and the consequence is, nearly all of my best customers are those to whom I have given literature, and explained the gospel; and many say they wish our elders would come and preach. I always teach them the apostasy, and restoration by the hand of an angel according to Revelation 14: 6, 7, and show them the difference between us and the Utah people. I hope others will write and give the best methods to approach people. I have never been treated unkindly yet, and sometimes they sit with tears in their eyes while I quote them Scripture, and I have met many ladies, and some men, who have had visions and dreams verified, and are eager for literature. Hoping for the redemption of Zion, I am,

Your sister in the restored gospel,

MRS. EFFIE J. McCULLOUGH.

HARTFORD, Michigan, November 22, 1904.

*Editors Herald:* We closed our series of meetings at the William Lee Schoolhouse Sunday night, having held fourteen services. Came to this place yesterday, and by a little hustling the Saints got out a fine crowd at their chapel. Some "outsiders" were present, including the Congregational minister. There is strong talk of debate, and we trust it will amount to more than rumor. The Baptists have written to a reverend in Buchanan who declines, but advises them to furnish one of their own denomination, or send for D. H. Bays. We can hardly hold the Adventists responsible for not taking in Baptist washings, and blame not Bays to decline. A polemic tilt would do both Saint and sinner good. A properly conducted debate serves to awaken the slumbering, and gives animus to the work all along the line. I never could wed myself to the theory of crushing down investigation. A discussion calls a class of people that would never otherwise hear the truth, and in ninety-nine cases out of a hundred, the returns double the expense, time, and effort invested in the way of the establishment of truth, the spread of light, and the dissipating of prejudicial clouds. The life of Jesus Christ was one continual scene of stormy debate. Truth, like its author, is aggressive. It must plow up the old ruts in which the gems are buried. It must tear up the deeply rooted weeds of prejudice, the storm-tossed oaks of superstition. The gospel plow must stir the soil, and true gospel seed must be sown. Paul debated two years in a house hired for the purpose, and his defense of Christianity, and attacks on error, paganism, idolatry, superstition, and organized antichristian confederations made the Roman Empire tremble. He advised to "give a reason for the hope entertained," and his apostolic colleague "exhorted" to "contend for the faith once delivered to the saints." In the restoration of the work of God in the latter days, the Lord commands: "Wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest."—Doctrine and Covenants 71: 2. The Lord demands their strong reasons against him, and no weapon that is formed shall prosper. The prophet Isaiah speaking for God says: "Produce



your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob. Let them bring them forth, and show us what shall happen. Let them show the former things, what they be, that we may consider them, and know the latter end of them."—Isaiah 41: 21, 22. It is the test of truth, and lies at the base of progress: "Prove all things; hold fast that which is good." No, we are not spoiling for debate. 'Tis an unpleasant duty betimes, our physical is weak, for the strain, but we see a sentiment being built up (small, however) that it is not just the thing to engage in discussion. The Brighamite hierarchy molded that sentiment a little while ago, and in attacking that position it favored the Reorganized Church, and wrought havoc for the Brighamites. As to *time*, it is more profitably spent in theological combat, than hunting a place for preaching, and failing, or being "closed out." It ought to be a matter of eagerness to present, for dissection, every principle avowed, when opportunity offers, and in every honorable and legitimate way. The world, for a long time, has said: "You are afraid to submit your system to public investigation," and shall we educate to the sentiment that it is true, and by so doing overturn the record made by the church in the past of a splendid triumph in the field of biblical discussion?

Hopefully,  
S. W. L. SCOTT.

RICHMOND, Virginia, November 21, 1904.

*Editors Herald:* Please allow me to say a few words in reply to Bro. V. M. Goodrich's letter in HERALD for November 16.

It appears to me as if Bro. Goodrich has misunderstood my motive in writing the letter referred to in HERALD, September 28. I have looked over the letter and do not see, as long as my views regarding these methods of raising money remained unchanged, anything to apologize for except it be that I dared to express an opinion as to what was right or wrong, being only a lay member.

I will quote all of the paragraph of which Bro. Goodrich quoted a part. "I love the church, and I love all the Saints, and do not set myself up as a judge, but feel it is my duty, and also my privilege, to condemn what I believe is wrong for the good of the whole body." Now what I have said and written regarding this is before the church, and if I have overstepped the boundry line of my duties and privileges I hope all of the officials who think so will freely tell me so. And if Bro. Goodrich will remember, I said in my letter: "I do not know exactly by what method they were selling those numbers [for the quilt] but it seemed very much to me like raffling, which is only a polite name for gambling." Then I condemned those methods, not merely in that one instance but everywhere, and every time, that to my mind appear to partake too much of the nature of gambling.

Now it remains for those who practice this method of selling by numbers "at ten cents each to their friends" to tell me either through the paper or privately wherein it differs from raffling. I would never allow my children to buy numbers on anything, although it is much practiced here, for to my mind it partakes so closely of the nature of gambling that I can not see the difference; if there is a difference I will be glad to be able to see it.

I would not willingly write one word to wound Bro. Goodrich nor any of the Saints who helped on the quilt, and am sorry he thinks I was striking at them. As to my judging—I think there is a vast difference between judging a person, and condemning a practice. To judge a person one should understand something of his motives, and I do not doubt in the least that the motive of every one engaged in that work was good and pure, nevertheless a wrong method may be employed to do a good work, and He who will judge us at last will look to the motives as well as the work, and he will know that my only motive in writing as I did was that Zion may be watchful, and keep herself "unspotted from the world."

No, I do not condemn without judging; I do judge those

methods to be wrong, as I have seen them practiced here, therefore I condemn them; and things that I condemn in the orthodox churches and the so-called religious societies, can I condone in the church of Jesus Christ?

As to who hath made me a judge. Please remember I do not set myself to judge individuals; but the one who gave me his Spirit to guide me, hath also given me the right to judge whether a thing be right or wrong, and I have yet to learn that I have no right or no privilege to express my condemnation of what I think wrong. It seems to me I have as good a right to condemn what I think wrong as I have to approve of what I may think right. My judgment might be at fault in either case.

As to singing:

"We thank thee, O God, for a Prophet,  
To guide us in these latter days,"

I hope always to be able to sing it, and I also hope to have enough of humility to be able to thank God for "good sisters" or "good brothers" either to point out the errors of my ways.

In what I wrote I did not mean any disrespect to the priesthood, which Bro. Goodrich seems to think I did by the quotation from Doctrine and Covenants. What was said in reply to "Questions and answers" in regard to these methods of raising money, viz.: "It is a local affair usually, and must come under the rule and lead of the majority in the branch or locality," etc., I do not consider that a prophetic statement, or as being given by inspiration, and can but feel it were better if there were no uncertain sound in regard to this matter. Had that been given by revelation it might have made a difference, but until I can know that God is well pleased with these methods, that to my way of looking at them seem wrong, I must still be of the same opinion.

I admire the poem Bro. Goodrich closes his letter with, and accept just as much of it as fits me. But if that was literally carried out, there would be no one left to point out errors, not even among the ministry, since none are free from faults or defects of some kind.

I sincerely hope all who may have been hurt by what I wrote will believe me when I say I meant to hurt no one's feelings, and that my prayer for all Saints as well as for myself, is that in all things we may be guided by the "wisdom from above," and be one indeed in Christ.

Yours for Zion's weal,  
ALICE R. CORSON.

FAYETTE CITY, Pennsylvania, November 16, 1904.

*Dear Herald:* From memory I can not tell when nor where my last communication was prepared for your Letter Department. To be obsolete among the active participants of the restored gospel by angelic ministration, is no more desirable than to flow to the other extreme, and fulfill the trait, and the pungency of the adage: "Egot's names, like ugly faces are always seen in public places."

However, extremes are never safe ground to occupy, and lest we again fall under the reminder: "My servants have been harsh one with another," the better path to pursue is that of kindness and conservatism, yielding to every man his rightful place and honor, that the law of God provides.

I have a vivid recollection of attending the General Conference at Kirtland, and was of the thirty-eight to speak on the Graceland College resolution that occupied so much of the time of the quorums and the conference; and although with the majority of the speakers, I was with the minority of the voters, time will demonstrate if the proposed proposition was a wise one or not, and with Christian resignation I desire to truthfully say: "May that prevail which shall meet with the divine approval."

The severe attack of la grippe contracted while at Kirtland has left a monition of aches and ills that will not shake off, and while upon this topic, permit me to drop a word of advice to the

Lamonians: Do not take down your heating-stoves until after the close of next General Conference.

Passing westward I saw in Ohio one plowman in the field, but in Indiana there were several at work, and in the Illinois fields the workmen seemed to be quite numerous, and still later, in Iowa, it had the appearance that the whole farming population had swarmed out to do the spring work. Having wearied myself in reading a daily newspaper and a Utah Mormon tract, I lapsed into a cogitative mood: The farmer is the primary producer of all wealth! the success of all other industries pivot upon the tillers of the soil! Yea! our continuance in mortality depends upon the supplies coming directly or indirectly from the rich storehouse of Mother Earth, as furnished to the hungry multitude by those whom our city cousins are pleased to call the "hay-seed aggregation."

Ah! when the farmer fails, stagnation spreads its blighting miasma over all other occupations and business. Without a doubt it was the wisest of counsel, both in spiritual and temporal concerns: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." This scripture has proved an anchor to me amid trial, temptation, and loss, for many long years.

Not as a writer of new scripture, but upon the all-absorbing topic of our life—the gospel, we might freely translate: There is a time to plow, a time to plant, a time to nurture, and a time to gather into the fold. Have sought to be diligent and faithful in every way possible, but in watering I have had little success during the past few years.

Changes inevitable seem to come in all things earthly, and perhaps the same rule obtains in our ministerial labors. The time was with me once that so far as number of sermons, I was permitted to accomplish twice as much as at present, and as for baptizing, it will take a century at present rate to equal an annual report. I cogitate with a severe criticism: Am I in a state of deterioration, or has the work of gathering the acceptable out of the world been so near completed that there are few yet out of the ark of safety? At marriages I was master of ceremonies occasionally, but on that score it is now—nit. In bygone years when the HERALD published birth notices free, my blessing of children, earned for me the sobriquet: "The baby blessing!" Something however along that line has transpired—I have either lost my talent in that direction, or else my lot of late years has been cast where the crop is a little short.

On my home trip I stopped off for a short visit with the Saints of Burlington, found that the pastor, Elbert A. Smith, was absent, so at the urgent request of the Giesch family, and others, remained and occupied on the Lord's day. It was cheering to meet those kind-hearted Saints and friends once more, the greeting was such as loving children bestow upon a respected father upon his return from a far country. There is solid comfort and real satisfaction to possess the respect and confidence of the household of faith—those with whom we have labored and associated while seeking to plant gospel principles, to the uplifting and establishing the law of righteousness among the people. Sweet indeed is the bond that unites in one family, and in one purpose, those that love the Lord, and the evangel restored.

My abiding at Lamoni, in the discharge of necessary church duties, was prolonged far beyond my expectation. While waiting upon the motion of others, I attempted to be useful to the cause in whatever I was permitted to do. Spent about a week with my daughter at Cleveland, Iowa, and while there preached seven times to small congregations, also held forth the means and invitation of the Master to the erring to return to the fold and find rest and peace to their souls. Most of the brethren were absent on account of slackness of work in the mines.

Ill state of health, and frequent storm, and bad condition of roads, hindered a much-desired visit to Lucas and Norwood. I was also much disappointed in not having the privilege of vis-

iting the Saints of Davis City, Ellston, and Evergreen, and several other places as per request. I hope that next spring it shall be more propitious for us.

With dear ones I spent a short time at Independence—"center spot" of Zion,—and while there, at the request of the stake authorities, occupied their pulpit one hot evening, as also assisting otherwise.

Spent a week at St. Louis, and on Sunday was at five meetings—Brn. Gomer T. Griffiths and Alexander H. Smith doing the preaching. Time forbade that I should gratify the numerous and urgent requests that I stop over and preach for them after an absence of more than thirty-six years. First missionary experience that required an absence from home and family was to St. Louis and vicinity, and the greeting by not a few was cordial and saintly. In company with Elder John Baird, went to the corner of Ninth and Market Streets, my old home, but oh what changes—the only object in that whole neighborhood that appeared natural was the old door, and the stone step that I spent many an hour upon away back in 1850. Those were the happy days of childhood, days of peace and pleasure departed for aye.

Spent two and a half days at the great exposition. I dare not intrude upon your space to enter into a detailed description of what I saw, and my chief regret was the lack of time and money, that I might have seen more, for to me it was indeed educational.

By reason of the Saints attending the World's Fair that I met, and observing the list of visitors furnished by the St. Louis correspondent of the *Ensign*, the thought came to my mind, if all the Saints who indulged themselves with the pleasure of attending the exposition would set apart an equal amount to that of their St. Louis exposition expenses to an endowment fund for the benefit of Graceland College, that church institution of education would soon be upon a stronger basis than ever before—and who is the *true* Saint that would be unwilling to sacrifice an amount for the Lord's work equal to that which they freely spend for personal pleasure?

Sickness, the summer's hot wave, and disappointment deprived me of much of my anticipated sight-seeing while at St. Louis.

Arrived in my field of labor July 23, and found change in the Pittsburg Branch! death and removal had been at work, and no Sunday evening services.

Spent a month up the Monongahela Valley, and at Fayette City, where the Saints have erected a neat little chapel, which was consecrated unto the worship of the Lord. Held the Sunday-school convention and the district conference there September 2 to 4, Brn. Fred M. Smith, U. W. Greene, L. D. Ullom, and the undersigned, of the General Conference appointees were present; also, a large delegation of visiting Saints.

Last February I baptized a sister from the Methodist church. The Smoot case was under investigation at the time. The newspapers were full of reports of the examination, and the ever ready opposer of the truth whispered to this new convert, "You have been misled and deceived. Your president has confessed to having five wives." Oh, the cunning and subtlety of the Devil! and the artfulness of his willing imps in using every means of deceit against the truth. In the closing sermon of the conference, Bro. Fred M. Smith told who he was, and gave a clear statement of the Smith family, setting forth the difference between the Utah church over which polygamous Joseph Fielding Smith presides, and our church over which monogamous Joseph Smith presides, and the sermon was a nail driven in a sure place, and resulted in good to our cause.

In company with Elder Robert Perrie, visited scattered Saints at Speers, Riverview, Bell Vernon, Naomi, Allenport, Hopwood, Highhouse, and Leith, preaching the word and instructing the Saints as best we could. At the latter place we held service at the home of Bro. Barnes, a colored member of the church, and following the sermon we had prayer-meeting;

most all took an active part, and one statement by the brother of the house was to me both unique and attractive, namely: "I want to so live and behave myself, that at the *uprising* day I shall be worthy to remain with the Lord." That was a simple form of expressing confidence in the resurrection.

Returned here to look after necessary district work, and to help in the city as opportunity and privilege permitted. Was present at the "rally-day" exercises. Bro. U. W. Greene was not present as provided on the program. Uncle Sam neglected to safely carry the communication to him, so his absence was a disappointment to many, and caused the undersigned to be the Jonah of the occasion, and take part in each of the five services of the day. The audience for the morning was the largest we have had for more than a year, and was addressed by Bro. Charles E. Miller, who, at the close of the sermon, opened the water-gate and admitted two into the fold of the Christ. This is the first baptizing in the branch for eighteen months.

Notwithstanding that the branch has not held Sunday evening preaching for the past several months, I was richly blest with the Holy Spirit as I spake the word of the gospel, at fifteen minutes to eight in the evening, to the congregation of thirty-eight who gave the closest of attention.

There was raised, and promised, the sum of one hundred and eighty-four dollars upon the church debt. The raising of finance for any church purpose seems to be fraught with considerable hesitancy.

October 16, the baptismal font was again used, and Elder Charles E. Miller buried in the wave Bro. John E. Murdock. This young man is taking hold of the work with a commendable zeal and fervency of spirit.

District and branch authorities are constantly upon the anxious-seat as to how to keep the membership in the line of duty, and faithful to their covenant with the Lord.

In my humble opinion, a faithful, intelligent compliance of the following would relieve us of many troubles, and unify the Saints and grant the fruit of increased usefulness: "Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

Were there a diligent observance of the above instruction by all upon whom it is binding, the millenium reign would soon displace strife and sin. As early as 1832, there obtained in the church a condition that was injurious to the body and displeasing unto God, so he counseled: "See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself."

Never was instruction given to the church more fitting, and

more applicable to existing conditions at the present time, than the above word of the Lord.

In large cities more than any place else is the practice of retiring late to bed, on Sunday not getting up in time to attend church; and this prevails among the young people to an alarming extent, and even ministers are guilty.

A reminder reads: "Be clean, be frugal, cease to complain of sin and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained."

To me it is surprisingly strange that those who possess the books of the church, and have a partial knowledge of their teaching, and from time to time confess a love for the cause of truth, should still continue to live contrary to the instruction of inspiration.

During my labors in the Nauvoo District, I visited one neighborhood where there was an organized Sunday social society, and their meetings and dinners were reciprocal, alternating every Sunday from one farmhouse to another. In that community it was well-nigh impracticable to hold religious services on the Lord's day, for they could not miss the dinner, and were too tired in the evening to attend church. But Iowa does not hold a proprietary right upon the Sunday visiting business. Perhaps this same thing is of ancient origin, and militated against the gospel in the days of Paul, for he wrote: "Not forsaking the assembling of ourselves together, as the manner of some is;" and we would adopt as our own view and expression: "but exhorting one another: and so much the more as ye see the day approaching." This is penned for good, notwithstanding the possibility of being misunderstood; for I call to mind a brother who gave an offence unintentionally, and in apologizing he stated: "I have a mean way of saying mean things." And methought perhaps when I see that which is unbecoming, I do not employ the wisest and most euphonic language to express my disapprobation, to win the erring to the path of duty and divine acceptance.

Since the clash of arms betwixt Japan and Russia, I have tried to keep apace with the history of events, and there is one thing that has not escaped my notice: Russia is considered a Christian nation, and the general trend of the newspapers of Christian, liberty-loving America is to strongly sympathize with the "little brown" heathen. Many of the Russian people are blaming the Jews, as causing their lack of success against the Japs, and perhaps it is true; but the poor Jew has suffered fearfully on account of the harsh treatment and cruelty received in the land of the czars.

There is a theory entertained by a few writers that the Japanese are the house or tribe of Ephraim, and that they are now fulfilling: "Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

Whether the theories of men be chimerical, or true, the safest thing for Saints is to comply with: "But my disciples shall stand in holy places, and shall not be moved." Without doubt we are living in a time that God is at work in the whole earth, and we are nearing the end.

Of late I have been sensitively impressed, and have so exhorted the Saints, that we should have our life hid with Christ in God.

Sunday, the 6th, we had five meetings in Pittsburg, and three youths put on Christ in baptism. In time may they be useful to the cause, and ultimately win the crown that fadeth not away.

District work brought me here, and I assisted in the branch services as I could.

My correspondents will please be patient with me; the "all-needful" is a little low, and, notwithstanding the late political

landslide, the postmasters continue to tax us face value for stamps.

Say! but that must have been a record-breaking "big" vote that Isaac cast down in Missouri,—the echo reached here!

Since my majority, this was the first presidential election that I did not vote. In fact, I did not see a parade, listen to a speech, or hear a man hurrah for his favorite candidate; and I neither murmur, nor am I displeased with the result.

In bonds,

ROBT. M. ELVIN.

SOUTH AUBURN, Nebraska, November 23, 1904.

*Editors Herald:* In company with A. E. Madison, we came to this place yesterday from Tecumseh, where in company with J. W. Waldsmith we held some very profitable meetings. During our stay there we baptized three, and also made arrangements to hold our next district conference at that place, also the Sunday-school convention.

We have a very enthusiastic little band of Saints at Tecumseh, and I feel sure they will do all they can to make our coming conference a success. And by holding the conference there I feel sure that our work will be more prominently brought before the people. Bro. W. F. D. Brandon, in behalf of the Saints, at Tecumseh, extends a hearty invitation to all the Saints to attend.

From here Bro. Madison and myself will go to Wilber, Nebraska, and from there I will go westward toward Fairfield and Franklin. The work at this place, South Auburn, is moving along nicely and there are prospects of more uniting with the church. Bro. Madison is doing good work here, and I believe that a permanent foundation has been laid here for the work.

Bro. C. H. Porter has been busily engaged in the work at a place called Cairo, north of Shelton, Nebraska, and, from what we can learn, has been sowing the gospel seed with a liberal hand. We pray that God may give the desired increase. Bro. Waldsmith has been busily engaged in the duties of his office, and has done well.

The work in this field seems to be moving along reasonably well, considering the limited missionary force we have here. The policy we have pursued this year has been to break up new ground only so much as we thought we could keep properly cultivated. And we now feel somewhat gratified to realize that our policy has proved a good one. But this field certainly offers the greatest amount of inducement to the missionary in the way of new openings of any field that I have ever labored in. And I hope that the missionary force for this field will be much increased another year.

I trust that the ministry and all the Saints everywhere will be blessed much, that soon the long-looked-for Zion will be a realization.

In bonds,

J. R. SUTTON.

HANNIBAL, Missouri, November 18, 1904.

*Editors Herald:* Hannibal is situated on the "Father of Waters" in Marion County, about nineteen miles south of Quincy, Illinois, being on the west bank of the river. Its population is rated at twelve thousand, seven hundred and eighty, and out of this number about fifteen are Latter Day Saints. They still have the name of a branch organization, but are in a disorganized condition, not having any meetings only when a missionary calls on them; and at no time all of them attending. They have not had a meeting in five months, and the thought arises, "Does it pay to let Saints in a disorganized condition go so long without spiritual food, in trying to get the gospel before those of the world?" But very little can be done here in a missionary way, but there certainly is a necessity for pastoral work; and where there are no officers in a branch to do the work—who should do it? One of the unfortunate features of the work in

the district is that half of the branches are in a disorganized condition, and Satan is taking advantage of the condition in each branch and causing trouble, with baneful effects, detrimental to the work in general to that extent that it is very difficult to get any one not of the church interested in the gospel. One of the worst features is that some of the evil is condoned by false manifestations which are misleading the ones involved and weakening the faith and confidence of other Saints. Much of this could be avoided by prompt pastoral work, good judgment, and proper discernment. The 6th inst. we closed a two weeks' meeting held in the Methodist church three miles southwest of Shelby, —Bro. G. G. Laughlin and wife, and mother, residing in the locality, secured the church and cared for it, and assisted in other ways which were appreciated by your writer. They are good, practical Saints, and interested in the work, and in the salvation of their fellowmen. They came from Mahaska County, Iowa. May they prosper in their new home is my hope for them. They pronounced the meeting a success, and said the attendance and interest and feelings of the people were all they could ask for at the first hearing.

Our district conference held at Higbee in October was in some respects a very good conference, a fine spirit prevailing all the way through. However, I could not help thinking of a statement made by the President of the church at the opening of a General Conference a few years ago, when he said, "We are here to do business, and not to make business." Saints, is that not applicable to our district conferences too? If we have no business to transact then our time should be spent more profitably than trying to *make* business.

On Sunday evening I will say the words which will make the hearts of Bro. Henry Huddleson and Miss Ollie Turner beat as one. Bro. Henry is a model young man and will get a fine girl, of which he is worthy. May the dove of peace continually abide with them.

Next week I will leave here to join Bro. D. E. Tucker at Bevier, from where we will go to the north part of the district to work in Putnam and Sullivan Counties. The Saints of Bevier are getting along nicely with their new church, and while it has been suggested in a letter to HERALD, some time ago, from there, that help from others would be appreciated, as one member of that branch permit me to say that I believe the Saints there will be able in the time figured on by the building committee to meet every financial obligation, whether those of other branches help or not; and if memory does not fail me there were ten of the committee instead of just a "hustling three" mentioned, and if seven of them are not working and hustling it is no fault of theirs. Honor to all is fair.

The weather down this way is exceedingly fine, and the roads are dry and very dusty; and notwithstanding so much rain the past summer, some are complaining of empty cisterns. I see there are a few families of Saints moving into this district. We are glad to see them come, and the eighteen counties of the district will hold many more. Ever praying for the welfare of Zion, I am,

Yours in the gospel bonds,

J. A. TANNER.

GOTEBORG, Sweden, November 7, 1904.

*Editor Herald:* No doubt many of my brethren and friends are waiting to hear from me, and from this part of the Lord's work. I have not had much of interest to write about before. I had a very nice trip across the ocean, and half of the way over the North Sea. I had the privilege of preaching on deck of the steamer, Calypso, on Sunday forenoon, July 10, to one hundred and fifty or two hundred Swedish-Americans, and was invited to talk in the afternoon again, but a storm prevented. I am laboring at present in the city of Goteborg, from house to house, wherever I am invited. If I had the means to rent a hall I am satisfied of success, for the people want to learn, when they find out that we preach against polygamy and such things. They

who have heard the Mormons are curious to find out how we can get out of it, because they have books and tracts that apparently show from the Bible that it was original. I have purchased their books and use them, and the Lord blesses me in defending the Seer. I also got a copy of their Doctrine and Covenants in the Danish language, of the fourth edition, 1864, and there is no revelation on polygamy in it but it has the marriage covenant as found in the Lamoni edition, and it helps a good deal to clear up their evils.

Before I left the States I promised to go up in Wermland. That part of the country joins Norway. I was well received there. Several who heard me in Michigan had advertised ahead, so the people gathered from miles around to hear, and, with few exceptions, were well pleased, and invited me to come again. From there I went to the south part of Sweden where Bro. C. A. Swanson lives. There I was very well cared for. May the good Lord reward them for their kindness to me. It will take longer to work up an interest there than in the other places I have been. We held seventeen meetings there, baptized Sr. Swanson, blessed the baby, and ordained Bro. Swanson to the office of priest by direction of Bro. Peter Anderson, missionary in charge.

Having a chance to visit some of the Mormons in Helsingborg we got the address of one who had been a member of our church but had been converted to the Mormons. I found him and we had a good talk, and I believe there will be another apostate family of Mormons. He is going to the States in the spring, and wants to attend General Conference at Lamoni.

Brethren and sisters in America, you who have been acquainted with me and have known my anxiety for my nationality, that the gospel may be preached all over this country, here are many good people who are hungering and thirsting for righteousness; but on account of lack of missionaries and means are not permitted to hear the fullness of the gospel. We have to use the Mormons' books because we have none translated into the Swedish language, and it is not pleasant to preach about the Book of Mormon, and not be able to produce the book. You who feel like helping this mission, Bro. Peter Anderson's address is Stanberry, Missouri.

I have held sixty meetings and baptized and confirmed nine, and others are near the door. We have organized a Sabbath-school of seventeen members, and expect more for next Sunday. We hold it in a private house, but as soon as we are able and strong enough we will rent a hall. Rent is high, and we are all poor, but we hope and pray for better times to come.

To the Saints at Boardman Branch I would say we are having such meetings as we used to have at home in days gone by. Please remember me when you feel you are very near the throne of God, that I may have strength to overcome the trials and temptations of life, and to God be all the praise. Ever praying for the advancement of the Master's work, I remain,

Your brother in bonds,

JOHN H. HANSON.

P. S.—My address is Goteborg, Jenersed, Stalbo, Sweden.

MINDEN CITY, Michigan, November 14, 1904.

*Editors Herald:* I have felt that we, as mothers, should strive more than we do to refrain from using useless and idle words, in our every-day lives. I have in mind a time, when I used an idle word, one I had not been in the habit of using; and one of my boys, then quite young, has often referred to it; and I have been reminded of the mistake many times. Let us, brothers and sisters, strive to refrain from it altogether; for of what use is it? When I was a girl my mother used to tell me to always keep good company. So let us refrain from keeping company with idle words and slang phrases; and let us be found following that Spirit that leadeth us to do good continually. Let us strive to take Jesus for our example, and to live very near to him; and we will have no use for such

things. Let us cleanse the temples of our bodies that we may have his Spirit as an abiding comforter; for we are told that his Spirit will not dwell in unholy temples. Jesus said, "If you love me, keep my commandments." I would say to all fathers and mothers in the church, Teach your children the way of truth and life while they are young and of tender years and are more easily taught. And I would ask my brothers and sisters in the church to pray for me and mine that our feet may be found walking that narrow path that leads to life everlasting, and that I may set an example that will be worthy of imitation; and that I may be enabled to teach my little ones to become loyal citizens of the kingdom of Jesus Christ. I can say that I have been wonderfully helped in reading the HERALD and I thought perhaps I might write something that would be a help to others, hence this effort.

Your sister in Christ,

MRS. L. M. YEAGER.

UBLY, Michigan, November 16, 1904.

*Dear Herald:* We appreciate your weekly visits and enjoyed so much the sermon that was in the last HERALD, preached by Elder J. W. Wight. We belong to the St. Gideon Branch, which has fifty-three members; have meeting every Sunday at Elder William Davis' house. Not as many of the Saints of the branch attend as we would like to see; but those that do attend are well paid for their effort from time to time; as our kind Savior does own and bless us by his Holy Spirit, which causes us to rejoice. How nice it would be if all the Saints would put forth as great an effort as possible to meet together often, as we are commanded to do, that by so doing we might gain greater strength. Truly I can say God does own and bless his children richly when they try with all their might, mind, and strength to serve him. It will be thirteen years the 16th of next March since I obeyed the gospel. Never since then have I regretted the step I took. I have tried to live the best I could, and am very thankful for the many blessings I have received since then, although, in looking back over my past life, I can see where I could have improved much. Last August my husband and I had our patriarchal blessings given by Elder J. J. Bailey; they are indeed a great comfort to us.

Dear Saints, let us not neglect secret prayer, as I think it is one of the greatest duties we owe to God, as in that way we gain strength from day to day that we can not otherwise gain. In the time past I have been a little slack in that regard, not willingly, but it crept in unawares and many blessings have been lost. But I am thankful that when we come to God with a true heart he will forgive, and own us by his Spirit, which will help us to bear the trials of this life.

How glorious it will be when all the faithful shall meet where all trials will be over. Ever praying for all the Saints, and all of the honest in heart, I remain,

Your sister in bonds,

MRS. JOSEPH W. O'BRIEN.

Extracts from Letters.

Advices from Bro. R. C. Evans, Treherne, Manitoba, show him at work in that Province and in Assiniboia. He wrote November 17: "I spent my last Sunday in London; St. Thomas Saints down to the number of twenty-one; church full all day, and we had an excellent time. Early Monday I started for Toronto, met with the presiding elder and the teacher of the branch, blessed one child, and administered to some of the sick people; then with Bro. J. L. Mortimer was off for Winnipeg. After leaving Gravenhurst we saw little but rocks, mountains of stone hundreds of feet high; then on the level places the land covered with flat rock, the country dotted with small lakes, several rivers, and many creeks; timber scarce, scrub-oak, white-birch, and jack-pine. The first town of note was Fort William, incorporated in 1892. Here elevators store the millions of bushels of wheat from this granary of the world; here all the

oils, coal, and other eastern products are stored as supplies for the great Northwest. Reached Winnipeg after two nights' sleep in our seats, fed by the good lunch prepared by Sr. Faulds. We found a few Saints with whom we enjoyed rest and welcome. Winnipeg is a city of thirty-six thousand people, wide streets, the main ones of which are paved with either cedar blocks, or asphaltum, the sidewalks granolithic, or cement; the public buildings large and beautiful; banks, stores, and many residences equal to those in eastern cities. Reaching Treherne we found thirty-five Saints, twenty of whom had been baptized by Bro. Knisley since his arrival, several of them in fair circumstances, most of them from Ontario, a few from the States. We organized a branch last Sunday, the 13th, held prayer- and testimony- and sacrament-meeting. I preached twice that day, then ferried the Assiniboin River through the floating ice. Did not get to bed till half past one in the morning, tired but happy. Have preached to full houses each night this week. I seem to fit here. The wealthiest Methodist in the settlement, a trustee of their church, decided that I should preach in their building. I consented to do so; some of the Methodists roared and locked the church, but my friend found a key, opened the door, and I preached on the prophetic mission of Joseph Smith for two hours. Several outsiders gave me money, and things look bright. I baptize to-day at ten o'clock. We leave here Friday morning; shall visit five more places and do all the good I can. Expect to return home December 24. Bro. J. L. Mortimer is well liked. His influence is good. He is a plain talker and is willing to labor and make the sacrifices necessary. I expect to be at Weyburn, Assiniboia, from November 29 to December 26."

W. H. Mannering, Beardstown, Illinois, writes: "Bro. M. R. Shoemaker baptized three persons in Beardstown last Sunday, two of whom are children belonging to the Sunday-school."

J. Wahlstrom, Deering, North Dakota, writes: "Please mention in the HERALD that a brother in Chicago wrote me about shipping of stock, but the letter was lost so I can not answer."

Bro. I. N. White writing November 21, 1904: "I am at Scranton, Kansas, attending the Northeastern Kansas District conference. Things going pleasantly. Reports show the work in fair condition in some localities. Much lethargy found among some of the branches. It seems to be a sleepy time with some. I have great hopes of reviving interest in some places ere I go east. I go further west Tuesday, contemplating organizing two branches, one in Northeastern and one in Northwestern Kansas District if I find it wise to do so when on the grounds where organization is asked for. Have been much blessed in preaching the word, and advising the Saints how to live the better life.

## Miscellaneous Department.

### Convention Minutes.

Northwestern Kansas.—Sunday-school met at Gaylord, Kansas, November 18, 1904, at 3.15 p. m. Bro. S. J. Madden chairman, Sr. Cora Cook secretary. Secretary and treasurer's report read. Amount of money on hand \$1.88. Reports from three Sunday-schools, Rural Dale, Mount Hope, and Zion's Hope read, also report of program committee, Sr. Cora Cook. At 7.30 an interesting program was rendered. Adjourned till the Friday before next conference at 2.30 p. m.

### Pastoral.

To the Ministry of the New York and Philadelphia District; Greeting: Inasmuch as the district has placed the presidency of the same upon me, I desire to reach all of the brethren of the priesthood, and the best means of doing so seems to be through the medium of the SAINTS HERALD, and other periodicals of the church, as I presume each member of the ministry is in touch with at least one of the church papers, and consequently will receive this message through its instrumentality. At the present time I am not personally known to all my brethren in this corner of the Lord's vineyard, but I feel an intense desire to get in communication with all whether branch or district officers, and especially with those of the ministry who do not report direct to any branch or district within our jurisdiction, irrespec-

tive of whether they are actively engaged in the work at present or not; so that a better understanding may prevail in the future, and all may work in harmony and be collaborators with God in the salvation of the honest in heart.

Since the New York and Philadelphia Districts have been joined, the field is large, and there is room enough for every minister to labor according to his ability and calling, especially those who seek earnestly for the spirit of their calling which I earnestly urge every one to do; and I feel sure that the way will be opened for usefulness in the Master's cause. Personally, I feel very hopeful for the future of the district. Bro. F. M. Smith's recent visit to Brooklyn was very much needed; he made it quite interesting to a number of the priesthood, the writer included, during his short sojourn with us; and the extent of his important work probably will never be known until the books are opened.

The best way to show our appreciation of his kind and brotherly advice is to heed the same. We thank our heavenly Father for men like Bro. Smith. May the angels go before him in his mission, and the Spirit of his office continue to be with him, is my prayer. To that part of the district Bro. Smith has visited I have no need to advise priesthood meetings, but those who have not been so privileged, I ask you for the works' sake and for the salvation of souls to meet in council at least every month to save misunderstandings and damage to the church, and to obtain a concert of action. Please let me hear from all of the branches if possible, so that I may know of your welfare and also your need of help. If such conditions prevail we have Elder F. G. Pitt as our missionary in the district, and he has expressed himself as being willing to help us all he possibly can. If the branches, or the brethren living away from branches could make proper appointments for him to labor amongst them he will be pleased to do so as far as possible.

And how, dear brethren, that we may have heart-cheering reports at next conference, let us labor together as God's servants, so that the blessing of heaven may attend our labors. I would suggest to the brethren not laboring in branch work, and especially those living where there is no branch, to open up the work by the distribution of tracts and other publications, and make openings for preaching the gospel by those who have expressed themselves willing to help you. Please write as soon as possible, and I can assure you there will be no lack of effort on my part to render all the assistance I possibly can.

Bro. H. H. Bacon, of Philadelphia, is my associate president, and every one living nearer to him may write him and I am sure he will assist them all he can. I am sure you have the full consent and coöperation of both of us. May the good Spirit assist us in our united effort is my prayer.

Your collaborator and brother in the gospel of peace,

GEORGE POTTS.

167 Cooper Street, BROOKLYN, New York, Nov. 12, 1904.

To the Saints in the Northeastern Texas and Choctaw District; greeting: I have a great desire to visit all parts of the district, and more especially all the branches, this fall and winter, giving all assistance I possibly can in forwarding and building up the work of the Master in these parts. The district is a very large one, covering all of the Indian Territory south of Arkansas River, several counties in Southwest Arkansas, and the greater part of Northeast Texas, extending as far west as Wise and Hood Counties.

Bro. A. Z. Rudd, my associate in district work, will be with me, a part of the time at least, and we want to visit the branches in Northeast Texas about the first of December, and continue our journey into Arkansas. I would be pleased to hear from presidents of branches throughout the district, as to their need of ministerial work. My home address is Holdenville, Indian Territory, where a letter will reach me at any time.

I also wish to notify the Saints that I am acting for Bro. Ellis Short, bishop of our district, in the capacity of agent, and will gladly receive and receipt for any moneys you wish to pay in as tithing or free-will offering, etc. I am aware of the fact that the whole district has been blessed with good crops this year, and numbers have told me that they intend to honor the financial law of the church this fall, which we are all convinced is just as essential as any other principle of the gospel. Send by money order or bank check to me at Holdenville, Indian Territory, and a receipt to you will be forthcoming.

Yours for truth,

T. J. SHEPPARD, District President.

### Addresses.

T. J. Pierce, 2 Endsleigh Gardens, Plymouth, England.  
John W. Rushton, 36 Bellbrook Grove, Harehills Lane, Leeds, Yorkshire, England.  
Mrs. Emery C. Foss, Machias, Maine.

## The Presidency.

## RELEASE OF MISSIONARY.

By agreement between Bro. I. N. White, missionary in charge, and Elder J. C. Vaughn, and upon reasons assigned by Bro. Vaughn which Bro. White deems sufficient, Elder Vaughn is released from appointment to labor in the Nodaway, Missouri, District. Release concurred in by the Presidency.

JOSEPH SMITH, for the Presidency.

LAMONI, Iowa, November 22, 1904.

## Bishop's Agents' Notices.

To the Saints of Western Nebraska and Black Hills Mission: As it is impossible for me to see you all I take this method of asking you to remit to me in tithes and offerings as the Lord has blessed you. You know the elders' families must have something to live on, as well as ourselves, and they must be supplied with means to do so from the tithe receipts. So please, dear Saints, do not forget to send in to me your much or little as it may be. Remember every little helps. By the time you read this I will be two months behind on the elders families' allowance in this field, so please let me hear from you. Address me at Nebraska City, Nebraska.

Yours in bonds,

R. O. SELF, Bishop's Agent.

## Bazaar Notice.

Will the sisters who have been working for the Christmas bazaar, to be given by the Daughters of Zion connected with the local organization at Lamoni, please notice that the same will be held on Friday and Saturday, December 16 and 17, and kindly forward all donations at an early day to Mrs. M. B. Nicholson, Lamoni, Iowa.

## Notices.

To the Members of the Northern California District: A number of copies of The Old Jerusalem Gospel, Bro. Luff's book of twenty-nine sermons, have been placed at my disposal to be distributed for missionary purposes. You can preach twenty-nine eloquent sermons, without being ordained, by procuring one or more copies of this book to loan to your inquiring neighbor. Branches may obtain a number and place them in charge of a committee. These books can be obtained by sending cost of freight and expressage—about eight cents per copy; or a number at some less rate. Send at once for as many as you can use.

J. M. TERRY.

1219 Chestnut Street, OAKLAND, California.

## Convention Notices.

The convention of the Southern Nebraska District Sunday-school will convene January 13, 1905, at Tecumseh, Nebraska. We ask those interested in Sunday-school work to make an effort to attend. And Saints will please take notice to call for W. F. D. Branden; ask Mr. Brock, the ticket agent, he will inform you. Adolph E. Madison, superintendent.

## Died.

GARNER.—Rollin Wrymarion, youngest child of Bro. J. P. and Sr. Hattie Garner, "passed beyond" November 12, after an illness of two years. Funeral-services from the Magnolia, Iowa, chapel. Sermon by Elder Alma M. Fyrando, assisted by R. C. Chambers, on Sunday the 13th. The church decorations, floral tributes, and large concourse of friends, bespoke deep sympathy for the bereaved parents, who have thus surrendered up three of their four children. They are treasures in the paradise of God.

## CHRISTMAS HOLIDAY EXCURSION RATES

via the Nickel Plate Road, December 24, 25, 26, and 31, 1904, and January 1, and 2, 1905, good returning January 4, 1905, at a fare and a third for the round trip, between Chicago and Buffalo. Three through express trains daily to Fort Wayne, Findlay, Cleveland, Erie, Buffalo, New York, Boston and all eastern points.

Through Pullman sleepers and excellent dining-car service, individual Club Meals, ranging in price from 35 cents to \$1, being served in Nickel Plate dining-cars; also service a la carte. No excess fare charged on any train. Chicago depot, Van Buren and La Salle Streets, City ticket offices, 111 Adams

Street, and Auditorium Annex. All information given upon application to John Y. Calahan, General Agent, 113 Adams Street, Room 298.  
No 34 47-5

## New Timber Seasoning Stations.

The Bureau of Forestry has recently signed an agreement to make extensive timber seasoning tests in two Western States, in cooperation with two telegraph and telephone companies. Experimental stations will be located at Marinette, Wisconsin, and Escanaba, Michigan; and probably a third station will be established at Ashland, Wisconsin. The expense of the experiments will be borne jointly by the Bureau and the companies. Cedar and tamarack telephone and telegraph poles will be furnished by the state of Wisconsin free of cost, and two railroad companies have agreed to haul them to the experiment stations without charge for freight.

The object of the experiments is to determine how many years can be added to the life of each pole by proper seasoning. Since millions upon millions of poles are used along telegraph and telephone lines, even one year's extra service for each pole will amount to a tremendous saving in expense. Unseasoned cedar poles last from twelve to fifteen years. Seasoning experiments have shown how to increase this time by three or four years, and it is now expected to improve on this increase. Past methods of seasoning have effected a drying out of twenty per cent of the original weight of the poles. The better seasoned the pole, the less chance there is for decay, which is promoted by moisture.

Such experiments are of large importance not only to telegraph and telephone companies, but to all users of heavy timbers which come in contact with the ground, at which line decay gets in its most deadly work. It is believed that still greater economies can be secured by the use of proper methods of preservative treatment. The latter is a subject which the Bureau of Forestry has for some time been investigating, as set forth in its Bulletin No. 41, "Seasoning of Timber," and other publications. Further bulletins dealing with different aspects of the same problem will be issued later.

The December *Arena* is a superb number, strong, varied, and interesting, with several art features which will be a delight to the readers. It appears in a new and striking cover, and contains four full-page illustrations, giving the portraits of Secretary Tregear, Joaquin Miller, Professor Edwin Maxey and B. O. Flower. There is also a full-page original drawing by Dan. Beard, some half-tone pictures of Joaquin Miller, and a number of reproductions of the best current cartoons. Perhaps the papers that will attract the most attention are "How New Zealand is solving the problem of popular government," by the Honorable Edward Tregear, Secretary of Labor for New Zealand. This is the opening paper in the *Arena's* series of international contributions on progressive democratic movements in foreign lands by eminent statesmen, economists, and educators. "Inhuman treatment of prisoners in Massachusetts," by Doctor G. W. Galvin, physician-in-chief of the Boston Emergency Hospital, is a startling arraignment supported by numerous affidavits by former officials and prisoners. "The phychoogy of the lynching mob," by Dean Richmond Babbitt, LL. D., is a profoundly interesting and valuable paper, and "A public servant discharged," a detailed description of what we believe to be the first instance of the exercise of the Imperative Mandate or Popular Recall in America, is a contribution of special interest. Another paper that will call forth much discussion is a strong plea for the union between the Freemasons and the Knights of Columbus written by M. F. O'Donoghue and L. J. Young, Withee. "Christ and the world to-day" is a thoughtful, religious contribution by Professor Leon C. Prince of Dickinson College. "The immigration bugbear," by Ernest Crosby, "The strategical history of the Russo-Japanese War to date," by Professor Edwin Maxey, and "The assertiveness of self," by Doctor Charles C. Abbott, are also papers of more than ordinary interest. The general readers will be interested in Mr. Flower's life of Joaquin Miller which is illustrated and is probably the most complete sketch of the "Poet of the Sierras" that has ever appeared, while Doctor Herman E. Kittredge's exceptionally beautiful prose poem entitled "The seasons" will delight alike lovers of Nature and those who enjoy the beautiful in literature. One of the strong and interesting features of this issue is the opening chapter of Joaquin Miller's serial story, "The building of the city beautiful." It is a romance in which the love element is very strong, though subordinated to high ethical ideals, and a prose poem which is deeply religious in the broadest and best sense of the term. The story interest is strong throughout, and as literature it is superior to most of the social visions.

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# The Saints' Herald

RSSalvards m

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

Volume 51

Lamoni, Iowa, December 7, 1904

Number 49

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### FALSEHOODS AND MISREPRESENTATIONS BY THE "GOSPEL MESSENGER."

Bro. W. E. Messenger, of Prescott, Iowa, sends us copies of the *Gospel Messenger* for November 5, 12, 19, and 26, 1904, in which is a series of articles on Mormonism by one Charles M. Yearout, of Christiansburg, Virginia. The *Gospel Messenger* is a periodical published at Elgin, Illinois, by the German Baptist Brethren, the Brethren Church, or the Dunkards, as they may respectively be called, bearing across its front page the motto: "Set for the defense of the gospel," Philippians 1: 17.

The following is its declaration of beliefs as taken from the number for November 26:

#### THE GOSPEL MESSENGER.

A weekly religious journal, sixteen large pages, is published in the interest of the Brethren Church, and is the only church paper published by the authority of the conference. Price one dollar and fifty cents per annum.

It most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy, and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance, and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Corinthians 11: 4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy.

Address: Brethren Publishing House, Elgin, Illinois.

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ATTENTION is called to a page of "Christmas gifts" in this issue. What could be more appropriate to give to a friend or loved one than some of the church publications?

"I HAVE told you," says Southey, in one of his letters, "of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, I make the most of my enjoyments, and pack away my troubles in as small a compass as I can." I should like to read this letter of Southey's to the society girl who worried because she had forgotten what she was to worry about. "I'm awfully worried this morning," she said to a friend. "Why, what is the matter?" asked the latter, in sympathetic tones. "Oh, I thought of something to worry about last night, and now I can't remember what it is!"

In his letter accompanying the papers and calling attention to the articles, Bro. Messenger says:

Not that anything new was brought out, but because I do not remember of ever seeing, since I have been in the church, any article of the same length with more lies and misrepresentations crowded into it and more venom and general cussedness expressed—Braden may be more vulgar, but I think not more vicious.

It is because of this comment and the fact that upon examination of the articles referred to there is good ground to believe Bro. Messenger's estimate is correct, that we call attention of the HERALD readers to what this writer has to state. To show the caliber of the writer we have only to state that he says Joseph Smith was born at Sharon, "Windham" County, Vermont. It shows that his reading has been only desultory and his memory not to be relied upon, as Sharon is in *Windsor* County, not "Windham" County. He gives the statement respecting the vision of the Seer and his finding the plates and the translation of them very fairly, with the exception that he states that during the three years after the vision the Seer lived a wicked life, associating with evil companions and gratifying carnal lusts and appetites. In the statement he at least does the Seer justice in this respect, that he does not charge him with idleness.

In making the statement of the opposing element as history, he brings into the account that worn-out prevarication, the Spalding romance. He does it in the following words:

Solomon Spaulding, a broken-down Presbyterian preacher, wrote a romance of the aborigines of this country during the years 1810 to 1816, called "Manuscript Found." The above manuscript is taken to Patterson's printing office for publication. Said manuscript gets into Sidney Rigdon's hands, who with Joseph Smith makes certain changes in the Spaulding manuscript, and Smith has it published as a divine revelation from God, and palmed it off on the people as the everlasting gospel. Rigdon foretold much of the new order of things in his preaching while a Disciple minister before the Book of Mormon was published. It is a demonstrated fact that the Spaulding "Manuscript Found" is identical in many respects with the Book of Mormon.

The damaging clause in this statement is the very clever assumption that "it is a demonstrated fact that the Spaulding 'Manuscript Found' is identical in many respects with the Book of Mormon." This brands the statement as false and entirely unworthy of credence and shows the temper and misinformation of the writer, as no such demonstration has ever occurred, and is, besides, entirely and utterly impossible, as may be ascertained by the officers of this self-appointed guardian "set for the defense of the gospel," if they will but take the pains to visit the archives of Oberlin College, Ohio, and there examine the only Solomon Spaulding Manuscript ever brought to the light of publicity and identified.

It is passing strange that men of the pious character assumed by and for these German Baptist

Brethren or Dunkards should so far forget the characteristics of the profession they have chosen as to be guilty of such falsehood and misrepresentation.

Of this Spalding Manuscript idea, the writer, Mr. Yearout, says:

I have given a brief history of both sides as to how the Book of Mormon was brought into existence. And I am confident that the latter position is the correct one.

He further states that in 1831 Smith received a revelation that the church should remove to Kirtland, Ohio, and some time afterward received another revelation that the Mormon Zion should be located in Jackson County, Missouri; that the Mormon Temple was to be built in Independence and dedicated by Joseph Smith; and that the Mormons were driven out of Missouri after much trouble and bloodshed, notwithstanding Mr. Smith's prophecies to the contrary. He next states that the Mormon God led his people into Illinois, where they founded Nauvoo and built a temple, and that here the Prophet, Hiram the Patriarch, his brother, and other leading Mormons were imprisoned and all, except perhaps one, were killed in jail.

This Mr. Yearout seems to have read to little purpose, or he would not have made such a mistake as this, when the history shows that there were but two killed in jail, those two being the Prophet and Hyrum, his brother, and that there were but two others in the jail at the time.

Mr. Yearout crowds the history of the succession of President Brigham Young, the exodus from Illinois, the settlement in Utah, and the organization of the Reorganized Church all into a single paragraph, and confounding the Reorganization with the Utah people, says of the whole:

The Mormons are a great missionary people. Their growth in numbers is owing to their untiring efforts in missionary fields. Most of their additions come from dissatisfied members of other churches.

This is the first installment of the articles as given by the writer under the head of "Origin and history of Mormonism."

In his second article Mr. Yearout treats of the faith and practice of the people whom he styles "Mormons." In his opening paragraph he makes a very fair presentation of a portion of the belief and organization, missing it in this wise: He places the official body as President and Vice-president when no such officer as Vice-president is known to either body of which he is attempting to write. He further states: "If an officer incurs the displeasure of the President he is deposed and his office is given to another." This is a mistake, as no person properly called and installed in office can be broken of such office except upon cause properly presented before a tribunal of his peers and a conviction upon proper charge for transgression or offense against the body politic sufficient to warrant his deposition.

He presumes to state further as follows:

Every Mormon is required to accept Joseph Smith as a divinely-appointed prophet of God, and must believe in and accept the Book of Mormon as the everlasting gospel, and believe in the Mormon church as the only true church on the face of the earth.

He adroitly uses a partial quotation from the Book of Covenants section 1:30 (paragraph 5 in Lamoni edition), the part chosen by him being the portion in the middle of the fifth paragraph, as follows:

The only true and living church on the face of the whole earth, with which I, the Lord, am well pleased.

Here the writer closes his quotation at a comma, in our book, but fails to add what follows after the semicolon, viz.:

Speaking unto the church collectively and not individually; for I, the Lord, can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commands of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

If this reverend gentleman were as honest as from his profession of being one of the Primitive Brethren Church would warrant the readers of the *Gospel Messenger* in believing, he would not thus have misrepresented what is as clear a truth as was ever uttered by human lips or penned by human pen, and being such, is the truth of God. But if he had quoted the whole, it would have taken the sting out of his flippant statement that every Mormon is required to accept Joseph Smith as a divinely-appointed prophet of God. This the spirit of misrepresentation would not allow him to do, and it seems to us a foregone conclusion that whenever and wherever any of these reverend gentlemen who have set themselves as defenders of the faith make any reference whatever to Mormonism, the spirit of untruth, misrepresentation, and bigoted hatred stands by to prevent them from giving opponents their just due, and will not let them tell the truth. We regret this in the instance before us, for the reason that we have ever been impressed with the strong sense of righteousness which has characterized so many of these Dunkard Brethren. We long have known that what are recognized as Protestant denominations were so vitiated by the bigotry of long-established opinion and dogma that they would not give credit to newer classes of believers, however honest they might be; but we have looked for these self-denying, rather ascetic believers to be fair and to give room for those who might honestly differ from them in religious conclusions.

Here is another instance in which Mr. Yearout disfigures the words of a revelation and by garbling to change what was written into a statement which would carry the meaning which he would endeavor to make damaging to the positions occupied by the Latter Day-Saints:

Behold, I [the Lord] say unto you that all old covenants [churches and their faith] have I caused to be done away in this thing, and this is a new and everlasting covenant [Mormon church as organized in the faith of the Book of Mormon].—*Ibid.*, 22: 1.

Mr. Yearout used the Brighamite edition of the book of Doctrine and Covenants in his citations, and the section from which the above quotation is taken is section 20 in the edition issued by the Reorganized Church. That any one may see the dishonesty of the writer whom we are reviewing he needs only to take up the book and read the revelation quoted from. He will then discover that the subject considered is the principle of baptism, by which sins are remitted. He will also discover that Mr. Yearout ended his quotation before the sentence was finished in the revelation from which he apparently quoted; for the words which he thus left out would have denied the effort he was making. The quotation as it appears in both editions of the Doctrine and Covenants mentioned reads thus:

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; *even that which was from the beginning.*

Whatever else may have been fraudulent in the claims made by Joseph Smith, Oliver Cowdery, and others who may have been associated with them in the organization of the church in April, 1830, one thing must be apparent from a proper consideration of the revelation which this Dunkard writer garbles so mischievously, and that is, that whether the revelation really came from the Lord or was the result of the religious piety of Sidney Rigdon or the wild vagary of an unlearned youth, that which was revealed had direct regard to and respect for that which was had at the beginning; and that which is referred to as being from the beginning has no more relation to the Book of Mormon than does the statement made by Luke in the opening portion of his gospel, in which he says:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.—Luke 1: 1-4.

This agrees also substantially with what John the beloved disciple has stated in his second epistle in the following terms:

This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

It was this beginning of the gospel economy to which reference is made in this revelation which this reverend gentlemen so grossly misrepresents.

In order to make his point appear to be plausible he again quotes from the Book of Doctrine and Covenants as follows:

And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation.

But in order to make his point he quotes it in this form:

And there are none that doeth good, except those who receive the fullness of my gospel [Book of Mormon] which I have sent forth unto this generation.—Ibid., 35: 12.

This is section 34, latter part of paragraph 3 of our edition. We have quoted these citations from this writer as he has given them, and he has not even had the grace to say that the interpolations in brackets are his. There is nothing in the quotation itself nor in the context in the revelation to show that any reference whatever was intended to apply to the Book of Mormon.

Another instance of the mischievous tendency in the mind of this writer is found in the third paragraph of his article, as follows:

All people are under condemnation.

To support the statement made by him he quotes as follows:

And they shall remain under this condemnation until they repent and remember the New Covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written.—Ibid., 84: 57.

This quotation from the Book of Doctrine and Covenants is from the revelation given September, 1832, directly to the church and made applicable to the church, and only to the church, as will be seen by the completed quotation as follows:

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

There is no possible construction of this language that can be made legitimately to apply to those not of the church, as this writer has tried to do. It distinctly affirms that the church itself had treated lightly that which they should have held sacred; that this brought condemnation upon them, and that this condemnation would remain until such time as they remembered the teaching of the book to do it rather than to say it. How any one could have read the revelation itself and so unwisely have made an application to those outside as this writer has done, is a mystery, and can only be accounted for upon the hypothesis that it is a misrepresentation, and a gross one at that, and made purposely to avoid giving to fellow believers a credit which was properly due

them. Further than this, the commandment is that the condemnation should continue to rest upon them until they remembered the former commandments. The former commandments were those which were couched in the Scriptures, and it is passing strange that any one inclined to be religious should find fault with men for having written an article like the revelation, which clearly teaches reverence for and adherence to the word of God. Surely this writer was hard pressed for an argument thus to distort what he must have known could be so easily detected.

(To be concluded.)

---

#### EDITORIAL ITEMS.

The Bulletin of the Joliet, Illinois, public library, for November, 1904, has been sent to the Bishop, and on page 2 under the head of "Religion" we find noted the following:

"Bible. Holy Scriptures, tr. by Joseph Smith, 298 H.

"Reorganized Church of Jesus Christ. Book of Doctrine and Covenant, 298-R 42.

"Smith, H. C. True succession in Church presidency of the Church of Jesus Christ of Latter Day Saints, 298-S 64.

"Smith, Joseph, and Smith, H. C. History of the Church of Jesus Christ of Latter Day Saints, 4v. 298-S 65.

"Smith, Joseph, tr. Book of Mormon," 298-S 65 b. This is worthy of note.

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A new edition of Book of Mormon Talks has just been published, and the price for the best cloth binding reduced to fifty cents. At this low price it should have a large sale.

---

By letter from Bro. T. W. Williams, Los Angeles, California, dated November 30, we learn of the painful accident which befell Bro. Luff in that city. He was thrown from a carriage, dislocating one ankle and spraining one hand, and has been confined to his bed ever since. While the accident is not thought to be serious, it will compel him to remain quiet for some time. Bro. Williams' letter will appear later.

---

With the Church in an Early Day, having been republished, is now ready for sale at seventy-five cents in good cloth binding. Sunday-school superintendents may now send in their orders for *Quarterlies*, which will be ready to mail by the first of next week.

---

The holiday number of the *Autumn Leaves* (December) is a very fine number, illustrated with ten engravings. One of the features of the number is an entertaining Book of Mormon story by Sr. Marie Morgan, "In the shadow of the mountains."

## Original Articles.

### A THANKSGIVING DAY EXERCISE AT LAMONI.

At half past ten o'clock, November 24, the day set apart as the national Thanksgiving day, a large audience assembled at the Brick Church to participate in the devotional exercises. The choir did its part well, as usual. Elder J. M. Stubbart offered the opening prayer. There were two speakers, Professor R. M. Stewart, of Graceland College, and President Joseph Smith. We believe their remarks will be appreciated by those outside of Lamoni:

#### ADDRESS BY PROFESSOR R. M. STEWART.

In the first place I wish to express my thanks to the committee who have felt that they would like to invite me to speak in this church; but at the same time I feel that they might have done better in their speaker this morning.

I come to you simply as a servant, that I might be doing some good in the world. I have nothing within myself to commend me, except as it comes through God, and through Christ his representative. We are here this morning upon a glad occasion. It is one which demands that our hearts, for a few moments at least, be turned aside from the purely worldly to the things that be of God. If God has in any way been good unto you, this is the appointed day that you should approach him in the true spirit of thankfulness.

We often think of Thanksgiving day as originating back on the coast when the Pilgrim Fathers first made settlement. But did Thanksgiving day originate in America? No, that is not true. There were generous and thankful people living in ancient nations; their hearts were as truly thankful as were the hearts of those early fathers who sought to find a home upon this continent. Going to the legends we find manifested the spirit of thankfulness in all of those ancient nations. They celebrated special days. I note at this time the Phenicians, that nation which has brought so much to us. Though but a little strip of country, not very large, the people manifested an activity which is known to the world. They, after the harvest season, had their special day of thanksgiving. This day was celebrated by them when sunshine first came after the longest night; it was the twenty-first day of December. They expected at this time a change in the tides which would mean to them better fishing. They expected to be free from plague. They expected victory in battle. They expected triumph in school, in education in general, and in religion. That is what thanksgiving meant to the Phenicians.

Coming now to the American Thanksgiving day, first founded in the autumn of 1621, we note these facts leading up to its institution: It had been a custom among those people, the few months that

they lived upon our shore, to keep days which they called "days of humiliation,"—days of prayer, days of fasting, days of short rations,—springing out of the troubles which they had had, and the conscious realization of the troubles which they were bound to endure. By and by there came a sore trouble to them. I know not what it was. But sometimes in your life and in mine we find that there are troubles that come and pass over our lives which the world outside does not know. This little group, seeking to worship God according to the dictates of their consciences, had been looking upon the evils that had come into their lives. And I imagine that they sat one day talking in a very simple manner over their hard times. Each one had said his part, telling how hard God had dealt with them. But I look across the company, and there on the farther side I see a man who apparently is not taking in what they are saying. He is in meditative thought and mood. He speaks up: "Have you noticed," he says, "that our lives are not full of evil? There are blessings as well as misfortunes. Do you not know that our colony is stronger than it was a few months ago? Do you not know that our corn-fields have been enlarging in dimensions? Do you not know that our wives are obedient? that our children are very dutiful? Do you not know that the air here is salubrious? Do you not know that the woods are full of game, and the rivers full of fish? And above all, do you not know what we came here for? Do you not know that we came for liberty of conscience, where we might worship God according to the dictates of that conscience; and we have that in all its fullness?" And this man moved an amendment to the motion, That they have a day of humiliation, embodying the thought that instead of having a day of humiliation they might have a day of rejoicing. And Governor William Bradford on account of that meeting declared that the colonists should join in this day of thanksgiving, which should be continued as long as the colony lasted. To-day you and I are following up the same custom established by Governor William Bradford. And we come here to meet God to-day to tell him that we are thankful for all the blessings that we have received, on this hand and on that; and above all, for the Spirit that he has implanted within our lives, and for the freedom to worship him according to the dictates of our consciences.

What is the meaning of *thanksgiving*, or *thankfulness*? I wish to say this: That in thanksgiving one is impressed with the sense of kindness received, and is in readiness to acknowledge it. Not simply a tacit assent that you are thankful is required, but a readiness on your part to acknowledge the favor. Now you may be called upon to acknowledge it in many ways. In its highest significance it is the attitude which you hold toward God, and toward Christ who is his representative.

Plato, looking down through the dim spectacle of Nature, was thankful. He expressed himself as being thankful for three things; First, that God had created him a man, not a beast; in the second place, that he was born a Grecian, and not a barbarian; in the third place, that he was not only a man, but a philosopher. But the Christian goes deeper, or should go deeper, than Plato went. We, as Christians this morning, if we are thankful in the truest sense, must say that God created man in his own image, instead of saying that God created him man and not beast. God created man in his own image. In the second place, we must be thankful because God called us from darkness into the marvelous light and liberty of the Sun of Righteousness. In the third place, that Christ makes us faithful if we turn to him for help.

Mr. Holmes has said, somewhere, that if iron filings were placed in some sand, one would have great difficulty in picking from the sand the iron filings if he were to run his fingers through it; but if he should take a magnet and sweep it across the pile of sand, the magnet would be full of the iron filings. So he says the unthankful person is like the man who tries to get out of this life benefits, by passing his fingers through, as if he were getting iron out of sand; but the thankful man is the one who sweeps across the day the magnet of a thankful heart, and draws out of life and its activity heavenly blessings. The only difference is that the iron filings this time are gold, the gold of God. The man who promotes gratitude and thanksgiving serves not only man, but he serves God and man, for without them we can not be sociable, nor can we be religious. The thankful man is the man who enjoys life. He is the man who gets the best out of life. He is the man who is able to meet life. His character is able to be tested. Gratitude is a test of character. Did you ever think of that?

I say this: That the qualifications making a man worthy of favor also make that man ready to acknowledge a favor. Not all people are of that kind. Not all people acknowledge the favors they receive. Many, manifesting a general gratitude, having received some blessing from God, are not willing to acknowledge it, but rather do they use the blessing or benefit as simply the stepping-stone to some other benefit. I need but turn your attention to the parable of the ten lepers. They all felt grateful that such a person as Jesus Christ should condescend to speak to them. They were hopeful now that through Christ they might obtain some blessing which would "make them whole," give new life. All of them seemed to exhibit the same degree of gratitude. The blessing came. And one only,—in the eyes of the world to-day, perhaps was so foolish, was so absorbed in Christ that he could let his work go,—he had no ambition to use the blessing that he had

just received to get further gain,—but he was foolish enough to go back and tell Christ that he was thankful for it. Is not that about the way the world looks at things to-day? We are too busy; we have the gratitude, but it is an imaginary gratitude,—the gratitude of the lepers. It is characteristic of men that satisfactions of present desires or wants simply prepare them to want something else. In the spirit of the times there is competition on every hand, competition in individual enterprise and endeavor, competition in corporative organization, competition in politics, competition in education, and (were I able to say it reverently) competition in religion. I would write in large letters upon the wall where all might see: MAN IS SELFISH. But I would also like to write below it, MAN, NOT SELFISH ANY LONGER, having lost his selfhood once gained in love.

Human nature is selfish. Men have not refused to obey God because they have anything particularly against God, but because they feel that they are equal to God when it comes to the ordering of a life. I need but point you back to Eve. She wanted to obey God; she told Satan that she wanted to obey God. She said, God hath said so and so, and I intend to obey. Satan told her, You had better not; you might just as well be equal with God yourself. You might just as well make yourself of more importance. God was not speaking the truth, and if you will simply partake of the forbidden fruit your eyes will be opened and you will know good and evil, you will be as gods. It was a case where the individual put himself before God. I am reminded at this time of the quotation from Mr. Shakespeare:

"The instruments of darkness sometimes tell us truths  
Win us with honest trifles,  
To betray us into deepest consequences."

This leads me up to the text that I have chosen for a few further remarks. I have had this in mind for some time. I have had this in mind as I have led up to it this morning. I read from Colossians, chapter 1, beginning with the sixteenth verse and closing with the nineteenth:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fullness dwell.

I wish to use the last clause of the eighteenth verse for a few further remarks. "That in all things he [Christ] might have the preëminence," which would be the true spirit of thanksgiving, as I see it. Father Time, with his scrutinizing eyes, has been peering through the hypotheses of religions, and he has seen fit to leave us the Christian religion, the one preëminently full of truth, the one championed by Christ, in whom we have the promise of the fullness of all things.

Some people say, Away with the Bible; away with Christ, the myth; they are for the simple and foolish. But I say unto you that the time has not yet come when you and I, as humble strugglers in this world trying to make the best out of life,—the time has not yet come, I say, when we can do away with the Bible and with Christ.

A few years ago the discussion was rife as to the proper place for the Bible: whether or not the Bible should be read in the public school. It was decided, because of sectarian differences, that it would be better for us to take the Bible out of the school. A few generations have passed since that was considered by the various States throughout the country, and what has two generations brought us? It has brought us children who disrespect their parents, who disrespect their teachers, who disrespect God, simply because the homes and the schools have been destitute of Bible instruction,—the only means that we have before the people to-day to uplift them. Perhaps this is not all of the reason for such conditions, but certainly it is a great part of it. In the last few months you have noticed teachers' associations, all over the country, saying, We must do something; we must put the Bible back in the school, or, with the cry of the St. Louis superintendent, we must speak of the "godless public school." I come with these words in urging you into the truest thanksgiving spirit as manifested in the text "that in all things he [Christ] might have the preëminence." In the second chapter of Colossians, and the ninth verse, we have this promise: "For in him dwelleth all the fullness of the Godhead bodily." What are the "all things" then? Well, he says the "all things" are the things visible and invisible. They are thrones (visible), dominions (visible or invisible), principalities (visible or invisible), and powers (invisible). What else is there in the world? What is there in the world that could not be classed under these four heads? And I believe that Christ should be preëminent in the "all things" of to-day.

There has been an attempt throughout her history to take away from the church this office and that, and perhaps it is all right; but we must not forget, however, in this change, that Christ stands for true morals; that Christ stands for true spirit behind the morals; and even if we should have the opportunity of looking in upon the centuries and centuries of the future we would still find Christ the embodiment of the "all truth" of that day. "In him all things consist;" in him does the law of fullness dwell. What is fullness? The word used in Greek is *pleroma*. *Pleroma* means totality of all divine power.

Reference is made here to angel-worship, to the Eastern speculation of magic, to the Western wisdom—represented in gnosticism; all revealed in angelology as it was called. Magic as we understand it seems to be that which comes about through the

supernatural, illustrated in soothsaying and in sorcery. And you will find that one of the great difficulties that confronted the other apostles as well as Paul, was that some men preached in Christ's name or performed wonderful things which they attributed to God. And in the eighth chapter of the Acts of the Apostles, and the ninth verse we have this: "But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one." So you see what was prevalent at the time Paul wrote this. They believed that the ghosts of the dead were called to give oracles, or discover hidden treasures, controlling the will of the subject. We have not gotten away from that yet. People outside of the church believe that. These believers in magic read the future in the aspect of the stars. They studied the conditions of the heart and liver to discover their prospects, and likewise the auguries of birds. The great characteristic of magic at that time was its unreality. It was propagated by faithful, but stupid tradition. Time sweeps away the supernatural of magic, with his natural science. Gnosticism was in the air also, and we have reference to this in the Apocalypse; in the second chapter of Revelation, verses 5 and 6, you have a discussion concerning the followers of Nicholas, formerly one of the seven deacons [?], who had received in himself the seed of the new thought which had sprung up, and he had become a gnostic. The general name, gnosticism, is simply speculation in the early church of the second century. Why did it come about? Simply because of the diverse religious forms, and of speculative culture incident to Christianity, reaching its height in the second century. They believed that God was separated from the world, and that between God and his world there must be angels ministering, called intermediary angels, in the Greek, *Daimones*, those supernatural beings which took upon themselves the nature of God and man. The great trouble with these people was that they mingled old thought and new thought; they mingled tradition and philosophy; they mingled religion and speculation. This is the time which marks the rise of intellectual tendency. One theory of these people was: Two worlds, one intelligible, the other sensible,—God manifested in divine substance; and at the advent of Christianity they added to their category of statement, Redemption. It was the impulse of Christianity which originated it, which constituted the vital form of thought that made it the strongest significant phenomenon of early Christian history. It is only in connection with Christianity that it is interesting at all now. It was again a question of leaving out Christ.

I might turn for a few moments to the *pleroma*, "the all things," of to-day: Business and its cares, society and its demands, philosophy and its high

intellectual systems. I can not deal with all of the great list that I might name in particularizing. I would in the few moments that I have but suggest a few things, in which Christ should have the preëminence as growing out of a thankful heart.

First, that Christ might be preëminent in your life, your individual life. Christ stands for character; though, as I have often said, the word *character* is not mentioned in the Bible, yet nothing in the Bible stands for anything else than the truest character. In the world man means, usually, something different by character than what Christ meant when he tried to have the people be good. The lawyer is honest for policy's sake; the business man may be honest for the sake of his business; the teacher may be honest for the sake of his teaching. But if there is not beyond this the true spirit of honesty, as emanating from Christ, the embodiment of all truth, then is there not true character. Christ taught this truth in simple language, that a wayfaring man though a fool might see it. And because it is in such simple language many of those who can deal with abstractions have been caused to stumble over it, and see not the truth in him. He says, Watch, therefore, for you will have an opportunity for doing good; you will have an opportunity of being somebody in the world. You will have these opportunities; they will come day by day, day by day, in your lives; but you must be watchful that you improve them; for it is in the improving of the things that come to your hands, which be for good, that you are to prepare for any future work. Men who obey him are ready to carry out his purpose in the earth, of building up men in righteousness. Every man's life is what his past life has made it; and your future life, to a greater or less degree, will depend upon your past life. Now I know that you may receive an initiative in another direction; I know you may have another principle guiding you through this life, upward, in contradiction to the earlier one which tended downward; but at the same time you know, you who are older, and you who are younger as well, that you are hindered in doing good to-day because you have done some wrong in the past. You can not get away from your past life; it goes with you, whatever your purpose. Christ explained all that. If you want to do good you would better improve the little opportunities in your life day after day, day after day; and then when the opportunity comes sometime for doing some great thing which you would like to do, you will be prepared to do it. Christ did not have any James' Psychology; but he understood human nature. He understood the workings of the mind. He understood what he might expect, just the same as you and I understand many of the experiences of human nature. I say with emphasis that there is a testing time for our characters. If you are called upon to make a decision this afternoon, it will depend

not so much upon the opportunity that you have for doing some good, but it will depend upon the stored up energy, the stored up righteous energy in your body, in your mind. The individual must be prepared, equipped, "thoroughly furnished unto every good work." The opportunity for making character is passing. Let Christ be preëminent in your life, as you seek to make character.

Again. Oh, that in government Christ might have the preëminence! Isaiah centuries before Christ's advent had prophesied that the government should be upon his shoulders; and while we do not believe that the church and state should be combined, yet we do believe that Christ was right when he said that government should be in the church. Men of morals, men of virtue, men of the church should be the rulers of our nation.

I can not speak at length upon this. I need but refer you to the governor-elect, Douglas, of Massachusetts, who expended for his election to the gubernatorial chair in the last presidential contest, twenty thousand dollars; to the governor-elect of New York who spent over twenty-two thousand dollars to be elected governor of New York. I say unto you, that the reason for all of this is that Christ is left out of men's lives, as far at least as they combine in politics to make government for the people.

Again. That Christ might have preëminence in education! Education primarily grew out of the church. Education should be the work of the church to-day—a continuation of the work earlier begun by Christ. Christ was not a preacher; Christ was a teacher. The St. Louis superintendent to whom I referred a few moments ago, declared in an address that I heard, that the public schools of St. Louis were godless; that the crime that existed in St. Louis was in a large measure due to the godless public school. I believe that this superintendent was radical. I do not believe that the facts bear out the case that he tries to establish; I believe that crime exists in the world to-day in spite of the public school; but, as I lamented a few moments ago, the Bible and Christ have been taken out of the public school, and there has been nothing installed as a substitute. The Bible gone; nothing to take its place! The students of philosophy may say that we want nothing but principles of truth, those principles which we can establish. Why not put these principles there? We can not. The teachers who have charge of the public schools are not very much interested, not very much interested, I say, in the morals of the pupil; it is a silent or tacit interest; and only so far as the teacher has partaken of the Spirit of Christ which all people *might* enjoy, and no farther, are we to hope for anything better in our education.

Some people would do away with the denominational colleges which arise, almost innumerable, throughout our country. They say that the state



has provided for education. That is true. But the great mission of the denominational college is to emphasize not only learning, not only those things which pertain to the development of life, but those things which be eternal, those things which contribute to the highest happiness of the people. It is our aim in public school, high school, college, and university to get at truth. We are woefully weak. Many of us might know more of the truth if we would seek to know it. All of us are after it. We study chemistry because we do not know. We study physics because we do not know. And sometimes we are not satisfied that we have the truth, yet we seek after it in these. The biologist is seeking after truth, yet he feels that his theories are weak. In ethics we seek after truth; in sociology we seek after truth; in economics we seek after truth; in religion we seek after truth.

Education is in harmony with Christ, who is the embodiment of all truth. "And in him all things consist." And why remove him from our lives when we come to educate ourselves? Education in its broadest sense means the best living; complete living; best in morals; best in everything. And Christ prepares us the way for this human possibility. Through Christ as the medium are we to know truth. He embodies qualities which, in abstraction, would be unnoticed by the common people. He came to minister unto the people, not unto the philosopher alone, as Plato held. Plato, you know, said that no one was worthy to be saved who was not a philosopher. I believe that no one is worthy to be saved who has not enough in him to make him reach up. But every man may reach up. Every man has reached up. Therefore, every man is worthy to be saved; and Christ came to present to you the truth, to point the way, and to give you the life.

Again. That Christ might be preëminent in religion! Has there been religion without Christ? Yes. (I have but a few moments to speak of this.) Religions of the world which have arisen and decayed! Christianity stands preëminent for one reason; and that is that it helps mankind. Whenever you take the Spirit of Christ from your religion you have nothing left better than the religion of Confucius, or the religion of the Taoists, or any other of these religions. It is because Christ stands for all truth, and that we may get all truth from him; and we who study may see this in Christ, as he lived among men.

Let us not err, in our service, by trying to carry on the church of Christ, trying to carry on the religion we espouse, without his Spirit. Let us come to him in the true spirit of thankfulness, glad that he has told us so many things, and not only glad that he told us these things, but willing to render the best service for all his benefits.

Christ, then, I say in closing, embodies all truth, who knew all, and from whom we may expect all;

and when we shall rise to such a degree of perfection that we need not Christ, then Christ will say, Come and sit down at my right hand, and rule with me. We shall be equal with him then, joint heirs with him to the great gifts promised by God to his people. My prayer is, this morning, that we may be interested in those things which be of God, those things which contribute to the highest happiness of fellow mortals. I thank you.

#### ADDRESS BY PRESIDENT JOSEPH SMITH.

The man who stands near the apex of things modern may state to his fellows what he sees; and what he does see will be presented in the lights and shades of their nearness to him or remoteness from him. But he, who in a long life, has been a party in the activities, and has seen things as they have passed, will be able to present them as he has become acquainted with them, and as he now sees them in the light of their significance to the life of the man, the state, and the nation.

It has been my fortune to live in what may be called an age of transition, and I carry on my left hand the mark of the sickle, the earliest reaping-hook, such as was used by Abraham and his retainers, and from him until modern invention has changed the method of cutting the grain, from the reaping-hook to the reaper and the binder, and from that to the implement that gathers and thrashes it, sacks it, and prepares it for the mill. I have lived to see the transition from the taper, (and I am sure that some present may not know what this may mean. But we used to buy them—a small bit of some kind of wax fixed in a little wooden float to put on the top of melted lard or oil and set burning during the watches of the night,) from the lamp made by the careful housewife with the saucer and the rag and lard or mutton-tallow, and from the dip-candle. And I remember well sitting up till midnight more times than I have fingers and toes to help my mother dip candles; and what relief it was when we got candle-molds. And now at night the streets of the cities are lighted with electric lights, and the cars move in the light of the electric lamps; and even our own buildings are lighted by lights in comparison with which—well, there is no comparison, but simply a contrast. And none of us would consent to walk by the light of those old-time tapers now. And let us be thankful that we are not compelled to do so.

I have lived in the time of the transition, almost, from the time of the caravels, or other types of ships in which men crossed the ocean and navigated the longest rivers, to the magnificent floating palaces which now sweep the waves, and instead of taking from five to six or eight months to cross the great ocean, we may now breakfast in our own nation, and the next recurring day of the week take our breakfast in foreign lands; and in such a degree of mag-

nificence that men transplanted from these western plains and forests are almost afraid to tread on the magnificent carpets, and sit down on the sofas, and gather themselves to the tables and eat in the presence of those who are accustomed to such kinds of luxuries. And yet, man, by his spirit of adaptation, becomes by second nature accustomed to whatever his fellows may have had, or now have, and be so much the creatures of imitation that they do as others do, upon the principle that when we are in Rome we must do as Romans do. He who passes through this world with his eyes open, and has sufficient activity of brain, need not be ashamed to show himself unacquainted with the customs to which he has not come in contact; for there is a spirit of good-fellowship among men everywhere; that men now, whose judgments are worth having or listening to, do not deride a fellow-being for not knowing what they know, for they are conscious of the fact that he has never been placed in a position to become acquainted with things as they have been.

The transition from the caravel to the grand steamships, the Plymouth and the Kroonland, is a wonderful one; but no more wonderful than many other things which have transpired within the memory of men who now listen to me, and in my own.

I was born about the time that the first railway was built, the first railway trains operated; and from that time I am permitted to contrast the ox-cart with these wonderful means of travel that are spanning the country every day—palaces on wheels, fitted with every modern convenience, and in which a man may compass the entire breadth of the land. And I do not doubt that he who may live the next two decades, possibly less time than that, will be able to ride from Hudson Bay on the North to the Straits of Magellan in the far South on one continuous system of railway transportation. He who, like myself, can remember how he transported his bag of corn on horseback to the horse-mill or to the mill run by the little stream, and carried it home again, may to-day lift up his hands in thanksgiving and rejoicing that the day of such transportation as that is past. And while there may have been no rebates at that time by public carriers who sought for public patronage, and there may have been less corruption, some men used to be thankful when they got their sacks back from the mill; and the tolls were larger than they are now; and we have reason to be thankful.

I was pleased when I was in England. I discovered that they sold flour from Minnesota wheat and Kansas wheat and British Columbian wheat as cheaply as you and I can buy our flour that we eat to-day. And I was thankful then, as I am thankful to-day, that in this wondrous transition, the good of humanity everywhere has been conserved, and I join with all heartiness in the significant expression of

the speaker who has preceded me that this has been done under the good auspices of Him who is all in all, and who has undertaken to lift man out of conditions that were low, and place him, by and by, upon conditions that are higher, and has persistently put his hand under him when he has striven to rise and has made use of those things which have been created by his wisdom and his power for the purpose of sustaining him in the height to which he might aspire. And all that we have to do in this regard is to mind the admonition of the speaker, and to remember that the apostle Paul has said, He that runs, let him run lawfully; all may run, but all must run lawfully.

I have lived in the days of transition from the horse-ferry, and the ferry propelled by poles across the streams, until there is not a river of any prominence in the world, around the shores of which men may have gathered to live, but that is spanned by magnificent bridges; and I have walked across the gorge at Niagara upon the swaying bridge, and I have walked across the river at New York on that magnificent bridge which is said to be the wonder of the world. And I believe that he who has taken cognizance of such activities as these may to-day rise up and thank God for the transition. While we may have had some things which characterized our boyhoods' days and gave us privileges that our sons do not have, (and I can look back and see many of them that I regret the passing of,) there have come in their places opportunities that we never had, conditions which have placed humanity beyond comparison with the days in which we lived. And as a consequence with you I am thankful to-day.

Who of us who have passed three-score years, possibly three-score years and ten, but can look back and remember the doctor's gig, and what a thing it was to travel through the country? And now even in so small a place as this we have what the irreverent have styled "devil-wagons" that move with the velocity of the winds. And while there may be danger in them, they are made to serve the better interests of men everywhere. And when in London and New York, I saw those heavy freight-vans moved by the same principle that runs the automobile I could but take cognizance of the fact that God had designed to put within the brain of man that which should meet his continued necessities. And when at the World's Fair—I beg pardon, the fair of the Louisiana Purchase, at St. Louis, and I saw a model of those coal-mines being worked in the far East, I could but reflect that after the forests had been taken off where God had caused them to thrive and grow for the use of man, he had so worked his scheme of salvation for the good of man that he had placed in the earth everywhere treasures that would take the place of the forests that had built our houses, and that we used so lavishly to put in the wide

fire-places, around which we might gather at night, because wood was cheap. And were it not for this wonderful munificence to man, how could we so far away from those Plymouth brethren and the place where they gathered to meet as stated by our brother in his discourse,—how could we meet so far away with such a degree of comfort as we now enjoy? And how could we lift up our hearts in thankfulness to Him, if by the continued wastefulness of man we had destroyed the resources and God had not given us others by which we had been warmed?

From the worship in the primeval forest and in the lowly places where men were compelled to worship, unto the magnificent structures; from those which are plain and simple unto those that are gorgeous in their appointments, men have gathered to worship God. While we can not be thankful for the things against which our brother has warned us in his discourse; for the increase of pride and haughtiness, and all this continued bending to the fashions of the times by which we forget the poor and the needy, and those that are at work at hard service, we can rejoice that the opportunity has come to us to meet the necessities, the apparent necessities of our constantly increasing labor and demand.

As we look out of the windows to-day some of us may reflect that it is but almost since yesterday only that this was—I will not say a howling wilderness, for there were no wild animals here that frightened the people—but, when the blue-joint grass grew on the hills and in the vales here, we came into this region with a desire to escape paying tribute to two or three men who held the grass of our surroundings, and to get within a region where we might have liberty to breathe; and now the forest and the prairie have given place to the homestead and the city, and yet we are thankful that we form a part and parcel of this great transition scene.

At Plymouth I have stood where the first building in which to worship was erected, stood within the confines of the first cemetery or burying-ground, have read the marks that were left by the survivors of those who perished, and I have drunk of the waters of Elder Brewster's spring, and read the log or the history written by Governor William Bradford; and I drank in of the spirit of those Plymouth men as I gazed upon Plymouth Rock. But the region round about where Plymouth stood is now going back to a primitive wilderness, and constant encroachments have been made upon the farms that these and their immediate successors made. And their successors have gone where? Out upon the wide-spreading prairies, and into the valleys of the greater rivers, until now there is scarcely a place in the world where a stranger who desires to make a homestead can find the farm of which we used to sing fifty years ago: "Uncle Sam is rich enough to give us all a farm." Uncle Sam has become poverty-stricken in this regard; and his

sons can no longer find such places as are eligible, upon which to settle, And what is the result? We are compelled to go to Saskatchewan and Assiniboia, British Columbia, and the regions there to get a homestead, or out upon the plains. And we ought to pray earnestly that God might prosper our present President and put it within his busy brain to see to it, if it be practicable at all, to conserve the interests of the great American Republic in that the western countries may be made fertile by irrigation; pray that he may live; that it may come within his term of office.

Many of you, and myself, have lived to see the transition between the plain mortar in which we pounded the husks off our corn, and the magnificent mills of which those at Minneapolis and St. Paul are now a type; and ought we not to be thankful? I have sometimes been sufficiently thankful in my thought concerning these things to even ask God to bless the trusts; and while it may be thought by some to be political heresy, I know full well that for the first lamp I ever bought I paid seventy-five cents, for which I gathered cherries; and I broke it the second morning and gathered more cherries and bought another at the same price. And the glass trust has put the lamps within the reach of all men, everybody; and coal-oil is scattered all over the country by virtue of the trust; whereas if it had been left to private enterprise we should have been compelled to pay more. But I must not take this too far into the realms of politics, or somebody will get after me, if it is Thanksgiving day.

We have lived to see the transition (I say lived; I identify myself in the spirit with those who preceded me) from thirteen original States, twelve of which were striving to conserve the principle of African slavery, until we have forty-five States and some four Territories, and the major part of them free, if we are to credit the voice of the people at the polls in the last election.

We have lived to see—I have lived to see England lift the shackles from the slaves over in the countries which she has conquered. I have lived to see Russia emancipate her serfs; and I have lived to see that moving among the Russians to-day, that if the Czar does not take proper cognizance of his opportunity under God there will be such a revolution sweep through Russia as will come near to making it a counterpart of the American Republic. Were it possible for me to whisper in the ear of the Czar with sufficient significance and with sufficient prestige, I would tell him, Now is your opportunity to build a monument that will exceed the monument of the great Peter whom you are striving to imitate, by setting the people free and putting around them conservative guards that they might be thankful when Thanksgiving day comes. I do not forget that under that *regime* of religion, whatever may be said about

the advancement of Christianity, that when they meet together on Christmas Eve, and when the hour of midnight strikes, peasant and men of landed estate, prince and serf spring to their feet and embrace the man that may be nearest to them, crying with one voice, "He is risen," rejoicing in the fact that Christ has been, and is, to them (though we may think they worship in ignorance) supreme in all things.

We have lived—I have—through a condition in which the state required every man to bear arms, and provide firearms for himself and those dependent in the households, and to meet in public drill, and hold themselves subject to call. And I am not right sure but that there are now upon the state's statutes that which would require every able-bodied man to present himself at some stated place prepared for such review and for such drill. But we have lived to see these laws pass into dead letters. And why? Because that peace has been so universal, and there has been such a strength of development, and such a love of liberty and freedom in the hearts of those who have made this Republic what it is, that no such *regime* is now needed; but when necessity occurs every man is a soldier ready to defend his country if need be; but you and I are earnestly praying that as this condition has passed, that better conditions must follow, and that the time must soon come when there will be no need for war, when swords shall be beaten into plowshares and spears into pruning-hooks; and men shall not learn the art of war any more.

Let us pray then that God may speed the time when arbitration by peaceful means shall be the only settlement of national controversies, that we may no longer be under the bloody rule of war.

We have lived to pass from Carpenter's Hall to the Auditorium of Chicago. Now it may seem to you at first that it is a strange thing to link these two buildings together; but let me tell you that Carpenter's Hall at Philadelphia, Faneuil Hall and the Old South Church at Boston were the cradles in which this stalwart republic was cradled, and we are partaking of the benefits of that cradling which has culminated in the appointing of a man at the Auditorium in Chicago last June who met the favor and the support of the suffrages of the American people, and who has become dear to the hearts of those who voted for him; and hundreds and thousands not of his party must have voted for him because of his stalwart Americanism, the fact that he was a representative man. And now you and I may link these two buildings together, with the principles that have been conserved by both, and give thanks to God to-day that we live under the beneficent rules that were born in the mind of Jehovah for the purpose of developing in a place like the Western Continent political and religious freedom. Chicago, the center of a nation that sprung from a

handful of patriots. There were but scarcely three millions of people when the great contest took place by which it was possible for the American Republic to come into being,—not many more than now occupy Canada. And what has the result been? A nation has sprung from that handful of patriots to occupy a place in the forefront of the nations of the world,—a nation of which no subject need be ashamed, a nation which if it but continues to conserve the principles of righteousness and peace which should obtain among men, even men of the world so called, must be an arbiter in the fate of many, possibly heretofore mightier than she has been or is. But let us understand what we are about. The nation must rest in the hearts of the people; for in this land the people are sovereign. You and I have no place in our republicanism for kingly rule. It has been certified that there shall, in this land, be no king in time, and this guarantees unto us a continuation of this republican idea. I do not use the word *republican* in reference to the party itself; I use it in application to the institutions of the country as a whole. And I do not belong to the dark side of politics that conceives that because somebody for whom I may not have voted occupies a place conspicuous in the Government, that therefore God shall have forgotten the realm. I do not belong to that class of men. I belong to that class of men that when we have made the controversy at the polls and have decided what it should be, who are heart and hand together with the ruling powers in everything which conserves the good of the nation, with a willingness and determination, if such things obtain as we can not sanction, when the next time comes for us to exercise the elective franchise, to put our foot upon that which is evil and wrong by registering our vote in regard to it.

Now I have but spoken as a citizen, a citizen of the Republic. I have spoken to people, many of them, who took cognizance of the things that I have witnessed in the passing of time. They know as well as I do the things through which the people have passed. They know what the transmission I have spoken of means to us. And to-day we enjoy a degree of personal and of united liberty such as has been made possible by the divine interposition of God's hand in a political and in an economic sense, in permitting the nation to become what it has been. We have passed from one condition unto another, until as a state, as a nation, we occupy an enviable position in the regard of all men. Let us not forget as enjoined upon us by him who spoke to us first, let us not forget that Christ is all in all; and by virtue of his design, by virtue of his interposition, we enjoy that which makes us thankful to-day to gather at this place and under the principle of thanksgiving give praise to God.

## A SYMPHONY.

Lately there appeared in the HERALD several articles under the heading "A symposium," and as the articles dealt somewhat strongly with us who believe it inexpedient, if not unlawful, to sustain life at the cost of that belonging to other creatures, I looked the word up in Webster's, according to which a *symposium* means a "drinking bout; a merry feast." This might account for the gainsaying and sarcastic vein here and there so evident were it from the world instead of from a brother in the church.

I am glad to repeat that I am attacking a system and not a person or persons, a system of bloodshed and cruelty described better by the prophet that Paul is quoting in Romans 3: 10-18; attacking it with the weapons provided by the Master in the beatitudes, Matthew 5: 1-10. Read them in comparison, and I will stand by your decision.

The next two verses (11 and 12) in that grand old sermon on the mount are especially comforting after having some one try to fasten upon us Paul's warning to Timothy: "Giving heed to seducing spirits and doctrines of devils," "speaking lies in hypocrisy," "conscience seared with a hot iron!" We have to take all this from the pulpit and the press when none would dare charge it to us in open meeting because of the next sentences "forbidding to marry and *commanding* to abstain from meats."

Perhaps I can be of assistance to one of your contributors who wishes to diligently inquire after the old paths: Christ directs you in Matthew 19: 4 to "the beginning"; eighth verse also. Now let us read about the "beginning," and especially about meats (nutmeats, grainmeats, and greenmeats, not flesh. See Genesis 1: 29; 3: 17-19.)

That is the oldest path we have record of. God himself walked in it and said it was very good, so my brother need not fear to tread therein, especially as our Savior directed us to it. Isaiah foretells of our coming to it again. (See chapters 11 and 65.) Christ teaching his disciples to pray told them to repeat less and meditate more upon it, and thus make possible the coming of his kingdom, when his Father's will shall be done on earth again as it is now in heaven; and John the Revelator recorded in the first three verses of the twenty-second chapter the same promise; Daniel and the three Hebrew children were also living witnesses of the beauty and power of the original and perfect plan of sustaining the divine gift of life which Christ promises us more abundantly. Does Paul differ then with these? Nay. Read the twenty-first verse of his letter to the Romans (chapter 14) overlooked by one writer who quotes the verses preceding: "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." When we divide the word of truth we should do it rightly or it will return to us.

Thus in searching the scriptures I find that all these "good and intelligent people" also are in perfect harmony with the same view, though it be impossible to prove it to one who has already reached a conclusion,—a prejudicial view.

Did it ever occur to the brethren that the oft quoted Word of Wisdom reads, "He that forbids to abstain," etc? Now your construction of the words would indicate that a man who prefers to follow the old path is not of God, whereas it is just possible that it is he who forbids me abstaining that is not of God, otherwise where is the consistency of my being accepted a member of the church and then later called to the priesthood when my practice and teaching is so well known? Further, to be sure that my position would not hurt the work I wrote the First Presidency as to whether I would be justified in holding office in the priesthood in view of my conception of gospel requirements; I was advised to go on and my right to teach the theme of perfect peace was indorsed.

I have since continued to live as close to the Lord as environments would suffer me, have seldom failed to help a brother or sister to a more humane idea of our loving Father, and do not believe I have really offended one by so doing, though I have gained many warm friends thereto. . . . One thing I would particularly mention, though it may be peculiar to the Cleveland Branch, (and by the way our branch stands well in the tithing list,) that is, that I have always had the best consideration and warmest support from those whose tithing has been forthcoming when needed, which goes to prove that the Lord blesses with that hidden wisdom he has promised those who heed; or that the absence of butcher's and doctor's bills leaves a decent margin for the Lord—probably both!

Again I would oppose the use of flesh for food because God does not indorse works of darkness, and that is where slaughtering is done; how many real Saints would partake of the thing if they saw the whole panorama of the shambles? No! shut your eyes and ask no question for your conscience' sake. Truly, "Their feet are swift to shed blood: destruction and misery are in their ways: and the path of peace they have not known." Then compare, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." I have on file a clipping from *Commercial Bulletin*—an editorial comment on the strange situation presented by the thousands of striking butchers waiting for their fearful and bloody jobs again while the western farmers cried out in vain for help to harvest God's more than bountiful supply of grain for his children. Yes, "Wheat for man," and, "Woe be unto man that sheddeth blood or that wasteth flesh and hath no need."

Another clipping giving an account of that strike has an item tucked away in a corner telling of a

four-year-old boy smashing his baby brother's head in with a hammer! Was it inherited instinct, you who are so ready to believe that musical, mechanical, or artistic talent is inherited? What is the birthright these butchers give their offspring? Paul says, "If meat make my brother to offend I will eat no flesh while the world standeth." He also says it is good neither to eat flesh nor to drink wine and that is also what Daniel thought; I am so often reminded of this on my way to work and back to see the signs on the saloon-windows: "Hot roast beef all day," "Free soup lunch," "Hot wienerwurst with every drink," "Hot liver to-day," etc., I never yet found a saloon-keeper advertizing hygienic lunches, but I do notice they never neglect to hang a barbecue bill in the window, and do not doubt but that they have one back of the bar. At the butchers' picnic and barbecue in Cleveland there was a greater attendance than any other two picnics of the year, notwithstanding the charge for admission was double that of others. The reason is obvious.

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Let us not be unequally yoked together with unbelievers; let us take His yoke upon us; it is easy, and the burden is light, though it looks like a cross—the cross is the scoffs of your brothers and jeers of the world.

So I advocate the disuse of flesh because in so doing the ax is laid to the root of the liquor evil and other acquired and depraved habits. The drunkard is hard to reform even though he be willing to. Get him to discard the use of flesh gently, and he will lose his appetite for liquor, tobacco, and drugs in general. There is a scientific reason for it: The work of the blood is to cast off the poisons taken into the body, when life stops the body quickly decomposes through their office. This is true of man or beast and therefore when we eat flesh we are taking in more than our share of certain poisons and the system craves a counter-irritant and antitoxin so called.

Permission was given to man in Noah's time to eat flesh—with a certain proviso, "But the blood thereof ye shall not eat," for the above reason, was it? and are we as careful to-day after being tenacious as Shylock for our pound of flesh?

Something else was said at this agreement, something overlooked by the one-sided inquirer, "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."—Genesis 9:5. Daniel, again, was a man to whom the "old path" was the right one. When he was cast into the den of lions they knew that he was not as other men; they may not have thought of that day coming when they shall again eat straw like the ox, but they did know they

were not justified in seeking *this* man's life, nor did God require it of them.

Now a word in regard to the Mosaical law, so often entirely obliterated as to any bearing on latter-day Israel: In John's beautiful vision it had a place, and Christ said he did not come to destroy it, so perhaps we should be careful in belittling its importance. The fleshpots had wrought havoc with the spirituality of the chosen seed during their sojourn in the land of bondage; the Father in heaven who desired to have his will done on earth as it is in heaven, forgave them their trespasses, gave them daily bread from heaven and led them—not into temptation, but into deliverance from the evil influences they had been subject to; all day long he held out his hands to a gainsaying and disobedient people; he gave them a law that should be a schoolmaster to bring them to Christ's dispensation when a higher one (not a retrograde one, brother!) would become operative. John saw standing upon the moon the church clothed with the brighter glory of the sun; so the church with its purer gospel law was built *upon* and *above* the Mosaical law which formed a foundation for it to bring man back to the level from which he once fell.

The Israelites were forbidden to eat indiscriminately, as they had done in Egypt; they had to bring their flesh-foods to their spiritual advisers who saw that it was without blemish and without blood before they were permitted to eat the same. To-day we eat anything the butcher sells and ask no question for our conscience' sake; then wonder why we feel so bad, and call in the elders, only to do the same thing over again, till one day the Lord reminds us that we have the permission we sought, we have been warned of the consequences, and we have our free-agency, "Wherefore trouble me no more concerning this matter."

A month since a stock remedy concern sent in a repeat order to our firm for seventy-five thousand five pound labels for hog-cholera remedy. What becomes of all the stuff, and what becomes of the poor, sick creatures so soon as the thrifty stockman sees they will stand the trip to market?

The Cleveland health officer says this point is a dumping-ground for diseased cattle, and ordered more than three hundred calves thrown into the fertilizing pit. Inspector Choate, of Columbus, Ohio, where there is a branch of Latter Day Saints, found numerous specimens of diseased and spoiled meat (flesh) on sale in open market, and the dealers claim that it was sold them so by the packers. No wonder "It is pleasing to me that it should be used sparingly," then under exceptional conditions.

Are we going forward, brother? or are we kicking against the pricks? "Ye can not drink the cup of the Lord, and the cup of devils; ye can not be partakers of the Lord's table, and of the tables of devils." "All things are lawful for me, but all things

are not expedient: all things are lawful for me, but all things edify not." "Let us therefore follow after the things which make for peace and things where-with one may edify another."

I want to demonstrate one little incident to a brother who "does not believe in extremes," he says; but who chides us for wearing shoes of leather or even riding behind leather harness. Benjamin Franklin, whose mind receptive to the divine will above evolved the majestic language of the Declaration of Independence, was an advocate of the purer diet from the time he was sixteen years old. He says that his vegetarian diet saved him half his board-money, and it became "a valuable fund with which to buy books, besides that he was better able to master them because of the greater clearness of head from so temperate a diet." Now see the great treasures of wisdom: this man Franklin (vegetarians generally are folk of lofty ideals, it would seem) conceived the idea of *harnessing* the power he saw burning up in the thunder-cloud! He flew a kite and conducted that energy to a battery and stored it away; think of that when you see the smoothly gliding automobile of electricity! I love the horse, but the day of his abuse I hope is drawing near to a close.

And if all the thought and study that has been given the fleshly appetite had been likewise applied in lines conducive to man's uplifting, we might even now be enjoying the millennium my brother hesitates about inviting. Franklin got good books and studied them; latter-day revelation tells us to do so. Paul says, "knowledge puffeth up, but *charity* edifieth;" also, "If any man thinks he knoweth anything, he knoweth nothing yet as he ought to know," and James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not,"—unless you have already reached a conclusion and thereby closed the receiving station!

May the truth make you free indeed.

EARNEST A. WEBBE.

## Mothers' Home Column.

EDITED BY FRANCES.

The Great Helper.

"The little sharp vexations,  
And the briars that catch and fret,  
Why not take them to the Helper  
Who has never failed us yet?  
Tell him about the heart-ache,  
Tell him the longings, too;  
Tell him the baffled purpose,  
When we scarce know what to do.  
Then leaving all our weakness  
With the one divinely strong,  
Forget that we bore the burden,  
And carry away the song."—Brooks.

My heart echoes the poet's words and I so often wonder why it is so hard for Christians to learn this lesson,—that God is

our strong and willing helper, so willing to help us bear all our burdens, trials, disappointments, and the heart-aches of life. I know it is so hard to believe and know that "He knoweth best," that he has a place for each to fill. "You in your small corner, and I in mine," let it be where or what it may be, let the cross be heavy, the way full of briars and thorns.

Let us tell him all our heart-aches, and let us drink the cup with all its bitterness, sustained by the thought that he, too, drank it for us on Calvary. Surely we can do this for him, when he has done so much for us. We truly must be in the best place; for some reason we may be unable to see just why, but in his own due time, "sometime, somewhere," we will understand what looks so dark and cruel to us now.

It may be to teach patience, hope, forbearance, or faith in him for our own soul's salvation, or to help some other weak, struggling soul along life's rough path, who has not strength to stand alone, and not faith to cling to God, but must have human help and encouragement, and by help may at last grasp and understand God's infinite love; and at the same time we may lay up treasure for ourselves! Shall we shrink this task because the way looks dark and dreary? God forbid.

The nearest to an angel was a little, frail, educated, refined Christian woman that circumstances over which she had no control had placed in a position in which by culture she surely did not belong, and while shame by her own act could not touch her the disgrace of those with whom by law she was bound to, weighed heavily on her. Did she despair? By no means, but she went to work at what lay nearest at hand, and, though unappreciated by those who should so tenderly have cared for her, her life was not lived in vain, and in the great day when God shall reward us for all our good work, there will be many souls, bright stars in her crown, that here in life she has snatched as it were from the very gate of hell; and surely her crown will be all the brighter for the heavy cross that she bore so patiently and bravely here.

So many of us look on the dark side of life, with all its gloom, sorrow, disappointment, and vexation, and forget the bright things, and that we have so *very* many things to be thankful for, forget to "count our blessings." Suppose that our own desert us? God will not. Suppose we are betrayed by false friends? Christ was also; but he will not betray us. If heart-aches, trials, and deep sorrow are our lot we have him, our great Helper, to go to. When the cross gets so heavy our fainting form can not support it, earthly friends fail us, and no comfort can we find, then remember to

"Tell Him about the heartache  
Tell him the longings, too,"

and be sure after a time we will

"Forget that we bore the burden,  
And carry away the song."

Some may say the writer knows nothing of heartache, but I too have been through the deep waters when I truly thought there was no God or he could not be so cruel as to let me suffer so; and for two terrible years was nearly if not quite a skeptic; and oh, such rebellion! I could not breathe that holy name in prayer, and it seemed all had gone from me, and I was "alone." I would think truly there could be no God, or if so he must be cruel and unjust to let me suffer so. But by loving, prayerful, patient friends God showed himself to me, and in after-years while doing penance for my wickedness, I feared he never could forgive me. But I know now, though even yet the old rebellious feeling will come by spells. I know he is helping me to overcome day by day, and he has been very patient and tender with me. And I find my faith grows stronger and I depend more on him each day. And only by the help of this Great Helper and his strong arm to help me, am I able to bear the terrible trial and sorrow of my life.

Would to God that all suffering humanity would

"Tell him about the heartache,  
Tell him the longing, too."

and be sure at last they would

"Forget that they bore the burden,  
And carry away the song."

AMBOY, Illinois.

A MOTHER.

#### The Longing of Thirty-four Christmas-Tides.

As Christmas draws near I am thinking of Sr. Emma Burton's disappointment, and of expressions of regret that I have heard some of our missionaries make in regard to being deprived of home companionship at such times. These thoughts bring vividly to my mind my life's experience, and I believe I know how they feel. Over thirty-four years a wife and in all that time not one Christmas with the husband.

Married in the May-time of the year and of my life, I left my girlhood home for one in the beautiful city by the river. Ere the summer was gone the young husband was called to leave for a distant State on his mission, and though he said, as I tearfully clung to him at parting, "If you say so I will tell them I can not go *this* time," I did not say the word, for I knew full well when I married him what his life-work was expected to be, and had decided to never hinder in that work if possible to avoid it. So the coming Christmas found me without his presence, far from father and mother; but with the new mother, ever kind and true, and the dear sister whose little ones made Christmas merry in the old Mansion House. I was young and hopeful, life looked bright, then, and I thought, "He will soon be home again."

The next Christmas I had my baby boy to comfort me, but the husband was again far away. The fathers among the missionaries will know how much harder it was for him to leave this time.

Home for a fleeting visit and the next Christmas-tide found him away in the "salt land"; but those times were as nothing compared with what followed.

Nearly every Saint knows where his years have been spent since that time.

What a blessed Christmas this coming one will be for him, and yet I can not be with him unless God wills it; but he will be happy. While the heart is heavy with thoughts of unfulfilled hopes, this thought brings comfort, and I still have the son, now teaching the same doctrine that the father left home to take to the world.

I feel to thank the heavenly Father that through all the years of trial he has helped me to keep the faith with never a doubt of its truth, and in the final separation, so far as this life is, while the heart is heavy with anguish I am still trusting, and am just as firm in the faith as ever in my life, knowing that God doeth all things well, and praying for strength and wisdom to make my life worthy to be with the loved one gone on before.

Yours in the one faith,

SR. DAVID H. SMITH.

MYSTIC, Connecticut, October 10, 1904.

*Dear Home Column:* I have been helped and encouraged so many, many times in reading the letters and articles in your columns, that I feel as though I ought to write to you also. I do not want to be of the nature to take in all that I enjoy and give out nothing for the enjoyment of others.

I have felt so many times since I have had a number of little ones to sacrifice for and endure privations on account of, that I should try to be just as patient and happy as though everything went along as I would like to have it. I believe in this way we shall be able to look back after our children are grown up and feel satisfied, not wishing we could live that part of our lives over again.

Why should we fill our lives with vain regret, and longings for what it seems is not best for us at the present? I think with the poet, "Our lives are what we make them," to a great extent. I know it is hard for us to bear some things that are placed upon us, but I think it is harder because we can not say from the heart, "Thy will, O Lord, not mine, be done." When we look around us and see so much beauty, and realize the handiwork of God in every flower and tree and beautiful landscape, in the rippling brook, the broad ocean heaping its mountains of foam, and know that he made everything for man, to "please the eye and gladden the heart," and wills that his children should be cheerful in their warfare, is it right that we should give way to a sad heart, thereby increasing discouragement? But rather let us be hopeful, looking for the silvery lining to every cloud, expecting a joyous triumph if we faint not.

Hopefully,

LILLIAN P. WHIPPLE.

#### Prayer Union.

Sr. Martha Pople, of Trinidad, Colorado, asks the prayers of the Saints in behalf of her husband, that he may live a different life, and lay drinking aside.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

A SISTER asks: "Is it necessary for the district superintendent to call upon the superintendent of each local school to give a report of the school at the district convention in addition to the report sent in by the local secretary? If so, what should that report be?"

It would be difficult to say whether or not it was "necessary" to make such a report, not knowing the conditions. There is nothing in the Constitution and By-laws to require such a report. But it may be one of the very best things that can be done by the district superintendent to require reports from local superintendents of their schools. It is one of the ways he has of acquainting himself and the district of the various conditions existing among the several schools. It is one of the best ways to create an interest in the work and arouse enthusiasm therefor. It is one of the means to be employed to get local officers to do more and better work in their schools. It stimulates them to work. If they know their work will be reported to convention, they will endeavor to make it as good as they can. It is a phase of convention work that I would like to see more universally adopted than it is now. Considerable good will come from it.

Just what that report should be would be governed by what there was to tell. Briefly, tell what condition the work is in; what you are doing to improve it; some of your difficulties that you have to overcome; what you are going to do, if known. Also something of your hope and faith.

This or any other work directed by the district superintendent to be done should be done promptly, cheerfully, and in no half-hearted way.

The secretary's report is statistical and contains about what is necessary in that line. But it does not nor can not have in it the true ring of inspiration and work that may be in a report, written or verbal, from the one in charge of the school. The district superintendent, having the oversight of the work in the district and its interests at heart, can best determine what is "necessary" in way of reporting to make the work of the district effectual for good. When your district officers call upon you for work, do it with a will and God will bless you all.



BRO. W. B. TORRENCE, superintendent of the Nodaway, Missouri, District Sunday-school association, writes that they have arranged for a two-day convention in January and will use the outline of work sent out by the General Sunday-school Association as a portion of the convention program. They have gone at it in a very businesslike way, and it seems that nothing but success and an enjoyable time can reasonably be expected. We hope to be with them but can not determine sure till the date is set. Bro. Torrence also reports at length the condition of the work in the district and what they are trying to accomplish, which gives an accurate understanding of the conditions there. Would that all district superintendents would do likewise.

BRO. F. J. EBELING reports three new schools organized in the Ohio district. This is a good showing and we hope for a revival of the work in that section. Keep the good work moving.

ALL Sunday-school workers please take notice that the lessons for the first primaries or smallest scholars are to be published separately beginning January, 1904. They have heretofore been published with the Primary *Quarterly*. But now that they are revised and to be put into permanent form, it is necessary to publish them separately. It will be necessary to order what you want of these same as you would of any other grade of *Quarterly*. It simply makes a fourth grade of *Quarterly*. The announcement of prices, changes, etc., will be made soon. Watch for it. But do not overlook the fact that they will not be included in the Primary *Quarterly* as heretofore.

Is YOUR school running as well as it can? Are the teachers all doing nicely with their classes? Do the officers all do their part well, cheerfully, and promptly? Is your membership increasing or diminishing? Do your offerings keep up expenses? Do you have *Quarterlies* enough to supply all? Do you have Bibles enough to furnish the entire school? Do you begin exactly on time? Do you close on time? Is the school a genuine help to the branch and church work? Are there any Saints who do not send or bring their children to the school? Are you all growing and doing better? If not, why not? All these are important points to be considered. And they are points that every school should be able to answer in the affirmative. If your school is short in any of these matters it is time you were looking into the matter and trying to remedy it. Let us never be contented to slacken our speed or relax our energy till we can say there is no place to improve, and that will not be this side the great judgment-bar of God.

The Sunday-School Lesson for December 11, 1904.

THE COMING OF THE LORD.

Golden Text.—“The day of the Lord will come as a thief in the night.”—2 Peter 3: 10.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The outline of our lesson is quite simple. It follows the leading points of Peter's second letter in the first ten verses of the third chapter.

He refers us there to the great flood in Noah's time and warns us that another destruction will come upon the earth but not by water; he says it will come by fire.

The destruction of Noah's time and the destruction that will attend the second coming of Christ are the leading topics of the lesson to-day. In connection with them it is shown that the Lord warns the world in ample time to escape impending destruction, if men are willing to follow his counsel. In Noah's time, men were warned; in our time they are being warned; in Noah's time a place of safety was provided, and in our time this is also the case.

This is the outline of the lesson as it is contained in the les-

sons of the senior, intermediate, and second primary grades. The primary lesson tells the story quite simply; the intermediate enlarges upon it, and the senior amplifies still more, especially in calling our attention to many statements in the Doctrine and Covenants concerning the coming of our Lord.

It is in harmony with the prediction of Christ to his disciples that his second coming is preceded by the rise of pretenders to authority from heaven, that false Christs and false prophets have risen. The faithful Shepherd warns his flock against being deceived by these religious fanatics or knaves, whichever they be, and tells us that the Son of Man will not come in the form of a woman or of a man traveling on the earth.

His coming will be “a great day,” in which the heavens and the earth shall feel the master hand of their Creator; it will not be the coming of an obscure individual with doubtful claims.

When Jesus sat upon the Mount of Olives and taught his disciples concerning the destruction of Jerusalem and the scattering of its people, he told them also that, before his second coming, the “remnant” of the Jews that had been scattered among all nations should be gathered again to Jerusalem. His words are these: “And the remnant shall be gathered unto this place: and then shall they look for me, and behold I will come.”

We may expect to see indications of the gathering of the Jews to the land of their fathers.

It is the anticipation of the Saints that in time, according to the instruction of the Lord, they will gather together to a place appointed by him and will there build up a city. Jesus talked to his disciples of this also, as they sat on the Mount of Olives; he described it to them as a land of peace, a city of refuge, a place of safety for the saints of the most high God, a city in which there shall be the glory of the Lord, a city into which the wicked will not desire to come, because of the power of the Lord which shall be felt there. He said the city should be called Zion.

In modern revelation to the people of God, we find the warning to prepare ourselves for the coming of the Lord, for that great day when he shall stand again on the earth. And a part of the Lord's instruction is this: “Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who are of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.”

Again, we read in the word of the Lord to us that “he shall utter his voice out of Zion, and he shall speak from Jerusalem.”

This harmonizes with the statement of Jesus to his disciples, that the remnant shall be gathered to Jerusalem before his coming.

And when Jesus sat on the Mount of Olives and taught his disciples concerning his second coming to earth, he said, “And it shall come to pass that the righteous shall be gathered out of all nations, and shall come to Zion singing, with songs of everlasting joy.”

And, speaking of things that will transpire at his coming, he said, “Then shall the heathen nations be redeemed.”

When we read such utterances as the *Youth's Companion* quotes from the editorial of a recent Japanese paper, we find that in some, at least, of those who have been called heathen, because they “follow not with us,” there is the fundamental principle of the doctrine of Christ, the great principle of love, and that even toward enemies.

This is the quotation to which we refer: “Revenge is a sin. It is barbarous. We are living under a new law of universal brotherhood.”

Are there not righteous, even in the heathen nations, worthy of being spared in the time of destruction which is coming on the wicked in the day that is soon at hand? Is not God speaking in their hearts? Is he not writing his law on the fleshy tables of their hearts?

In the preceding paragraph, we quoted the prophecy that, before the coming of Christ, the righteous will be gathered out of all nations and come to Zion singing with songs of everlasting joy.

There is another gathering predicted by Jesus; it is the gathering out of his kingdom of all those who offend and those who do iniquity; this gathering also is to take place before his coming.

So we have prophesied in the word of God a gathering into the kingdom of the good, and a gathering out of the kingdom of those who are not good.

We are not safe simply because we may have membership in the church; we are safe only so long as we abide in the principles of the gospel of Christ.

When Peter cited the destruction that came on the world in the days of Noah in connection with his teaching concerning the coming of the Lord, he followed the teaching of Jesus who predicted to his disciples that, in the days of the coming of the Son of Man, it shall be as it was in the days of Noah, when they were eating and drinking, marrying and giving in marriage, heedless of the warning of Noah, the preacher of righteousness.

In the parable of the sower, also, Jesus has left his people a warning not to permit the care of the world or the deceitfulness of riches to choke the word out of their hearts and to render them unfruitful in the works required by the gospel.

It may be well for us to examine ourselves sometimes and discover whether or not we are permitting either the cares or the pleasures of the world to occupy so much of our time as to crowd out the gospel.

Are we so busy or so careless that we do not attend church services, that we do not send our children to Sunday-school, that we do not teach them at home?

Are we so busy or so careless that we are not studying into the word of God, and that, too, with a view to improve ourselves and others? If so, it may be well for us to answer the question, if we can, which the Lord has put into the mouths of his servants to proclaim to those who are slow to heed his word: "If I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter their voices unto all that live, and make the ears of all to tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come."

#### ALMA'S TEACHING.

"Behold, are ye stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God. Behold ye must prepare quickly, for the kingdom of heaven is soon at hand, and such an one hath not eternal life. Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared, and I would that he should prepare quickly. . . . And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions? Woe unto such an one, for he is not prepared, and the time is at hand that he must repent, or he can not be saved."

ANNA SALYARDS.

## Letter Department.

SHENANDOAH, Iowa, November 24, 1904.

*Editors Herald:* In harmony with the authority of the officials of this district, and request of the Saints, I have been privileged to visit a few of the branches, and can truly say the Lord has been with me. My soul has been greatly made to rejoice with the dear ones with whom I have labored in the interest of this glorious work so many years in the past. We traveled and preached, in this district, (when we had no churches of our own,) in schoolhouses and in the homes of the Saints; and often we went afoot and alone. Now there are five churches owned by the Saints, and reunions have been held in the district for twenty years in succession, which have greatly aided the work, and many have been added to the church, such as shall be saved.

The Sunday-school work has been vigorously pushed to the front through efforts of the efficient and zealous workers of the different branches under the supervision of the general superintendent and wife, and other able workers who have not grown weary, nor fainted by the way. May the God of our fathers still be with them is our prayer.

In the Tabor Branch we found all rejoicing in the truth, and had the privilege of occupying in their neat little church over two Sabbaths; also in Henderson Branch, formerly known as Farm Creek, where Bro. Blair and E. C. Briggs first preached and where the Spirit testified through some of the old-timers, who were striving to serve the Lord as best they knew, that these men were true servants of God.

We stayed in the Keystone Branch two nights, and all came out to hear, with quite a number of our old friends. Came to this place for last Sabbath. God has been with us here and we were made glad by the presence of a good audience that greeted us both morning and evening. To-night will be our last with the good folks here. To-morrow we go to Riverton for two nights, and on to Hamburg for next Sunday.

These dear ones have not forgotten to minister to the wants of the servants of God. May they long live to labor in this grand and glorious work.

We have preached all that we felt able to, and visited as many as possible at their homes, giving them all the cheer and encouragement we could, and have labored in our patriarchal line of work, and felt the presence of the Spirit in all of our labors.

We have attended the Spring River District conference, also Clinton District, by request, and quite a number of the branches of the districts. The reunion at Eldorado Springs, one at Berry's Ferry near Fairland, Indian Territory, and one at Holden in Independence Stake. In all these places as an evangelist God has blessed me. Ever working and praying for Zion's weal, I am,

Yours in bonds,

HENRY KEMP.

TORONTO, Ontario, November 28, 1904.

*Editors Herald:* Pardon a very brief intrusion upon the HERALD's valuable space to correct just two typographical errors which have crept into my article on "Science and the Bible," in the current issue. The first is on page 1098, second column, where it says "afflict harm upon a large and studious class of the world's community," etc. This should read "inflict harm," etc. The second case is on page 1099, first and second columns, where the phrase, "'hashy' generalizations," is repeated three times in the two columns. This should read, "'hasty generalizations."

May I also be permitted to modify one sentence; though it is not erroneous as it stands? (See page 1099, center of second column.) It reads thus:

"Science, pure and simple, is of its nature and essence nothing more or less than the systematical collection or collation

and classification of proved and ascertained facts in the natural and spiritual world of investigation." I would prefer this sentence to read as follows:

"Science, pure and simple, is essentially nothing more or less than the systematic collation, classification, and recording of proved and demonstrated facts in the natural and spiritual world."

Thanking you in anticipation, for the courtesy you have ever shown me, I remain,

Yours for gospel and scientific truth,  
12 Turner Avenue. F. R. TUBB.

FANNING, Kansas, November 19, 1904.

*Editors Herald:* The Bloomington Land Company, of Bloomington, California, have their olive-oil in bottles labeled thus: "Purity guaranteed. I will give an ounce of gold for every ounce of adulteration in this oil. G. W. Curtis, president." If you deem wise to publish this it may assist the Saints to get pure oil.

In bonds,

L. G. GURWELL.

SYKESTON, North Dakota, November 27, 1904.

*Dear Herald:* I have been isolated from church privileges since September 4. At that time I left Pleasant View Branch, of the Independence Stake. And I want to say I never have realized the value of church and Sunday-school before as I have since I came up here, and I ask an interest in the prayers of the Saints that I may be enabled through the goodness and mercy of God extended to his children to again return to the land of Zion and to do the work assigned me in a right and acceptable manner before God. Let me say a word to those who have the privilege of attending church and Sunday-school, especially in the Pleasant View Branch, to improve it, and never let an opportunity slip to say a word in defense of this latter-day work, that it may roll on, and that the Lord may hasten the time when the knowledge of truth will cover the earth as the waters cover the sea.

I would be glad if I could hear of some of the Saints living in this part of the country, and while I am here, if any of the elders can make us a visit I am sure I will do all in my power to make them comfortable. I live two and one half miles west of Sykeston. I do not think there has ever been any preaching done here, for all with whom I have talked say they have never heard anything about us. Hoping that an elder may come and give us a call, if possible, and praying for the welfare of Zion, I am,

Your brother in Christ,

J. W. PEEK.

FULTON, Iowa, November 30, 1904.

*Editors Herald:* Last spring Elder Case set up the district tent in Fulton and held services for five weeks, Bro. Burr helping him most of the time; then they held forth at Emeline about five weeks, at Crabtown about the same length of time, and at Canton for about three weeks. At all these places there was a very good interest. Four were baptized as a result of the effort. All the meetings were held within fifteen miles of here. What good was done the Lord knows. There has been other preaching done besides these tent-meetings by Bro. McKiernan, and I try to hold what has been gained, yet there are discouraging features here that seem hard to overcome. Six years ago we built a nice church in the center of the branch, but time works many changes. Some have gone to their reward, others have moved away, so there are only a few left to meet together. The Saints seem to be asleep; we hold meetings at Fulton, near three miles from the church, but the Saints do not attend, only a few that live there, yet we have a fair interest. Our Wednesday prayer-meetings are small. Oh! that the Saints would be more energetic, for they lose many blessings by being so care-

less and easy. We have some that are trying to do all they can for the work.

I would like to say to the Saints of this the Eastern Iowa District that the families of the elders are behind since August with their allowance; winter is here; coal or wood must be bought, also winter clothing. The elders' families must eat as well as others. I will have to make out my annual report December 31. I have already received means from Bro. Kelley to help the families along. Come Saints, one and all, let us each do our part and respond at once. If each only does a little we will soon be in good shape again. Do not wait until you can send a large amount, but send what you can spare now. Do not wait until the first of January, for the year closes December 31. I will gladly send receipts for all moneys sent me.

As ever your brother,  
JOHN HEIDE.

LEXINGTON, Nebraska, November 26, 1904.

*Editors Herald:* As I read the address of President Joseph Smith on Thanksgiving day of 1903 my heart was filled with gratitude to God that I was a citizen of such a country. I verily believe that this is the best country in the world, and that God has a better place for them that serve him faithfully and keep his law.

While I would be glad to have things different at times, I think that the Father has guided me from earliest memory, and that the Spirit that led me from evils has led me into the church, and given me evidence that this is God's work, in which I have been engaged for twenty years. I have been afflicted with deafness; and now for two months I have been unable to walk or stand on my feet, except for a short time, without great pain; but these things do not discourage me. I have only a few years to serve; and I want the same kind of a discharge from the army of the Lord that I got when I served my country. If I have taken anything from any one and not paid for it, or done anything for which the law will condemn me, I want to make it right now.

When I think of what others have passed through for this work I feel to breathe a prayer of thanksgiving to my heavenly Father that he has kept me through dangers seen and unseen. I cast all my care on Jesus, and forget not to pray that he will lead and guide me into all truth; and in all things I say, O Lord, thy will be done, not mine.

Your brother,  
F. T. DOBIE.

SEBASTOPOL, California, November 22, 1904.

*Dear Herald:* I love to read the HERALD, and I think it is especially dear to those shut off from their church privileges. I attend the Methodist Church with my grandmother, but of course it is not like attending one's own church, although I am well acquainted here. I was brought up a Methodist, lived here from about my eleventh to my eighteenth year. I then returned to Colorado with my parents when they were out on a visit and there near Wray I heard the gospel in all its fullness, and thank God was led into the light. Oh! it is wonderful, this gospel of Christ! How thankful we should be for it.

My husband is in Oakland working, so he has church privileges and enjoys them accordingly. He feels much at home among the Saints there, attended their Sunday-school convention not long since, and had a very enjoyable time. Thanksgiving day is almost here once again, and oh! how much we all have to be thankful for. Our blessings can not be counted. I for one thank Him for my restored health, for the beautiful sunshine, flowers, friends, and last and the best, the privilege of being his child, a latter-day saint.

How ashamed we should be to grumble because of too much rain, such warm weather, poor crops, or anything else our all-wise heaven y Father sees fit to send. Oh! let us thank Him

for our manifold blessings and overlook the disagreeable things of life. I am so happy in his love, I have been studying His word more lately and already I feel the difference. God forgive me for neglecting it. It was brought forcibly to my mind by a letter from a Saint in Wray, Sr. Wolfe. She wrote me that I would be blessed with much freer speech in telling of his gospel to others if I studied and prayed over his word more.

I was talking yesterday morning to a woman who has many trials, a member of no church row. I told her as best I could of His teachings as taught by the Reorganized Church. She seemed real interested; had never heard it before and asked me lots of questions, some I could not answer. I am sending for some tracts to help me out on those questions. Pray with me, dear Saints, that she may be led to give obedience to the gospel.

"Oh!" she says, "Mrs. Weller, I want the truth; I have been fooled so many times I feel like being careful, and it makes no difference to me if I know God directs me to do a thing, I do not care what people say." God grant she is sincere and when the test comes may she stand firm.

I do not suppose our Methodist friends will thank me for what I am doing; but we must do God's will regardless of people. Many are so prejudiced; oh! may their eyes be opened.

We are having delightful weather here, no frost yet, but lots of sunshine and fog. My grandfather brought in some black-berries the other day, ripe ones, green ones, and blossoms all on the same branch. We have had some apple-trees in bloom this fall, cherry-trees also blooming on some places. We suppose the trees that bloom this fall will not bloom next year.

Ever praying that God's truth may advance, I am,

MRS. E. U. T. WELLER.

HOLDEN, Missouri, November 24, 1904.

*Editors Herald:* So many write us to learn our opinion in regard to this town as a residing place, and in regard to the country as a farming country, etc., that if allowed a little space we will give "our opinion" and make one answer do for all, although better writers than I have given their opinions. Holden is a nice place to live, a little more expensive possibly than towns of its size in our part of Iowa, although both seasons we have been here have been bad years for farmers, so everything is extra high. It is a good town for people who have means to live on; but we would call it a poor town for one who needs to make a living. Men in business do fairly well, I think, and I believe enterprising men with some capital could do well; but for laboring men the chances are poor compared to Iowa. Wages are low; slavery used to exist here and of course help was cheap then, and even after emancipation fifty cents a day looked big to one who had been working for his "keep"; as one old settler said though, "These people from the North are just ruining this country. A few years ago I could get all the help I needed for fifty cents a day and now they want a dollar and even more." But wages are improving and methods of farming also. We believe that with proper rotation of crops, and looking after all the fine points, this country, for farming, is up to the average.

One man telling me about his farm said he had sold the grain off the same piece of land for each year for over twenty years, and I believed it, for it was the most worn-out looking piece of land I ever saw. There were a few cockle-burrs growing on it, but they looked delicate. What land will stand such farming?

As to the branch here we have a nice branch, well presided over, and finer Saints could not be found. Of course we have some vexations and we are not all perfect, but are striving for better things. No one seems to want to leave after they locate here, unless they fail to find work. I know if anything should arise that it would seem necessary for me to leave, I should feel more deeply affected than over any change of location I ever made.

School advantages are good, and seem to be improving. Property is increasing in value, but is still much cheaper than in Northern Iowa.

We hope this will satisfy many who desired to hear from us. We are rejoicing in the work and feel that it has been good for us spiritually, at least, to live here.

MRS. J. R. SUTTON.

#### Independence Items.

On the 27th, it being a fine day, there was a fairly good attendance at the Sunday-school and at the orchestra, in which there are generally eight present. Bro. Alva M. Merrill, located at No. 421 West Mill Street, in this place, who has lived a long time in Africa, gave a very interesting talk to the Sunday-school concerning the natives of that country, and stated that he had many curios which he intended to present to Graceland. He thought the pioneer missionaries who had been preaching there had done much good by opening the way for others more enlightened in regard to the gospel.

The afternoon prayer-meeting was conducted by Brn. Arber, Moxon, and Layton, the last mentioned exhorting, in a special manner, the Saints to be brief and confine their testimonies to those concerning God's dealings with them. Many had received evidences of his goodness and the Spirit flowed from heart to heart bringing light and comfort. One brother, however, soon forgot the injunction of the presiding priest and gave a lengthy talk concerning the practice of finding fault with the "heads of the church," and a sister also thought it opportune to speak at length in reference to the Book of Mormon home class work, and closed her remarks by exhorting all the sisters to attend on the following Monday the classes which were to meet in different parts of the city.

The church services were well attended. At the opening of the morning exercises the choir of thirty-two voices sang "As the voice of many waters, so Jehovah speaks to me." Bro. R. J. Parker in the evening spoke before an appreciative audience, and in the morning Bro. G. H. Hilliard held forth, taking for his text, "And upon this rock will I build my Church." The speaker said the knowledge that Jesus is the Christ is the rock upon which the hope of the church rests. This knowledge was given to Peter, and Joseph and Sydney also testified that they had the knowledge that the gospel was true and the power of God unto salvation.

He referred to the advancement made among the leading men of the nations and those who had tired of the kingly form of government. The latter part of his sermon assumed a sudden change in thought. He did not pretend to be a scholar and with much earnestness he declared he should go right on in spite of all the critics and flatterers, even mentioning the HERALD.

There were a few comments in disfavor made of the discourse, one speaking of "the sacred pulpit converted into the coward's castle," and all that sort, (because no one could answer back,) while others we gladly noted called the sermon an "excellent one."

On the 23d Bro. Clarence and Sr. Henrietta Millard, lately from Kingfisher, Oklahoma, were baptized in the font by Elder Hilliard. On Thursday morning about eighty of the Saints, ten of whom were choir singers, repaired to the church to hear President G. H. Hulmes preach a Thanksgiving-sermon. He took for his text, "Let your moderation be known unto all men. . . . Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. The meeting was opened by singing, and prayer by Bro. W. H. Garrett. The speaker referred to the dreadful carnage going on in the East, and in contrast to the present peaceful condition in our own country; also to the enlarging of constitutional liberty which is bringing about conditions more favorable for the Saints. He said it sometimes looks as though we had not the least conception of the life which God intended

for us to live. Our Father's intention is to lift up the poor and debase the rich through the principle of tithing and consecration, thus showing by our works that we are thankful.

In Book of Covenants 61: 6, we discover a startling expression which we should heed in the midst of our thanksgiving: "Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not." "Praise God from whom all blessings flow," was sung at the close, and the congregation hastened to the dining-hall, which had been prepared for their reception and entertainment. They hurried eastward to Ensign Hall thinking to be on time for the choice dinner which had been so fondly anticipated, and which had been the subject of great anxiety; but to their surprise the Saints on arriving found at the five long tables, laden with good things, that every chair was occupied. Knives and forks were being plied with vigor, platters and trays filled with steaming drumsticks and luscious winglets, hot vegetables, and plum-puddings, with pies of every hue and flavor,—were all being conveyed with joy by those faithful caterers to the Saints. On entering the door nearly every countenance fell. A plenty of patience, however, was in evidence in the case of those sitting on the side benches, who, like wilted wall-flowers, began to wither in spirit at the sight of the fading from view of the promised turkeys and chickens, roast beef, pumpkin pies, cakes, puddings, etc.

What with the unexpected incoming of crowds at the door, lack of system in taking care of them by the hustling, overworked sisters, bebies of young waitresses "new at the business," and last though not least, the scarcity of edibles, hearts began to fail lest little or nothing of the things that tend to satisfy the inner man would be left for them.

Alas! this crushing fact stared scores of poor, hungry, mortal Saints fully in the face! The gentleman at the stand by the entrance on which the shining dollars, halves, and quarters glistened, and his weary wife, the busy, bustling chairman of the committee, offered to compromise by returning the tickets or reducing the price of the scanty menu; but although another feast, an oyster supper by the Gleaners on the 6th of December, was announced amid the clatter and clamor of the crowd, not one relented; they refused to be comforted, but after a light refreshment finally moved slowly out of the building,—"one by one."

"It's a perfect swindle!" mumbled out a toothless old gentleman on the street corner, who had gathered a few disgruntled ones about him. "Didn't have a bite of turkey, nor pudding, nor pie, nor a knife to eat with, only had a spoon and a little dab of cold potato and squash." "It's a swindle!" echoed his thin-faced lady companion; and, as one of our number looked pitifully at the aged couple and inquired if they were members of the Latter Day Saints' Church,—"No! we aint!" snapped out the nonmember, "and if we was, we'd leave and get baptized into another too quick!" And they too passed on.

As a result accruing from our Thanksgiving dinner the chairman of the committee on soliciting donations and arrangements handed to the chairman of the building committee a good, round, fifty-dollar donation, and the society, after hearing the report of the committee, will ratify all action by a show of hands. And the committee will not be "jostled out of its comfortable routine" either, if the critics do say there is "unwisdom and futility" in such hustling and unbusinesslike methods. They go so far as to quote scripture and tell us that everything in the church, auxiliary work and all, should be done in order, and by common consent. Meetings should be called, they say, by due notice, not members invited over the phone; and all business should be acted upon by the body and duly recorded. "Yes," say the critics, "there's lots of red tape; but if you will have societies, you must have order."

The free entertainment in the evening by the Religio was excellent. Sr. Josie Islieb's song was fine, and the cantata

selections were well rendered, only we missed Bro. O. L. James and Sr. W. N. Robinson in some of the solos.

ABBIE A. HORTON.

#### Extracts from Letters.

C. N. Maymon, Byrneville, Indiana, writes: "I love to read the letters from Saints in different parts of the world, bearing the same testimony, which satisfies the writer's mind that the testimonies are all given by the same spirit. The gospel work is getting on higher planes in parts of Southern Indiana. Bro. Wight's visit in October resulted in good. Eight were baptized, and two more shortly after his departure. We look for him back in December."

Bro. R. C. Russell, writing from Arthur, Ontario, November 22: "I am preaching in the Zone Branch near Bothwell to good-sized congregations. I baptized eleven, October 30, and have some others ready for November 24. We have ideal weather for Autumn; no snow yet; heavy dust on roads."

D. R. Jones, Sheridan, Nevada: "A few of us meet at Carson City the first Sunday in the month for social service. The members are scattered a great distance apart, and only a few can meet. But we have good meetings, and the Lord by his Spirit blesses us, and encourages us to be faithful and do our duty to him and to all men, that by our walk and conversation we may glorify our Father in heaven."

## Miscellaneous Department.

### The Bishopric.

#### CORRECTION BISHOP'S PUBLISHED REPORT.

British Isles Mission, Thomas Taylor, Bishop, Archibald T. Bradshaw, London, England, should read \$11.20 instead of \$1.20.

Southern Illinois District: Eliza Louis should be Eliza Lonis: John H. McMurtry should be John H. McMurtry.

Southern Michigan District: C. E. Goodenough, \$50 should be 25 cents; George H. Goodenough, 25 cents should read \$50.

### Church Secretary.

#### CLERGY CREDENTIALS FOR 1904.

Up-to-date lists of General Conference and other general missionary appointees entitled to clergy credentials have been forwarded to all General Passenger Associations that issue said credentials. Such lists are forwarded to facilitate prompt issue of credentials for 1905, and indicate those released from the various fields. Local ministers and local appointees are referred to their general missionaries in charge for indorsement, as heretofore, in harmony with established rule.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 1, 1904.

### Third Quorum of Priests.

Each member of Third Quorum of Priests is urgently requested to send his name and present address to Joseph G. Smith, secretary, Lamoni, Iowa.

### Correction.

On page 1134, number 43, volume 51, under "Addresses," T. J. Pierce should read F. J. Pierce.

### Died.

FIELDS.—At his home near Mt. Vernon, Grant County, Oregon, Thomas N. Fields was found dead in his bed November 9, 1901. He was born in Ray County, Missouri, December, 1814. Came to Oregon in 1847 with his parents. Joined the church in 1863, being baptized by J. C. Clapp. He was laid to rest in the Moon Creek Cemetery to await the resurrection of the righteous. Funeral by Reverend Glasscock, Methodist, at the cemetery.

GREEN.—Morris Moroni Green was born in the state of New York, October 8, 1835; died September 11, 1901, at Los Angeles, California. Funeral from Saints' church; sermon by Elder J. C. Clapp.

**LUKEN.**—Bessie Luken was born March 20, 1872, at Los Angeles, California; died September 17, 1904, at Los Angeles. Funeral-services at the house and at Santa Ana; sermon by J. C. Clapp.

**OGLEVIE.**—Sr. Charlotte L. Oglevie departed this life November 18. She had been sick but three days. Her suffering was intense at times until death set her free. She leaves her husband and eleven children to mourn. She was 42 years, 9 months, and 14 days old. Our beloved sister had lived over sixteen years a consistent member of the church. She was of a quiet, peaceful spirit, a dutiful wife, affectionate in her family. Our loss was her eternal gain. She peacefully awaits the first resurrection. Funeral conducted at the Coal Hill Chapel by S. C. Andes. Sermon by Elder A. Lloyd.

#### Bazaar Notice.

Will the sisters who have been working for the Christmas bazaar, to be given by the Daughters of Zion connected with the local organization at Lamoni, please notice that the same will be held on Friday and Saturday, December 16 and 17, and kindly forward all donations at an early day to Mrs. M. B. Nicholson, Lamoni, Iowa.

#### Addresses.

W. Christy, Lamoni, Iowa.

### VERY LOW EXCURSION RATES FOR CHRISTMAS HOLIDAYS

to all points on the Nickel Plate Road between Chicago and Buffalo. Excursion-tickets on sale December 24, 25, 26, and 31, 1904, and January 1 and 2, 1905, good returning January 4, 1905. Three through express trains daily. No excess fare charged on any train. Also lowest rates and shortest line to Cleveland, Buffalo, New York, Boston and all eastern points. Modern sleeping and dining-cars. Individual Club Meals, ranging in price from 35 cents to \$1, served in Nickel Plate dining-cars; also service a la carte. All trains leave from La Salle Street Station, Chicago. City ticket office, Chicago, Illinois, 111 Adams Street and Auditorium Annex. For further particulars address John Y. Calahan, General Agent, 113 Adams Street, Room 298. No 33 47-5

#### Country Life in America's Christmas Annual.

*Country Life in America's Christmas Annual* is even larger, with more sumptuously printed color pages and illustrations, this year than last, and it is certainly one of the most striking magazine publications of the month. A leading feature, "Christmas in the open," by Hamilton Wright Mabie, is illustrated with four frontispieces in color, to show the spirit of Christmas in the North, East, South, and West. Other important features include "A Christmas house party," by Arthur Huntington Gleason, a practically suggestive, as well as delightfully interesting story; "The joyous sport of skate-sailing," an illustrated account that will win new enthusiasts for this thrilling sport; and "The Christmas dinner," a thorough consideration that will have as much interest for those who are to eat as for those who are going to plan one. "An amateur Santa Claus" is a charming story by Harry Leon Wilson, author of that successful new novel, *The Seeker*. A most elaborate feature of the number is "Christmas fruits—Where they grow," by J. Horace McFarland, illustrating the rare and common fruits of every clime on many pages in superb color. One of unusual human interest is the story of "Caldwell, the woodsman" and the gathering of Southern evergreen decorations for the Northern Christmas. A great many other articles deal with widely varying subjects; for instance, "Christmas on an orchard farm" is a true story of an agricultural success by L. H. Bailey; "Christmas for the birds and animals," by A. Radclyffe Dugmore, is the photographically illustrated story of queer little birds and beasts that come to the winter crumb table; and "House plants for Christmas" suggests beautiful home-grown gifts; while "A wild flower in the snow" is one of the many articles of nature and out-door interest during the winter months. Innumerable shorter articles are concerned with advice and things one should consider for the comfort and joy of the holiday season. Even the advertisements have taken an uncommon holiday aspect and the large pages of *Country Life in America* contain beautiful pictures and announcements such as have not been produced in any other but this superb magazine.

Those not taking *Autumn Leaves* should begin their subscription with the first of the year. A splendid series of Book of

Mormon illustrations will run throughout the year. These drawings are by Bro. Clare Sherman, of Chicago, and begin with the vision of Lehi. They are well worth your money.

#### The Trust and the Railroads.

The first published review of Ida M. Tarbell's "History of the Standard Oil Company," which is just published by McClure, Phillips & Company, appears in *McClure's Magazine* for December, written by George W. Alger, a thorough student of the trust question, who speaks with authority upon it. He discusses Miss Tarbell's remarkable work with thorough understanding and appreciation, his review in itself making an intensely interesting résumé of Standard Oil history, as well as a pointed presentation of the whole trust problem. Mr. Alger describes in detail, building his argument on Miss Tarbell's marvelous collection of facts, just "how the railroad makes the trust." He traces the growth of the Standard Oil Company through railroad discriminations, and states his conviction that the same influences which made it are operative to-day, and that the problem they involve is a present menace to the country.

He writes of this phase of the subject:

"Prince Metternich once said to George Ticknor: 'You Americans must first suffer from an evil before you can apply the remedy; you have no preventive legislation.' Miss Tarbell, as she tells us the story of the birth, growth, and present power of the oil monopoly, is really giving the history of such an evil—one from which we are still suffering, and for which we are yet groping for a remedy. It is impossible for us to read this story and miss its meaning. It is not merely a study of, perhaps, the blackest page in the history of American commerce; it is not simply a study of what men of immense business capacity can do when actuated by an unscrupulous and almost incredible selfishness. The enormous evil which finds graphic illustration in her book is the power which the transportation companies have been given over the accumulation and distribution of wealth in this country, and how that power has been abused."

#### Is Russia Becoming Liberal?

Prince Sviatopolk-Mirsky, the new Russian minister of the interior, has begun his administration under very favorable auspices. His accession has apparently brought to a head a Russian liberal movement of a constructive, moderate sort, not supported by the radicals or the revolutionists, but by the great body of liberal-minded Russians, who, while they have no sympathy with violence, reverence the Czar and detest the bureaucracy. The relaxation of the censorship over the newspapers of the empire, a privilege which has been taken advantage of to the full; a more humane policy toward Finland; the abolition of punishment by administrative order, and promise of greater tolerance toward the Jews,—these, astonishing as it may seem, are actual accomplishments of the past few weeks in the empire, and largely, if not wholly, due to the influence of Prince Mirsky. True, he has had much to contend against. The entire bureaucracy has opposed him violently, and the powerful Procurator of the Holy Synod, Pobiedonostseff, had gone to the extent of warning the Czar that autocracy and orthodoxy would be in peril if the new régime were permitted to continue its liberalizing work. The Czar, however, appears to support his minister, and in the attitude toward the zemstvos, or provincial assemblies (the nearest approach in Russia to representative government), may be seen the influence of Prince Mirsky's new, broad, and liberalizing policy, the best feature of which is that it is divorced from any radical revolutionary propaganda.—From "The Progress of the World," in the *American Monthly Review of Reviews* for December.

### CHRISTMAS HOLIDAY EXCURSION RATES

via the Nickel Plate Road, December 24, 25, 26, and 31, 1904, and January 1, and 2, 1905, good returning January 4, 1905, at a fare and a third for the round trip, between Chicago and Buffalo. Three through express trains daily to Fort Wayne, Findlay, Cleveland, Erie, Buffalo, New York, Boston and all eastern points.

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# Some Christmas Gifts.

Christmas will soon be here and the question will be agitating us, What shall I buy for loved ones for Christmas presents? Why not buy something that will be lasting and of substantial benefit? Look at our list of books:

<p><b>History of the Church of Jesus Christ of Latter Day Saints.</b> By President Joseph Smith and Apostle Heman C. Smith. In four volumes.</p> <p style="text-align: center;">VOLUME 1.</p> <p>119. Cloth.....\$1 50 120. Leather back and corners... 2 00 121. Leather..... 2 50 122. Gilt edges..... 3 00</p> <p style="text-align: center;">VOLUME 2.</p> <p>186. Cloth..... 1 50 187. Leather back and corners... 2 00 188. Leather..... 2 50 189. Gilt edges..... 3 00</p> <p style="text-align: center;">VOLUME 3.</p> <p>190. Cloth..... 1 50 191. Leather back and corners... 2 00 192. Leather..... 2 50 193. Gilt edges..... 3 00</p> <p style="text-align: center;">VOLUME 4.</p> <p>194. Cloth..... 1 50 195. Leather back and corners... 2 00 195. Leather..... 2 50 196½ Gilt edges..... 3 00</p> <p>What a splendid present a set of Church Histories makes for a person, old or young. Will last a life time.</p> <p>Holy Scriptures. Inspired Translation, by Joseph Smith.</p> <p>78. Cloth..... 1 00 79. 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 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 51

Lamoni, Iowa, December 14, 1904

Number 50

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### ARTICLES OF FAITH—ATTENTION.

We published in the HERALD for November 23, 1904, page 1091, the Articles of Faith as the same were published in the *Deseret News* for November 12. We now call attention to the fact that article 4 as published is not identical with the same article as it appears in the *Times and Seasons* for March 1, 1842, page 709, and in I. Daniel Rupp's work, *History of Religious Denominations in the United States*, page 410.

As given in those two publications the article is as follows:

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

The Utah authorities, or the *News* for them, inserted at the beginning of the article the words, "We believe that the first principles and ordinances of the gospel are, etc."

At first view this may look innocent and of no special import; but the name of Joseph Smith appearing attached to the whole as its author, or as the one by whom it was formulated, would make any change in the original document a forgery so far. Besides this, as there is no mention made in article 3 of principles, either primary or secondary, the sense of the article is materially changed and it does not so completely harmonize with the article preceding it as the one given in the *Times and Seasons*, of 1842; and Rupp's *History*, of 1844.

The *News* may protest against the HERALD saying anything about the Articles of Faith published by it, as it is the right of every church to formulate its own creed, and define its own faith. Should it do this, we admit beforehand that the church in Utah has the right to determine and publish to the membership and the world its own faith and define its own rules; but at the same time neither that church nor any other has the right to change a statement of beliefs formulated and published by Joseph Smith, the Seer, in his lifetime, and publish the changed articles over his signature as the ones authorized by him. When they do this it bears the marks of an intentional deception.

Whatever the object for the introduction of that innocent-looking clause, "We believe that the first

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It is the part of wise man to keep himself to-day for to-morrow, and not to venture all his eggs in one basket.—Cervantes.

principles and ordinances of the gospel are," may have been or now may be, we protest decidedly against making the dead prophet responsible for it, and hope every Latter Day Saint will take notice of our protest.

Bro. Hans N. Hansen, writing from Elsinore, Utah, November 30, noticed this addition and wrote us about it. He, too, is not sure what was intended by the change; but recognized danger in it.

The articles as given in the *Times and Seasons*, and signed, Joseph Smith, were written at the request of Mr. John Wentworth, editor, and proprietor of the *Chicago Democrat* for the use of Mr. Wentworth and for a Mr. Bastow a friend of his, who was writing a history of New Hampshire.

Article 3 reads, "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel." Article 4 follows naturally, "We believe that these ordinances are." Then, faith in the Lord, repentance, baptism by immersion, and laying on of hands are named, without a hint that these several ordinances are to be followed by others though naming these as the first principles. The Seer had no such reservation in mind when he wrote the Articles of Faith which he published. We therefore ask these Utah religionists to take the name of Joseph Smith from this published declaration of their faith, or make it conform to the one published by the Seer himself in 1842. Or, if they must have an Articles of Faith for their tracts, elders' cards, etc., with the name of a man attached to it, that they attach the name of Joseph Fielding Smith. They have no right to put the Palmyra Seer's name to any changed declaration of faith, however slight the change may be.

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FALSEHOODS AND MISREPRESENTATIONS BY THE  
"GOSPEL MESSENGER,"—NO. 2.

Again. Mr. Yearout endeavors to connect Joseph Smith, the President of the Reorganized Church of Latter Day Saints, with his contention against Mormonism, by quoting from a reply to L. O. Littlefield, of Utah, published in SAINTS' HERALD for November 3, 1883, but for which he erroneously cites HERALD for September 12. There was no issue of the HERALD on September 12, 1883. He gives the citation as from page 705, whereas there is but a part of the quotation referred to on that page; and, as usual, he garbles, by giving a portion of one paragraph and a portion of another under quotation marks; and by leaving out words he vitiates the meaning and makes an application entirely foreign to the matter in issue between Joseph Smith and L. O. Littlefield. The quotation as given by Mr. Yearout is as follows:

I am not surprised that you do not like the continued reiteration of the word of God from the Book of Mormon. That book is one of the essential features of Mormonism. It should be to

you, and all Mormons, what the Koran is to Mohammedans, the Bible to Christians, the end of dispute. Without it the Mormon church had not been born. It is the Golden Bible to the devout Mormon. I have the undoubted right to select portions of the text that sustain my faith in Christ as primitive Mormonism has revealed him. While I do not accept your proofs as conclusive that my father was a pluralist or polygamist, I repeat that whether he was or was not, the gospel recommitted through Joseph Smith is COMPLETE AND SUFFICIENT FOR THE SALVATION OF MAN.—*Saints' Herald*, p. 705, September 12, 1883.

To show the apparent trickery of the writer we quote from the letter in reply to Mr. Littlefield as it was published at the time:

I am not surprised that you do not like the continued reiteration of the word of God from the Book of Mormon. That book is one of the essential features of Mormonism. It should be to you and all other Mormons what the Koran is to Mahammed, the Bible to Christians—the end of dispute. Without it the Mormon church had not been born. It is the Golden Bible to the devout Mormon. From it I have the undoubted right to select those portions of the text that confirm and sustain my faith in Christ as primitive Mormonism has revealed him. The word of God to the church, in the revelation charging the church to remember the Book of Mormon to "do according to that which I have written," is directly applicable to the matter in dispute between us.

Instead of quoting this citation from the reply to Littlefield for the intent and purpose for which it was written, to serve the purposes of a controversy between the theories of the Reorganized Church and the theory and practice of the Utah Mormon church in regard to the disputed doctrine of plural marriage and its practice, Mr. Yearout has attempted to make the application of the language to them that are without, and has done so by leaving out from his quotation nine columns of closely printed matter, without marking the omission, as required by all rules of courtesy and grammar. He has closed the quotation by a portion taken from the closing paragraph of said reply to Littlefield found on page 708 of the HERALD for November 3, 1883. The paragraph is as follows:

As before, while I do not accept the proof offered by you that my father was a pluralist or polygamist, as conclusive, I repeat that whether he was, or was not, the gospel of Christ as it was taught by Christ and as recommitted through Joseph Smith, is complete and sufficient for the salvation of man. Nor is it essential to the divinity of that gospel that my father be proved to be a polygamist, or that I be compelled to believe that he was.

Mr. Yearout dishonestly leaves out in his quotation from the reply to Littlefield the words, "of Christ as it was taught by Christ." This vitiates the sense and makes Joseph Smith of the Reorganized Church testify as this Mr. Yearout wishes him to do, that there is a distinction between the gospel of Christ and the gospel committed to Joseph Smith. No such admission has been made by the President of the Reorganized Church, nor by any of his cotemporary missionaries. The contention of the Reorganization is that the gospel of Jesus Christ was the identical gospel recommitted to Joseph Smith and his associates by angelic

ministration, and that they were repeatedly commanded to teach it. Mr. Yearout says:

The Mormon church is founded on the Book of Mormon, and other revelations they claim to have received from time to time. They place the Book of Mormon above the Bible and believe and teach that no one can be saved without accepting and believing the Mormon production.

In an attempt to prove this he quotes as follows:

I spent the day in council with the Twelve Apostles. I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding in its precepts than by any other book.

He makes the application and his argument after the foregoing quotation by adding in brackets:

[Bible not excepted].—History of Joseph Smith, *Millennial Star*, vol. 18, p. 790.

The statements made by Mr. Yearout as above quoted are distinctly false. The church was not founded upon the Book of Mormon, nor does any branch or any portion of the so-called Mormon churches place the Book of Mormon above the Bible; nor do they teach that no one can be saved without accepting and believing the Mormon productions. They teach that salvation is based upon a belief in the gospel of Jesus Christ and obedience to the commandments found in that gospel; and this Mr. Yearout should have known had he taken as much pains to discover the good there was in what he has read as he was anxious to discover something upon which to base an objection. The morals of the Book of Mormon are absolutely above reproach. It teaches Christ and him crucified, the Savior of men. It distinctly affirms that no person can be saved except he have faith in Jesus Christ. There is no claim made that belief in Joseph Smith or the Book of Mormon alone will save any man. Mr. Yearout never heard such teaching and never saw such teaching by accredited ministers of the faith which he calls Mormonism.

The further statement credited to Joseph Smith, that a man would get nearer to God by abiding in the precepts of the Book of Mormon than by any other book, is not only harmless in itself, but taken in connection with the fact above stated, that the gospel of Jesus Christ and faith in him is absolutely taught and insisted on in the book as essential to salvation, makes the statement a commendable one. Those who make a fight against the book upon the ground of its being a fraud and Joseph Smith an impostor, have not yet gone so far as to attempt to prove that the teaching of the book is evil or immoral. Mr. Yearout should have known that the Reorganization has used the Book of Mormon constantly in the contention between itself and the Utah church to prove plural marriage and polygamy to be evil and wrong and contrary to the will of God. He should have known further that Joseph F. Smith, president of the Utah Mormon church, admitted before the Senatorial

Committee last winter that the Book of Mormon denounced polygamy.

Mr. Yearout further attempts to maintain his statement disparaging the faith of the Mormon church by quoting the following language:

Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-christ.—*Ibid.*, vol. 5, p. 118.

This statement occurs in a report of the minutes of a conference held at Nauvoo, Illinois, October 6, 1844, four months after the death of Joseph and Hyrum Smith. Over this conference Brigham Young presided, and that which Yearout has quoted is from the speech made by Brigham Young at the opening of the conference in outlining the business which was to be attended to by the conference. And he uses this language in the spirit of the rest of his article to bring into disrepute the faith of the church, and, by innuendo, to draw a contrast to the statement made by the beloved disciple in his second epistle:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.—2 John 7.

This attempt is a mischievous one and is unworthy the character of one who professes to belong to a body who are set to defend the faith. By his adroit manner of writing he has confounded the two churches together—the Utah church and the Reorganization—and uses the words “Mormons” and “Mormon churches” with evident intention to put them both into the category of his criticism. He uses a paragraph in making a statement in regard to the Mormon churches teaching that God and Christ are material beings. To do this he quotes from a sermon by Brigham Young, *Journal of Discourses*, volume 1, page 50.

He also uses a quotation from a reputed sermon by Joseph Smith published in the same journal, volume 6, page 3. And also from the Utah Doctrine and Covenants section 130: 22, which does not appear in any edition of the book of Doctrine and Covenants prior to the fall of 1876. It is preceded by the caption:

Important Items of Instruction, given by Joseph, the Prophet, April 2, 1843.

Of its authenticity we are not informed, neither are we sure. It comes to us from a doubtful source, and we are not bound by it. The quotation is as follows:

The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.

While we may not credit the source whence this quotation comes, and may be pardoned for our doubts, we would like to know what this reverend quibbler would do with the statement made by the Master to the disciples as recorded in Luke 24: 36-40:

Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet.

What will he do further with the language of Paul, Hebrews 1:3:

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

The Mormon churches have taught just as the Scriptures teach:

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

Mr. Yearout spends some effort in attempting to show that Mormonism teaches the plurality of Gods, and to do this quotes from the disputed revelation authorizing plural marriage, but as the most of the evidences relied upon by him are taken from this disputed revelation, we shall pay no attention to his attempted proofs, for the reason that they are from a document that is to say the least apocryphal, and which there are just reasons for believing is in itself a fraudulent article and can have no standing in the tribunals before which this question of difference in religious belief is to be tried and tested. He asserts that the doctrine of celestial or plural marriage was advocated and talked of on the sly while the church was yet at Kirtland, Ohio. This we have time and again shown to be utterly false, and that too by evidences which are entitled to credence and would be heard by any court in the land where witnesses would be compelled to state the truth. His closing claim in this second division of his article is the most brazen and barren of truth of almost any of his statements. He says:

Mormonism believes in and accepts of the Bible as a revelation as far as it suits them; but contends that the plan of salvation—the New Testament—as delivered by Christ and his holy apostles is an imperfect work, and all those who live up to its teachings will be lost unless they swallow Mormonism with all its inconsistencies and contradictions of God's revealed will. . . . Everything is subject to change with them by direct revelation.

This is false in statement and false in evidence. In fact, true Mormonism teaches that the plan of salvation as delivered by Christ and his holy apostles is "the perfect law of liberty," and that those who live up to its teachings will be saved. There is no iron-clad declaration that men must believe in any inconsistencies or contradictions against God's revealed will. We are surprised that a man of his apparent research should have made such a statement as this.

(To be continued.)

You can not flee from the wrath to come until you forsake the sin you love.—Ram's Horn.

#### MOVEMENT FOR POLITICAL REFORM IN RUSSIA.

On Sunday, December 4, there was an assembly of four hundred, largely composed of lawyers and influential men of the city, assembled in the town hall of St. Petersburg, Russia, after having been denied admission to the courts of justice by the Procurator General. Every well-known member of the bar was present. After being refused a room in the courts of justice they demanded and received the use of a room in the town hall.

At this meeting a resolution was passed requesting the Emperor to establish the right of *habeas corpus*, the allegation being made that by lack of such provision prisoners were left untried for long periods.

Further, it was asserted that justice was impossible without freedom of religion and conscience, liberty of the press, and freedom of meeting. These measures, it was asserted, were the only guarantees for the right development of the country. It was urged as necessary that representatives of the people should take part in legislation, control of the budget, and the exercise of supervision over all government departments. Other resolutions were added recommending amnesty for all political and religious offenders.

Contempt for the action taken by the minister of justice in preventing the meeting was expressed. Nothing so important in the way of demands for reforms has taken place before.

The foregoing is from the dispatches published in the *Chicago Tribune* for December 8, together with the following;

In the meantime, the revolutionary organizations have promulgated their idea of a constitution, which has been circulated by tens of thousands throughout Russia. It is composed of forty-two articles, and is modeled partly upon the American and partly upon the British systems.

Supreme authority is vested in the emperor and a congress of two houses, called the imperial douma.

The upper house, or landhouse, is to consist of representatives elected by provincial zemstvos and doumas of the larger cities, one representative for every five hundred thousand of population, and the lower, or town, house, to consist of representatives elected by secret ballot from districts having two hundred thousand population, by manhood suffrage, except persons in the military, naval, or police service or disqualified by crime.

The proposed constitution provides for responsible ministers to sit under the presidency of the imperial chancellor, all subject to impeachment.

The empire is to be divided for self-governing movements into districts, or communes, called zemstvos.

The administration of law is incumbent upon judges who may not be removed except by court sentence. A supreme court is provided to safeguard and interpret the constitution. Finland is held to be autonomous, except as to foreign relations.

The imperial authority is vested in the reigning house, but on the accession of each new emperor he must take an oath to defend the constitution.

The emperor has all the power granted a monarch, but the prerogatives of the imperial douma are carefully hedged. The emperor may prorogue the imperial douma, but elections must occur within four months and the body must be reconvened within six months. Imperial grants will be fixed at the beginning of each reign by the douma.

The document includes a bill of rights, among other things, making all Russians equal before the law, irrespective of race or religion; guarantees of personal liberty; exemption from arrest without process of law; inviolability of domicile and letters;

freedom of conscience, of speech, of association, of residence, of occupation, of ownership of land, and of travel, except abroad to avoid military service.

It has taken the people of Russia a long time to wake up to the privilege of questioning the divine right of kings to rule, but as revolutions never go backward, we are pleased to note that there is an element at work among those who are capable of weighing the privileges of political liberty to secure the constitutional rights which the people ought to have. It would seem that these men who are asking recognition and relief from political oppression are willing to concede to the Czar his inherited right to rule. They are not, however, willing to continue longer under the rule of despotism as such, and they have seen and now represent what they have seen: that while the ruler himself may be friendly to his people, the administrators of the laws under him are the real oppressors, and from the acts of these men they want protection. We believe it will come and that speedily; which may God grant, should be the prayer of every free man.

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#### GRACELAND NOTES.

Elder Gomer Reese, Bishop's agent, Montana District, sends in the entire proportion for that district and an additional twenty dollars. This with individuals' subscriptions sent direct to the Bishop will put that district near the front.

Bro. Samuel Stroh, agent of Southern Michigan and Northern Indiana District, makes report showing that district fully answers the call made upon it.

The Oklahoma District was among the first to send in their proportion of the debt but the Saints there were not content upon doing that only, as the following letter from Bro. W. W. Budworth shows: "The Saints of Oak Grove Branch send you bank draft for twelve dollars and twenty-five cents to be used for the benefit of Graceland, on the debt, or for running expenses, as you see fit;" also the following from Sr. Alice M. Case, of Redmoon, Oklahoma Territory, in which she forwards Christmas and college offerings for her children and others and states: "The little girls earned the money they send to the college, and their Christmas offering too, by picking cotton. Some day they hope to enter Graceland as students."

Bro. and Sr. S. B. Kreibel and daughter, Union Furnace, Ohio, write: "We have been waiting for the Ohio District to do something toward paying the Graceland debt and have held our money ready to apply on call of agent, but guess they are not ready or have forgotten our college, so we will remit direct as we feel that when the Lord speaks, it is our duty as his Saints to obey, and he has said that the college debt should be paid. Just wish we had enough of this world's goods to pay it in full, but as we are

poor we will send in our mite and pray God's blessings to accompany it, that we may yet see Graceland shine as a bright and morning star with her great influence for good."

Mrs. Nelson Taylor, of Ames, Iowa, while not a member of the church is interested in the college. In a letter to Elder H. A. Stebbins, she sends subscription and writes as follows: "I want to cast in my mite for the college debt. I only wish it were enough to cancel the debt. That the dollars may come so fast that the debt will be paid in a short time is the wish of one who will advocate the work you are engaged in."

Bro. and Sr. Samuel Sloan, of Knife River, Minnesota, write: "It is quite a while since we saw in the *Glad Tidings* the amount of the college debt that was apportioned to the Alcona Branch in Northern Michigan District, and, as we are members of that branch, we think it time that we were doing our part; therefore we inclose five dollars for the college, and hope that the debt will soon be paid. We are interested in the college and hope that all the Saints may feel it their duty to help lift the burden from it."

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#### EDITORIAL ITEMS.

A brother canvassed a branch and sold fourteen copies of *The Gospel Story*. Others could doubtless do as well if they made the effort. This book and *Book of Mormon Talks* are especially suited to children, and sell for fifty cents each.

We are glad to note the steps taken for the organization of a State bank in Independence, Missouri, under the supervision of brethren interested in the gospel work, as well as their own personal business.

The incorporators reported to us are Ellis Short, M. H. Bond, J. D. Briggs, C. O. Leeka, George H. Hilliard, D. C. Kinnaman, J. D. White, Charles P. Faul, and E. L. Kelley, trustee.

The officers chosen to look after the business the first year are Ellis Short, president; M. H. Bond, vice-president, and J. D. Briggs, cashier. The list is sufficient to secure wise, honest, and conservative business methods. There is a demand for this class of business in connection with our interests at Independence, and we are glad to chronicle the step taken.

Patriarch Alexander H. Smith desires to announce to the Saints that he has removed his office from the "Criley building" to his residence.

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#### CORRECTION.

In *HERALD* for November 16, page 1067, column 1, last paragraph, for Doctrine and Covenants 6: 21, read 66: 1.

## Original Articles.

### WATER BAPTISM.

SERMON BY ELDER FREDERICK A. SMITH, AT LAMONI, IOWA,  
NOVEMBER 23, 1904.

In taking up the discussion of this question as announced last night we have one of the "old ones" as it is sometimes expressed; and possibly no principle of the gospel has had more controversy over it than this one. And while it may not be possible that we shall bring anything new, still we may refresh your minds, and it may be that we can urge the necessity a little (upon some who may not have seen it before) of complying with this principle of Christ's teaching. I will read a few verses found in the third chapter of John:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

These are the words of Jesus. And I presume of all the teachers that we have ever had, none of them were in better condition, or better qualified to say what was necessary to enter the kingdom of God than he was. And I have sometimes wondered why, with the positive declaration of Jesus Christ himself, as expressed in the last verse that we read in your hearing, there should be such constant controversy over this one question. For, if there were no others, it seems to me that we ought to be satisfied with the declaration made here. And as we contemplate the great array that has been given us of evidences and teachings as touching the question of baptism, it seems to me that we ought by all means to agree upon this one principle, as believers in God, it matters not of what character or name. But it is not so; and we must deal with facts as we find them, and not as we would like to have them. And because of this difference of opinion that exists in the world, it becomes necessary at times to take up this subject and discuss it, trying to impress upon the minds of the hearers, who are seeking to learn of the teaching of Jesus Christ, that this one is just as essential to the salvation of the individual as faith and repentance. It is just as necessary to his perfection as either of these. And as the work of salvation contemplates an entrance into the kingdom of God it brings the matter squarely before us in the statement that the Master has given us here, in which he presents the thought that we can not drop either of them, but "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."

And when I begin to look around me to ascertain

what has been taught along the line, in order to get some idea of the importance of it, I begin to ask the question: Has there been any teaching besides that of Jesus Christ that would indicate that it was God's divine plan? And I turn right back to the first chapter of John, and there we are informed that there was a man sent from God whose name was John; and he was sent to bear witness, to testify of that light that was the true light that should lighten every man that cometh into the world. And in that man's testimony we discover along about the thirty-first or the thirty-second verse of the Inspired Version, and the thirty-third of the King James Translation, that he begins to make his testimony heard; and I am going to read just a portion to-night, in order to get his own language upon the question.

And John bear record, saying: When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him; and I knew him; for he who sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost. (Inspired Translation.)

Now the thought that I want to get prominently before you is, that this individual, testifying here, is this same John that was sent of God. And he makes the declaration "he who sent me to baptize with water," clearly giving us to understand that in the message that he had to bear, in the work that he had to perform, in the obligation that had been laid upon him when God sent him to mankind, was that especial duty of baptizing with water. That ordinance came from God then. We have here the testimony of this individual indicating that baptism by water has been commanded of God. It stands before us then as one of the especial commandments that God has given. It has God himself behind it. It has Jesus Christ also.

Now why there should be so much controversy, we can not go into details and examine to-night. But I am going to ask you to think of the situation. There is a question that I want to get before you and ask you to think of. Why is it that of all the principles that God has given to the human family, as the requirements placed upon them that shall give them an entrance into his kingdom, and bring them into favor with God,—why is it that this one should be the one that seems to have been picked out the most prominently, and has been fought the hardest, and the world has seemingly sought to evade it all the way through? It has been one of the things that they have sought to get around if they possibly could. They have offered all sorts of excuses, all sorts of apologies, and all kinds of dodges to escape the actual consequences placed upon us here, and have tried to get some plan that will suit them better than that which God has given to them. And the more I have studied upon the question and thought it over, and wondered if it were possible that there

could be any other way in which God could give unto us that which we have sought, without compliance with this peculiar ordinance, it has drawn me all the time back to the thought that is expressed by the Master, the Christ. He came as the Son of God; he came without transgression or sin upon his part. And so far as any record that we have, or have ever heard of, there is no one that can impute to him the first transgression or sin of his own making, his own transgression. He stood before the world without sin, without transgressions. He came and took upon him the nature of men; and yet, while he held that condition here in this world, he lived a perfect life. And we find this Christ himself, as described in Matthew 3: 41-46, (Inspired Translation,) coming to this individual, John, the man sent of God, as he was baptizing in the river Jordan, and asking at his hands the ordinance of baptism. Now if there ever was an individual, or possibly could have been, who might be excused from complying with this special requirement that God has given us, it seems to me it would be that individual. If there ever was one that possibly could have set aside that command which God had given and placed there as an obligation, that we must comply with, it was Christ himself. And when John looked upon him and recognized him with the statement, "I have need to be baptized of thee, and comest thou to me?" we hear the answer that that individual gives, and it comes ringing down into the ages in which we live: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

As I think of that declaration, and make a comparison between that and the conditions that we find so often surrounding us when we begin to talk along this line, I can not help but come to the conclusion that men, in their mortal weakness, have lost sight of the importance of God's command, of the great importance there is attaching to what he has given to us. And we have even gone so far, it seems, sometimes, as to assume to ourselves a prerogative and a right that Jesus Christ never thought of doing; or if he thought of it he put it away from him immediately, and would not comply with such a thought; for his answer, when the proposition was made to him in such a way as to bring the possible thought to his mind, was, "Thus it becometh us to fulfill all righteousness." Baptism was a part, then, of the righteousness of God. It was a part of the plan that he had given; and Jesus recognized it as such. And though he might not have one solitary sin that could be washed away by the compliance with that ordinance, not one transgression that could be remitted from his stainless character by a compliance with an ordinance of this character, there was the principle that demanded of him (if he would remain pure and spotless, free from the transgression of any law that God had given) compliance with this command which

God had given. Otherwise the transgression or omission would have come to him, at least, if no more than that.

Now, are we better than God? Are we greater than Christ? Dare we set ourselves up in a position to make it appear that we can afford to set to one side this especial command that God has given, that has been recognized of the Christ and has been complied with by him? And I have always been glad that he did do it. I am glad that we can point to him with the thought that as a teacher of the people, holding before them this command, and requiring it at their hands, in sending out his apostles to the world to teach the plan of redemption and salvation, and giving them a special command to comply with this part of the great plan of redemption that had been given to the world, Jesus Christ himself had set the example and complied with it, thus placing it before us as one of the divine principles that he himself would not dare to set aside. But man can set it aside, seemingly, without any thought of its great importance. In the Inspired Translation there is just a trivial difference here; possibly we better read it in this third chapter of Matthew: "And then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John refused him, saying, I have need to be baptized of thee, and why comest thou to me? and Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him."

We have the commission given in two places, in Mark and in Matthew, especially, in which this particular ordinance is commanded and enjoined upon those that he sent out into the world, that they should teach it to all nations, to every creature in the world. And there comes the declaration in Mark that you are so familiar with, in which he says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The natural conclusion would be that the individual that did not believe would not comply with the ordinance of baptism, and consequently we could make the statement: He that believeth not and is not baptized, shall not be saved. And when I turn to the Book of Mormon, pages 444 and 445 (small edition) I discover that he places it exactly that way. "Whoso believeth not in me [Jesus Christ], and is not baptized, shall be damned," is the declaration that is used there, making the negative clearly and distinctly set forth so that we can fully understand it.

I do not think it is necessary for us to dwell to any great length of time upon the importance of complying with this command of God, because when we begin to make our examination we discover that every one that went out for the purpose of baptizing had that right, every one of them was commissioned of Jesus Christ and received authority from him.

Now, there is a difference between the simple act

of immersion and baptism. The difference may not be in its outward appearance, so far as the outward appearance is concerned. Any individual may take another down into the water and go through the very act that the minister of Christ has gone through; but it does not make it baptism. Unless that individual has been authorized of God, and recognized of him, to act in his name, in performing this ordinance that has been commanded by him, it does not become a baptism in the sense in which it is used in the scriptural application of the term. It is simply an immersion in water, and that is all that can be made out of it. The authority of God attending the administration, the authority of God vested in the administration that will be recognized of him, is the part that is essential and necessary in order to make it effective, and open the gates of the great kingdom of God to let the individual enter there.

Now, God recognized this; and not only did he recognize that this was necessary, but we discover that he so instructed those who were honest and sincere, who were devout in their belief in God. And when one individual, in his endeavor to find favor with God, had reached that condition that he appealed to him, God went so far as to send his angel down to the individual and tell him to send certain men for one, Simon Peter, known as a disciple of Christ, and he would tell him what he should do along that line. In the tenth chapter of the Acts of the Apostles you will find that; most of you are familiar with it.

Now when the individual had done it, and this Simon Peter had come down as he had been commanded to do, he was made to see the wonderful things that were received there, after he had instructed those people concerning Christ and the gospel and the things that belong to it, for he had to be convinced that the Gentile could receive the kingdom of God, or an ordinance of the kingdom as well as anybody else, and the divine favor of God as well as the Jew. But when he had been convinced of it, and saw the evidence of God's acceptance manifest before him, he commanded that they should be baptized in water. That was the command of the servant of Christ.

Over in the twenty-second chapter of the Acts of the Apostles we discover another one. Paul, the apostle that has been loved by almost all Bible students, was brought to conviction under the power of God, and in that conversion was sent down to the city; and there one of the servants of God was sent to him, according to Paul's declaration, and coming in and speaking unto him he said, "Arise, and be baptized, and wash away thy sins." And this brings in another phase of this question, or this ordinance. God recognizes his servants, and authorizes them, and expects them to perform this ordinance, and commands them along the line all the way through;

and in this instance there was a special object mentioned in connection with it, that it should wash away his sins. That was the point and the object that he seemed to have in mind with the apostle Paul. In our examination of this phase of the question we shall only relate a circumstance briefly touching along the line, enough to show you that the declaration is plainly stated by the scripture as to what it is for. This seems so simple, so plain, and so clear, so far as the Scriptures themselves are concerned, that there ought not to be any controversy over it; but there is.

This individual told the apostle Paul when he came in (and Paul says he was a Jew of good repute among all the people down there) that he should arise and be baptized and wash away his sins. Then we turn back to the first chapter of Mark, and, reading the first four verses, we discover that there was preached "the baptism of repentance for the remission of sins." Luke also, the third chapter, second and third verses, gives us to understand the same thing, that baptism is for the remission of sins. Then we go over to Acts the second chapter and thirty-eighth verse where, on that memorable occasion, the Holy Ghost was poured out upon the apostles as they were gathered together with many people before them. As they were preaching to them upon this occasion, these individuals, being under the conviction of what was preached to them as the truth of God, and recognizing their condition, and desiring to know what must be done in order that they might get out from under this condition, cried out, "Men and brethren, what shall we do?"

That was the cry. It seems that Peter gave answer to the inquiry that was made, and in that answer he says, that they should be baptized in the name of Jesus Christ for the remission of their sins. That was the thought that Peter held out; it was what he taught them. And when I pick up the Doctrine and Covenants, and begin to read some of the things that are revealed to us in that, by the prophet of these latter days, (and this is one of the strong reasons why we as a people have held so tenaciously to that which has been taught in the Bible of old, because that which God has given to us in the latter days has come in confirmation of what was given of old,) we are told, as you will find in Doctrine and Covenants 60: 1, plainly and distinctly, that we should be baptized for the remission of our sins. And when we turn to section eighty-three, paragraph twelve, we are again informed that it is for the remission of sins—making a plain declaration along this line, and stating the object and purpose that may have been had in this especial ordinance so clear and distinct that it does not seem that there ought to be any special amount of argument along the line. Yet there is. People do not believe that. I heard a brother tell about a debate that he once heard. The



debaters were to have half-hour speeches each, and the Bible was the standard of evidence. The question was the object of baptism. One was an elderly man, and the other a young man, a scholarly man. The statement is made that the old gentleman took the position that it was for the remission of sins; and he read these evidences that we have found here; and when he had read them he sat down; the young man was surprised, but he got up and tried to put in his time. And when he got through, after all the argument he had made, and a long exegesis on the meaning of the word, and all that sort of thing, the old man got up and said, "The Bible is the standard of evidence, and, brother, it is there yet." In spite of all that has been said and done, and in spite of all the efforts that have been put forth to get rid of that peculiar teaching and that peculiar doctrine of Jesus Christ, it is there yet, plain and simple.

Just a word or two on the mode. I am going to treat this briefly if I can. I do not expect to be able to cover all the ground this evening. I do not expect to go away out into some distant field and bring in some mysterious historical declaration on this matter this evening. We want to take the plain teachings of Jesus Christ that are given unto us; and if we can not understand them we never will be able to understand the labyrinth of definitions that has been given to us by men in the world. The Bible evidences are peculiar upon the question of mode; and right here we meet one of the greatest differences of opinion that we have. For when we come to the question of how we shall administer this ordinance which seems to have been so essential that Jesus Christ himself recognized and complied with it, we are struck forcibly with the thought that those of the world, all around us, are differing upon this question; and they have spent weeks and months, and years almost we might say, in an effort to get to some kind of an understanding, where they could agree. And it is a notable fact that in the King James Translation and the Revised Version there is no definite statement in the Scriptures that would say exactly how it ought to be done. It is nearly all inferential, and yet it is plain enough, it seems to me, as inferential evidence, to satisfy any one. But I am glad that way down in the age of the world in which we are living, there has come to us these peculiar revealments of God's divine will in which there have been set forth the teachings that make plain this part also; but we will use some of the Bible evidences first.

I am going right back now to Matthew, chapter 3, and call your attention to it. For when we begin to look around us for the circumstances we will have to be governed by what happened there. "And John went down into the water and baptized him. And Jesus when he was baptized, went up straightway out of the water; and John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God

descending like a dove and light upon Jesus. And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him." (Inspired Translation.) In the declaration that we have read in your hearing it is plain to my mind at least, (and I discover that the King James Translation teaches practically the same thing, although not quite so fully,) that John and Jesus went down into the water, and when Jesus came up out of the water there came the divine sanction of Almighty God to the act that he had performed. It seems to me that that would be sufficient evidence. It would indicate clearly to us that they both went down into the water. They would not need to do that if pouring were the mode; they would not need to do that if sprinkling were the mode.

We will not attempt to inquire into all the different modes, but we are going to bring out, so far as we can, any thought that would indicate clearly just what was done. And when we take this evidence and present it we do it with the thought that John understood, because he had been commanded of God, what was essential and necessary. Jesus evidently understood what the will of God was along the line, and how these things should be done. Farther than that, we are convinced from an examination of history, as far as we are able to get it, that the people living in that day and age of the world understood the mode also; and there was no great controversy among them as to what was the manner in which it should be performed. And we believe that this would indicate clearly to us that it was immersion that was performed there, not sprinkling or pouring. But we will look to another conversion. Over in the eighth chapter of the Acts of the Apostles we have another; and in this one there is the statement that is to me interesting; and we want to read the statement carefully, and then call your attention to a little point or two. I will commence at the thirty-sixth verse:

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Here is an instance in which Philip under the direction of the Spirit of God went and joined the eunuch who was traveling in his chariot, and explained the scriptures that he read unto him. They both got out of the chariot, and went down into the water, both of them. The scripture is quite explicit and clear upon this point.

Right here I have a little instance I want to relate. It illustrates the disposition upon the part of the world around us, in many instances, (though they

may profess to believe in God,) to try to find some way of entrance by a kind of baptism to suit their peculiar notions.

While I was working down near Carthage, Missouri, in a mill several years ago, I used to preach on Sundays, but was not in the general ministry. An individual came to a church near by and held meetings every Sunday afternoon. He was an elderly gentleman, very pleasant man to listen to, generally speaking. The neighborhood knew that I was a preacher, although I was working in the mill. Some worked with me who belonged to other churches, and they were very anxious to have me hear the old gentleman, and have a talk with him. So one Sunday afternoon the opportunity offered; I had no appointment out, so I went and listened to him. It happened that on that Sunday afternoon the old man made quite a lengthy argument in behalf of sprinkling as the mode of baptism; and among other things that he used was this instance that I have read from Acts. His explanation of that I never have forgotten; and I suppose I never will. I do not know whether he will or not. "Here," he says, "is one of these passages that quite a number stumble over and think it a very hard thing to explain; but it is simple enough. In those days when they traveled in chariots through a desert country they always carried a great jug of water with them for their beasts, and for themselves. And when the eunuch reached that certain point in the argument concerning the Scriptures he said, 'See, here is water; what doth hinder me to be baptized?' Philip says, 'If thou believest with all thine heart, thou mayest.' And it was very simple and easy; no trouble at all; they had their water with them." And he made his argument, and made a lengthy one. After the meeting he came down where I was; some of his friends were gathered around him, and some of those who were acquainted with me wanted me to meet him. And one of the first questions that he asked me was, "Well, how did you enjoy my sermon?" I told him I enjoyed some of it first rate; but some was quite puzzling. "Puzzling," says he, "how is that?" "Well, you left me in a quandary, and I haven't got it straightened out." "Let me explain," says he, "it may be that I can straighten it out." "All right," I says, "If I remember rightly you read from the eighth chapter of Acts relating to Philip and the eunuch and the baptism, did you not? And if I remember rightly it says 'they came to a certain water,' does it not?" "Well," he said, "I believe it does read that way." "And then," said I, "you read a little farther, and if I remember correctly it says that they 'went down into the water, both Philip and the eunuch.'" "Yes," he says, "I believe you are right." I answered, "Well, the quandary with me is, How did they both get down into that large jug, and both come out again as the book states?"

Well, he got red in the face, a kind of titter went around among the people, and he said, "Brother, I would like to have a talk with you some day, but I have another appointment just now." I have not got out of the quandary yet so far as his explanation is concerned.

I only relate this as an illustration. This circumstance I heard, therefore I know it. Why, I ask again, will individuals who are seeking to follow the teachings of Jesus Christ—and we must believe that many of them are honest, and conscientious—why will they resort to such positions as this in order to bolster up a theory that the Bible does not justify them in? Why will they resort to tactics of this description, and explanations so far-fetched as that, when the easier explanation, the plainer and simpler one would have been to admit everything on the face of it; that he came to a certain water, and both went down into the water, and Philip immersed him in the water? What is the use of all the quibble? I ask you to think over it. These are some of the things we are confronted with. I have sometimes thought of the great reformation movement. In some respects I am inclined to favor the old church. I think they take a more honorable view in regard to the matter, and I will tell you why. They come to us frankly and flat-footed and state, "We have changed that ordinance; because we believed as the vicegerent of Christ on earth we had a right to change it," while the others do not. But they perpetuate the tradition that comes from the old church, keeping it along and hugging it close to their bosoms, and seeking to justify themselves in it without endeavoring to go back and present the Bible in defense of it. On that position I am inclined to favor the old mother church, for they take the more honorable ground, as I believe. I have not found anywhere in the Scriptures the evidence that sprinkling is baptism. And I am satisfied that if you turn to Romans, sixth chapter, and read carefully the declaration that is made there, in which the apostle gives us to definitely understand that we are "buried with him [Christ] by baptism," it would explain the inferential statements that are made in other places sufficiently to make it clear to every thinking mind that if you are buried in baptism you would have to be immersed in the water. Sprinkling would not answer the purpose; pouring would not accomplish the work. If you turn to Colossians, you will discover there in the second chapter another declaration that indicates clearly and distinctly to us that baptism, so far as the method was concerned with those individuals, was a burial. Turn to the Book of Mormon, page 445 (small edition), and you will find the mode given to us clearly and distinctly; turn to the Inspired Translation, Genesis 6:67, and you will find the mode given as to how this ordinance is to be performed in the house of God. We have it clearly outlined before us, and distinctly set forth,

and new light comes to us along the line of the revelations of God, that have come to us in the day in which we are living, to confirm that which has been stated, and to open our understanding, enlarge our comprehension, and make plain the statements of Christ to the world. And when I contemplate it from that standpoint it presents to me a clear, distinct thought that in the ordinance of baptism by water we are under obligations so far as we as individuals are concerned to recognize it as one of the divine commands of God; and as such, if we want to be obedient to God, we must comply with it. We are also, as mortals, under the necessity of recognizing that we are sinful and weak, and that we need all the means that God has given whereby there shall come to us a remission of sins that we may have committed and that may stand against us upon the great book that God is keeping. Looking along the line of Christ's teachings I discover that he made the statement: "Follow me." "Follow me" has been his admonition; it has been one of the cries that he has sent ringing down the ages. If we follow Jesus Christ he will lead us right down through the depths and humility of the waters of baptism for the remission of sins. And if we want to be a follower of Jesus Christ, if we want to put on the name of Jesus, and take up the cross that seems to have been given as a part of the great burden that must be carried in the world here, in living a Christian life, we might as well get right down at the bottom. And if we commence there it will be easier for us all the way along. But if we seek to excuse and seek to justify ourselves in setting aside one of the commands of God, then there will be the disposition cropping out all the way through that will have a tendency to set aside some other command that God has given. And we see it manifested around us in the world everywhere.

I remember one little incident, now, touching upon this point, and I am going to call your attention to it. I was laboring, the first year that I labored as a general missionary, in a little town called Smithland, and this question had been agitated by us in our tent-meetings, and one of the parties who had attended the meeting wanted to join one of the other churches there. The minister had been to the meetings, and had talked with us. And when this lady made up her mind that it was time to obey the commands of God and enter into the church, she went to the minister and demanded baptism. He said, "All right, we will make arrangements for it next Sunday, and have it done at the church." "No," says she, "you won't; we have got to go to the river." And the man began to work at once to set aside that notion. He told us, "You men have taught that principle, and emphasized it until you are going to compel me to go down to the river and administer the rite of baptism by immersion. Now there is no earthly use of that." And the lady came to us and asked us if

we could baptize her and let her join the other church. She said the minister made complaint to her that he did not want to go down there because he would have to get wet, and he would get in the mud; and that they could go down to the church and be baptized and it would not inconvenience anybody. He told her that baptism did not amount to anything, that it was only the outward manifestation of an inward grace and not really essential to her salvation. When we asked the minister in regard to the matter he said he thought anybody was a fool that would advocate the necessity of an individual coming down to a thing of that kind, and he thought it would be better for us, by far, when we went around preaching the gospel of Christ if we would just let these things alone, and let the old work roll along without any trouble along that line. It may be that would suit him better; but so far as I am concerned I stand right by the books. Jesus says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I prefer to take the humiliation that must come to us in going into the water and mud if necessary, rather than to take the chance of not entering into the kingdom of God. I prefer to accept the ordinance of baptism, and that by immersion as outlined in the sacred books that have been given to us in the revelations of God in these latter days, than to accept all the nice definitions and distinctions and philosophies that may come through men. I prefer to take the statements of the Lord Jesus Christ, and render obedience to them, recognizing the ordinance of baptism for what God has given it to us for, and be obedient thereto. It is taught in the Bible; it is taught in the Book of Mormon; it is taught in the Doctrine and Covenants. It is one of the fundamental principles of the gospel.

## Mothers' Home Column.

EDITED BY FRANCES.

Half Hours With Parents and Teachers.—No. 14.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

PARENTAL RESPONSIBILITY.

This question is so great and far-reaching that it quite overwhelms thought by its vastness, and in so brief a paper we can no more than touch upon the subject. It seems of little need to urge upon the parents before whom this paper will appear those duties which nature imposes upon us of providing food and clothing for our children, though much, perhaps, might be said on the suitability of the things provided. But we will confine ourselves to the special duties which devolve upon us as Christian parents.

Nature teaches even the heathen and the savage to provide for the physical wants of their offspring, but to the Christian there are other duties of far more importance which he owes both to God and to the children granted to his care, one of which is the duty of educating them. I will not here refer to the education of the schools, though to provide that too is a

Christian duty; for my observation has shown me that many parents while striving with might and means to give their children all the advantages that schools can impart, do not realize the infinitely greater importance of home education. No teacher can relieve the parents of this moral watchcare and training, though they may second and assist their efforts.

Many a youth and maiden gone astray from paths of rectitude can trace their downfall to the lack of parental vigilance; for vigilance is the price of many things besides liberty. It is a parental duty to acquaint yourself with all that enters into your children's lives and forms their habits; and this watchcare must begin with their first consciousness. It is far less trouble to begin early to form, or to guide the formation of the child's habits, than it is to break them of wrong ones which they ignorantly form. The children must attend the public schools and it is not possible to exclude them from all undesirable associates; but we can and should make ourselves acquainted with those whom they make their intimate companions in order that we may meet the traits of character against which we would guard our own.

The aim of our teaching should be to fortify them against the evils that they are bound to meet in the world, rather than to seclude them, or keep them in ignorance. Teach them that all the habits that they acquire in childhood will grow with their growth and strength, until those habits control their whole lives, making those lives righteous or unrighteous, according as they become addicted to habits that are good or evil.

Much successful teaching can be done by object-lessons, from the lives of the real people around them, those who have risen to honor because of the strict observance of right living and right doing, inspiring trust and confidence from others. Point them to others who show the awful effects of sin in any of its phases, and ask them which they will elect to follow, reminding them that, "as the twig is bent, the tree is inclined."

Insist on truth in all their statements. Never pass over untruthfulness in matters however small; little lies become great ones in time. Do not make promises where the ability to perform is doubtful; nor threaten them with that which you never mean to perform, such as breaking their heads, or whipping within an inch of their lives.

Such threats are wicked untruths that the child soon learns to detect and because of them loses confidence in your statements at other times. It betrays a weakness in the parents that unfits them to correct a child, who, however great its fault, is many times better than they.

Education, whether at home or abroad, can not be carried on without books. They are a modern necessity. Most children love to read, and most parents think it right to encourage them in doing so. But in all earnestness I affirm that reading is as frequently a curse as a blessing. It is sure to be more the former than the latter where careful oversight is not given to make sure that the reading is such as shall expand and develop the mind in right directions. Here is where some make the mistake of their lives.

I recall a fond mother who told with pride how her boy loved to read, saying that he spent all his spare time up in the hay-loft reading. She was so thankful that he preferred books to the companionship of boys who might lead him astray. Chance threw the boy in my way, and I spoke to him about his love of reading, telling him that I also loved to read; asking him to do me the favor to show me one of his favorite books. Doubtfully, hesitatingly, he drew one from his pocket, and gave it to me. Clearly he seemed aware that the character of the book was open to question. I forget its title, but it concerned the exploits of brigands, robbers, murderers, and their secret rendezvous. I ask you, parents, if that mother had properly interested herself in her boy's reading, could she have felt so complacent in regard to the company he was in?

We become the companions of the heroes and heroines of our

reading whether in history or fiction. We enter far more intimately into their thoughts and feelings than it is possible to do with human companions of flesh and blood; and the persistent association of our minds with unholy thought, speeches, and deeds will leave their impure impress upon our own souls. Be not deceived, for "evil communications corrupt good manners" as oft in books as in life.

My soul sickens as there opens to my spirit eyes a vision of the countless ills that spring from the unguided reading of the young—ills of body and of mind. Shall I name them? It hinders the intellectual development, and over-stimulates the development of the animal instincts. Young girls given to poring over tragic love-scenes often become victims of hysterical and other nervous diseases, whose friends are at an utter loss to understand the cause.

I have known instances of complete nervous prostration from this unrestrained and pernicious reading, night after night, in the secret of their sleeping-rooms. There can be no such thing as purity of heart or mind in these undisciplined children. Sunday-school and church become distasteful to them, lacking as they are in the morbid excitement which their lives crave. Understand then that the spiritual instruction of the Sunday-school can never take the place of home education and parental vigilance; and those parents make a great mistake who surrender their responsibility to the school instead of making the Sunday-school the supplement and aid to home training.

Do we plead lack of time? Why then have we shouldered this gravest responsibility—the care of immortals? Can we hope for success in any secular business to which we are unable to devote our time and best talents? And can you say that the accumulation of property, household or social duties, or any other worldly pursuits, shall stand before this in importance? The Lord does not so regard it. Hear what he says of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him." Do you think that if Abraham had suffered his children to become alienated from the ways and service of God, that the blessings pronounced upon him, in which all the faithful are included, would or could be fulfilled? How this thought overshadows all the cares of this life, and emphasizes our spiritual responsibility to our children, if we would be blessed with the blessings of Abraham, and of his posterity, which were greater than his, for they concerned Zion.

It is true that many parents are themselves so lacking in the necessary training, that they are not capable of selecting proper reading for their children. Right here comes in the work that the Daughters of Zion are trying to do: aiding the inexperienced parent in the intellectual and moral education of children; and the wise parent with the interest of the children at heart should take advantage of all helps.

There is still more involved in this home education, that all parents called to be Saints must take heed to;—the care and usage of the body as a part of their moral and spiritual instruction committed to your hands. Few are aware of the very early age at which immoral practices begin. The only safety is in being ahead of the Devil in your teaching, as the Lord commanded Israel: "Rising up early, and teaching them."

Teach them that all functions of the body have their proper and ordained uses, and that the abuse of them will deprive them of such usages, by preventing the physical and mental development of manhood and womanhood, and causing disease and decay. This teaching can be accomplished without any gross references, or violence to modesty.

Make it your business to know their private habits and teach them the meaning of repentance as well as faith; for it is a farce and a fraud upon the church to admit children to baptism so long as they are victims to secret immoralities. There would

not be so many children and youths who are a reproach to their baptism and church membership if these things were more carefully heeded by parents.

As God was manifested to his children through Christ—manifest in the flesh—so Christ must be made manifest to our children through us, in our flesh, his life, his character demonstrated in us.

Teach them reverence for, and faith in, the Scriptures. Let them understand that they are your guide, and authority for all the doings of your life. I remember a mother who to all the questions of her child of "why?" and "wherefore?" answered, "Bring me the Bible, we will see what God says about it"; and no labor was too urgent to prevent turning to chapter and verse and reading what God had to say about it, from creation to any question of right and wrong, as well as of doctrine. And truly on all subjects of knowledge and of moral training the Bible far exceeds any treatise of human origin.

Is your child of a violent or hasty temper? Get your Bible and see what God says about it. Teach it to your child as his word, and show your faith by trying to govern your own spirit. Is your girl of careless habits, or ungoverned tongue? teach her from Scripture what God says about it. You will be surprised to find what light in your perplexities, and help to your hand, there is provided in God's word. He has commanded you to "search the Scriptures, for in them ye think ye have eternal life." "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness" in the home as well as in the church. But, alas; how few profit by it!

In making use of the Scriptures as an instruction book, do it reverently, not to sustain your side in a contention with the child, to beat him at an argument, but as the basis of your life, your habits, and your faith; because you accept it as given by divine inspiration—God's word; and to you, like the decision of the supreme court, it is not appealable.

There is far too little Bible reading in the homes of Saints. Memory brings to me the picture of a gray-haired father calling his household about him to hear a portion of scripture profitable to the occasion and the day, ere that day was closed by family prayer, not in a perfunctory manner, as a duty to be performed, but as one seeking help and counsel from on high. Memory recalls the reverent voice and tear-moist eyes as he read from the one hundred and thirtieth Psalm: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." And the culprit child who listened to the lesson and the prayer that followed went to bed to think holy thoughts that remain to this day.

We are charged to watch and pray that we enter not into temptation. We who so strenuously maintain his word, that without baptism we can not enter his kingdom, should be strong enough in the faith to also believe that watchfulness, prayer, and obedience to his revealed word are the means appointed to reach moral perfection, ourselves, and to raise our children to perfect manhood and womanhood.

LOWRY CITY, Missouri.

M. ELEANOR KEARNEY.

#### Program for December Meetings of Daughters of Zion.

Theme.—Home training. Hymn No. 101, Saints' Hymnal; roll-call of members; response, quotation referring to responsibility of parents; paper, "Suitable reading for children of different ages"; paper to be followed by discussion; discussion of Half hours with parents," No. 14; business; hymn 38; dismissal prayer.

#### Questions on Reading for January.

What duty has nature imposed upon all parents? Is this an important duty? Are there others of higher importance? What term may cover the whole range of these higher duties? Is school education a necessary part of this? What part of a

child's education should be held of first importance? What loss is there in case the parent does not keep close to the child in sympathy and knowledge of all that enters into his life? Is it best to seclude a child in order to keep him from evil? What is said in the reading in regard to truthfulness in children? What oversight of children's reading is necessary? What influence do books have upon our characters? Can the Sunday-school do the work of the home as well as its own? Should success in business be counted of more importance than conscientious rearing of children? What teaching should be given to children in regard to the care of their bodies? Should right doing in all these matters be taught to them as of equal importance with baptism in their service to God? What should be the example of parents? What help may be gained by frequent reference to the Bible in teaching a child? Should there be more Bible reading in our homes?

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### A Model Report.

"Nothing succeeds like success," and this applies to home department work as well as to any other work in the world.

"The editor of this page is always looking out for good reports of successful work, for the encouragement of others, and the fact that he has found the best report from a visitor that he ever saw, very, very 'near home,' is no good reason why he should keep it all to himself.

"The report in question is made by a lady who has been a visitor almost continuously for at least six years. The editor knows her personally, quite well, having lived in the same home with her for more than a quarter of a century and called her names entirely too affectionate to be made public, so of course they are withheld. Suffice it to say that when we call her 'wife' she always comes.

"Well, about her home department class. She has twenty-one members on her list including her husband, whom she fetches to time on the lessons with commendable regularity, and when she recently came in with the report of the third quarter, 1904, and had it all made out to send to the home department superintendent, her husband, i. e., the writer, was fortunate enough to get his eye on it just as she was fixing it up to send away. She did not think to show it to him because she has gotten so used to good reports that she has quit mentioning them.

"The report showed that twenty of the twenty-one members had studied every one of the thirteen lessons during the quarter, while one had missed seven.

"When attention was called to that the visitor said, 'Yes, but she said she would study them yet. She gave her fifty cents as she always does and I think this is the first time she ever missed a lesson since she began, about four years ago. She said she would study all these lessons and that means that she will.'

"Suppose you see her and show her this report and ask her if you may count them all studied.'

"This was done, and the lady, who never fails, said she had already studied some of them and the others would be surely brought up, and so the other seven lessons were added, and that made two hundred and seventy-two lessons studied out of a possible two hundred and seventy-two! or, just one hundred per cent.

"The total contributions amounted to three dollars and eighty-seven cents, or an average of eighteen and three sevenths cents each. If any visitor with twenty-one or more members has ever made as good a showing at the end of a quarter, we would like to have a copy of the report very much indeed.

"The visitor who made this report takes no credit to herself for the fine work done by her members. She 'lays all the blame' on them for it, and declares that they are the best lot of home department members, for faithfulness, in the town, and that most any visitor could get a good report from such people as they are.

"This story is told to show that home department members often study their lessons as faithfully as the members who attend the main school."—Selected.

#### The Sunday-School Text-Book,—The Bible.

"There is but one such book in the world."—Joseph Cook.

"Give the Bible the place in your families to which it is entitled; and then, though the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation, and appear *a whole family in heaven*."—H. A. Boardman.

"There are dark and mysterious things in the Bible now, but when you begin to trust Christ your eyes will be opened and the Bible will be a new book to you. It will become the book of books to you."—Moody.

"Few books can stand three readings. But the word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is surest to find new wonders there."—Hamilton.

"It is the wonderful property of the Bible, though the authorship is spread over a long list of centuries, that it never withdraws any truth once advanced, and never adds new without giving fresh force to the old."—Melvill.

"While the works of once famous skeptics are left to rot on book-shelves, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation."—Guthrie.

"The new movement for the study of the Bible, as the finest of English classics, introducing it into colleges and seminaries of the highest grade, is full of possibilities for Christian progress and development. The marvel is that Christian scholars should ever have permitted the heathen classics to outrank the Psalms of David, the visions of Isaiah and the wonderful philosophy of the four gospels."—Francis E. Willard.

"When the modern critics, in the church and out of it, are enlarging upon the 'Mistakes of Moses' and upon the historical childishness of the Bible, they should not forget to tell us that there ran through the whole Bible period a something that was no mistake, a something whose history rises up before us as real as the earth itself and as beautiful as its four seasons, as magnificent as its June. That something was worship! Theology came and went; fables were told and forgotten; Paul and Apollos differed; James and John were unlike—but in worship all seemed to meet, and the Jacob who saw angels on the night ladder is beautifully akin to Saint John and Paul. All are wonderfully akin to our age, which sings the one hymn of the whole race, 'Nearer, my God, to thee.'"—Swing.

#### The Sunday-School Lesson for December 18, 1904.

##### QUARTERLY REVIEW.

Golden Text.—"Oh, let the nations be glad and sing for joy; for thou shalt judge the people righteously."—Psalm 67: 4.

Your attention is called for a moment to the language of the golden text given above. If we consider it in connection with the statement of Peter that the gospel is preached to those who are dead, to those in the prison prepared for the unrighteous dead, and with other statements of the word of God given through different ones of his inspired servants, we must realize in some degree that we have great reason to exclaim with the Psalmist, "Oh, let the nations be glad and sing for joy; for thou shalt judge the people righteously."

We have great reason to love the Savior of men, who loves all

the workmanship of his hands, and has decreed that even the prison doors shall not close for ever on those consigned to that condition. What more glorious promise can greet our ears than the promise that there will come a time when the prisoners shall go free?

We can not study deeply into the plan of salvation devised by the wisdom and love of God without realizing that Christ is a wonderful Savior, and that the work he has done and is doing for us is worthy of better service on our part than the majority of us are giving. Is that not true?

Are not some of us so occupied with the passing things about us that we do not think much of the great work that is engaging the attention of the angels, more than that, of the Father and the Son?

But the man who wrote, "Oh, let the nations be glad and sing for joy," wrote from an overflowing joy in his own soul that could never have been awakened by things that please the physical senses. His spirit sang within him for joy in the realization of what God is, and a portion of this deep joy will enter into your soul and mine as we intelligently cooperate with God in his work of good to men.

#### GATHER UP THE FRAGMENTS.

Jesus bade his disciples to gather up the fragments of food that were left from the feeding of the multitude; we have fragments of time left after we have done the multitude of things that need our attention, the necessary things that ought to have our attention.

What are we doing with our fragments of time? There is so much worthy of being done, so many things that will add to our usefulness and happiness, if we do them, that it is a loss to have valuable moments wasted in unworthy things.

No time to study the Bible, the Book of Mormon, the Doctrine and Covenants! Is that excuse not made many times? But how are those who make the excuse using their fragments of time?

No time to study the gospel means no time to develop in spiritual understanding. Many of the evils that have not yet been eradicated from among us would disappear, were we a more studious people, more earnestly applied to be informed concerning the work which the Master tells us is "intrusted" to our care.

It is a very precious thing intrusted to us, and it may be we are like the man who yesterday picked up a packet of rare jewels and, without examining what he had found, put it into his pocket and straightway forgot he had found anything until he read in the paper of the loss some one had sustained. Then, remembering that he had something in his pocket, he examined the packet and learned for the first time the value of what he had found and had carelessly held.

That priceless thing, the gospel of the Son of God, is committed to us and the work of making it known to the children of men is "intrusted" to us. How are we holding it? Do we even faintly realize its value? Have we ever studied it closely enough to know very much about it? Have we been saying we have not time? If so, how are we using our fragments of time?

#### A FRAGMENT OF TIME.

A morning caller at the door of a cottage heard voices within in animated conversation and thought there must be a visitor earlier than herself. But, upon entering the little kitchen, this was what she saw: the mother seated by the window working busily and at the table a little girl with a big Bible spread out before her from which she was learning her Sunday-school lesson. It was their voices in conversation about the lesson that the caller heard.

She speedily transacted her business with the mother and went her way to let the good work go on.

Do you not think it would have been a mistake for the mother and the caller to have taken that time to discuss the latest

neighborhood news? Do you not think that fragment of time was used in a better way?

Gather up the fragments, that nothing be lost, the fragments of time as well as of other things.

#### SOME THINGS OUR LITTLE ONES KNOW.

On the day when we studied Lesson 6 of this quarter, I stood by the blackboard as I was about to review the seven classes that compose our second primary room.

I said, "Now, if I could draw quickly and well, I would draw a picture of something that is mentioned in our lesson. Then, when they hesitated, I said, "I will tell you what I would draw. It would be a gate."

Immediately a little hand flew up, and when permission to speak was given, a little girl said, "You mean the gate into the straight, narrow path."

I assented that that was what I had in mind, and then I said, "And I would write a name on the gate." Another little hand was up instantly, and the owner of it told me the name I would write on the gate was baptism.

"And," said I, "I would draw the straight, narrow path, too, and I would give it a name. What do you think the name would be that I would write?" A boy suggested that I could call it the way of the gospel or the way of life, and I told him he was right; but a little girl said I could call it the way of right-doing, and I told her I liked her name for the path, because it was so easy for them to understand.

Then we talked about some of the things we must do as we walk in the straight, narrow path that leads to our Father's house, to which we all hope to come at last.

How many of you have been to Sunday-school every Sunday this quarter? Could you have gone some days when you did not go?

Some of the lessons of this quarter have touched on the second coming of Christ and the introduction of his millennial reign on the earth. With these thoughts in mind, read the following poem, and note that the thought of the brotherhood of man is finding lodgment in many minds; for light is in the world and there are those in what we are wont to term "the outside world" who love light rather than darkness and who are looking with us for the coming of a better day.

#### A PROPHECY.

(J. A. Symonds, in *New Century Path*.)

These things shall be: A loftier race  
Than e'er the world has known shall rise,  
With flame of freedom in their souls,  
And light of knowledge in their eyes.

They shall be gentle, brave, and strong  
To spill no drop of blood, but dare  
All that they may plant man's lordship firm,  
O'er earth and fire, and sea and air.

Nation with nation, land with land,  
Unarmed shall live as comrades free,  
In every heart and brain shall throb  
The pulse of one fraternity.

Great minds shall rise, with ampler powers,  
A loftier wisdom to impart;  
And arts shall bloom of nobler mould  
And mightier music thrill the heart.

Then want and woe, and sin and shame  
No more shall triumph 'neath the skies  
But every life shall be a song,  
And earth be more like paradise.

ANNA SALYARDS.

## Letter Department.

SPOKANE, Washington.

*Dear Herald:* As a matter of record we wish to submit the following: On the first of July, current year, we came to Spokane, Washington, on our mission, as assigned by the Kirtland conference. On arriving here we found a small branch of Saints anxiously awaiting our coming, we having charge of the mission by appointment of Bro. G. T. Griffiths. We found the Saints in the throes of church-building.

The church had been started last year after some serious conflict as to size and location. Finally it was fully launched on a beautiful spot overlooking a large portion of the city, on East Third Avenue and Smith Streets. The building's dimensions are thirty-six by eighty feet, divided into alcove, vestry rooms, auditorium, baptistry, etc.

The skeleton frame was up without siding, roof, cornice, or floors,—money was gone and a period was reached when, as is usually the case, a "white elephant" was very conspicuous. A loan was in progress of fourteen hundred dollars to finish the building as the only remedy or means to save the property. A meeting was called at which we presided. After canvassing the grounds thoroughly, Bro. Griffiths suggested with a degree of the Spirit that I be placed in charge of the building to contrive for its completion, or get it into a preservable condition. I was not in harmony with the borrowing of fourteen hundred dollars. My experience and observation was in revolt to such a procedure. So it was abandoned in faith, believing that some other door would open. Debts had been piling up for work, lumber, etc. Liens were in progress and threatening. The Fordham Brothers from Michigan had located here, and had given to the church enterprise as much as all others combined; blessings had come to them financially and otherwise, and as the church was largely their child they felt anxious in regard to it.

Finally they agreed to pay four or five hundred dollars tithing if it could be applied on the church. They would sacrifice some of their property at a low price to raise the money. The good Spirit was working and a door was opening. We began a correspondence with E. L., our large-hearted Bishop, who always has an eye to the church's interests. After we had written him the strenuous condition we were in, and the probabilities of losing all that had been done, he consented to allow it under the peculiar situation.

We then donned the garb of a carpenter, marshaled our helpers, and with vim and energy we all worked for the good of the cause intrusted to our care; and for more than a month the hammer and saw kept time to the songs of Zion, then a short breathing spell, and at it again.

The following number of days' work were cheerfully donated by our brethren: T. W. Chatburn 35 days, F. J. Chatburn 25, George Winegar 21, Watson Fordham 25, M. Fordham 23, William Atkinson 12, Dana Tolmonsan 10, Robert Tolmonsan 9, A. J. Smith 10, W. H. Hooker 4. Most of these brethren had donated much hard labor in the former work of hauling stone and working on the splendid foundation on which the church stands. The Woman's Aid and other soliciting parties were called into requisition, and all worked cheerfully and successfully. To-day the building stands as a monument of the faithful energies of the little band of Saints here. We should not forget especially to mention Bro. and Sr. O. L. Ferguson, who cheerfully and sumptuously boarded us, which was no little thing when the grocer's bill was met.

We have the building all boxed, roofed, and floored, windows all in, and the baptistry room is finished and nicely papered, in which we are now holding our services. Seventy-five people, however, will fill the room, and we are in need of more room. We have all the siding and lumber inside the church for its final completion; and we do not owe any man a dollar, with a small balance still in the treasury. I do not believe any one man can

be complimented over another; all have worked cheerfully and sacrificed of their scanty means to accomplish results. The missionaries have worked hard and kept up appointments in city and country. The writer has fallen off in weight twenty-five pounds since coming here and we are yet in fair condition for a fight. We tackled two of the Brighamites on the streets, and the last we heard of them they were at Sagle, forty miles to the northeast, going towards Salt Lake. We are informed, however, that reinforcements are here, and a Bro. Pratt is in charge. We shall no doubt find them again.

We feel worked-down, and our health is not so good. Many things we are thankful for. Some things are very mysterious indeed; others which we can not be grateful for, because we do not understand them. Yet we are in the fight to remain.

Yours in bonds,

T. W. CHATBURN.

WEYBURN, Assiniboia, Canada.

*Editors Herald:* My oldest brother, James, is now attending Graceland College. There are nine in our family, all in the church except baby Willie. He was blessed by Bro. Alvin Knisley; and we were all baptized by Bro. Knisley. We still keep up prayer-meetings and Sunday-school. Bro. Alvin was here lately and preached a few encouraging sermons; baptized one of Bro. James McMichen's daughters. We are looking for Brn. J. L. Mortimore and R. C. Evans. We hope more will come into the kingdom of our Lord while they are with us. Bro. William Fisher's family expect to visit relatives in Ontario, and we will miss them very much in our meetings. Bro. Fisher is assistant superintendent, and Bro. W. C. Toovey is superintendent. We are looking for more Saints soon; several have taken claims west of us some twenty miles. We expect Bro. Benjamin Berge to be with us this winter. He is a teacher in the church.

Your sister in one faith,

LIZZIE NEILL.

LEE, Oregon, November 18, 1904.

*Editors Herald:* While we have nothing of a very encouraging nature to report, yet I would like to tell how much we all enjoyed the reunion held here this year, beginning on the 19th of August and continuing till the 29th. We had three very able speakers during the reunion; namely, Brn. H. L. Holt, G. T. Griffiths, and E. Keeler, and how we did miss them when they were gone, especially, Bro. Holt. We have known him for several years; met him the first time he and Bro. Chase were in Coos County about seven years ago. Bro. Holt preached the farewell sermon, and there were but very few in the tent that were not weeping when he had finished. How sad it makes us feel when we part with friends and think perhaps we will never meet again in this world. Yet we have this consolation: If we are faithful we will meet in that grand reunion where parting is no more. Pray for me, dear Saints, that I may ever live nearer to God.

Yours in gospel bonds,

MAUDE MAST.

CHITWOOD, Oregon, November 21, 1904.

*Editor Herald:* I am thankful to the Lord that he has kept me in the faith so far, and am trying to press onward to the mark. I find many obstacles in the way to overcome, but by the help of God I will persevere. I am living here in the farthest point west in the United States, a few miles from the Pacific Ocean, on a homestead which I entered about eighteen months ago. The people around here are mostly Seventh-day Adventists, and the only people here that have any public service. Only one or two families living here belong to the Church of Christ (Campbellites, anti-organists). The object of writing this letter is this: If you can furnish me with tracts that will suit those people to read I will see to it that every person has something to read on the subject. I would like to get some tracts

concerning the seventh day, and also concerning the millennial reign on this earth, and Christ dwelling here with his people during the millennium; also, what is man, mortal or immortal? and other tracts that you think would do those Seventh-day Adventists any good. I am at present so situated that I can not send you any money for tracts, or I would do so. The gospel has not been preached here at any time, and it would do these people some good to know something of the truth.

Yours in Christ,

OLIVER JOHNSON.

MOUNTAINVILLE, Maine, November 23, 1904.

*Editors Herald:* I am still striving to keep the Master's command. I have had many burdens, but have found a friend, which is Jesus our Savior. He had done much for me, having healed me when I called for the elders of the church, and I know that he will heal all that have faith, and obey the gospel, and do his work here on earth.

I will now tell what he has done for me in regard to healing. After an attack of the measles I was left in a poor state and with other ailments had what the doctors called a growing wen in my eye. Four doctors told me nothing would remove it but an operation. It went on five years, growing larger continually, making me very uncomfortable, as it took my eyesight away at times, and I was compelled to wear glasses. One day, after learning of the power of the Master to heal, I called for Bro. J. N. Ames to administer to me, and my eye kept growing better all the time until one night the trouble entirely disappeared without the use of medicines or any other aid, save that of the great Physician. Dear Saints, God can and will do much for us if we will only do our part and work for him, keep his laws, and trust and obey and keep on working till the end. He has done much for me, giving me light in darkness. I am trying to obey his law, and ask the Saints' prayers, praying for you in return.

Your sister in the one faith,

MRS. WALLACE A. SMALL.

KANSAS CITY, Missouri, November 24, 1904.

*Dear Herald:* To-day is Thanksgiving day, and as a nation I feel that we have good reason for being thankful to God for his goodness to us upon this the land of Joseph, for peace and plenty; and in fact it seems to me that we are almost to the fullest extent enjoying that which God through Moses promised as recorded in Deuteronomy 13: 13-17.

A few days ago I returned from a town through the eastern part of the stake in company with Sr. D. H. Blair, superintendent of the Sunday-school association of this stake (I as her assistant) in the interest of the Sunday-school; we visited not only some of the schools but also places where the work has gone down, because of workers having moved away; I also preached four sermons at Henrietta to interested hearers, and also tried hard to help those who stood in need of help (socially). It is indeed sad to see how sometimes Saints will consent for the enemy of their souls to lead them from the right; if we would manifest a humble and godly spirit the evil one would leave us, and then we would be a power for good in the hands of God, and have a good foundation laid for the elders, when they come, to build upon. May God help the erring ones that they may profit by what they have suffered. A most excellent spirit prevailed in all our meetings there. The Saints were edified, sinners were instructed; one gave her name for baptism. At Warrensburg we found everything seasoned with love, joy, and good will. The branch holds meetings at Pleasant View Schoolhouse, six miles north of town. They have now established a mission in town. I preached for them three times, enjoyed good liberty, assisted Bro. Abrahams in baptizing two precious souls, Mr. and Mrs. Davison. The confirmation was at the home of Bro. John Bailey, who is in charge of the mission; a good spirit prevailed. Bro. D. H. Blair met us there



and rendered good assistance in the song-service. He and Sr. Blair went home Sunday night. I received word on Monday from Mr. J. P. Gillespie and Sr. Tessie Johnson that my services were needed, and to come without fail; so yesterday their hands and hearts and souls were blended in one; Sr. Johnson is one of our faithful Sunday-school workers, and teacher of a class; and one of God's noble ones. Mr. Gillespie is a young man of promise, an electrician, and has a good business. They were married in their new home, 3900 Central Avenue. May God crown their lives with all that their hearts desire. Other marriage bells are ringing for next Sunday evening.

Yours in gospel bonds,

F. C. WARNKY.

CHEROKEE, Iowa, November 26, 1904.

*Editors Herald:* I will endeavor to write a few lines from this part of God's moral vineyard. A few of the Saints gathered at our home on Thanksgiving day, held prayer- and testimony-meeting, and had an enjoyable time. The Lord blessed us in our meeting. Since wife and I have started in this work we have been blessed many times, knowing that it is the power of God unto salvation.

Yours in bonds,

W. W. LEONARD.

HOLDEN, Missouri, November 28, 1904.

*Editors Herald:* It is a great pleasure to me to address your columns again, and to think that we have such grand literature as *HERALD*, *Ensign*, and *Autumn Leaves*, not forgetting the *Hope*, as there are such grand lessons in it. If we would only let them be manifested in our lives, I dare say the work would roll on much faster.

We are living in the day when every department of this great work is being looked after, the education of our children, home for the aged, and industries being operated for the benefit of the Saints who need employment. Oh, what a grand work, and how progressive! Will we keep pace? While this is all of great importance I feel that there is something of more importance that should be looked after. That is a home for the motherless children, that they might be cared for, and brought up in the ways of the Lord. How can we convert the world quicker than by bringing up the rising generation in the shadow of the church? There are many homeless children left to wander from place to place, with no dear parent's care; many motherless children left to battle with the evils of life before them while the father is trying to gain a livelihood, not knowing till night comes whether he is really loser by being absent for the day or not, many having no place of shelter, no sympathizing hand to care for them, only places of ill-fame and the free lunch-counters in the saloon. No wonder the world is rushing so speedily down the broad way to destruction. The children of to-day are not being trained as they should be, and each generation there is a darker cloud rolled in between them and the beautiful sunlight of the glorious gospel principles which should teach us to be the light of the world.

What a grand and noble work might be done. Christ said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Just think of it, dear Saints. If the kingdom is made up of such pure minds as that of a child, can we afford to let them be surrounded by the bad influences that are in the world to-day? Can we afford to give part of the kingdom, as it were, over to the powers of darkness? I am afraid that there will be more to answer for than many of us anticipate.

Fathers and mothers, do not let these few lines be fruitless, for you do not know when, nor how soon your little ones will be left without your care; and oh, how sad it is for many of them! I know whereof I am speaking, as in just a few short hours, so to speak, I was left with four little ones without a mother's care. What comfort it would be to me to know if I were called upon to

go that there was a place prepared for the buds of manhood and womanhood where they would be cared for and protected, that they would finally bloom, in years of maturity, as the rose in its perfection.

This was the desire of the one that was laid to rest, that she might be able to take as many of the homeless as she could get into our own home, but instead she was called away from her own. But God's will be done. Think earnestly of this matter, dear Saints, and I would like to hear from others. In conclusion, if my work would be acceptable, the remaining days of my life would be given to help carry on this great work.

May the Lord bless you all is my prayer in Jesus' name.

ED FENDER.

FRAZER, Minnesota, November 30, 1904.

*Editors Herald:* The fall conference and Sunday-school convention just held was a success from first to last. The Sunday-school convention was to my mind the best of any held, and the officers of the district association are entitled to much credit for work done. The program was good and well-rendered, and some fine papers were read treating on Sunday-school work. The attendance was good, especially Sunday, when the Saints' church was just packed full. The preaching was good, and all seemed to feel pleased over the result of the meetings. The weather was fine, and I thought best to continue the meetings during the week, which I did with a good attendance, baptizing one, and leaving others believing. The last Sunday night, the 27th, before meeting, one of the prosperous farmers living near the church called me one side and wanted to know if I could marry people, and answering that I could, he requested me to stop at his house after service as there were two couple that wished to be married that night. Of course I did as requested and had the pleasure of making four two, or performing the double ceremony, and all seemed well pleased, the preacher, too, as he got enough out of it to get some needed supplies for winter use. The last two months have been busy ones for me, and I have averaged twenty discourses a month. I am now holding a series here, and go from here to Clitherall, thence to Minneapolis for the holidays, and to see what can be done there to advance gospel work. I have been especially blessed of late in preaching the word, and my heart goes out in gratitude to God for his goodness to me. My subject last night was, "The second coming of Christ, and a young Jewess girl was present. I should judge she is about twenty years of age. And she told some after meeting that what I said went direct to her heart. I noticed while I was speaking that she paid good attention, and that my remarks were affecting her, and I trust that good will result from it. I am to continue over Sunday and hope she will continue to come. Winter has finally struck Minnesota and that means about five months of cold weather, and some severe cold too.

Yours for the right,

E. A. STEDMAN.

INDEPENDENCE, Missouri, November 26, 1904.

*Editors Herald:* I left Brooklyn October 22, arriving here October 26, after a stay there of about three months, feeling assured that I could better my condition in this place. Sr. Matthews arrived here also on November 11. I was very kindly received and well cared for at the home of our Bro. and Sr. R. May, where I stayed for ten days. I sincerely appreciate their kindness shown toward me. I was also very agreeably surprised to meet with our Bro. and Sr. Joseph Arber, who also treated me with great kindness, which I shall ever remember. We have received a most hearty and cordial welcome by the Saints here. We are truly thankful that we can observe the same good feeling and brotherly love made manifest here among God's children as in our native land. The majority of the conditions and surroundings here are better than I have ever experienced, and we feel glad that our heavenly Father has so

lovingly watched over us and directed us to this, the land of Zion. He has poured out his blessings upon us in abundance, for which words can not express our gratitude. To us it seems a grand privilege to assemble with such a large body of Saints. The church is a nice building. It has a fine pipe-organ and a good choir. The attendance at the preaching-services seems to average about one thousand members. The membership I believe is over fourteen hundred.

I can not but help admire the Sunday-school, as the way it is conducted reflects great credit on its officers and teachers. The attention given to the lessons is excellent. The attendance seems to average over four hundred members. The Religio here seems very attractive and is, I believe, doing good work.

It seems that the gathering to Zion is quietly going on, and practically unnoticed by the outside world. There seems plenty of scope for all willing workers to help this work along.

We had great pleasure in meeting Bishop E. L. Kelley last Sabbath, who showed great kindness unto us. I sincerely trust that as we each tread through the path of life we may each strive to fulfill our part in this glorious work. May we ever keep in the line of duty that when our heavenly Father comes to number up his jewels we may be fitted and qualified to enter that celestial glory which is promised to his faithful children.

Your humble brother in Christ,

JOHN EDWARD MATTHEWS.

1038 West Electric Street.

BAILEY, Nebraska, November 26, 1904.

*Editors Herald:* In HERALD of November 16 there is quite a lengthy letter from V. M. Goodrich, replying to a "protest" and "criticism" from two sisters in regard to whether it is right to sell tickets on articles to raise money for church purposes. He does not bring any proofs to show us whether it is right or wrong; but tries to sustain his position by saying that Bro. Joseph did not look at it as the sisters do or he would not have given it place in the HERALD, and then quotes from "Questions and answers" in HERALD of July 20.

In the third paragraph of "Answers," the Editor (or whoever gave the answers), says, "Personally we have always preferred the raising of means for incidental branch or church work by direct methods." I do not think he finds much support in that for selling tickets on articles to be disposed of.

Then Bro. Goodrich says: "Some might read with profit 1 Timothy 2:9-14." Bro. Goodrich, what is Paul writing to Timothy about, think you? Selling tickets on quilts to be disposed of? If not, I do not think that reference fits the case in question.

Bro. Goodrich then refers to Doctrine and Covenants 104:44 "Wherefore, now let every man" [and inserts "male and female"] "learn his duty, and to act in the office in which he is appointed," etc. Then he says, "Weighing carefully that which is contained in references and quotations, I wonder who has been guilty of the greatest blunder, the Daughters of Zion in making a quilt, with their own hands, in love, and unity, and good faith, to be sold by number, at ten cents each, to their friends, or those who sit in judgment, (not much short of a thousand miles distant,) find fault, condemn, and denounce, counter to the opinion and advice of the 'chief shepherd' on earth, whose duty it is to have watch, and to preside over the 'whole body.'"

Now if an act is right, it is right, and if it is wrong it is wrong; no matter whether it is committed one mile away or a thousand, and if I have made so great a "blunder" as the brother seems to think I have in condemning what I think to be wrong, I am willing to bear the blame myself and not try to shift it onto the Editor for publishing my letter.

Please read Doctrine and Covenants 17:24, which says: "Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures

direct." It does not say any member shall be dealt with by misapplying a few scripture quotations, and then holding the offenders up to ridicule before the whole church, in a whole column of the HERALD.

Yours in search of truth and right,

SARAH L. WEED.

FAIRLAND, Indian Territory, November 28, 1904.

*Dear Herald:* I have never written a letter to the HERALD before but thought as to-day was my seventeenth birthday it would be a good time to begin.

I was baptized four years and six months ago by Bro. William H. Kelley and am glad to-day that I am a Latter Day Saint. Not because of any earthly honor it brings, but because of the brilliant prospects it gives me in the world to come.

We have a small church-building here and a good Sunday-school attendance. Of course we are called Mormons and are occasionally reminded of the "evil doings of Joe Smith," but by the help of God we mean to stand.

Father had, very recently, a serious illness which almost deprived him of his speech and I would ask an interest in the prayers of the Saints that he may again stand in defense of the gospel.

Your sister in gospel bonds,

FLORENCE I. CATO.

GIVEN, Iowa, November 29, 1904.

*Editors Herald:* I closed a splendid meeting in the Sand Ridge Schoolhouse yesterday. I was here over three Sundays, I had intended to stay about two weeks more, but I took a terrible cold on my lungs, so I had to stop for the present at least. The first night the house was well filled, the second night it was crowded, then some of the near-by neighbors brought some chairs, and set them between the seats, but the people kept coming, till all the seats, all the chairs, and the desks were all full, about two hundred or more inside of the house; and thirty or forty around the door and windows that could not get inside at all. But notwithstanding the immense crowd, we had fine order and splendid attention. And all seemed sorry that I was compelled to close so soon, and they made me promise to come back again. The first night, four different ones asked me to go home with them.

There were two organists, and a splendid lot of good singers, who furnished the music. I have not been in a place for ten years where the people seemed so hungry for the gospel. I dreamed before I went there that I found a herd of starving sheep running in the wilds, and they were so nearly starved that they staggered; and when I began to feed them they crowded around me so close that I could not step; and some were so hungry that they began to eat the clothes from my body. But I fed them with a liberal hand; and I am sure that was the place, for the people were starving for the truth, and the Lord blessed me in telling them the gospel story. One old lady one night after I got through preaching, came to the stand, and said, "I want to shake hands with you, for I know that you are a man of God," and her very soul was rejoicing in what she had heard. One man, who belongs to the Christian (Campbellite) Church I believe, and his wife brought their baby to me and asked me to lay my hands on it, and bless it. Rather a damper on the so-called Christian Church. About twenty-five, who range from thirty to sixty years of age, are very much interested in our work here. One man gave me one dollar and a half when I left his place and said, "Now we will look for you back again." Bro. D. H. Whitsel and his noble wife live close to the schoolhouse, and they do their very best to make the missionary feel at home with them. Bro. Kephart opened the work here several years ago, and I was proud to hear my son in the gospel so well spoken of, for he left a clean track behind him, and made some warm friends for the cause. They would be glad to see

him again. I had a call from some "outsiders" at Hastie, Polk County, to come and preach for them. I promised that I would be with them as soon as I was able, but I see by the HERALD that Bro. Mintun was going there soon, so go on, Bro. Mintun, and I will go north. I have a letter from Bro. Sheldon, asking me to come to his aid. As soon as I get over my cold I will be with him. May the Lord bless his work and his people. I remain,  
 Your colaborer for Christ. J. S. ROTH.  
 1011 Summer Street, GRINNELL, Iowa.

Is it Right for Saints to Dance?

*Dear Herald:* As I have felt directed to-night to write a few lines on the subject of dancing, I will endeavor to do so with the assisting grace of God. I ask the question, Is it right for the children of God to dance? I believe the majority, with myself, will answer in the negative. In the first place, will the Spirit of God go with us into a ballroom? Dare we trust to our own strength to go there? We are told we can do nothing without Christ. Now if we trust to our own strength, are we able to have a good influence over others? And if the Spirit of God will not go with us into the ballroom, can we do good there as children of our Master? God's children must become pure; and can we become pure and like our Master, if we wish to follow worldly amusements? If Christ were on earth to-day, would we find him in a ballroom? And if we wish to follow in the footsteps of Jesus, we must be led by his Holy Spirit. For without him we can do no good.

And our presence in a ballroom, is it for good or evil? We all have an influence over some one, and can we, as children of God, set a good example before others in allowing ourselves to go there?

There are all kinds of people classed together at a ballroom; some good, honest people, while others of the lower class are found there also. They are all mingling together, and when outside of the ballroom, those who are respectable will feel themselves above those whom they believe are not, and with whom they danced in the ballroom. Dear Saints, we all have an influence over some one, let us use it for good. Let us not go any place where we would be ashamed to have Jesus see us were he here. And remember, although we do not see him, he sees us. And let us so live that, while he watches us from his throne on high, we may feel that he is well pleased with us. At all times try to exercise an influence that will be for good, for when good seed is sown on fertile ground, it will bring forth fruit in its season. So let us live that Christ will not be ashamed of us, when he comes to claim his own. For he will gather the wheat into the garner, and the tares he will scatter away.

A young sister in the gospel,

CELIA M. LORENTZEN.

SHABONA, Michigan, November 3, 1904.

DELOIT, Iowa, November 28, 1904.

*Editors Herald:* The Gallands Grove District conference held in Dow City, Iowa, concluded its sessions last night and was, I believe, a real record breaker for unanimity in the business transactions. Chairman D. M. Rudd stated that there had not been a negative vote during all the legislative work. Will the annual conference at Lamoni in April be so nearly of one heart and one mind in its work?

The Religio and Sunday-school conventions which preceded the conference were not as well attended and the time as enthusiastically occupied as we would liked to have seen.

This district is looking forward to the time when it can successfully equip and operate a gospel-wagon, which work has been ably commented on in the columns by Bro. J. W. Morgan of Colorado. J. L. Butterworth and the writer have been appointed a committee to ascertain the cost of a suitable wagon, and report to the next district conference. We would be glad to

receive photographs, drawings, or printed descriptions of gospel-wagons, also addresses of builders of such wagons.

Before I close this letter, permit me to request every member of this district, who have not sent me their donation to Grace-land College, to do so before New Year's day. Do not neglect to send in your tithes and offerings also. The district is large and I can not well call on every member.

Hastily and sincerely,

C. J. HUNT.

COVINGTON, Kentucky, November 30, 1904.

*Editors Herald:* I thought I would like to write a short letter to the HERALD to let the Saints know that the little band of Saints in Covington are still trying to serve the Master in whatever way they are the most able. We have had several good sermons since my last letter. Elder Metcalf of Louisville was here for about two weeks and we had a good sermon almost every night; and after he had gone Elders Kelley of New Albany, Indiana, and Long and Schmidt of Ohio have been with us, so we have not wanted for some one to preach the blessed word.

Bro. Hanner comes over from Cincinnati and is with us in our little Sunday-school and prayer-meeting. We are trying to become stronger and learn more of our dear Lord, so that we may be more able to do his good will. I ask those that are of this precious faith to pray for my old mother, who is in very poor health.

Your sister in the one faith,

HESTER DAMON.

118 East Eleventh Street.

LAMONI, Iowa, December 2, 1904.

*Editors Herald:* Sr. Mary S. Potter, at Saloam Springs, Arkansas, is desirous that gospel ministers should come to that place and see what can be done in the way of preaching there. Although her husband is not a member of the church, yet, from my acquaintance with him in Kansas, I know that he was, and likely still is, a friendly man. Sr. Potter says:

"We have a good home and can take good care of the elders. Whether we can get a church for them to preach in I do not know, but we can try."

Feeling her isolated state she asks for the prayers of the Saints, that she may be fed and comforted by the Holy Spirit.

Your brother in Christ,

H. A. STEBBINS.

TRYON, Nebraska, November 30, 1904.

*Editor Herald:* During the summer season the writer took his team and wagon to move one of the gospel tents belonging to the Western Nebraska and Black Hills division.

Bro. and Sr. R. O. Self traveled with me. We visited new points most of the time and made new openings. This is quite an independent way for missionaries to work as they do not have to depend on some one else to furnish them a place to preach in. We think we made quite a good many friends to the cause of truth, and opened up the way for further missionary work. We visited Harrisburg in Banner County, and preached there about two weeks. Bro. Sutton and wife live near this place. They did all they could to assist us, giving us money and other needed things. Others in Harrisburg were very good to us. We moved from this point into the neighborhood of Gary postoffice near the Wyoming line.

Here we met those that were friendly and willing to help us. We were happily surprised here to meet members of the church, Bro. and Sr. Cowley, and Sr. Burns. They came to our meetings and invited us to go home with them to dinner before they let us know they were members of the church.

We moved from this point to the little town of Kimball. This is the home of Bro. Frank Lympus. Bro. Frank is a wide-

awake Latter Day Saint, and is a good musician and rendered us valuable assistance in our services. He also took photos of our tents. And when we were ready to move on to another point he was very liberal in giving us money to help pay expenses.

We visited other points and made friends to the cause we love so well and were well treated in all places but one. That was Bridgeport, on the North Platte River. Here they threw rocks on the tent several times.

S. D. PAYNE.

ST. THOMAS, Ontario, November, 1904.

*Dear Herald:* At each weekly visit of the HERALD to our little home my husband and I eagerly scan its Letter Department for some letter from some one with whom we have associated in the past. When we saw by the HERALD that conference would convene at Buel Center we wished we could be back at Buel for a short time.

On November 6, 1904, quite a number of St. Thomas Saints drove over to London by invitation of the London Saints, and a glorious time was had. It was a day of gospel blessings long to be remembered by us all. Our hearts were made glad as one of our faithful brothers was called to the office of priest. Our branch is a good deal like some others. A goodly number of names are enrolled on the branch book, but so many have grown cold.

As for myself I can say I love this work more and more as the days go by, and my heart's desire is to be faithful.

Hoping and praying for the advancement of the truth I remain,

Your sister in the faith,

MRS. FLORA SPORE.

NEBO, Illinois, November 26, 1904.

*Editors Herald:* We dedicated our little church-building down in what is known as Howl Hollow, Calhoun County, Sunday, November 13, Elder Willard J. Smith preaching the sermon. Notwithstanding the day was quite cool, we were greeted with a fair crowd, most every part of the country being represented. Bro. Smith seemed to be equal to the occasion, taking for his text Psalm 127: 1: "Except the Lord build the house, they labor in vain." He showed first the inherent principle in men to worship, and how that had been manifested in the patriarchal worship, the worship in the tabernacle in the wilderness, and in the temple, observing the types and figures of the church or kingdom well enough to make it understood to the satisfaction of those who so attentively listened. Next the speaker observed the organization of the church of Christ, calling attention to the fact that no church could be the Church of Christ that was not organized after the same pattern, in organization, doctrine, and practice; also contrasting us and the people out in Utah so plainly that none need go away and accuse us of being of the same stripe, closing with an invitation to other denominations to come and occupy our pulpit when not in use by us. Dedicatory prayer by the writer.

Bro. Smith continued services over the following Sunday with such interest that we were sorry to see him leave; but as his previous arrangements made it necessary for him to go at this time of course we must submit, leaving the matter with Him who doeth all things well. People came out during the meetings that never were out before. Among them were my parents who have so long fought the work.

We are expecting Bro. Arthur Allen to come any day, and hope the work will be taken up and successfully carried on, Hoping and praying for Zion's triumph, I am,

Yours in faith,

W. A. GUTHRIE.

Extracts from Letters.

A letter from Bro. R. C. Evans, Spy Hill, Assiniboia, November 25: "It is cold and snowing. The snow here is not deep

enough for sleighing and the cold is intense, but I find prospects grand in this country for gospel work. Money ready, zeal great, knowledge fair, more openings than ten elders could fill. The country is fast filling up, and this is the time to plant the work, while preachers are scarce, people are honest, poor but willing and in fair way to prosper in this world's goods. Bro. Mortimer and I arrived at Millwood last Wednesday night; had to go to hotel. In the morning the ground was covered with three inches of snow. We arranged with a farmer to take us fifteen miles on our way to Spy Hill, we to ride on top of his flour bags. We started over the valley, but had to walk up the mountain, and this we did; but it took our man over two hours to climb the hill. It was slippery. We built a fire in the snow. Bro. Mortimer went back to help the man; I kept Jack Frost and wolves off with the fire. They came, but still lucky, a boy with a democrat wagon came along and we jumped in, paid him an extra dollar and had an eighteen mile ride, only when we walked to keep from freezing. I am well and hope to visit each place and be home by December 23."

Bro. Joseph Clapp, writing from 1634 Grover Street, Los Angeles, California, November 30, says: "Bro. Kelley: Your reply to Bro. I. M. Smith is all right. I never saw so plainly the impropriety of the elders running the church in debt. I believe it was shown me by the Spirit that when the elder has no funds to move on with that the Lord wants him to stop right there and work, and when the work is done and the Lord wants him to move on, he will open the way for him. Paul wanted to go one time and the Lord told him to tarry, for he had yet much people in that city. If I had understood this many years ago I would have been better off to-day than I am, and so would the church. I got the idea that I ought to go, and I did not wait for means, but took it on foot and by hardship and exposure brought on premature old age. I can now call to mind that I made long and wearisome journeys that I ought not, and both myself and the church suffered in consequence. Oh, I wish I had it all to do over again! I know I could do better next time. Your reply is so plain that I think it can not fail in doing good."

## Miscellaneous Department.

### Conference Minutes.

Minnesota.—Convened at Richville, Ottertail County, November 19, 1904. President E. A. Siedman in the chair. Elders reporting: W. C. Griffin, E. B. Anderson, Alonzo Whiting, Charles E. Willey, H. A. McCoy, T. J. Martin, William Barnhard, L. Whiting, M. O. Erickson, and E. A. Stedman; Teacher Arthur Whiting; Deacon George Bugbee. Branches reporting: Oak Lake, Amor, Bemidji, Union, Second Minneapolis, and Audubon. Delegates to General Conference: E. A. Siedman, C. E. Willey, M. O. Erickson, T. J. Martin, L. and A. Whiting, and Srs. E. Whiting, K. Jepson, and L. Hawley. Resolved that the delegates present cast the vote of the district. In case of division the affirmative and negative vote. The attendance was not large but the meetings were much enjoyed. The day before, two excellent sessions of Sunday-school convention were held. No business-session was held, however, and no minutes are sent. Outsiders turned out well to both convention and conference. T. J. Martin, secretary pro tem.

Southern Nebraska.—Conference convened at the Lonetree Schoolhouse near Shelton, Nebraska, September 18 and 19, 1904. J. W. Waldsmith chosen to preside, J. R. Sutton assisting; C. H. Porter chosen secretary pro tem, Sr. E. Orr assisting. Reports of secretary and Bishop's agent read: Balance due church, May 1, 1904, \$61.48; receipts, \$238.45; expenditures, \$300.33. Reports from Nebraska City and the Wilber Branches read. Ministerial reports: High Priest J. W. Waldsmith; Seventies J. R. Sutton, and C. H. Porter; Elders O. E. Madison, James Teeters, E. F. Robertson, J. B. Gouldsmith, and H. A. Higgins; Priests J. F. Lippencott, and J. S. Meyer. The local historian, C. H. Porter, gave a written report. A motion, ratifying ordination of Bro. James Teeters to the office of an elder, and granting said brother a license, was carried. Moved that secretary be required to instruct each and every branch in

district, that at the January conference, 1905, a motion to rescind the resolution regarding the indorsement of the district conference in the ordination of Elders, will be moved, and that delegates be instructed how to vote regarding this matter. A resolution recommending the organization of a branch at Shelton, Nebraska, carried. The time and place of next conference placed in hands of president of district. The district officers and missionaries were sustained. Conference adjourned to meet at call of president. H. A. Higgins, secretary.

Chatham.—Conference convened at Zone, Ontario, October 15, 1904. R. C. Evans was chosen to preside, assisted by the district presidency; R. Coburn, secretary; R. C. Russell, assistant. Branch reports: Cedar Springs 26, Blenheim 48, Green Valley 37, Lindsley 47, Zone 59, Stevenson 47, Ridgetown 119, Wallaceburg 62, Wabash 41, Chatham 101, Olive referred back for correction. Ministerial reports: Elders A. E. Mortimer, George Green, S. Brown baptized 11, D. Snoblen, H. Atkinson, M. Miffin, J. W. Badder, R. C. Russell, R. Coburn, S. G. St. John baptized 4, A. Leverton; Priest John Maynard; Deacons Z. Ramsden and A. Wrencher. Bishop's agent, J. H. Tyrrell, reported total receipts, \$526 15; expended, \$333 82; balance on hand, \$142 33. J. W. Badder, district treasurer, also reported. A letter was read from the Bishop's agent urging the branches to send in their donation to Graceland College fund. A. Leverton was sustained as president of the district; George Green and D. Snoblen, associates; J. H. Tyrrell, Bishop's agent; J. W., district treasurer; and R. Coburn, secretary. R. Coburn was elected delegate to the General Conference of 1905, expenses to be paid by the branches of the district, Zion's Religio-Literary Society, and the Sunday-school association. Letters of condolence were presented to Bro. A. Leverton and Bro. Joseph Bourne sympathizing with them in the loss of their companions in life. It was resolved to purchase ten dollars' worth of tracts to hand to the missionaries for free distribution. Adjourned to meet the second Saturday in June, 1905, the place to be selected by the president of the district.

Mobile.—Conference met at Theodore, Alabama, November 12, 1902. Was called to order by President W. L. Booker; Bro. Heman C. Smith was chosen chairman with Bro. W. L. Booker as associate. Bro. James Powell chosen chorister; Sr. Mae Searcliff, organist; Bro. Frank Huver, janitor; Bro. David Tillman and T. W. Smith ushers. Elders reporting were W. L. Booker, J. W. Mizelle, G. T. Chute, W. J. Booker baptized 7, Bro. Searcliff baptized 3, G. W. Sherman, David Goff, R. M. King, David Tillman, and James Cooper. Bishop's agent's report: Receipts from December 13, 1902, to November 12, 1904, \$331 86; expended, \$331.60; due churen, \$20 26. Bro. W. L. Booker was reelected president of district; Bro. G. W. Sherman, vice-president. Bro. Frank Huver, treasurer; and Edna Cochran, sustained secretary. W. L. Booker as Bishop's agent, and F. P. Searcliff as local church historian, were sustained. It was also resolved to organize the colored members of the Three Rivers Branch into a branch of their own. Branches reporting: Three Rivers, Bluff Creek, and Perseverance. Reports referred back to their respective branches for correction. Two-day meetings are to be appointed by the president of the district. Conference adjourned to meet at Three Rivers Saturday before the full moon in February, 1905.

#### Convention Minutes.

Far West.—Sunday-school convened at Pleasant Grove Branch, October 21, at 10 a. m.; Superintendent Carrie Lewis presiding. Reports were read from the following schools, Hyde Valley, Kingston, Zion's star, Mt. Pleasant, Stewartville, Maple Grove, Pleasant Grove, Rising Star, Zion's Hope, South Park, Elger-ton Junction, Far West, and Cameron. Resolution presented and adopted that we separate our Sunday-school convention from district conference and ask the Religio to join in with us, to come up for action at our next convention which will be at St. Joseph, February 10, 1905. Madge Head, secretary.

Mobile.—Convention met at Theodore, Alabama, November 11, 1904; Superintendent J. W. Mizelle in chair. Three schools reported: Theodore 41, Seminole 15, and Bluff Creek 42. Present officers of district were sustained. Bro. Heman C. Smith made a short and very encouraging talk to the school, after which a nice program was carried out. Convention adjourned to meet Friday night before, and at the place of next conference. Edna Cochran, secretary.

Pottawattamie.—Convention convened at Council Bluffs, November 25, 1904, at 10 30 a. m., in charge of Superintendent G. F. Hough, and Assistant Superintendent D. P. Cooper. The subject of a district library was discussed but no action was taken to establish one. A resolution was passed requesting the various schools to establish local libraries. The convention adjourned to meet at 10 30 a. m., on the day previous to, and at the same place as the next district conference. E. H. Carlile, secretary.

#### Bishop's Agents' Notices.

To the Saints of the Southern Dakota Mission: As the winter season is coming on and the crops throughout our territory generally have been good, let us remember our obligations in tithes and offerings to help along the Lord's work. As yet we have received only about half our apportionment on the college debt. As it will be impossible for me to visit all of you personally have arranged with our missionary, Bro. Eli Hayer, to receive money from any of the Saints he may see and receipt them for it; others can send directly to me as formerly. We have a large field, and at present only two missionaries, but with diligence on our part, in contributing to their temporal support, the force might be increased. Thanking you for past efforts in this direction, and believing you will do your duty in the present emergency, I am,

Your colaborer in the blessed gospel of Christ,

W. W. WHITING.

BONESTEEL, South Dakota, December 2, 1904.

To the Saints of the Des Moines District: Having moved my family to Lamoni, Iowa, my permanent address will be there instead of Dallas Center, Iowa. All communications so addressed will reach me without delay.

In sending remittances please bear in mind that a bank draft on a Des Moines bank is much more convenient than post-office orders as the draft can be used in any part of the field at any bank. And, dear Saints, do not neglect your duty in regard to the financial needs of the district. When I was appointed to act as Bishop's agent for the district on the sixth day of January, 1904, those so appointing and in charge of the financial interests of the church stated that "they would consider that I had made a success of the work if I succeeded in getting the name of every member of the district upon the tithing record if the amount be only five cents for those from whom no more was due." Up to this date, seventy-eight out of a membership of over eight hundred have rallied to the support of the work of the district. May God bless the few and encourage the many to put their shoulder to the wheel and unite in a determined effort to roll on the great cause of righteousness in the earth.

I will take this opportunity to inform the Saints of the fact that we have over two hundred dollars to raise to meet our portion of the college indebtedness. Our report must be made up January 1, 1905. Shall we be compelled to report failure for the Des Moines District when fifty cents per capita would exceed our amount.

Your first duty is to the tithing fund of the church, but stop and consider, and see if you have done your whole duty in this regard; and if in the investigation you find you have, ask yourself the question: Can I spare something to meet the debt that exists on the college?

One more matter I must mention and that is that we are compelled to report to the conference the fact that the missionaries of the Des Moines District have drawn the major part of their actual expenses of preaching the gospel from the tithing fund of the district. I wonder how those in charge will feel in regard to sending missionaries among us another year. Please do not forget that a missionary can not travel and clothe himself without funds. I mention these matters in this notice because the HERALD will reach many that I will not be able to see personally.

May God bless his people and may we put forth a more persistent effort to do his will that we may inherit greater blessings, is my prayer.

Your brother in Christ,

W. CHRISTY, Bishop's Agent.

LAMONI, Iowa, December 4, 1904.

To the Saints of the Kentucky and Tennessee District; greeting. As the year is drawing to a close, and it will be impossible for me to visit each member, I take this means of informing those who desire to have their names entered on the tithing book for 1904 to please send your tithes and offerings to me at Fulton, Kentucky, before December 31. Yours in the Master's work,

J. R. McCLAIN, Bishop's agent.

#### Notices.

Wanted.—A home with a good Latter Day Saint's family for a bright, good-looking girl, four years of age. Mention school privileges. Address James W. Hirst, Earling, Iowa.

## The Saints' Herald.

ESTABLISHED 1860.

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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

### Conference Notices.

St. Louis District conference will convene at Saints' church, Glasgow and Dickson street, St. Louis, Missouri, on Saturday and Sunday, December 17 and 18, 1904. Full attendance desired. W. J. Smith, president.

### Died.

CHAPMAN.—At Scranton, Kansas, November 21, 1904, at home of her parents, Bro. and Sr. John Chapman, little Amelia E. Chapman passed peacefully away after suffering ten weeks with something like rheumatism or dropsy of the heart. Amelia was a bright, little, Sunday-school scholar. Nothing would keep her away when well. She had great faith in God. She was born at Coal Creek, Colorado, November 9, 1893. Funeral was from Saint's church, sermon by Alma Booker.

GEARY.—At Oak Harbor, Ohio, November 16, 1904, of heart disease, Sr. Richard Geary; was born on Amherst Island, Canada, March 31, 1828. Seven children survive her. She was baptized into the church September 3, 1903, by Elder George D. Washburn, her son-in-law. The remains were brought to North Bradley, Michigan, for interment. Elder U. W. Greene preached the sermon in the presence of a large concourse of friends who sympathized with the bereaved ones in their loss. Sr. Geary greatly enjoyed her religious experience and the Holy Spirit's presence attested her acceptance with God.

LYTLE.—At Independence, Missouri, November 27, 1904, Bro. Omer G. Lytle, aged 65 years; born in Adams County, Indiana, October 19, 1839; baptized May 28, 1862 at Belvidere, Iowa, by "Uncle" John A. McIntosh. Was later ordained teacher, diligently filling his office while strength remained. February, 1860, he married Miss Fannie Lane, who, with two sons and two daughters in California, and one daughter in Independence, survives him. One son deceased. Always cheerful and industrious, he had the esteem of all. Funeral from the church November 29, in charge of Elder Hulmes. Sermon by Elder Garrett. Interment in Mound Grove Cemetery.

We shall greet him at home we shall greet him  
Though now he is hid from our sight;  
We think of the time we shall meet him,  
And it fills our hearts with delight.

We have laid him away in deep sadness,  
Yet not without hope in our breast;  
For again he will join us with gladness,  
And enter the heavenly rest.

### Addresses.

George Jenkins, Holden, Missouri.

### VERY LOW EXCURSION RATES FOR CHRISTMAS HOLIDAYS

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### The Christmas Opportunity.

The poor are especially to be commiserated in midwinter, when their penury is in sharp contrast with the affluence of their neighbors. Whether they are "worthy" poor or not, if they are cold, suffering, and forlorn, Christmas is a good time for extending them a warm hand-clasp and giving them a substantial lift, not mere charity, but something more—a loving human kindness. If possible, Christmas should bring our unfortunate friends something that is not mere almsgiving, that partakes rather of that large tenderness which prompted her who broke her jar of precious perfume over the head of our Lord.—December *Woman's Home Companion*.

### A New Timber Seasoning Process.

The Bureau of Forestry, at its new experiment stations in Wisconsin and Michigan, will make seasoning tests of cedar and tamarack telephone and telegraph poles which have been submerged in water for varying lengths of time. This is an entirely new line of experiment. That immersion in water seems to affect the rate of seasoning has often been noticed. Rafting is said by many lumbermen to improve timber, and logs which have lain for a long time in swamps are in some places eagerly sought for their superiority for certain uses. But just why this should be true, and what practical use can be made of the fact in seasoning generally, are matters which have never been thoroughly ascertained.

It is known that the sap of green wood contains certain soluble substances—albumen, starch, sugars, tannin, etc.—which undoubtedly are leached out of timber immersed in water to a greater or less extent. In ordinary seasoning these substances are left behind as the water evaporates and are deposited on the cell walls. As seasoning begins on the outside these deposits must act as clogs which virtually bottle up to a certain degree the water in the interior. It is possible also that chemical or physical changes in the wood cells are produced by soaking.

In these new tests the poles will be submerged in water for different periods, from one week up, to decide what length of time will give the best results. They will then be placed on skids about two feet above the ground and left to dry. They will touch each other, but will be laid only one layer deep. At the expiration of every thirty days each pole will be weighed, and also measured to ascertain any shrinkage of its circumference. Unsoaked poles have furnished a circumference shrinkage of one sixteenth to one eighth inch in thirty days, and of one fourth inch in six months.

An important matter in seasoning is the loss in weight. Past experiments with white cedar poles have shown a loss in weight of about one third after sixty days of drying. In the case of chestnut poles the same length of time showed a ten per cent loss. These poles are long and very heavy, and such a large weight reduction means a decided saving in freight charges, and increased ease in handling. But this advantage, though important, is small in comparison with the gain in lengthened service. Further, with greater resistance to decay it will be possible to lower the present butt diameter requirement, which is now based on the certainty that rot will soon weaken the power of the pole to withstand strain at the surface of the ground. Altogether, if the soaking process fulfills what it seems to promise, it will have a notable bearing on one of the large branches of timber consumption, as a moment's thought of the number of poles in use in the entire country will show.

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via the Nickel Plate Road, December 24, 25, 26, and 31, 1904, and January 1, and 2, 1905, good returning January 4, 1905, at a fare and a third for the round trip, between Chicago and Buffalo. Three through express trains daily to Fort Wayne, Findlay, Cleveland, Erie, Buffalo, New York, Boston and all eastern points.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, December 21, 1904

Number 51

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

## Editorial.

### QUESTIONS AND ANSWERS.

#### IS IT LAWFUL TO LEAVE ONE'S BODY BY WILL TO A MEDICAL INSTITUTE.

Is it lawful for any man or woman whether a Saint or not, to state in his will a desire that at his death his body be given over to some medical institution, for the benefit of medical and surgical science, or in other words for the benefit of suffering humanity?

This question is asked with a view to the law of the church, we assume. This being the case we can only say that there is not to our knowledge any law upon the subject. It may be a subject of statute enactment in the Province of Ontario, whence the query comes, or of some of the United States, but of this we are not aware. Upon the hypothesis that whatever is not forbidden in law may be performed if wisdom or necessity demand, or if the act be innocent in itself, it is lawful; a person may by will dispose of his body for the medical fraternity or for any specific purpose connected with surgery by which good may be done to the living. We therefore are of the opinion that such a disposal would be lawful. It is possible that relatives might intervene and prevent the devisees from carrying out the bequest upon the part of the testator on the ground that it was an unnatural thing and the person must be partially of unsound mind who should make such a bequest. We think we have read somewhere of such a case.

When a mission is opened and certain of the priesthood placed in charge by the president of the branch, and the president appointed over the mission requires the services of a brother (who is able and willing) to assist him on the street corners but the brother is not in the priesthood, and the president of the mission calls upon him to speak or pray, is it lawful for him to do so?

We are of the opinion that such a procedure would not be unlawful, but might be permissible from the nature of the circumstances mentioned. It is provided, however, that the church could not send the men out to preach, build up the work, organize branches, etc., who had not been properly ordained and who were not known to the church as having proper authority. We should therefore answer this question, Yes, subject, however, to reference to the mission and district authorities where such occurrence might take place.

When a brother, not in the priesthood, is traveling and is invited to preach, give an address, or lecture on our church, is it

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EVERY young life has its disadvantages. Every young man or woman makes mistakes. These are part of the fortunes of war. The brave soul does not retreat because of them. It faces disadvantage and mistake, and makes the best of them. "He is not the best Christian nor the best general," said that soldierly soul, Frederick Robertson, "who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes." Never be discouraged by temporary failures. —*Northwestern Christian Advocate.*

lawful for him to do so, except he is duly called and ordained in the priesthood?

We answer this as in the question going before it, that such a case might not be contrary to law, as it would be determined upon the nature of the circumstance under which the action took place; as before, in the question just answered, the church could not send a person out to do that kind of work who was not ordained. Any member of the church, however, in case conditions of the kind mentioned occurred, certainly would not be taken very severely to task if he defended the faith and presented the matter in as good light as he knew how, and would probably receive a portion of the Spirit to help him if he were a faithful man. This answer is also subject to inspection by the missionary in charge and district authorities where the case might arise.

Will you please oblige me by giving information as to the duties and rights of an honorary president of a Religio? How do you harmonize Luke 22: 36, with Doctrine and Covenants 83: 13?

The rights of an honorary president of a Religio would largely depend upon the courtesy of any Religio association at which he might be present. He might preside if requested to do so in person, or he might be associated with the president by request or by vote of the Religio as an act of courtesy; or by request of the acting president, he might be so associated, unless objected to, in which case it would be necessary to be put to vote. He could not claim the right to preside at any Religio at which he might be present and such claim be accorded as his absolute right. His being an honorary president of a Religio would entitle him to be received at any Religio association and be granted voice in said association.

We do not undertake to harmonize Luke 22: 36 with Doctrine and Covenants 83: 13. The commandment to the disciples given at the time involved a present action, and was in accordance with the right of the Master to give any command for the benefit of his work which he saw at the time to be necessary. At one time he commanded them not to go into the ways of the Gentiles, but to go to the lost sheep of the house of Israel. After this he commanded them to preach the gospel to every creature, and enforced the command upon Peter by virtue of a vision, which showed him that the Gentiles were entitled to receive the benefits of the gospel. He had commanded them not to strike or smite, and yet at this time he commanded them to procure warlike weapons; and when two swords were shown him he said, "It is enough." As to the commandment in section 83: 13, at the time it was given the conditions were decidedly different to what they are now, and subsequent revelations to the church show clearly that we may now prosecute missionary labor according to the climate and conditions in which the church and its missionary force may be found. We do not think any effort is necessary to endeavor to harmonize these passages.

#### CONCERNING GRACELAND COLLEGE.

The following questions and answers have been asked of and answered by the Bishop:

Would not the objection that no notice was given as required under the rules, prior to action by last General Conference on the college question, be overcome by a suspension of the Articles of Incorporation?

No. First, there was no attempt made to suspend the Articles of Incorporation or any rule therein by the conference. Second, the church could no more suspend the Articles of Incorporation of the college, than a State or National Bank can suspend their charters and appropriate the bank funds to some other purpose than the legitimate business for which the bank is incorporated.

Is not the college a creature of the church and is the thing created greater than the body that created it?

The college is a creature of the church by virtue of and under the law, the college being duly incorporated, and the law of incorporation of such institutions in the State made a part and portion of its Articles, and the church in order to destroy, change, vary, or in any way modify the same, must proceed according to the law and rules of the incorporation. In this, as in the kingdom of God, or church, the law is paramount, and must be followed or death and evil is the result.

Why was it not proper for the conference to pass a vote expressing its opinion upon stopping the college and turning the property over to other uses, without notice being given?

Because of prior adhering rights guaranteed to the body by a resolution of the body passed by a prior General Conference by unanimous consent and which the conference could not in justice ignore. The church can not afford to set the example of violating its laws.

If due notice had been given as required under the rule before any such "opinion" was asked for it is likely the vote would have been the reverse of what it was, and a contrary "opinion" obtained. If not, why was the notice not given? It is a wrong against the college and one calculated to do it great injury, and a wrong to each absent member of the church, to pretend to take, and publish, an "opinion" which has been obtained in violation of the rules governing. It is not necessary for the church or an individual to do wrong in order to be right.

Is the action of the Board of Trustees in not following this "opinion" of the conference an attempt of the creature to rise above its creator?

No. The Board of Trustees were duly and legally appointed by proper action of the body and were a creature of the body to perform the duties of their office. The attempted act of the body to instruct the trustees to go contrary to their obligations as trustees under the incorporation, and divert the property to some other use, was done contrary to the law and without any authority or right, and the trustees at their peril were bound in their office to follow the law.

It is no uncommon thing for a trustee who diverts property, of which he is trustee, to other uses than that lawfully declared in the trust, to land in the toils of the law, and it requires more than an illegal church resolution to make the wrong right.

E. L. KELLEY.

LAMONI, Iowa, December 17, 1904.

#### STUDY OF FOREIGN GOVERNMENTS.

The *Chicago Tribune* is publishing a series of short studies of different governments, the first of which appeared in the issue of December 15, 1904, on the subject of Great Britain. We reproduce this, as it is short, concise, and will give those who may be desirous of becoming familiar with that government, the duties and privileges of the king and the powers of the two houses of parliament in contrast with the government of the United States. It is very readable and instructive:

Russia, the most despotically governed of the great monarchies of our time, and Great Britain, the monarchy whose people enjoy the largest measure of freedom and self-government, resemble each other in one important particular. Neither has a written constitution. The constitution of England, like that of Russia, consists of law, precedent, and custom.

The United States has a written constitution, and when one wants to learn what are the powers of the president and congress or the rights of the citizen, the state, or the nation he can open a book containing this document and it will tell him. The constitution of England, on the other hand, is "unwritten," that is, is diffused through royal ordinances such as Magna Charta and parliamentary enactments such as the Bill of Rights, and through countless decisions of the courts and numberless customs.

Another wide difference between the constitutions of the United States and of England is that our constitution can be changed only after a proposed amendment to it has been submitted by congress to the people and indorsed by legislatures or conventions of three fourths of the states, while parliament, which has supreme legislative power, could, by a majority vote of both houses, make any changes it pleased, no matter how radical and sweeping, in the constitution of England. It would be a great mistake, however, to infer from what has been said that the principles of the English constitution are doubtful or fluctuating. They are as certainly known and as stable as are the provisions of the constitution of the United States.

In theory the king is the chief executive of Great Britain. In theory the king, and the king alone, sends and receives ambassadors, makes treaties, declares war and makes peace, creates peers, vetoes legislation of which he disapproves, and is the supreme fountain of justice, just as he was in the time of the Tudors. But the practice of the English constitution is widely different from its theory. In practice the executive authority of the nation is wielded by the cabinet. When a cabinet is overthrown—that is, when, by a majority vote, the house of commons rejects one of its principal measures—the ministers resign and the king sends for the parliamentary leader, or one of the parliamentary leaders, of the party by which the cabinet has been overthrown, and asks him to form a new ministry. This leader, after consultation with the prominent members of his party, sends the sovereign a list of the men whom he wishes appointed to the chief offices of state, and the king forthwith appoints them. The man on whose recommendation the appointments are made then becomes prime minister and the

real chief executive of the nation. The other appointees, while nominally they become the advisers of the king, become really the advisers of the prime minister.

The king is constantly consulted by the ministers, he occupies the most conspicuous and dignified position in the kingdom, and of course he exerts some influence on public affairs. But in the main he is only an exalted and handsomely paid figurehead. He no longer exercises his power of vetoing legislation. He does nothing, in fact, of which his ministers disapprove. On the other hand, they care little what he thinks about what they do, so long as they are backed by the nation. The cabinet initiates all important legislation, it declares war and makes peace, it makes treaties, it shapes the policy of the mother country in her dealings with colonies—it performs or supervises, in short, all the duties of the executive department of the government at home, in the colonies, and abroad. The cabinet consists of eleven or more officials.

The prime minister usually holds the office of first lord of the treasury. The principal other great officers are the chancellor of the exchequer, the secretaries of state for the colonies, for home affairs, for India, and for war, and the chief secretary for Ireland. The members of the cabinet must all be members of parliament. The supreme legislature of England, the parliament, is divided into two chambers, the house of lords and the house of commons. The house of lords is composed of about five hundred English hereditary peers (dukes, earls, marquises, viscounts, and barons), two archbishops, twenty-four bishops, sixteen Scottish peers elected by the whole peerage of Scotland, twenty-eight Irish peers, elected by the whole peerage of Ireland, and four judges, known as the lords of appeal in ordinary. In legal theory the house of lords has the same power to initiate, modify, or reject legislation as the house of commons. In practice, however, the house of commons has become the controlling factor in lawmaking, and, while the house of lords may for awhile resist the passage of measures proposed by the house of commons, it always yields if the commons are persistent and it becomes evident they are backed by the public opinion of the nation.

The house of commons is the most interesting and the most powerful legislative body in the world. By slow but steady, unremitting encroachments upon the prerogatives of the king and house of lords it has constituted itself the supreme power in the British government. It is the controlling factor in the executive as well as in the legislative department, for it makes and unmakes cabinets as well as laws. Nominally the ministers are the ministers of the king, but in fact they are the agents of the omnipotent house of commons.

Down the middle of the historic hall where the house meets runs a broad aisle. At the farther end of this aisle sits the speaker. A short distance below the speaker's desk is a table. On one side of this table is the "treasury bench," on which sit the cabinet ministers, and on the benches back of them are their supporters. Just across from the ministers, on the other side of the table, sit the "leaders of the opposition," and back of them are their supporters.

Here, face to face, with only a table between them, the leaders of the party in power and the leaders of the party in opposition do daily battle during sessions of parliament for possession of the government, and nowhere in the world can finer debates be heard. The prime minister leads his party in the house of commons if he belongs to this house. If he belongs to the house of lords, leadership in the house of commons is intrusted to one of his lieutenants, usually the chancellor of the exchequer, who is called "leader of the house of commons." A large majority of the measures considered by the house of commons are prepared and introduced by the ministers. If an important measure advocated by the minister be rejected by a decisive majority, or the house of commons pass a vote of "want of confidence" in

them, the ministers must either resign and turn the government over to the leaders of the opposition or dissolve parliament and appeal to the voters; and of course they must resign if, after a dissolution, they are condemned at the polls.

The house of commons is composed of six hundred and seventy members, four hundred and ninety-five of whom are chosen by the people of England, one hundred and three by the people of Ireland, and seventy-two by the people of Scotland. They are elected for a seven years' term. In practice, however, parliament has always been dissolved and the constituencies appealed to before the term of the members of the house of commons had expired. Members receive no pay. All citizens of the realm are eligible to election except ministers of the gospel, election officials, and English and Scotch peers. Many Irish peers have been members of the house, Lord Palmerston being the most conspicuous example.

England and Scotland are divided, for purposes of local government, into counties, districts, parishes, etc. Parliament and the ministers have as complete control over the affairs of these divisions and subdivisions as they have over the country at large. As a matter of fact, however, the people of Great Britain enjoy a larger measure of real local self-government than any people in Europe.

The English judicial system has long been much centralized, most important cases being tried in London. The house of lords is technically the supreme court of appeal, but its judicial functions are performed by its ex officio president, the lord chancellor, and the four lords of appeal in ordinary, who are always learned lawyers. S. O. D.

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#### EDITORIAL ITEMS.

Bro. Paul M. Hansen sends us a picture postal card of the botanical gardens, Sydney, Australia, writing from Wallsend, New South Wales, November 15, 1904, giving us a brother's hale, "A merry Christmas and a happy New Year." We reciprocate the greeting.

We have received from the Open Court Publishing Co., 1322 Wabash Avenue, Chicago, Illinois, sample pages from My Little Book of Prayer, by Muriel Strode. The first prayer is as follows: "Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil I yet have faith." It is worthy of thought, especially the closing clause.

Bro. Frederick M. Smith is in Washington, District of Columbia, with Bro. F. M. Sheehy, visiting the National Capital and attending to some church business made necessary by the action of the French Governor of the South Sea Islands in forbidding the church membership to meet in conference next April at their annual meeting. By the advice of American Consul Doty we have sent documentary statement and evidence to Bro. Fred. M. Smith, of the Presidency, to be presented to the Iowa senators to call attention of the proper officers to the action of the Governor in discriminating against the Reorganized Church forbidding them to assemble in conference, while allowing other churches to hold their sessions without

interruption. Bro. Smith is authorized to exercise discretionary powers with regard to presenting the papers referred to. We presume that he and Bro. Sheehy will be in attendance more or less of the time of their stay in the capital at the sessions of the senatorial committee on the Smoot case. We await reception of documentary evidence in regard to what the witnesses in said case testify to.

Bro. E. B. Morgan, our missionary in Wales, is an all round man who keeps in touch with current events among the nations and the societies, so far as public information concerning them is concerned, especially that which in its nature applies to, or is of relative value to the latter-day work. He has sent us from time to time since his work began in Wales copies of the news journals in which items of news and articles of information have occurred which he was inclined to think we might be interested in, or that would be of interest to the readers of the HERALD. The last two sent us are copies of the *South Wales Echo*, for November 28 and 29. In these are marked articles concerning the alleged miracles said to have been wrought through the instrumentality of a Catholic father, Ignatius by name, also accounts of the wonderful revival work of one Evan Davis, a Welshman who is preaching in various places in Wales. It reads like an old-time religious wave, like those of the early days of the nineteenth century. It is not an epidemic but a sporadic recurrence. Undoubtedly some good will come out of it, as it may rouse religious thought among many of the people. Bro. Morgan also sent us clippings from the current journals concerning the Church Congress at Liverpool, England, for insertion. We do not find space for them as a whole though they might be of interest. We may select some of the more pungent. They occur in the daily *Telegraph*, one of London's greatest papers.

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#### GRACELAND NOTES.

Bro. and Sr. J. A. Snodgrass, Bates City, Missouri, send in their offering on college debt account and write: "We want to see Graceland prosper, and feel it our duty to make some sacrifice to help clear the debt."

Bro. L. F. Ferguson, Hardin, Missouri, writes: "I have been waiting for some time to hear of the agent of the Far West District making an effort to collect our portion of the college debt, and as this district seems slow in paying its portion, I will send five dollars direct to you; and if the agent should try to make up his portion I will try to help a little more, for I would not like to see the report from the next General Conference, that the college would be closed for lack of funds.

## Original Articles.

## THE CHRIST.

SERMON BY ALEXANDER H. SMITH, AT BURLINGTON, IOWA, DECEMBER 20, 1903.

I have selected this morning for our reading lesson a portion of the third chapter of the book of Acts, found in the New Testament, the record or history of the acts of the apostles, as they labored in the name of the Lord Jesus:

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And this name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

I believe I may justly say it affords me a certain amount of pleasure to stand before you to-day and speak relative to the character represented in our reading lesson, and endeavor to tell the story, the old, old story of Christ and his mission. I have not thought of anything that is new that would be nearly so interesting as to pass in review some of the events of the life of him of whom we have read, even Christ Jesus.

The world is getting old; that is, the earth; and there are events transpiring that are of a character to lead us to look backward in the history of the world; for in looking backward and reading the history of the world carefully we may judge much of that which shall occur in the future, we may be made wise relative to the intents and purposes of God the creator, who hath made the world, and hath held it in his hands, by his decree and by the laws understood by him, all the ages of its existence.

To-day, and this coming week, the name of the Lord Jesus will be heard throughout all civilized nations, all over the world. I may say also that his name will be heard in praise not only among the civilized peoples, but will also be heard among the heathen. For we are living in the age when the prophetic statements made by this man, Jesus, are being fulfilled. The one relative to the plan of redemption, which we call the gospel, is fast being fulfilled. That is the statement made: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Did you ever let your thoughts, for a moment, go back over the physical history of the world? not so much really the religious or spiritual history of it, yet at the same time we can scarcely study the physical history of this world without studying its spiritual relations and the history of those spiritual works which have been done in the world. I remark, Did you ever let your thoughts go back over the history of the world and see how wonderfully it has been brought to its present state, and the habitations of men as they have been spread over the wide surface of this earth? Did you ever let your thoughts go back to the little principality known as Palestine, in the Eastern Hemisphere, one of the smallest, almost, of those represented among the nations of men at the time when this man Jesus entered in upon the arena of earth's career, and realize, since the time of his advent and his teaching among the children of men, how wide-spread had become the knowledge of him; and how political changes have passed over the world's history; how like a wave, produced by the dropping of a pebble in the water, the circles have widened out, spreading, and gradually receding from the center, until the waves have reached the utmost confines and bounds of the world and its continents? This gospel of the Lord Jesus has spread until it has reached the utmost bounds of the everlasting hills, and, like those waves, has beaten upon the rocks and started in its return, as the waters will. And now that which is returning from the utmost bounds of this world, (using Palestine as the center,) the waves of light, the waves of truth are beating backward until they shall reach the center from which they emanated. And all the world is feeling the influences of those principles taught by this man,

Jesus. Principalities and powers, kingdoms and republics, all political nations to-day are feeling the impulse of power that went out from this man of whom we have read, of whom Peter says the heaven must retain until the restitution of all things. And there is a time, in that which is promised, that he will come. He will not, then, when he comes, come as the babe in the manger, to which we have reference made so frequently in the representation of the birth-time of our Lord and Savior. There is a time when he will not come that way; and the object of our gathering to-day, the object of the gathering of those that believe upon the Lord Jesus all over this broad land, and in all the nations of the earth, where they gather together under the name of the Lord Jesus, is in memorium of the birth of that man.

Now, how shall we receive him? How shall we answer the question that Pontius Pilate called upon the people to answer in the day when he was placed in position where he was expected to pronounce sentence upon this man, Jesus, when he would have escaped the responsibility of passing judgment, when he sought the people, and asked them if he might release Jesus unto them, according as the custom was, but they asked for Barabbas? Pilate asked them: "What shall I do then with Jesus which is called Christ?"

It is a momentous question. And when I ask this question in my conversation with you I recognize that our surroundings are not like the surroundings that Pontius Pilate found around him when he asked the question. I recognize that you are not called upon to pass judgment upon a man who has been brought before you, with witnesses brought to bear testimony concerning him, who seemed to have condemned him by the laws that then existed. And yet we have to answer this question just as truly as did the people to whom Pontius Pilate addressed the language, when he said: "What shall I do then with this Jesus which is called Christ?" We have to answer it not with the peculiar circumstances that surrounded them at that time under the influence of his wonderful teachings, the wonderful healings that he wrought, and the miraculous works that were fresh in their minds then, but we have to answer the question after the lapse of nearly two thousand years since he advocated the principles of the gospel of redemption. For nearly two thousand years men have taught the principles of freedom that are found couched in the gospel of the Lord Jesus Christ. Let me say to you right here that there has been no law established, no law taught among the children of men, no provision that has been made which in any sense can bring the great amount of freedom that the application of the principles of the gospel can bring. And when we live above the laws that surround us for our protection, we are made free men in the community in which we live; free men so far as the law is con-

cerned. There can be no judgment brought against us. The application of the gospel of the Lord Jesus Christ not only preserves from the execution of laws among men, (because if the gospel has its operation in us there is no offense against the law,) but it preserves us from ourselves, from our own evil inclinations, and the doing of those things that would bring us into condemnation before the throne of God. It does not give us license. It makes us free and independent, so far as any judgment is concerned. And under its influence, if we yield to its teaching, and live by its rules, as those rules have been laid down by this man, Jesus, we can stand before the judgment bar of God without fear; we can stand before the judgment bar of God without trembling; we can stand before that great bar of justice and say to him who sits upon the throne: I have kept the law and the conditions which thou didst give me. I have been true to my covenant to thee; now, Father, give me my inheritance.

The teachings of that man away yonder, in that little principality on the Eastern Continent, have gone out until those principles are permeating all the societies of the world. We may think that this is an expression that is too broad; but read the history of the world, read the history of the political conditions of the world and you will discover that the principles taught by that man, whose birth we commemorate in rejoicing this coming week, (the best that is presented for the consideration of the human family,) have not been lost upon the governments of the world; but that gradually, by degrees, the condition of the world is being brought to that state that when Jesus the Lord shall come there shall be no puny reigning monarchs among the children of men to make his advent anything but that that it should be, represented as glorious.

This thought was forcibly brought to my attention when, in my wanderings in the islands of the Pacific, I witnessed there the operation of the same Spirit that brought you together here to-day. I witnessed there the operation of that spirit that makes men free, among those whom we have been accustomed to esteem, in the past, as barbarians. I witnessed there men, clasped hands with men, who in years ago had so little of the love and liberty of the human being that they made their fellow man their food. They were cannibals. But the office-work and the influence of the principles of right, revealed through the gospel of the Lord Jesus Christ, have had their effect upon them. I found warm-hearted people there among those islanders, who are just as surely looking for the coming of Christ, as you are who believe upon his name and are looking for his coming. I found there among those children of the sea, the operation of this principle that makes men free, bringing them up, elevating them, making them higher in the scale of humanity, and in the moral

tenor of their lives; making it so plain to be seen that the prophecy of the Lord Jesus is being fulfilled, that my heart was warmed anew towards the principles of my faith in Christ Jesus.

But what are the evidences that we may think of in the consideration of this character? We look back over the history of the world, and we find in the beginning that God was dissatisfied with the actions of those whom he planted upon the earth, and gave it to them as their home. They sought wickedness rather than righteousness. The world became filled with wickedness to that extent that God destroyed the people who dwelt thereon. He saved enough to repopulate the earth. He promised them that he would never destroy the world again by water. And we find in reading the history, the best that we have, that men were moved upon, and guided in their lives by that revealed unto them from God. And we also read of that which he promised to give them.

One peculiar feature of the history we want you to note. That is that he made selection, among the families of men, of a family to whom he gave protection, gave power, gave authority; and he made that family a wonderful promise: that the seed of that family should multiply until it should become as numerous as the sands of the sea. And we read, in the history of this family, of the promises of God so wonderfully being fulfilled that we can not say that that which has been promised, and has not yet been fulfilled, will not be fulfilled. For we must judge the future by the past; and if we judge the future by the past we must look forward to the time when this world shall have answered the end of its creation. We must look forward to the time when those promises which have been made of God to the children of men will all be fulfilled; not only that part which has been, but that it will all be fulfilled.

Just think for a moment how the earnest, restless, ambitious minds of men have prompted them to push themselves into every corner of the world, into every known land; and every land that is unknown they are seeking to discover. Just think of this for a moment, and the causes that have brought it to pass. It has not been because there has not been room for them to dwell side by side; for there is an abundance of territory upon which they might have lived, and lived in peace if they would. But the decrees of God, who hath given the earth to the human family as their home, have been such that they have been pushed forward by that restless spirit that has been found in them until they have sought out and peopled, and are peopling, every known land where the human family can live. Both the temperate zones have been, and are being, filled. Even the torrid zone is interesting the human family now, and in the frigid zones men are trying to break down the barriers of ice, they are trying to penetrate into the north and into the south; and wherever they go, now, bear

in mind, they are carrying this message, this message that was brought from the courts of heaven by this man, Jesus. It matters not how he is looked upon, so far as the history is concerned, but as to the fulfilling of that which has been declared for the benefit of the human family it does matter. It matters not so far as history is concerned, men are working to the establishment of his name almost in every phase of opposition that is presented to him; and every phase of representation that is supporting and maintaining his rights are all being made to answer one end, making the preparation for the coming of Jesus.

If we ask the question, "How does the world receive him?" I have but to call your attention to the fact that they have been receiving him for years as being the Lord of lords and King of kings. Not all, mind you, but those that do not receive him as such, by reason of their education, are receiving him in a manner that is justifying the representation of his name, and forcing those who study carefully that which is represented in him to accept the final judgment which has been rendered: that he has been, and is, the master mind that has ruled, and is ruling to-day, for the accomplishment of that which has been declared of his Father shall be the result of his life. There are those that receive him, who do not fully believe in that which he taught as being essential for them in their rule of life. There are those who look upon him as being a great philosopher, one of the wisest and most influential that ever lived. I say influential—they are forced to acknowledge, from the facts that present themselves, that his name has been the name that has moved the civilized world to the accomplishment of its present condition. I care not where you go, in civilized communities, you will find houses raised like this, and larger, to his name. I care not where you go, in civilized communities, you will find houses of retreat for the maimed and the sick. You will find asylums for those whose minds have become deranged. You will find all this work going on in his name; and men are working in his name who do not accept and recognize the fact that there is a God, who do not recognize that they have anything to do with God. They are recognizing in him a force, and giving him, to a certain extent, credit for that force, as you can readily comprehend when you ask those that believe differently from that represented in the gospel relative to the future life,—when you ask those that believe in what is called modern spiritualism, relative to this man and his work, and what he did and what he taught. Ask them carefully, and they will admit that he is, and has been, the grandest and the noblest teacher that ever dwelt on the earth. They will admit that he is the best medium that stands between this life and the life that is beyond, the spiritual life. They will admit, and have admitted that he stood nearest the

fountain of light, (not recognizing the Deity as he has been represented to us, as the ruler of the universe, as God; but recognizing that power that is supreme,) they tell you that this man Jesus stood nearer the center of light than any other man that has ever lived, thus placing him upon a pedestal that they are not willing to allow him to stand upon in the name of God the Father; and yet they are thus placing his name in the forefront of the influences that are bringing the world to a condition when he shall come as King of kings and Lord of lords.

There are those, too, who recognize in him a wonderful philosopher, and speak of him as a man of great wisdom and knowledge, and yet deny any divinity in his character, deny any divinity in his religion, deny any divinity so far as God is concerned relative to the man. There are those who have their associations, who build their houses, but who do not recognize God in the man, yet they recognize the principles that he taught. He led men to a higher plane of morality, to a better condition of life in this world, if there is no other. There are those who are teaching this.

Again, there are those who look upon him as an individual, half divine and half human; half divine because of his parentage in the Father, half human because of his parentage in the mother; and because of the divinity in his organization, because the Father was divine, even God, he was possessed of power different from that held by the human family at the present time. They look upon him in this light, and they worship him in this light.

But how shall we look upon him? How shall we worship him, if we choose to worship him? Where shall we stand? Shall we stand among those who look upon him as being endowed simply with the organization of humanity? or shall we look upon him as with those who look upon him as being spiritually superior in every respect to the human family, otherwise, without the consideration of the Father, even God? or shall we accept him as he has been represented to us with a halo of glory around his head, making him different by reason of his divinity to any other of the human race?

The story that will be told this day, and this coming week, will tell us that he came as a babe in the manger. That is the true history. He came as a babe in the manger. His immaculate conception was declared and prophesied of. God, who gave a sign to the world, gave it through the prophet Isaiah. You will read it in the seventh chapter. He would interfere with natural laws as they were understood by the human family, and he would bring to pass such a miracle that it could not be reasoned away by all the sophistry of latter-day wisdom. And those who would treat slightly the conception of the Lord Jesus Christ must ignore the fact that God foretold through his prophet that he would do just such a

thing. He told the world, through his chosen people, Israel, that he would do this. If it had been simply the work of man it would long since have been forgotten. The testimony comes to us, recorded in the archives of old Israel, that seven hundred and forty-odd years before the birth of this man, Jesus, God through his prophet told the world he would bring to pass just such an event; told it just as surely as he told it away up yonder in the morn of time, when he was talking to Israel through Moses, and telling the children of Israel that he would raise up a prophet from among their brethren like unto him, told it just as truly as he told it when he made the statement through Isaiah, as found recorded in the fifty-fifth chapter, that he would present a character who should become a witness to the people, a leader, and a commander to the people. God foresaw that which would be in the world in the latter day; and he made provision for his work, that it should be carried on; and that it should receive such evidences that men would bring honor to his name, though they did it with the evident intent and purpose of opposing that which he had declared,—yet he would make use of that as honoring his name and proving his work true, in the latter day.

Jesus was born as other babes. He grew from infancy, through childhood to youth. And in his youth, even at twelve years, he demonstrated his mission. That is, he spoke in such a way that his words, being recorded, come to us with the import that at that time, as early as twelve years of age, he understood something of the nature of that which he was to accomplish in the world when he answered his mother, who had sought long to find him: "Wist ye not that I must be about my Father's business?" He understood to a certain extent the work that was upon him. Take the history; follow it if you please, you Sunday-school pupils, and you young people; follow the history of the Lord Jesus as found revealed in the New Testament, and tell me where, in all that history, there was one event in his youth that was calculated to encourage him in that which he was doing. Take the conditions that surrounded him; take the strict, stringent, and severe laws of the children of Israel against the iniquities that might be represented in the supposed parentage of our Savior and his birth. Take these things into consideration, and see how, during his youth, he wrought, from his childhood to his manhood, at the labor of a carpenter. His hands oftentimes were calloused no doubt, and hardened by the use of the temporal tools of labor. Working among those who looked upon his birth as a disgrace, working among those who evidently pointed him out as one that was a disgrace in Israel, working under the contumely and the hatred and the pointing of the finger of scorn, through his childhood, though his young manhood, until he reached his recognized year of majority



among his people, you will find not one word, apparently, to encourage him. He lived through these conditions in life, that you and I might receive encouragement. He became acquainted with the conditions that we have to pass through. He has known how others have struggled to do right. He has known how the circumstances have been around us in a manner forcing us to do those things that otherwise we would not do. He knows the aching in the heart of those who have to labor, sometimes under peculiarly distressing circumstances, to obtain the bread that perisheth. He knows it, because he passed through it; he endured it; and enduring it he wrought for himself the right of recognition. I say, as a man, he worked from infancy, through childhood, into manhood. As a man, he so wrought that he could force the recognition of the Father that came to him, when the years of his manhood came, when he moved out into the arena of life. And the first thing he did, so far as the record is concerned, was to go down into the waters of baptism. Coming up out of the waters of baptism, the voice of God was heard: "This is my beloved Son, in whom I am well pleased."

Take the history of his life; recollect how tender his heart was for the suffering of others; walk with him in the streets of Jerusalem as he sees the funeral coming down the street, a lone mother following her one boy to the tomb. Stand by him when, moved with compassion, he stretches forth his hand, takes hold of the young man, tells him to arise, and gives that boy, returned to health, to the mother. Go with him as he returns to the home of Lazarus, the beloved brother of Mary and Martha. How the sisters came forth weeping and saying to him: "Lord, if thou hadst been here, my brother had not died." Oh, the faith that those women had in the man. Recollect that he is not recognized by the world at this time as being Jesus, the Christ; he is simply recognized as Jesus of Nazareth, a great teacher. These sisters came forth weeping because he was not here. He told them: "Thy brother shall rise again." "I know that he shall rise again in the resurrection at the last day." They had been taught the principles of the gospel, and that which should be brought into the world at the coming of the Lord Jesus. They had been taught that there would be a time when their brother should live again. Yet it might be after a long life of care, of sorrow, of weeping, of contention with the cares of life; a long life of service in the world might stare them in the face between that time and the time when their brother should live, and their hearts were moved with sorrow. And it is said that Jesus was moved with sorrow and wept because the brother was taken away,—one he loved was taken from him. We sometimes think of it that way. At other times we think that he was moved upon, and his tender heart was

touched by what he saw was being suffered by those sisters, and in the comprehension of their suffering he wept, joining in their sorrow. But he said to them: "Where have you laid him?" They said, "Lord, come and see," and when they had shown him he simply said, "Take ye away the stone." How typical that is! Did you ever think of it? Previous to his death and burial he pictured the power that should roll the rock away. They rolled the stone away. He looked into the tomb where Lazarus was laid. He called: "Lazarus, Lazarus, come forth." And Lazarus arose and came forth. He said to them: "Unbind him, and let him go." And Mary and Martha were comforted. Their brother was given to them. Did you ever reason along these lines? How he entered into the very life of those around him? how he not only entered into the very life as they lived it, but he comprehended that death was in their midst? How, by reason of the loving heart that was in him, he could stay the ravages of death, he could bring the dead to life? Where gained he his power?

Oh, how the loving heart of this man must have leaped with joy, and burned within him, when he heard the voice of his God and Father say, "This is my beloved Son, in whom I am well pleased." The first words of encouragement so far as we know, that he had ever received.

After nearly two thousand years have passed, this record, we discover, has never been successfully contradicted. It lives like letters of light, and will grow, and become brighter and brighter, as the days shall pass, until the clouds shall reveal him, and we shall see him coming,—we who have faith in him, we who recognize in him that he wrought in this mortal life until he received the power over it, until he received control, and receiving control he can give you and I the right to enter in. Controlling, making ourselves fitted to enter into the presence of those that surround the throne of God, fitting ourselves to associate with the holy beings that go out from the presence of God, he has made it possible for you and I to become acquainted with the highest circle of association that exists, even that which surrounds the throne of God. And by reason of this power he told his disciples, "Go ye therefore, [or because I hold all power on earth and in heaven,] and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He authorized that the principles of life should be taught to everybody. He it was who said: "This gospel of the kingdom [this gospel of life, this gospel of light, this power of God, this power to overcome mortality, this power to take the sting of the grave away, this power that he commissioned to be taught to all men, and the forces that are being used that are pushing men into all corners of the earth; that Jesus, the Son of God may be known] shall be preached in all the world as a

witness unto all nations; and then shall the end come."

The evidences are multiplying, year after year they multiply, that he is the Son of God; that he is pleading, now, for us; that he is making the preparation; and the times are full of the evidences of the power of this man, this Jesus of Nazareth. He overcame; he passed through death and the grave; he broke the bars; he came forth rejoicing, and telling the human family, "I . . . have the keys of hell and of death."

How shall we receive this man, who made himself to us Lord of lords and King of kings? Will you say, "Away with him, away with him, we will have none of him," or will you accept him, and accept the rule of life that he has given that will make you better here, —better men, better women, better citizens, better fathers, better mothers, better children?

Accept the means that he has given and rejoice not alone in the thought that he was born nineteen centuries ago, but that he still lives; that he is the Christ, the Lord of all. Rejoice not only that he is, but that he has promised (and his promises are yea and amen) that he will come again, and that he is coming to live and reign on this earth. And whether you die and are laid away in the tomb, or whether you live to see him coming, it matters not; when he comes, if you have slept in death, the tomb will be opened as the tomb of Lazarus was opened, and you will be brought forth from the tomb, and be permitted to join the holy throng that will go to meet him, singing and rejoicing—IF you keep his commandments.

He asks you to enter into that line of study, that line of work that shall fit you to enter into his presence, and the presence of the redeemed and holy ones. He asks you to make use of the means that will break the bars of death and the tomb—break them in your case, and move away the stone from your tomb as the stone was moved away from his tomb, that you may come forth from death unto life and light.

This man, Jesus, this man that grew from the holy babe of Bethlehem, this man will come as Lord of lords and King of kings. He asks you to make yourself ready to meet and dwell with him. Will you do it?

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#### December.

With whisper and rustle and start and hush,  
The dry leaves murmur on tree and bush.  
On sombre pines, with bows bent low,  
Forsaken nests are piled with snow.  
The chickades, alert for seeds,  
Chatter and cling to the swaying weeds.  
The snow drifts deep in the country ways,  
And short and cold are the cheerless days.  
Yet, fair on the brow of the frozen night,  
The Christmas stars shine, large and bright.  
—Sara Andrew Shafer, in the *Outlook*.

## Mothers' Home Column.

EDITED BY FRANCES.

### Christmas Holly.

With December comes the beautiful consummation of the year. Behind us lie Autumn, with her varied splendor of coloring and her rich fruitage; Summer, with her pomp of bloom and wealth of golden grain; Spring, with her sweetness of blossoms and tender atmosphere of hope and love. Before us, as December's doors swing wide, are days of cold and storm, frost, snow, sleet, wild winds by sea and shore, but there also stretches invitingly a procession of happy mornings and evenings at home, and, best of all, December brings us Christmas. Christmas, the world's great festival, gathering to itself, as the months and years go by, the sacred associations which cluster around the incarnation, is our gladdest anniversary because we keep it as Christ's birthday. It does not matter in the least whether December 25 is, or is not, the precise day on which Mary first held her baby in her arms while shepherds and wise men worshiped him. On some day in the long history of this earth the fullness of time came and God sent into it his only begotten Son on a mission of redemption. By common consent this day we keep as Christmas has been selected as that anniversary and all nations are joining in the acclaim which arises in its hallowed dawning to praise Immanuel's name.

Still let us joyfully listen on Christmas Eve, as the midnight hour passes, for the echoes of the angels' song, "Glory to God in the highest, on earth peace, good will to men." Still let us watch with the wise men of old and see the star, "Brightest and best of the sons of the morning." Still let us bring to the manger our gifts, gold and frankincense and myrrh. For now, as when Christ came to Bethlehem, he comes to be born again in human hearts, and evermore we may sing:

"Thy home is with the humble, Lord,  
The simple are thy best;  
Thy lodging is in childlike hearts,  
And there thou mak'st thy nest."

There is special fitness in that observance of Christmas which centralizes the happiness of childhood. To those of us who love children, they constantly reveal surprises of trust and possibilities of rare development. We understand why our Lord set a child in the midst of the disciples and said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Jesus in the Yule-tide days is once more among us as a child. No mere mortal child so pure, so docile, so wonderful as he, yet in very deed a child, subject to his parents and living beside his fair, young mother in her little home in Nazareth. Looking at him, as the child in the midst of us, we are led to look more carefully and with gentler thoughtfulness at our own children and at the hosts of children outside our own households.

What is our first impulse toward the little ones in the home? Most of us, without an instant's hesitation answer that we desire the best for them, the best in education, in training, in companionship, and that we earnestly long to make them as happy as we can. Realizing how brief a period in life childhood must be and how soon our dear boys and girls must be pushed out into life with its trials and conflicts, it is natural and right that we should make the children happy. We do this most effectually when we early impress them with Christ's beauty, when we teach them unselfishness and lead them in the straight and narrow pathway of love.

When we load the Christmas-tree with pretty gifts for John and Jean and induce them for weeks beforehand to tell us what they want and what they hope to receive, entirely overlooking their part in Christmas giving, we do them a wrong. A one-sided Christmas can not be joyful, even to a little child. The true Christmas spirit fosters self-denial and bestowal and the

child who makes no small or large sacrifice, that he may send a present to some one outside, or give something to his mother or sister, loses a precious opportunity and is in peril of being morally dwarfed.

Come with me to a social settlement on the east side of the bustling city of New York on Christmas Eve. Up-stairs and down children are thronging, for the house belongs to them, and is more a home in their eyes than the tenements where they sleep, and snatch such meals as poverty can give them. Here they are, fair-haired Germans, dark-eyed Hebrews, blue-eyed Danes, oval-faced Italians, the proportion of whatever nationality is uppermost in the locality indicated by the type most numerous among the children. They have no fine clothes, though few of them are in rags, for the tenement mother has her own decent pride and does her best to send her offspring forth whole, if not clean, from her hands. But how cheerful they are, how beatific is their rapture, how charming is the look of motherhood in the faces of little girls, as they lovingly brood over their new dolls, and how delighted are the boys with skates, balls, or sleds! When they sing, their whole hearts are poured out in the hymns and few hearts in the round world are more intensely joyful.

My point is this, that not only we, who are grown up, should add to our Christmas felicity by making some asylum or working girls' club, or settlement, able to cheer its beneficiaries at Christmas, but that we should bring up our children in the habit of good will. Every little one in a home replete with comfort should early learn that he or she can help to brighten the lot of a child who is less well off, of a child whose little feet are treading stormy pathways. The Sunday-school that foregoes its own annual treat, in order that it may provide one for a school elsewhere, will, on the whole, have a more delightful and satisfactory Christmas than the one which simply absorbs all that the fathers and mothers of the church and its short-sighted teachers will give it.

Let us broaden out a little more. Christmas to some of us brings great store of useful and beautiful souvenirs, some of them very costly, others inexpensive. To give away what has been given to us is usually regarded as exceedingly ungracious, and there are many friendly tokens so personal and so exclusively designed for their recipients, that they pass into the realm of sweet happenings and dear memories and belong to our treasured things. But of the lovely, even exquisite cards and leaflets and books which we receive, a large number might well be enjoyed and passed on. To the children in a mission school far across the sea, to the parsonage home on our western frontier, to the children in a mountain cabin in Tennessee, our superfluities of Christmas gladness and gifts might bring great pleasure. Keep this hint in mind for another year, and let the children know that if they do not abuse or destroy their own gifts, but keep them in measurably good order, they may be sent by and by, when they have outgrown them, to give another lease of delight to other children, perhaps under another sky.

Leaving this phase of Christmas, in this discursive talk, suppose we glance at Christmas ornamentation. Not now is the hour of the frail anemone, of the white lily, of the fragrant rose. Not even the hollyhock, the gentian, the chrysanthemum, or any of the magnificent flowers of the fall, belong of right to Christmas. No, we decorate our homes and churches in December with the strong, deep green of the cedar, fir, and pine, with the glossy leaf and the shining, scarlet berry of the holly, with the beaded whiteness of the mistletoe peeping out from sheltering leaves, with the spoils of the woods and the unfading glory of the evergreen.

Ages ago it was written of the good man: "His leaf also shall not wither, and whatsoever he doeth shall prosper." In the deep, dark green of Christmas wreaths and the spicy scent of Christmas garlands, there is the renewal in our minds of this assurance of the ultimate success and prosperity of the man who

lives to do God's will. True, to such a one there may come ups and downs and many strange reverses and vicissitudes. The cedar of Lebanon was not raised in a hothouse. The tree that is strong and tough and fair and full of fadeless leaves on sturdy boughs was nurtured under the stars and sun, rocked by the tempest, powdered by the snow, and tried by the fierceness of the north wind. But as nothing can permanently hurt "the tree God plants," so, if we love God, nothing can harm us, but all things shall work together for our good.

Choosing our Christmas presents is one of the most exciting and, on the whole, delightful occupations of the year. Women get much more satisfaction out of this than men, the latter being too busy, as a rule, to give it the time and thought which it requires. On the other hand, men often have a legitimate occasion for complaint, in the fact that the gifts to them of their wives and daughters are frequently far from individual. A man is given something that fills a long-felt want in his wife's mind—a piece of furniture, or a picture, or some bric-a-brac which helps to furnish the parlor or dining-room. He amiably accepts it, but it has contributed little to his real pleasure. Both men and women, if they enlist in the campaign of Christmas giving, should select their offerings with discretion, judgment, and adaptation to the tastes and needs of the one whom they desire to please.

"A merry Christmas unto all  
Who open wide the door,  
That Jesus Christ may enter in  
And dwell for evermore.  
Exalted be his wondrous name,  
And glory be his own;  
Who conquered sin and death for us,  
And sits upon the throne."

—Margaret E. Sangster in *Northwestern Christian Advocate*.

#### Christmas Carol.

O night of nights! Crown of the gathered ages:  
The glorious dream of long, prophetic years:  
The ancient seers, the hoary saints and sages,  
Watched for thy coming through their patient tears.

O holy night! Celestial bells are ringing,  
And heaven bends down the waiting earth to greet;  
From airy heights the angel bands are singing,  
And Bethlehem's hills the echoing strains repeat.

O silent night! The quiet dews are falling,  
And moonlight broods o'er vale and mountain steep;  
The wakeful shepherds, each to other calling,  
Guard through the midnight hours the gentle sheep.

O wondrous night! Yon moving star is tracing  
It's lordly pathway through the eastern skies;  
And now it stands with heavenly splendor gracing  
The lowly dwelling where the young child lies.

O night of joys! The years to come shall brighten;  
Beneath the radiant beams of Bethlehem's star  
A prince is born whose gentle sway shall lighten  
The burdened race and still the noise of war.

—Increase N. Tarbox.

#### Prayer Union.

KNOX, Indiana, December 1, 1904.

Dear Saints: Believing that we are worshiping a living and true God, and that he is the same yesterday, to-day, and for ever, and that he will hear his children now as he has in time past, when we come before him in a right manner, I humbly ask an interest in behalf of my family that they may see the truth and accept the same.

Your sister,

MOLLIE PIERSON.

Mrs. Thaddeus Harris desires the prayers of the sisters, that her neck may be healed of scrofula; and that God may help her to see which way is his way. This is the lady mentioned in Sr. Knowlton's letter in a recent HERALD. She is still investigating, and believes in healing.

PIEDMONT, Missouri, December 9, 1904.

*Dear Friends:* I sincerely request the prayers of the Prayer Union that, if it is our heavenly Father's will, I may be healed of heart, stomach, and liver trouble, realizing that if it is his will I can be healed by his way, when all other remedies fail.

Your sister in the faith,

MRS. WM. HARTRUP.

The grandmother of a little girl six years old requests the prayers of the Prayer Union in behalf of the child, who is afflicted with bronchitis, that she may be made well and strong. Sr. A. R. Taylor sends this request.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"This universal joy of Christmas is certainly wonderful. We ring the bells when princes are born or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals; but once in the year, and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this world-wide, undying remembrance. You can not cut Christmas out of the calendar, nor out of the heart of the world."—Elmo.

Oh! to have dwelt in Bethlehem,  
When the Star of the Lord shone bright,  
To have sheltered the holy wanderers  
On that blessed Christmas night;  
To have kissed the tender way-worn feet  
Of the mother undefiled,  
And with reverent wonder and deep delight,  
To have tended the Holy Child.

Hush! Such a glory was not for thee;  
But that care may still be thine;  
For are there not little ones still to aid,  
For the sake of the child divine?  
Are there no wondering pilgrims now,  
To thy heart and thy homes to take?  
And are there no mothers whose weary hearts  
You can comfort for Jesus' sake?

—Adelaide Proctor.

A hundred years ago Voltaire, the French philosopher, predicted that within a century the Bible would be an unheard-of book. Not only has this prediction failed but the Bible has the "largest paid circulation" of any book printed, and is translated into and read in more languages and dialects than any other book that was ever written. The babe that was born at Bethlehem and whose birth we celebrate at the Christmas-time finds a warm place in the hearts of more people, affords more comfort to sad and sorrowing souls than any other personage or book the world has ever known.

"But peaceful was the night  
Wherein the Prince of Light  
His reign of peace upon the earth began;  
The winds, with wonder whist,  
Smoothly the waters kissed,  
Whispering new joys to the wild ocean,

Who now hath quite forgot to rave;  
While birds of calm sit brooding on the wave.  
No war nor battle's sound  
Was heard the world around;  
The idle spear and shield were high up hung;  
The hooked chariot stood  
Unstained with hostile blood;  
The trumpet spake not to the armed throng;  
And kings sat still with awful eye,  
As if they surely knew their sovereign Lord  
was by."—John Milton.

"But warm, sweet, tender even yet  
A present life is He,  
And faith hath yet its Olivet  
And love its Galilee."—Whittier.

"I have always thought of Christmas-time, when it has come round, as a good time; a kind, forgiving, charitable time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. . . . And so as Tiny Tim said: A merry Christmas to us all, my dears. God bless us, every one."  
—Charles Dickens.

### Notice to Sunday-School Officers.

All Sunday-school officers and primary teachers will please take notice that beginning with the first of January, 1905, the lessons for the first primaries or the smallest primaries will be published separately, that is, not in the same *Quarterly* with the other primary lessons. Heretofore they have been published with the regular Primary *Quarterly* and sent to all without extra cost. This was to get the work introduced. But with the first quarter of next year there will be a separate grade or fourth grade of *Quarterly* issued. Send for it the same as for any other grade. Price five cents per quarter or fifteen cents per year in advance. Schools should see to ordering their supply of First Primary Lessons at once that no lessons may be missed.

In bonds,

2 T. A. HOUGAS, General Superintendent.

### The Sunday-School Lesson for December 25, 1904.

#### WHAT MANNER OF PERSONS OUGHT WE TO BE?

Golden Text.—"We look for a new heaven and a new earth, wherein dwelleth righteousness."—2 Peter 3: 13, Inspired Translation.

#### A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The lessons in all the grades to-day touch upon the second coming of Christ.

The first primaries have a simple little statement concerning the return of Jesus; it is based on the text, "I will come again." In this lesson the parable of the ten virgins is referred to in illustration of the condition of those who are not ready when the Lord comes.

The second primary lesson opens with some questions concerning the first coming of Christ, with which narrative the children are supposed to be familiar, and the story then tells of the promise of Jesus to come to earth again, of his reign of peace on the earth during the thousand years, of the renewal of the earth after that time, and of the celestial city of God that will come to it.

The intermediate lesson has a statement in its introduction concerning the Christmas of nineteen hundred years ago; the lesson itself has two leading topics, the coming of Christ, and the new earth.

This is the ground covered also by the senior lesson which cites us to passages in the Bible, the Book of Mormon, and the Doctrine and Covenants for information on the topics mentioned.

With this lesson we complete our study of the letters of Peter, and it is the closing verses of his second letter that have led us to consider in this lesson the setting up of the celestial kingdom on the earth; the topic, however, is well suited to the occasion.

The most earnest thought in the lesson for us is that expressed in the subject. It is a variation of the question asked by Peter of the saints of his time, "What manner of persons ought ye to be in holy conduct and godliness, looking unto and preparing for the day of the coming of the Lord, wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat?"

What manner of persons ought we to be? is the question we may well ask of ourselves to-day. What manner of persons ought we to be? What manner of persons are we?

The angel who first came to Joseph Smith and communicated to him many things connected with the restoration of the gospel, quoted to him from the third chapter of the writings of Malachi. In the beginning of that chapter we read, "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver," etc.

What manner of persons ought we to be to be able to stand in that searching day when the corrupt things of the earth shall pass away?

The angel spoke of that day also, quoting the words written by Malachi in the long ago, "Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble."

Perhaps we ought to turn our thoughts inward and study ourselves a little to discover if there be pride in our hearts, pride of any kind, error of any kind; for how shall we stand when the great Refiner shall appear, if we humor ourselves in the indulgence of things that are condemned in his word, if we neglect to fill our hearts with the good treasures that shall commend us to him, if we do not heed the counsel he gives us?

But should we sing in this serious strain, when the Christmas music is in the air, when the Christmas rush is in the city streets, when the Christmas greetings are on our lips and in the written messages we send to those far away?

Should we sing in this serious strain, when the angels that descended over Bethlehem's fields on the first Christmas morning sang a joyous song of peace on earth, good will to men, and glory to God in the highest? when they told of a little child born that day in the city of David, Christ the Lord? Should not we, too, enter into that song, partaking of that deep joy that came into the world with the birth of Jesus Christ?

Truly, our hearts ought to sing within us when we contemplate the wonderful work of God manifested that Christmas day in the dim past when the Son of the Highest came to earth and took a most lowly place among men, but our hearts will never sing within us for joy in the realization of what Christ is until we have heeded the warning of the angel who came not so long ago to restore to the earth the gospel that is to prepare us for the second advent of our Lord. We can not rejoice in the humility of Christ, if our own hearts are not humble; we can not appreciate his consecration to us, if we do not know what a life of consecration is; we can not be glad that Christ has brought joy into the world for all people until we also are interested in the welfare of our fellow creatures.

Christmas should be a time not only for light-heartedness but also for earnestness. It should be more of a happy Christmas than a merry Christmas. Many a one makes it a selfishly merry time, or a carelessly merry time, who does not enter into the joy that arises from sympathy with the work of Christ.

Christ was born in Bethlehem long ago, but has the divine nature been born in us, and is it developing in us as the years circle away into the past?

What manner of persons ought we to be?

We ought to be humble people, not given to seeking greatness in the way the world seeks it, but in the way the Master manifested it.

We ought to be trustful people who believe the Lord cares for us and for his great work.

We ought to be cheerful people in this the time of our warfare, that we may be joyous in the time of the triumph of righteousness.

We ought to be forbearing people, kind one toward another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven us.

We ought to be people who sustain each other in peace.

We ought to be industrious in works of blessing to others.

We ought to be people who live together in love.

We ought above all things to be clothed with charity as with a mantle.

These are the things the commandments of God require of us. They describe to us the manner of people the Lord would have us be.

If we are doing these things, we are entering into the work of Christ; but if we are not doing these things, are we not drawing near with our lips while we fail to honor the Master in our lives?

ANNA SALYARDS.

## Letter Department.

LOS ANGELES, California, November 30, 1904.

*Editor Herald:* I suppose you have heard ere this of the accident which befell Bro. Joseph Luff in this city last week. He was riding around with Bro. Peter Kaufman visiting the sick. While passing an engine at work on the street the horse took fright and ran for several blocks. Bro. Luff was thrown out, striking in all probability on one foot and hand, dislocating the former and spraining the latter, and then falling heavily on his back. He has been confined to his bed ever since. The accident is not a dangerous one. It is serious in that he may be compelled to remain quiet for a number of weeks owing to his age and the serious wrenching of his ankle. The doctor in attendance says it will be a long time before he will be able to use his foot. We have importuned our Great Physician in his behalf and believe that he will soon be around again. Bro. Luff is cheerful and resigned even though he yearns to be about his duties in the mission. He is stopping at the home of Bro. William Crumley, 964 Court Circle. Spiritual apathy is apparent everywhere in this western land. Opportunity for missionary work is quite limited. We hope for a change when conditions will force a consideration of the gospel claims. Until then we will endeavor to do the best we can. Still no sign of rain and the farmers are becoming pessimistic. The church finances evidence the effect of the dry weather on the purse-strings of the Saints. There is much to discourage and perplex. May we so occupy that we may be worthy of every blessing which our heavenly Father has in store for us. No true Latter Day Saint can consistently be pessimistic. Well did Christ say, "Have faith in God." I note what Bro. I. M. Smith has to say relative to finances and financial reports, also Bro. Kelley's reply. This very thing which Bro. Smith referred to necessitated me leaving

the active ministry for a time last year and going to work. During the year before and the first part of last year I had spent a hundred dollars more for personal expenses than I had received, thus involving me in debt which I was unable to meet. Had the Saints where I labored supplied my wants "in the very hour when I had need" I would have been free to wait upon my ministry. When, as a last resort, I made known my conditions to the Bishop he was unable to help me. What could I do but strive in an honorable way to meet my obligations? The Saints had not supplied my needs; the Bishop could not. This year also finds my personal expenses in excess of my receipts. In fact I have received but barely enough to pay postage and laundry. I am not saying this to censure any one. The Saints have been kind to me in more ways than one and I am sure whatever neglect there is is due more to thoughtlessness than premeditation. Never has the Bishop refused to help me when I have called upon him save this once and then I was informed it was due to his inability rather than disinclination.

I have never felt above doing secular or manual work whenever necessity required to relieve financial embarrassment, and if the Saints can afford to see their missionary working in order to make ends meet I can not see why he needs to feel any compunction of conscience. Paul did it. It was the rule rather than the exception in Book of Mormon times. Unless I materially change my mind will do so again *whenever necessity demands*, and should the brethren learn at any time that I am engaged in secular work they need never fear that "Tommy" has given up the ministry, but rather remember that it is an enforced diversion and just so soon as I can get my head above water I will be at the helm again.

God helping me I will never go around among the Saints throwing out a hint here and a suggestion there to remind them of my needs. I will not wear old clothes and appear as shabbily as I can in order to have them purchase me new ones. I have no sympathy with the minister who reminds the Saints of his needs and less with the Saint who must be reminded of his duty.

Until the membership come to learn that God does not expect the ministry to make any more sacrifice than the membership these discrepancies will continue to occur.

I propose for my own peace of mind and the honor of the church to keep out of debt. Whenever I find myself unable to do so I will roll up my sleeves and go to work, liquidate the indebtedness and then into the field again feeling perfectly satisfied that I will not have to answer to God for my enforced withdrawal from church-work even though some one else will have to.

I can not help but feel that there are a number of egregious blunders being made, and chargeable somewhere. I can best hasten the day of their correction, however, by holding on, and seeing to it that I am in no sense responsible therefor, and using every means at my command to acquit myself so when the time comes I may be able to assist in establishing a better order. We can not afford to allow real or imaginary wrongs to force us from the ranks. It is God that has called us; we are amenable only to him and if we can conscientiously meet him and pass muster we have nothing to fear from any other source. All I am I owe to this latter-day work. What little talent I now possess, latent though it may have been when the gospel found me, has been fully accentuated under the guidance and direction of the Holy Spirit.

It may be only fancy, but it seems to me the time is fast approaching when the church must take the place designed by the Almighty for her to occupy. She should lead and never follow in every good work. The potency of her cause should consist more in practical demonstration than theoretical analysis. When I referred to the college in a late letter I should have said "I wish the college course was industrial as well as aca-

demie." Yours working and praying for the establishment of Zion and the salvation of man,  
T. W. WILLIAMS.  
3720 South Park Avenue.

CASTLE ROCK, Washington, November 30, 1904.

*Dear Herald:* The evening of the 24th closed a discussion, of eleven sessions, with Reverend Yancy Wilson of the Advent Christian Church, embracing four propositions, two on the soul question, one worded each way; his theory that man is wholly mortal and unconscious from death to the resurrection; and ours, that man is a dual being, spirit and body; and that the spirit is immortal and conscious from death to the resurrection; also propositions requiring each disputant to affirm the church he represents to be in harmony with the apostolic church, in faith, doctrine, organization, practice, and name.

On the soul question the public sentiment was in our favor, both before and after the contest, many declaring the victory ours. A few believing the soul-sleeping theory, of course, could see only one side of the question, no matter what the evidence or argument might be.

When the church propositions came on (ours first), our opponent paid very little attention to our evidence or argument, more than to admit that we had presented the Bible pattern, but for us to prove that our church was in harmony, was quite another thing. He made his attack at once on Joseph Smith, the Book of Mormon, Doctrine and Covenants, and Inspired Translation, making the claim that if he proves that Joseph Smith was a false prophet, and the Book of Mormon a fraud, he will have proven the church he established to be out of harmony with the apostolic church.

A point of order being raised that the question was not "Was Joseph a prophet of God," nor, "Is the Book of Mormon of divine origin," and that it was the duty of the negative, according to the rules of debate, to follow the affirmative argument before introducing counter affirmative evidence, the majority of the board of moderators ruling that he was in order, we had double duty on hand, to answer his charges of error and maintain our proposition, both of which all the Saints and some friends think were successfully done.

To show the tricky and dishonest mode of argument used by our opponent, we present two or three instances. In a desperate effort to make a statement in the Doctrine and Covenants 5:3, where the Lord said, "And to none else will I grant this power," to contradict the preface of the Book of Mormon, showing that eight others saw the plates, with the book in hand, section and paragraph given, he read, "And none else shall look upon them." No one need doubt that the deceit was thoroughly exposed. In an effort to harmonize the statement in Matthew 27:44; "The thieves also, which were crucified with him, cast the same in his teeth," with the one in Luke 23:39, 40: "And one of the malefactors which were hanged, railed on him, saying, If thou be the Christ, save thyself and us," he took the ground that when, "The other answering, rebuked him saying, Dost thou not fear God; . . . Lord, remember me when thou comest into thy kingdom," it was only mock solemnity, hence, casting the same in his teeth. Reply was made, "Did Jesus not know that the thief last speaking was mocking him? If he did, why should he say, 'To-day shalt thou be with me in paradise?'"

He had previously used the Advent punctuation, as follows: "Verily I say unto thee to-day, Shalt thou be with me in paradise," (sometime,) but now, for the first time, gave the rising inflection, making Jesus' statement a question: "Shalt thou be with me in paradise?" To this reply was made: Did Jesus not know whether that thief would be with him in paradise or not, without asking him about it? With this query (?) we arrayed, "Dust thou art, and unto dust shalt thou return?" which he had used with great emphasis, on the death of man; also from Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise?" The gross inconsistency of mak-

ing two of these positive declarations, as he had done, and the other a question, just to suit his theory, was clearly shown.

One thing, however, must be accredited to our opponent in spite of his crafty, deceitful course, viz.: That during the whole contest, he only twice said, "Joe Smith," and only once, "The Mormon Bible," both of which he quickly corrected, saying, "Joseph Smith," and "The Book of Mormon." Neither did he present a single one of the many current stories and falsehoods, such as "The Spalding romance," "Walking on the water," "Money-digger," etc., commonly used by our opponents, but made his attack in the way already spoken of, by trying to make the "writings" of Joseph Smith disagree with themselves and the Bible, the replies to which were satisfactory to the Saints and our friends. In fact, one Baptist lady who expected and hoped to hear our church torn all to pieces, said to me, afterward, that she was mad because he did not do a better job.

On the question of polygamy he made only one assertion, which, being duly met, he did not even repeat, viz.: That "Joseph Smith indorsed polygamy."

He also made the statement that, "If Joseph Smith organized a church the one in Salt Lake City is that church, and Brigham Young the head." The historical fact that at "Winter Quarters," near Council Bluffs, enroute from Nauvoo to Utah, Brigham Young ordered the baptism of every member, and the reordination of every one holding the priesthood, among his followers, followed by a reorganization, together with the further fact that our church was organized of those who, not following Brigham Young, nor imbibing any of his corrupt doctrines, still held their authority, made ours the church established by Joseph Smith, not the one in Salt Lake City at all. To this argument he only replied that we ought not to use the word *reorganized*.

When defending his church on the fourth proposition, he spent nearly all his time on what they believe, dwelling again on the question already discussed, the mortality of the entire man, and did not at all touch the doctrine of his church, further than the one truth accepted by all, that Jesus is the Savior of men, and that he died and rose again. When pressed to tell the audience whether or not his church teaches and practices the laying on of hands for the blessing of little children, as Jesus gave the pattern, found also in Genesis 48 to be the practice long before "the law"; or for the gift of the Holy Ghost or baptism of the Spirit; also for the healing of the sick as practiced by the apostolic church; when demanded, was his church organized with apostles, prophets, evangelists, pastors, and teachers, bishops and deacons, seventies and elders, and high priests as well, (which organization we had clearly shown in the former proposition,) he only replied that he had not time at this late hour in the contest to answer all these questions, forgetting that he had agreed to affirm his church identical with the apostolic church in all the points before mentioned. He likewise forgot that the debate was shortened one night by agreement, upon his request to make the last two sessions three hours long each, so that he could reach Los Angeles, California, for Sunday, to which we objected for the sake of the people. Besides he had plenty of time to reply to those questions after they were pressed. We had waited expecting him to present the organization of his church, as we had done in our church propositions.

It is quite safe to say that nothing was lost in the debate, while, in the minds of a few, a little may have been gained. To say the least, the Saints were strengthened and confirmed in the faith, some more firmly grounded than before.

Our opponent threw out a challenge in public to debate here again, with any man in the church, on any point of difference. We could do no less than to accept it, and promise to meet him, or furnish an able man to do so, at some future time. Owing to the fact that Joseph Smith, the Book of Mormon, the Doctrine and Covenants, and the Inspired Translation were forced into our church proposition, it is evident that at least the two questions: "Was Joseph Smith a true prophet," and, "Is the Book

of Mormon of divine origin," ought to be discussed at this place; and the Doctrine and Covenants and Inspired Translation defended.

The only way to get those things before the people is in debate, because they simply will not come out to hear our preaching, no matter what the announcements are.

On Sunday the 27th the eleven o'clock service was devoted to the dedication of the very nice, commodious, and comfortable church of the Saints. While the little band of Saints were happy in the work they had accomplished for the Lord (every dollar being paid), very few others paid any attention to the announcement, though more than once made near the close of the discussion, the last two sessions of which were held in the church, the hall previously used being otherwise occupied. But the Lord was with us all the day long, and his word given in the afternoon prayer-meeting.

Prior to the debate, a brief series of meetings was held, which we all enjoyed. A few others attended, but we were again reminded of the words of Paul to Timothy, "For the time will come when they will not endure sound doctrine."

Our summer's work has assured us that it is much more difficult to secure a fair hearing in this mission than in the "Middle East and West"; and, from reports, previous efforts here have met a much better reception than those now made. While some of the causes are very evident, all the reasons for the manifest retrograde are not so easily divined. It is no marvel that Jesus said, "When the Son of man shall come will he find faith on the earth."

Yours at work,

O. B. THOMAS.

COALGATE, Indian Territory, December 3, 1904.

*Editors Herald:* I write for general information of the Saints, and those wishing a safe investment. We have just finished burning three hundred and fifteen thousand of our shale brick, and will send you one to judge for yourself. They are the finest I ever saw outside of the pressed brick, and beat any pressed brick made in this country. We think we have a bonanza, but we lack about two or three thousand dollars of enough to speed the plant, and are skimmed to some degree for means. This shale will also make fine tiling and pottery, and as this is a new country, just opening up, there will be good sale for them. We have stood the brunt of getting it started, and it is a success. Now those who put in stock can secure work, and also interest on money invested. The shale costs nothing, coal is mined right here, and wood can be bought at two dollars per cord. We have a church to hold one hundred and twenty people, and about fifty members. Would like two or three elders; wish one of the White brothers would locate here. This would be a good place for a No. 99 store.

W. C. CUMMINGS.

ST. LOUIS, Missouri, December 2, 1904.

*Editors Herald:* The fair, said to have exceeded all others, is past. The world in which it occurred remains to furnish similar and other achievements, as time still moves on. Our own and other writers have written up the fair. I do not essay the task. Much has been written; much remains unwritten. President Roosevelt saw the fair in one day; others in periods of different lengths. Those connected with its development wrought at it seven years. None saw it in detail. Neither would a lifetime afford sufficient opportunity. It was magnificently grand, amazingly extensive, bewilderingly interesting, and delightfully instructive. To others as well as myself, while exceeding in many ways the one of Chicago it was not so *world* representative. Chicago's mayor said: "We must admit that in many essentials it was beyond ours." The *Globe Democrat* to-day says: "To have held one and that the best, is honor enough just now as well as an indication of what St. Louis is and is to be."

Roosevelt day was so well devoted to him all else and everybody were eclipsed. A surging mass of humanity, rushing

hither and thither to see the President, to be headed off ever and anon by rope, Jefferson guard, or police.

The closing or Francis day was somewhat similar; less danger to him as a personality made correspondingly more comfort for the multitude. The concluding exercises, of which Francis, Mayor Wells, Governor Dockery, and Doctor Niccolls were principals, were befitting to the occasion in letter and spirit.

Among the closing fireworks' display was the personation of President Francis. Farewell and good-night, the button touched, the curtain of darkness fell dissolving—shall we say the world's best show?

It may be significant that it occurred within the Zion-land. The resources of Missouri, agricultural and mineral, as also otherwise, attest it is befittingly supplied with products and power to produce all that Zion means. The palace adorned in corn principally, embellished in rare touches by other seeds, ranked Missouri in the forefront as to cereals and artistic effect.

The eagle, so real as to almost attune the ear to catch the scream, ox, sheep, pig, wrought in like precision; among the rest, two ladies attired gorgeously with corn-husk and other seed-product trimmings. Should these not be stored away in glass cases it would be opportunity lost.

The injunction to the Palmyra Seer to study all good books, countries, and nations, etc., suggests attendance at the fair as an especial educational privilege, and, under favorable conditions, *duty*. It is true,

"God moves in a mysterious way,  
His wonders to perform."

Besides all the general educational opportunity, there was some of special interest relating to the restored gospel. In the Government Building in its Smithsonian exhibit, was the reproduction of six Central American ruins, a feature of value and deep interest to us as a people. The Government has, in a way, spoken, bearing testimony to the divinity of the Book of Mormon. Why not sing:

"Rejoice ye Saints of latter days  
Lift up your heads and sing?"

The accompanying descriptive statements said in part:

"Model of ruined Temple of Xoehicalco, Mexico. The pyramid for most part well preserved and presents entirely unique architectural features."

"Model of the Palace at Uxmal, Yucatan. It is built of hewn limestone, three hundred and twenty feet long by forty wide, and twenty-eight feet high, on a pyramid covering several acres."

"Model of the Palace at Mitla, Mexico. The building . . . front part one hundred and twenty-eight by thirty feet . . . back building sixty feet square, walls four to five feet thick, sixteen feet high. The facing is of beautifully cut and fitted stone with elaborate and tasteful moldings and panelings, the latter ornamented with geometric mosaic fret-work."

Model of the Castle Chichen Itza, Yucatan; one hundred and ninety by sixty feet."

"Aztec Deity, supposed weight twelve tons."

"Temple of the Cross; two hundred and fifty by one hundred and seventy-five feet at base."

The many accounts of these ruins and their architectural splendor has by this exhibit been attested. Thousands who have listened to our ministry in their defense of the Book of Mormon (school children with the rest) have here witnessed this confirmation of our evidence. Thank God from whom all blessings flow.

"His purposes will ripen fast,  
Unfolding every hour,  
The bud may have a bitter taste,  
But sweet will be the flower."

That *bitter bud*, the Book of Mormon, is fast blooming to the enlightening of thousands.

I was thankful for an opportunity to attend the fair and to drink from its fountain of instruction. Nobler resolve and better achievement, or "Onward and upward" should be the resultant conviction of the many of our people who were so fortunate as to have witnessed this demonstration of the world's progress.

In the faith and at work,

R. ETZENHOUSER.

BUFFALOVILLE, Indiana, December 2, 1904.

*Dear Herald:* We do so love to read good, interesting letters, especially the more spiritual ones. It seems that so many letters of late are merely business letters pertaining to the financial affairs of the church altogether. Of course this is an important subject, one which should receive proper attention from each and every member of the church; but let us not neglect our spiritual condition. We are promised in God's word that through right living many gifts and blessings shall be enjoyed by the church of God. If our spiritual condition is all right we will have a strong desire to do what we know to be our duty, pay our tithes and offerings, as well as attend to other duties. I do not doubt that the financial affairs of the church are greatly neglected by many; but what is the real cause of this? Is it because the members do not know they should pay tithes? I do not believe this is the case. They know their duty but lack proper zeal in the work which, if they had, would make them willing to do their duty, even if they had to make considerable sacrifice to that end. Or in other words there seems to be a lack of spirituality in the majority to-day. Too much worldliness! It seems sometimes that a great many are thinking more about the fine paper, carpets, etc., they are going to get for their new church-building than they are about the blessings they should enjoy and the benefits they should derive from meeting together to worship God in spirit and in truth. While it is right to make the place of worship comfortable and attractive, I think it is wrong to spend more money than is necessary to make it so. Our church is poor financially, and it takes a great deal to spread the gospel throughout the world. So let us look more to the spiritual condition of the church. Instead of adorning our church-buildings, unnecessarily, let us adorn ourselves, not with gold and silver and costly apparel, as some do, but with the many virtues which should be possessed by the true child of God. Then we can make our influence felt and will have the approval of God and the respect of men.

Saints, did you ever notice how spiritual the old HERALDS are, those which date back quite a number of years? To me they seem so different from those of the present. I do not mean that there is no spirituality in the HERALDS of to-day, but that there seems to be a great deal less than that manifested in the old ones.

God has not changed, nor do I believe he blessed those of that day more than he will bless us if we be as worthy as they. I fear that a great many of us "new" Saints would never go through the fiery trials, as did those who laid the foundation of our church, without fainting by the wayside.

I love to read the letters from the old "fathers" and "mothers" in the church. They seem so spiritual.

We have been very anxious to get the work started at this place, but as yet not a great deal has been done. Only one elder has come to preach for us, and circumstances prevented him from preaching but one sermon. The people were well pleased with what they heard. We have looked for other elders, but they have not come. I hope that in the near future God will see fit to help us in opening up a work here, by sending some one to preach for us. We wish to extend our sympathy to the family of Sr. Nancy Ramsey, who has lately gone from us. She was a member of the Derby Branch, and has borne her testi-



mony to the truthfulness of this work. I remember her acts of kindness as a neighbor and friend as I lived near her two years.

Wishing success to all, I remain,

ANNA M. CUMMINGS.

WOODBINE, Iowa, December 4, 1904.

*Dear Herald:* Ere the year 1904 passes into eternity I want to inscribe my name in the pages of the HERALD, to let you know that I still live and am trying to cling to the "rod of iron that leads to the tree of life." Sixty years ago I heard the "joyful sound"; I recognized it as the voice of the Good Shepherd, although I was not just then ready to follow in his steps. But the sound followed me and rang in my ears until I was ready to obey, which I did about two years from the time it first saluted my ears, and I have never regretted yielding my life as a sacrifice to God, being "buried with Christ in baptism." Nor have I regretted putting on the gospel armor; and though my physical strength has waned, my spiritual has not decreased, nor my desire to aid in building up the kingdom of God.

I still love to stand as a humble mouthpiece for his truth.

Soon after the reunion at Dow City I went to Inman, Nebraska, to a reunion there. It was held in the little church amply large for the gathering, for I do not think there were more than sixty souls present at any meeting. The bread of life was broken by Elders Caffall, Gamet, Mintun, Self, Whiting, and the writer. The prayer-meetings were seasons of blessedness, and all felt that we were in the divine presence, and surely the divine Spirit inspired each soul. Most of the preaching bore no uncertain sound; and the testimonies borne were calm, intelligent experiences of those who delivered them, and were given under the divine influence, and not in wild, rhapsodic utterances, as we hear among other religionists. In fact, we had evidence of the truthfulness of the promise, "where two or three are gathered together in my name, there will I be in the midst of them."

After a season of prayer in the house of Bro. Downie, Elder Mintun and myself returned home on the 10th of October, where I found a summons to go to Magnolia and give words of comfort to Bro. and Sr. David Chambers, whose only son had been called to his rest in the paradise of God, he having closed a life of usefulness well worthy the imitation of all, both young and old. It was said by some not of our faith: "His life has been a benefit to me." I afterwards visited the Logan Saints, where I found a progressive spirit, especially among the younger ones. I then attended the district conference at Moorhead. No one would be able to see any evidence of the Braden raid against the church there. Saints seemed calm and content in the enjoyment of the blessed truths he came to destroy, and the only evidence that he had been there, was regret on the part of those who hired him to perform the unholy but fruitless task. We had an excellent conference under the supervision of Elder Sidney Pitt and F. A. Smith. I returned to Woodbine, where I endeavored to encourage the Saints to stand firm in the narrow way. From thence to Magnolia, where I trust I did no injury, then to Sioux City, calling at Mondamin, where I enjoyed the hospitality of Bro. and Sr. William Stuart. On the 10th of November I went to Sioux City, where I was kindly met by Elder J. M. Baker, who forwarded me to his home, where I was kindly received by his family. With him I visited a number of the Saints, and was pleased to find that while they were few in number, and not heavily laden with this world's wealth, yet there was evidence of love for the truth, and a desire to let the light of truth shine for the benefit of the inhabitants of that city, and the glory of God. But they have been hindered in their efforts by the lack of a suitable place to which they can invite the public to hear the angel's message.

A church-house had been offered them. Quite a fair building, formerly occupied by the "Mayflower Congregational body." The price of the building and lot, fifteen hundred dollars, payable in five years, in payments of two hundred and fifty dollars per

year, without interest. They have about one month from date of sale to make first payment. They need help and need it now! Those among the Saints who are desirous of helping in so good a cause, can send offerings for that purpose to Elder James M. Baker, Kansas Street, Sioux City, Iowa. The building is a commodious one and in fair condition. I think the population of Sioux City numbers some thirty thousand or thirty-five thousand,—one of the principal cities of Iowa. It is of little use to keep a missionary there, when his hands are tied for want of a place in which to deliver his message. Street-preaching has closed. House to house preaching is a slow method. Shall they be permitted to occupy while an open door is offered? In order to do so they must have help. We are told, "God loves a cheerful giver"; who is willing to receive a manifestation of his love? The few Saints there are doing what they can, and the cause is well worthy of our help.

Yours for the gospel of Christ,

CHARLES DERRY.

ANAMOSA, Iowa, December 5, 1904.

*Editors Herald:* I came here on November 11 to be associated with the district president, Elder Warren E. Turner. On the 13th we began services in the O. K. schoolhouse about three miles from this place and continued six nights. The attendance was from small to fair; gave some tracts and loaned to two families Joseph Luff's The Old Jerusalem Gospel, so that in addition to what they heard from us they had the privilege of reading twenty-nine sermons.

By the request of some of the citizens we went to Fairview, an old-time village three and one half miles southwest of this city. The old Baptist church, which was erected in 1850 and unoccupied for past four years, was offered us in which to hold meetings. Several of the ladies and Mr. Leeper, the old-time junior, and his son, took charge of cleaning the church and also the taking care of it during the services. The attendance has been from twenty to sixty, and we have held fifteen meetings. Both places are new openings. We delivered the message in plainness. The people treated us kindly and listened attentively.

A few observations on missionary work may not be out of place, notwithstanding they may have been told oftentimes before. After being eighteen months alone in missionary work I realize the great benefit of two being together in new places; and while to some it might appear like diminishing the effective fighting force because of this, my observations, in this particular instance, would indicate an increase of power in effective work. This rule would not apply to missionaries within the confines of a branch, where local help was obtainable.

The wisdom is apparent of keeping some of the missionaries for a long period of time, especially if in their home district, in one field. Bro. Turner's wide acquaintance, and so many personal friends in the district, makes it possible for him and an associate to spend the entire year in opening up new places; but his duties as district president will not permit of it. We find ourselves handicapped some because of our lack of musical talent; the young and old did their part well, but could not make it as pleasant as with a good leader. Bro. Turner was from "fair to middling," but the writer was from "bad to worse," and often we wished for the trio from old Kewanee District,

"That stood upon Peoria's dreary street  
Without a friend on earth to greet,"

to give us a helping hand.

It is pleasant to note that the public are gradually learning that the Reorganization has nothing to do with those who have caused that "the way of truth shall be evil spoken of." One merchant in this city made the expression, "that people who kept posted on the current events of the day knew that there were two distinct organizations." Reverend DeWitt White, pastor of the Presbyterian Church of this city, treats us with marked

kindness whenever present in Sunday-school or church, always asking myself or Bro. Turner to offer prayer, and giving us ample opportunity in Sunday-school to express our views. One Sunday when present in Sunday-school he taught the law of tithing as at present binding; persons not knowing him could have easily taken him for a bishop of our church expounding the law.

The following conversation occurred between two neighbors of the village:

"I hear that you are having good meetings at the church."

"Yes, why don't you come over?"

"I would like to awfully well, but I can't. Do they use the same kind of Bible as ours, or have they one of their own?"

"Why, our Bible of course, the one that we have had in the church for years; and they tell us to take notes and look in our Bibles at home, and see that the things they tell us are there."

We have felt the peaceful influence of God's Spirit aiding us in our work, and so realize that he is mindful of our needs. Sr. Turner has been as a kind mother, caring for the two missionaries for twenty-four days. What would we do were it not for kind-hearted Saints? If all sacrificed as do some of the missionaries' wives, soon the gospel would be heard "to earth's remotest bounds."

In going to and from meetings we have each walked sixty miles, and if the good Saints that believe the missionaries should not ride on the cars will only pay us at the rate of three cents per mile, we will invest it in new shoes; but as it was a matter of necessity and not of choice it may not be counted for righteousness.

In gospel bonds,

EDWARD RANNIE.

LAMONI, Iowa, December 5, 1904.

*Editors Herald:* October 5, I left home for a little missionary tour, the time to be spent and places visited to be governed, largely, by the degree of health afforded me. My first stopping-place was St. Joseph, Missouri, where I spent one week. Had lots of running to do in order to arrange my work. Spoke once on Sunday, attended three other branch meetings, and gave seventeen patriarchal blessings. We found a very good and pleasant home with Bro. and Sr. McNut.

October 12, we reached Stewartsville, twenty-two miles east of St. Joseph, where we remained till the 19th. Spoke five times and gave fifteen blessings. The congregations were small, except on Sunday, but the attention and interest were good, (with but one exception) and I felt, *very sensibly*, that the weak efforts made were not in vain. Here we found good homes at Bro. and Sr. I. McCord's, and Bro. and Sr. A. W. Head's. We were also made welcome to hold our blessing meetings at Bro. McCord's. By the way, I had a new experience in the McCord family, giving seven blessings. That is, to Bro. and Sr. McCord, three sons and two daughters.

Our next point was Cameron, a few miles east of Stewartsville. Here is a young branch composed of old and new Saints, carefully watched over by Bro. J. C. Elvert. Bro. Daniels met us at the train, took us to his cozy little home, where he and Sr. Daniels made us comfortable and welcome. Our stay here was brief—only two days—for we were already billed for the Far West District conference, to be held at the Pleasant Grove Branch on Saturday and Sunday. Spoke once, in a private house, and gave four blessings.

Friday, Saturday, and Sunday, found us at Pleasant Grove, attending the convention meetings, to some extent, and the conference. Bro. John Davis spoke Saturday night, and Bro. I. N. Roberts Sunday night. I did not hear either of these brethren, but heard good reports of both efforts. I was in poor health and could only attend part of the meetings. I spoke on Sunday morning and the good Lord graciously answered my prayers. I had earnestly prayed that I might be able to leave a gospel testimony with the Saints, some of whom I might never

see again. How good it is that we can always depend upon God and call upon him for needed help.

October 25, I returned home, since which time we have visited Evergreen Branch (six miles southwest of Lamoni,) where I spoke twice and gave eight blessings; also Cleveland, Iowa, where I gave twenty-one blessings and spoke twice.

Sr. Estella Wight did my stenographic work at all these places, and she did it faithfully and well. She is getting to be quite a missionary.

I omitted to say that while at Pleasant Grove I gave two blessings, and we were made royally welcome at the pleasant home of Bro. and Sr. John Hovenga. Sr. Hovenga is a daughter of Bro. and Sr. F. Palfrey of Macon, Missouri.

The branches in the Far West District are not in as good condition as they should be, so far as I was able to determine; and while this statement may be humiliating to some, it is, nevertheless, a mild statement of fact, as I see it. There is too much carnality, selfishness, and blindness, to insure success. Too little confidence in the real and true, and too much confidence in appearances. In a word, a great lack of "*faith in God.*" Nevertheless, there are noble, intelligent, unselfish Saints to be found in all the branches. May God have mercy on the erring ones. "Come up higher," is the loving invitation which is still in demand; "and whosoever will" may come, thank God. It may be that some one of that class which believes it is wrong to criticise, will take me to task for saying these things for publication in the HERALD. My answer is, that if the HERALD does not present, to the church and the world, both sides of the picture, the light and the dark, through its editors and contributors, then it ceases to be a correct representative. Is it right to pander to man's pride and vanity, at the expense of truth and reliability? More than this, from the law ground of expediency alone, a one-sided representation is a failure. The whole truth will come to light, sooner or later, and when it does, there comes with it a loss to the cause of truth, and to the people, which can not be told.

"Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less."—Whately.

As years are added to my experience I am, through the grace of God, enabled to see, more and more clearly, the weakness and imperfection of man, on the one hand, and on the other, the strength and perfection of God. Is this gospel development?

With confidence in the truth, and a bright hope of its ultimate and complete victory, I subscribe myself,

Your brother in the warfare,

J. R. LAMBERT.

NECEDAH, Wisconsin.

*Editors Herald:* I have belonged to the church for about twenty-five years. We live ten miles north of Necedah, and belong to what is known as the Searles Prairie Branch. We started with eleven members, three years ago, and by constantly keeping the wheels moving we have made many friends and have added to our number till now the branch numbers forty-five. Nine have been baptized since our last conference in October, making eighteen in six months. Those recently baptized were the hardest fighters against us. One brother told me that in the past he could not look us in the face, he was so mean, and that he knew we were trying to do good to others. But thank the Lord that he now, with others, can stand as a witness for Christ. We are all as poor as "Job's turkey," but are trying to build a house of worship; we have the building up, rough floor laid, all sheathed and shingled, windows and frames ready to put in. We want to put on steel brick siding. Our building is twenty-two by thirty-six with twelve foot posts; ceiling will be fifteen and one half feet in the clear. We want to have it ready for Easter services. As I have been appointed as solicitor for means I will ask all my brothers and sisters, all over this broad

land, to donate as God has prospered them. Even twenty-five cents will be thankfully received. We would not make this appeal but we have had a hard year. August 8 the frost came and ruined thirty-five acres of corn and potato crop for me, and damaged the crops of my brethren here also.

Bro. A. L. Whiteaker came over and gave us twelve days' work and preached at night in the schoolhouse. Bro. Auten Johnson, also of Valley Junction, came and donated ten days' work, which we appreciated. We are always glad to have the missionaries stop and see us, especially those who do not find fault with the country. If there is a brother or sister who can spare a few dimes, we will be glad. We hope the "jots man" will see this, also Bro. I. N. Roberts, who baptized me at Blue Rapids, Kansas. I would like to hear his small voice once more. My address is R. F. D. No. 2, Necedah, Wisconsin.

JOHN MOORE.

AVERY, Texas, December 5, 1904.

*Editors Herald:* November 10 I left Knobnoster, Missouri, went down to Sedalia, met Bro. H. E. Moler there, and together we came on to Texas. The first place we stopped was at Midway, near Detroit, Texas, where I held a debate in September with a Mr. Campbell of the Baptist faith. Found everything very quiet. Some were very uneasy before the debate came off, thinking it would make enemies out of neighbors; but I am sure that the people of that community have acted wisely, and have not been contending over the matter, but were willing for the matter to rest after the discussion. We preached there, and at Manchester, some. Visited the Saints and cheered them the best we could. On the 25th of the month we came to this place (Avery) where Bro. J. F. Grimes and I held tent-meetings last summer. We have not been able to get a public building in Avery, to preach in, for three years; therefore, have not been able to do much. Last summer we took the tent there, had two weeks' meeting with very good attendance.

On coming back this fall, Baptists brought their man, Reverend Hicks, of Mississippi, on the night of the 25th of November, to Bro. John Down's, where we were preaching, and challenged us for debate. Of course we accepted, and as his time was very precious we had to enter into the fray at once. We commenced the debate Monday night, the 28th, Bro. Moler standing in defense of the restored gospel of Jesus Christ. He acquitted himself nobly as a servant of God. Allow me to say, here, I never have been forced to sit under as much abuse and misrepresentation. I believe during the eight sessions he said more hard things about our people than any other man could. There was nothing he could think of that was too low and vulgar for him to compare the Latter Day Saints to. He went so far as to say that all the Saints that did not quit the church after he got through exposing Mormonism at Avery were *scabs* and *idiots*. His whole fight was on Joseph Smith and the character of the Saints. He pretended to read a statement from a book he had that Bro. E. L. Kelley had to sign a libel in Minnesota to keep out of prison. When he read the book I asked him for page and he would not tell me what page he read from. When the session closed I went to him again about it but he would not let me see the book, and got mad. We crowded him so close on it that it was very apparent that the statement was not in the book. In the next session he brought up the same accusation and claimed to read it from a manuscript that he had received from the Anti-Mormon League, but he would not let us examine the manuscript. Then Bro. Moler dared him to write out the charge and sign his name to it, but he declined. He knew it was a lie.

The debate closed Friday at noon. I am satisfied that we have not lost anything, but in the future we will realize that good has been done.

We commence another debate with Baptists on the 10th, at

Lydia, Texas. This field has been very quiet for some years till recently, and it seems like the adversary has been aroused to diligence. I hope we will have the Spirit of the Master in the defense of the work in the future, as we have in the past. It is very dry here, and the people are wishing for rain.

The Lord is merciful and we feel that he will do all things for our good. I am still Bishop's agent in Northeastern Texas. Saints, do not forget your duty. I have not collected anything up to the present time.

In bonds,

E. L. HENSON.

#### Independence Items.

Our regular quarterly business-meeting was held on the 5th inst. and it was stated by report that eighteen had been received by letter, two by certificate of baptism, five had been baptized, three expelled, and seven of our number were recorded as having died. The net gain was fifteen; marriages solemnized, six; and number of children blessed, thirteen. The branch accepted with thanks a bequest from John McKenzie, late of Jefferson City, Missouri, deceased, of his entire collection of books and periodicals. Among other business matters it was ordered that a directory be arranged for the benefit of the branch, and a complete list of the membership with addresses be placed in some convenient location for use. A former resolution passed restricting the auxiliaries in regard to finances (and in lieu thereof supporting their present system) was rescinded. Many believe that unanimity ought to be achieved in regard to the uses of money obtained by entertainments of the different societies, while a few, as in the case of the Protestant Episcopal Church and Reverend H. C. Potter, in which it was decided that for a bishop to do what he is doing is out of place "because to do such things is not the function of the church," believe that the public attention should be drawn toward the private parlor or public hall and not to the *Latter Day Saint Church* for the presentation among us of what is in the line of entertainments or amusements.

That the societies will be able to concede something more than the objects for which they are now working is the reason expressed by some why they should be allowed and encouraged in their present pursuits, while others aver that so long as some of them have seemed to fail to be interested in the purpose for which they were organized, with their membership depleted, they should be allowed to enter into other schemes for holding them together and other good objects, as in the case of the Gleaners, who have lately been enabled to place, by means of a doll bazaar and oyster-supper, about fifty dollars in the orphans' home fund, and also the Daughters of Zion, who are making strenuous efforts in this direction.

So far as the Willing Helpers are concerned the record of 1904 shows that the year was chiefly remarkable for the small proportion of poor in the branch needing their help—a work for which the society was organized; so they very properly turned almost their entire attention to that much needed object, church improvements, and they have prospered.

The following were received into the branch, namely: Bro. and Sr. John E. Matthews of Birmingham, England, Bro. and Sr. George F. Weston of Walker, Missouri, also William J. and Donald G., children of Bro. and Sr. L. P. Caldwell, on certificate of baptism, making our total membership fourteen hundred and seventeen.

On the evening of the 27th ult. our beloved brother, Omer Lytle, son of Hugh Lytle, passed calmly away and on the following Tuesday the funeral took place from the church, Bro. W. H. Garrett preaching the sermon; also on the 10th inst. the obsequies of Sr. Robinson, the beloved mother of Sr. Ella Whitehead, were performed at their residence, Bro. Hilliard delivering proper eulogy and a comforting and instructive discourse.

Sunday, the 4th, was a cloudy day and in the evening there was a light fall of snow, the first of the season, which, melting, made it unpleasant for pedestrians, and there were only about one hundred and fifty present to hear Bro. R. May, who preached on the subject of the antiquity of the gospel, taking for his text Malachi 3:6: "For I am the Lord, I change not." Excellent interest was manifest at both morning and evening services, at the former of which Bro. M. H. Bond held forth, who also conducted the afternoon sacrament-service, assisted by Brn. H. R. Mills and W. H. Garrett.

The organ offertory in the evening was particularly effective, the soft vibrations seeming to float in sweetest cadences of melody, and after this was sung by the few who were in the choir the solemn, sweet anthem "Softly fades the twilight ray."

There was quite a heavy fall of snow yesterday morning as evidenced by the diminished attendance at the meetings, although at the Sunday-school one hundred of the little folks—the primaries—braved the storm and there were three hundred and twenty-six in total attendance, four teachers being absent. Bro. Alfred White preached a good discourse in the morning, and the afternoon prayer-meeting also was, as some one said, "a grand meeting." The time was fully occupied with testimonies of gratitude, and the Spirit's presence was attested by many, also through the gift of prophesy, commending the Saints, and urging on to a life of obedience and further continuance in faithful service to God.

Bro. W. E. Peak was announced as speaker for the evening. Bro. and Sr. Millard's little son Luther was blessed by Brn. Hilliard, Bond, and Short.

The choir sang in the morning the prayerful anthem:

"In the hour of trial Jesus plead for me,  
Lest by base denial I depart from thee;  
When thou seest me waver, with a look recall,  
Nor through fear or favor suffer me to fall."

December 12, 1904.

ABBIE A. HORTON.

#### Extracts from Letters.

J. W. Waldsmith writes from Wilbur, Nebraska: "I am here on church business. Expect to hold forth at Dolan School-house next Sunday. Bro. Sutton baptized three or four there some six weeks ago, and he and Bro. Madison have baptized several at Tecumseh and at Auburn. We hold our district conference at Tecumseh, January 15 and 16."

George H. Shearer, Little Sioux, Iowa: "Moving along here as usual. Baptized two last Sunday. Looked for Bro. D. M. Rudd last night; had an appointment for him, and a very good audience, but for some reason he did not come."

Ed Jackson, Floresville, Texas: "Our hearts were made glad by a visit from our worthy brother, John Harp. Preached one sermon to a small crowd. We should consider it a blessing to all here if he could be sent to Southwestern Texas another conference year. I gave the HERALD containing the sermon by Elder J. W. Wight, "Hope for the condemned," to a Campbellite neighbor to read. He said it was the best effort he ever heard put forth."

Elder J. W. Quinly, Springfield, Missouri: "We are gaining in numbers slowly. The writer has baptized five. We have many reasons to rejoice because of the blessings received in our prayer- and testimony-meetings, and we are living witnesses to the fact that the signs do follow the believer. The way grows brighter as we humble ourselves and earnestly contend for the faith once delivered to the Saints."

Wilbert Short, Lancaster, Wisconsin: "I herewith subscribe for HERALD and *Ensign*, as I realize it is quite impossible to get along without them, as they are of great benefit in enabling us to drop a word of instruction to our fellow men."

W. R. Rush, Stillwater, Oklahoma: "If we as Saints of the Most High do not let our light shine, we will soon be counted as no better than the world. The time has come when we must

have the meek and quiet Spirit, which it is our duty to cultivate. This is a hastening time, and we should strive to accomplish some good. If I had a few sermon tracts or pamphlets I could use them to good advantage. May God bless and prosper the righteous and honest in heart."

Sr. Rosetta Thompson, Minden City, Michigan: "I can truly say that I love this latter-day work, and have had many testimonies in regard to it. I realize that if we would abide the celestial kingdom we must keep the celestial law. Obeying the first principles is but a part of the obligation placed upon us. We must then go on to perfection."

F. L. Sawley, Springerton, Illinois: "Bro. Amos T. Higdon, who is my colaborer in this Southeastern Illinois District, has been very sick with typhoid fever, but is now convalescent, though not yet able to preach. I lost about three weeks' time, but am now busy again. Held a two-week meeting at Akin; had nice crowds and good interest. We rejoice in the grand work, and are anxious to do our humble part fully."

Mrs. K. Green, Appledore, Ontario: "Elders R. C. Evans, J. L. Mortimer, and A. Knisley are making a permanent footing in the West. We wish them success. A number of our brethren and sisters have moved out to Alberta, and we are interested in their welfare. Our branch misses all its scattered members. We miss Bro. Rony Traxler and family who moved away a year ago, and Bro. Ferris Atkins who is at the Saints' Home, and all the brethren and sisters. May God bless you is my earnest prayer."

## Miscellaneous Department.

### Conference Minutes.

Northwestern Kansas.—Conference met with the Rural Dale Branch at Gaylord, Kansas, November 19 and 20, district president, S. J. Madden, in the chair, and Sr. Cora Cook secretary pro tem. Branches reporting: Homestead, Rural Dale, and Twin Creek. Ministry reporting: Elders S. J. Madden baptized 2, L. F. Johnson, T. E. Thompson, F. S. Ward, J. F. Jemison, and F. E. Taylor; Priests John Teeter, S. A. Madden, A. C. Boyd, and E. H. Ebert; Teachers Jacob Cole and J. W. Anderson. Bishop's agent, Fred S. Ward, reported: Received, \$133.90; paid out, \$246.39; balance, \$437.71. Fernando E. Taylor, secretary.

Pottawattamie.—Conference met at Council Bluffs, November 26 and 27, with President M. M. Turpen in the chair. A report from the Bishop's agent, J. P. Carlile, gave balance last report, \$322.74; receipts, \$283.85; disbursements, \$568.75. All branches reported: Boomer 55, Carson 24, Council Bluffs 257, Crescent 164, Fontanelle 38, Hazel Dell 58, North Star 134, Wheeler 51. Ministry reporting: Apostle Peter Anderson; High Priests James Caffall, M. M. Turpen, J. P. Carlile, C. G. McIntosh; Patriarch J. Carlile baptized 1; Elders J. M. Stubbart, D. Parish, R. McKenzie, C. B. Bardsley, J. J. Christiansen, D. K. Dodson, William J. Cook, Senterlow Butler, M. F. Elswick; Priests C. C. Larson, J. Leytham, J. C. Lapworth, F. G. Hough, S. Wood, J. O. Booth, J. P. Christensen; Teachers Peter Olsen, Jr., J. A. Hansen, H. M. Liles, P. W. Frederickson. Conference adjourned to meet in Council Bluffs at 10 a. m., Saturday, February 25. J. Charles Jensen, secretary.

Spring River.—Conference convened with the Pleasant View Branch October 22, 1904. Vice-president, F. L. English, in chair, with A. H. Herke and N. J. Randall clerks pro tem. Ministerial reports: F. C. Keck baptized 26, F. M. Slover, J. T. Ritley baptized 14, W. H. Smart baptized 2, W. S. Taylor, H. J. Thurman baptized 4, Steven Briggs baptized 1, F. L. English baptized 7, J. W. Thorpe, W. E. Westervelt, F. G. Christie, and T. S. Hayton; Priests W. B. Hillon, M. A. Love, R. E. Martin, A. P. Free, B. F. Miles, M. T. Beck; Teacher George M. Rhonemus. Statistical reports from Webb City, Pittsburg, Pleasant View, Miami, Joplin, Columbus, Galena, and Fairland. District treasurer reported: Cash received, \$15.47; disbursements, 70 cents; balance on hand, \$14.70. Bishop E. Short made report as bishop for the Spring River District for period from January 1, 1904, to September 30, 1904: Receipts, \$1,167.21; disbursements, \$1,066.75; on hand, \$100.46. The dis-

trict purchased a tent from J. T. Riley and authorized the district treasurer to pay for same, \$11 50. "Resolved that we discontinue the delegate system." A motion to table the resolution prevailed. W. S. Taylor was elected president of district; H. J. Thurman, vice-president; T. S. Hayton, secretary and treasurer. The next conference will convene at Pittsburg, Kansas, February 17, 1905. As a token of respect to our late deceased president of the Spring River District, High Priest John T. Davis, a memorial-service was held at 1.30 p. m., Lord's day, October 23, 1904. This was a very impressive and spiritual service, and a resolution of condolence was adopted and ordered spread upon the minutes. T. S. Hayton, secretary.

Massachusetts.—Conference convened at Somerville, Massachusetts, at 2.34 p. m., October 1, 1904; C. H. Lake and G. H. Smith presiding, to which the name of F. M. Sheehy was added. M. C. Fisher and W. A. Sinclair were chosen clerks of the conference. Ministerial reports: Elders C. H. Lake, G. H. Smith, Richard Bullard, G. H. Gates, John Gilbert, C. H. Rich, George Burnham, Alexander Sinclair, N. R. Nickerson, I. B. Ames, J. B. Pearce, and Thomas Whiting; also from G. W. York, as president of the Haverhill Branch. Statistical reports: Boston 181, Brockton 27, Plymouth 37, Cranston 34, Little Compton 14, Attleboro 42, Haverhill 26, Providence 237, New Bedford 19, Dennisport 57, and Fall River 150. Bishop Bullard reported: Collections, \$3,305 04; expenditures, \$3,882 87; balance on hand, \$232 83. M. C. Fisher, district treasurer, reported: Collections, \$17 99; expenditures, \$33 58; balance on hand, \$4 66. A bill for \$2 as expense on elder's court was ordered paid to C. H. Rich, also bill for repairing district tent and freight was ordered paid to Richard Bullard, \$5.75. Recommendation from the Cranston Branch was read asking that Clarence Carroll be ordained to the office of deacon, also from the Boston Branch asking that E. H. Fisher, E. L. Traver, and Welton Wood, be ordained to the office of priest, and A. Glen L. Davison to the office of teacher. These were all referred to a council of all the elders present at the conference, which reported favorably; and ordination of the four latter attended to. The clerk's bill of 50 cents for postage was ordered paid. The report of the elders appointed by the district president to try the case of A. B. Pearce was heard, and after some discussion was referred to a council of all of the elders present at the conference. The next conference was called to convene at Fall River, February 18, 1905. A verbal report from the chairman of the reunion committee shows a balance on hand of about \$70. After the afternoon meeting there was a baptismal-service, Bishop Bullard officiating, the candidate being Lorenzo Wilkes, who was confirmed by Francis M. Sheehy and Richard Bullard. Collections were taken amounting to \$20.26.

#### Convention Minutes.

Nodaway.—The Sunday-school convention of the Nodaway District met with the Pleasant Hope schools, Friday, October 21, 1904, with district superintendent, W. B. Torrance in charge. Schools reporting: Guilford, Bedison, and Sweet Home. At 7.30 p. m. a program was rendered which consisted of songs, recitations, papers, and short talks. Convention adjourned to meet with the Bedison school, January, (in the light of the moon). Miss Eliza Byergo, secretary.

New York and Philadelphia.—District Sunday-school association met in convention December 3 and 4, at Philadelphia, Pennsylvania, district superintendent, O. T. Christy, presiding; Benjamin R. McGuire, assistant; E. B. Hull, clerk. The following reports from the local schools were submitted: Philadelphia enrollment 148, Brooklyn 85, Baldwin 35, Broad River 28. Reports of officers and committees were read: Superintendent O. T. Christy, Assistant Superintendent A. E. Stone, Librarian Violet E. Haan; superintendent of Brooklyn school, Benjamin R. McGuire; home department, Walter W. Smith. Treasurer E. B. Hull reported as follows: Received, \$12 17; expended, \$3; balance on hand, \$9.17. Officers elected for the ensuing term: For superintendent, O. T. Christy; assistant superintendent, Benjamin R. McGuire; secretary and treasurer, E. B. Hull; librarian, Violet E. Haan; the organist to be appointed by the district superintendent. The following delegates were chosen to represent this district at the General Convention: John Zimmermann, A. D. Angus, F. G. Pitt and wife, Walter W. Smith and wife, Benjamin R. McGuire, George Potts, Ira Humes, Fannie Potts, W. E. LaRue, Clara Zimmermann, Joseph Squire and wife, F. Lester, Ephraim Squire and wife, George Box and wife, A. Stone, and Walter Lewis. Delegates were instructed to cast the full vote of the district, and in case

of a division, to cast only the majority and minority vote. Motion prevailed "that the final adjournment of conventions be with the benediction instead of by motion." On the evening of the 31 an entertainment was held, at which papers were read on Sunday-school work, and speeches made on the various ways of teaching. The entertainment abounded with excellent instrumental and vocal music, recitations, dialogues, etc. On Sunday the 4th, two persons were baptized and confirmed. Adjourned to meet in Brooklyn in June, 1905; the date left to district superintendent.

Southeastern Illinois.—Convention met with the Parrish Branch, October 21, 1904, at 10 a. m. House called to order by F. L. Sawley. C. J. Spurlock reported as assistant superintendent. Schools reporting: Springerton, Zion's Hope, New Virginia, and Tunnel Hill. It was moved and carried that we extend the election of officers to the February convention in 1905. Moved and carried, that we suspend the rule in regard to turning over one Sunday's collection each month, and let the money stay in the treasury six months, and then an order be drawn on the treasurer for one sixth of the amount collected, for the library. At night a nice entertainment was given. It was moved that the district officers arrange a program for the next convention. J. E. Bozarth, secretary.

#### First Quorum of Elders.

At our last conference we were instructed to issue a pamphlet containing the name and address of each member of the Quorum, and as our present list is nearly one year old, and wishing to get the new list as nearly correct as possible, we take this means of asking each member to write us at once giving his present address and the present address of any member he may know who has moved, or whose address has been changed on account of the R. F. D. system during the past year. Any members having been ordained to higher quorums will please advise us, so that their names may be dropped from our list. Any other information relative to deaths, expulsions, etc., will be gladly received.

R. N. BURWELL, Secretary.

810 Cedar Street, Michigan City, Indiana.

#### High Priests.

Notice is hereby served upon one and all of the membership of the high priests' quorum, that in the near future the blanks for annual reports will be mailed, and sent to the address as found in circular No. 6, unless you shall file with me on or before the time of mailing a change of address.

ROBT. M. ELVIN, Secretary.

Sickles Avenue, 37 Ward, PITTSBURG, Pennsylvania.

#### Old "Hopes" Wanted.

We are in need of copies of *Zion's Hope* for the following dates: March 12, April 9, and all the numbers for May; all for the year 1898. If you have them please send to Sr. M. Walker, Lamoni, Iowa, with your bill for the same.

#### Correction.

Please make the following corrections of errors which appeared in the minutes of the Southern Nebraska District conference in HERALD for December 14, 1904. The minutes should read: "Conference convened in Lonetree Schoolhouse near Fairfield, Nebraska," also, "A resolution recommending the organization of a branch at Fairfield," not Shelton as I had it in both places. H. A. Higgins, secretary.

#### Conference Notices.

The Southern Indiana District conference will convene with the Saints at Derby, Perry County, Indiana, January 14 and 15, 1905. Business of importance to be attended to, to begin at 10 a. m. the 14th. I. P. Baggerly, president.

The Southern Nebraska District conference will convene January 15 and 16, 1905, at Tecumseh, Nebraska. All members of the priesthood, not able to attend, will please mail reports to J. W. Waldsmith or secretary at Nebraska City, Nebraska. H. A. Higgins, secretary.

The Northern Wisconsin District conference will convene with the Frankfort Branch, Porcupine, Wisconsin, February 18 and 19, 1905. Prayer-service February 18, 9 o'clock, business 10.30 a. m. A. V. Closson, president.

## Convention Notices.

The Northern Wisconsin Sunday-school association will convene at Porcupine, Wisconsin, Monday, February 20, 1905, 10 o'clock. A. V. Closson, superintendent.

## Born.

CLAIBORN.—Born to Bro. James E. and Sr. Jessie Claiborn, of Clarksdale, Missouri, a son, October 29, 1904, named James Raiph. Blessed December 4, 1904, at Pleasant Grove, Missouri, by Elders Arch E. McCord and A. St. Lewis.

## Died.

THRUTCHLEY.—At his home in Macon County, Missouri, Bro. Robert Thutchley passed peacefully away, November 16, 1904, at 8 a. m. He was born October 10, 1849, at St. Louis, Missouri. The brother professed faith in Christ in the year 1877, was ordained to the office of priest, June 27, 1897. Bro. Thutchley was married to Emma Gibson, January 1, 1873, who, with two sisters, one brother, and a number of relatives and friends, survive him. He was preceded to the other side by his parents, five brothers, and one sister. Bro. Thutchley was loved and respected by all who knew him. He lived an honest, upright life. As a brother in gospel bonds he was faithful to the duties which he had been called to assume, and endeavored at all times to live a consistent life. Up to the time of his death he was held in high esteem by all of his friends and acquaintances, who were many, he having spent forty-two years of his life in the one township. His reputation as a citizen was all that could be desired, and his departure is keenly felt. It is truly said of him that the community is much better for his having lived in it. The funeral-services were conducted by Elder F. T. Mussell. The home of our brother not being adequate to accommodate the vast number of people who came to pay their last tribute to their departed brother and friend, the services were conducted at the cemetery. There were no families who were not there, in whole or in part, for miles around the home of our departed brother.

They who die in Christ are blest,  
Ours be, then, no thought of grieving,  
Sweetly with their God they rest  
All their toils and troubles leaving.

WETHERAL.—Sr. M. A. Wetheral, aged 55, passed away after an illness of two years. She was a faithful member of the church. A husband and three sons are left to mourn. Though isolated from the presence of Saints she was faithful and exemplary in her life, the light of the gospel radiating through her acts, which made for her many friends, a great number of whom attended the funeral. SAINT'S HERALD and *Ensign* were her spiritual companions and in them she had great joy. Funeral discourse by Elder E. A. Davis to a very large assembly not of our faith.

GOODE.—William Henry Goode was born August 14, 1855, at Chester, Geauga County, Ohio. He became identified with the Reorganized Church August 14, 1896. On March 12, 1892, he was united in marriage to Sr. Emma Hershey. To this union four children were born. He was taken sick sometime during the summer with cancer of stomach which caused his death November 24, 1904. He leaves a loving wife, an aged mother, four brothers, and five sisters. The funeral was on Saturday, November 26, at 2.30, from the new church near Tabor. Sermon by Elder D. R. Chambers, assisted by Elder Charles Fry.

MIDGORDON.—At the home of her son, Bro. Ole H. Midgordon, Lamoni, Iowa, December 4, 1904, Mrs. Martha Midgordon, aged 77 years, 10 months, and 3 days. Her husband, aged 80 years, and two children besides Ole H. survive her, being Mrs. Mary Nelson, of Hills, Minnesota, and Bro. John Midgordon of Lasalle County, Illinois. The family came from Norway to Lasalle County, in 1871, and the parents continued strictly in the Lutheran faith, living pure and honorable lives. The funeral-service was held at Bro. Midgordon's, sermon by Bro. H. A. Stebbins and prayer by Bro. David Keown.

LANE.—Alice Carrie Syres was born September 11, 1877, at Springfield, Illinois. Died November 25, 1904, aged 27 years, 2 months, 14 days. Married to Harold G. Lane January 9, 1899. To this union one little girl was born, who preceded her about three years. She leaves husband, mother, (Mrs. Mary Syres,) six sisters, and two brothers. She was baptized into the Latter Day Saint Church August 23, 1903, by Elder W. A. Smith. Funeral-service at Latter Day Saint church at Little Sioux, Iowa, Sunday, at 1 o'clock, by Elder G. H. Shearer.

MOORE.—Bro. John Moore died at his home at Montrose, Iowa,

December 6, 1904. Bro. Moore was born in Upper Canada, December 27, 1836. He was married to Miss Lydia Kimberland. Two daughters were born to them, both of whom are living. He and his wife were baptized December 5, 1864. The death-angel visited their home January 5, 1898, and carried his companion to the home Christ is preparing for the faithful. Services at the Latter Day Saint church at Montrose, in charge of Elder F. M. McDonald, and he was laid beside his wife.

LEYTHAM.—Near Portsmouth, Shelby County, Iowa, December 6, 1904, Carmen, daughter of Bro. and Sr. Richard Leytham, Jr., aged 3 years, 1 month, and 3 days. Funeral-services in charge of J. H. Bullard; sermon by Sidney Pitt from Matthew 18:10. A large number of friends and neighbors were in attendance.

UNCAFER.—At Apollo, Pennsylvania, December 4, 1904, Mr. Henry Uncafer, husband of our worthy Sr. Juliet Uncafer. He was born December 16, 1845, at Adamsburg, Westmoreland County, Pennsylvania. He was a kind, thoughtful, amiable man, and highly respected; leaves a wife and invalid son. Funeral-services at the home, in charge of, and sermon by Elder Robert M. Elvin, assisted by Reverend W. E. Ruch, of the Baptist Church.

TOWNES.—Bro. John E. Townes died at his home, Rosalie, Texas, November 26, 1904; born November 29, 1854, at Shurman, Grayson County, Texas. Was baptized by E. A. Erwin, November 26, 1896; was ordained to the office of priest January 23, 1900. He was true till death to the covenant he made with God. He lived a grand and good life, which was felt by all that knew him. He was known throughout Eastern Texas, having been a United States officer for a number of years. He leaves seven orphan children and a host of friends to mourn.

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## Why Not Preach?

In an article in the December *World's Work* on "The Decline of the Ministry," Everett T. Tomlinson raises the question, "What deters men from entering the ministerial profession?" Mr. Tomlinson gives the result of his correspondence:

The replies and explanation of twenty successful ministers, condensed and classified, are as follows:

1. The lack of freedom. The minister is looked upon too much as one who is hired or employed. If he deviates from the theological position he assumed when in his inexperience and immaturity he declared his views, then he is certain to feel the force of the opposition often shutting him out even from opportunities of labor and service. He is looked upon not as the minister of Christ but as the minister of the church. He is expected to be a defender of the faith rather than a teacher or a student.

2. The short and shortening period of service. The reasonable certainty that after he is forty years of age his service will be less in demand, and the dead-line of fifty no imaginary bogie.

3. The difficulty of maintaining a home on the meager salaries given. That a clergyman's salary usually was a little less than what was expected of him.

4. The continual shifting of his home and field.

5. His subjection to the pettiness of the attacks and demands of petty people.

6. The present "beneficiary system," which degraded the entire body.

These twenty men, every one of whom is a successful pastor, were asked if they had their lives to live over again if they would select the work they were now doing. Seven replied, "Yes" enthusiastically, three were somewhat undecided, nine replied "No" positively, and one declared that if he could avoid being "ordained" he would be only too glad to take up the work. And every man of the twenty declared that "preaching" in itself was the highest pleasure of his life.

The Saints' Herald.

ESTABLISHED 1860.

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A Country Home for Everybody.

McClure-Phillips have just published a book by E. P. Powell, one of New York State's prize fruit-farmers, entitled *The Country Home*. More than thirty years ago the author was forced by ill health to leave the pulpit. With a limited capital and nine acres he found it necessary to make a living. Out of his property he has made a beautiful home, an abundant income, and become an authority throughout the country on rural matters. The book is written to supply the needs of that large body of people who are deserting the crowded metropolitan districts, and establishing themselves in the country. It is a practical book on making the first essential of the country home, the homestead, and gives detailed information about choosing the land, the house, the water supply, the lawns, the orchards, how to save money and where not to save it, merits and demerits of ornamental trees, truck gardens, etc. It is not a book of theory, but a common-sense volume founded on the experience of the author.

Can You Hold an Audience?

Doctor J. Berg Esenwein, of the Pennsylvania Military College, has written a book entitled, *How to Attract and Hold an Audience*. It reveals the secret of success in public speaking. If one is already a good speaker it will make him more effective; and to a beginner it is almost invaluable. It is a systematic work and will aid any one who wishes to become a public speaker. Published by Hinds & Noble, 4 Cooper Institute, New York; price one dollar.

Co-operation in Finland.

Finland is the latest convert to coöperation and has adopted it with almost religious fervor and bids fair to rival the growth in other countries having much older societies. When the Finnish people saw that their political independence had been taken from them they determined to put forth every effort for economic and intellectual advancement. Here as nowhere else has coöperation had such general support from the very beginning. Small and great have banded themselves together for coöperative success, special lectures being given at the University and attended by hundreds. Students during their vacation spread the coöperative gospel through the length and breadth of the land. The Finnish *Co-operative Review* has a circulation of 28,000, greater than that of any other periodical in the country, not even excepting newspapers. Two poets of national reputation have written poems concerned with the ideals of the movement which have been set to music and are sung in all parts of Finland.—From "Coöperative Industries," by Mary Rankin Cranston, in the *Chautauquan* for December.

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# The Saints' Herald

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

Volume 51

Lamoni, Iowa, December 28, 1904

Number 52

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

JOSEPH SMITH . . . . . EDITOR  
 LEON A. GOULD . . . . . ASSISTANT EDITOR  
 FRED'K M. SMITH . . . . . CORRESPONDING EDITOR

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ELDER FREDERICK M. SMITH returned to Lamoni, Iowa, Saturday, December 24, after an absence of several months in the East, having visited the Saints in various places in the New England and Atlantic States.

SR. EMILY PHILLIPS, St. Thomas, Ontario, sends a donation on the college debt, and writes: "I think it will be our family share. I obtained this money by getting up a little program with my family and a few friends, at home, and made a charge of ten cents, (five cents for children,) and in that way raised \$3.75. I send it trusting that it may help a little."

A GODLY and diligent schoolmaster shall gather such flowers out of the Holy Bible for his scholars, from time to time, as occasion shall serve, with the sweet and strong savor whereof they may repel and put away the pestiferous and mortal odors of the errors and heresies, not only of the papists, but also of all other sectaries.—Thomas Becon.

## Editorial.

### THE MASONIC OATH SACRED FROM INQUIRY.

Bro. E. B. Morgan, writing from Cardiff, Wales, November 29, sent us a clipping from the South Wales *Echo* for November 18, 1904, which is a report of an incident which occurred in Paris, France:

#### BOUND BY MASONIC OATH; FRENCH WITNESS' DECLARATION.

An extraordinary incident took place yesterday in Paris during the hearing of a case at the Palais de Justice. M. Gustave Thery, who was called upon to give evidence, said that he was prepared to swear to tell the truth, but could not swear to tell the whole truth. "The case you are trying now," he said, "has already been tried before the Grand Orient. One of the principal persons in the case has been declared innocent before that court, and every brother has been enjoined to proclaim that fact. Whatever I might think or know, unless I am released by this person from my Masonic oath, I must obey this order, I therefore can not swear to tell the whole truth."

Me. Labori, in a fiery speech, protested with great indignation, and, turning to the judge, said, "So above your jurisdiction there is an occult jurisdiction more powerful than legal justice: and we have now arrived at a state of affairs that when witnesses come into court this jurisdiction weighs on their consciences and prevents them from telling the truth. I admit my emotion is profound, for it is the whole future of France which is at stake, and all the honor of justice will fall."

Thunders of applause broke out in court, and M. Lescouve, substitute of the Procureur, said, "I share your emotion. There is only one justice here—the truth—and only one oath—that of the code."

This incident, following on the revelations regarding the spy system in the army, has aroused great indignation.

We present this from the fact that the question of the inviolability of secret oath, like the one referred to in this court of justice in France, has lately come up in the United States for a possible inquiry and solution by the public and by the courts. It may be said to be one of the questions which has arisen from the inquiry pending before the senatorial committee in the Smoot case. In this inquiry the question as to the nature of the oath which has been imposed and taken in the endowment ceremonies in the Utah Mormon church is presented. Whether the persons who have taken such oath are justified in refusing to state what the oath was, or whether it is of such a character as to warrant the senate committee in punishing the party who declines to reveal the nature of the oath, remains to be determined. It would seem from the action of the French court that there is danger in such secret oaths, so far as the state is concerned. We await developments.

## HAS A PRIEST THE RIGHT TO CONSECRATE THE OIL?

We are asked the question whether a priest may properly officiate in the blessing and consecration of oil to be used in administering to the sick. We are not aware of any written law governing the matter of consecration of oil. There is, however, a traditional teaching to the effect that Joseph the Martyr should have said that this right and privilege belonged to the Melchisedec priesthood under the common head that it was their right to administer in the laying on of hands and blessing of the people, which is restricted from the priest in the clause of the law which says, "Neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands." By a special provision the priest may baptize and administer the sacrament, which would seem to limit these privileges with the others mentioned as the priest's duty, so far as duties in common attach to both the Melchisedec and the Aaronic priesthood. We conclude therefore that it is not the right of the priest to consecrate oil as a ceremony.

---

 "CONCERNING GRACELAND COLLEGE."

Since the Bishop under the above caption has raised the issue relating to the college by virtue of the resolution passed by the General Conference last spring and the subsequent action of the committee and board of trustees, and as I, as one of both said committee and board, did not then and do not now agree with the action in continuing the running of the said college contrary to the expressed will of the church as shown in said resolution, it is but proper that I be heard, and more especially so since the Bishop has been permitted the editorial place in the HERALD in which to make his argument in favor of the running of the college.

1. The first question and its reply I shall not notice since "there was no attempt made to suspend the Articles of Incorporation or any rule therein by the conference."

2. That the college is a "creature of the church" is admitted by the Bishop; and that "the law is paramount, and must be followed or death and evil is the result," I most certainly agree with. And thereby hangs a tale. Not only is the college a creature but the articles of its incorporation as well. These articles may be amended by either a General Conference or the board of trustees. The board being a creature of the conference should seek to fulfill the expressed wishes of said conference—its creator—if it can do so legitimately.

The 1904 General Conference said, "we favor a discontinuance of Graceland College," until such time as the conference shall say to reopen. Since the General Conference so favored, and since there is no resolution on record requiring a sixty-day notice

before the conference can declare what it favors, the resolution declaring that it so favored was a legal one. Therefore it was the duty of the trustees, as a creature of the conference, to execute that which the conference favored. And since "These articles may be amended . . . at any meeting of the board of Trustees herein named, providing sixty days' published notice of said amendment and the nature of the same be given through the SAINTS' HERALD prior to the time of such . . . meeting," the board of trustees should have given such notice and at the meeting provided for and made such amendment as would have been necessary to the execution of that which the General Conference said it favored.

3. Will the Bishop kindly point out what resolution, "passed by a prior General Conference," prohibits the right of a conference to pass a vote expressive of its opinion as to the closing of the college?

The assumption as to a likelihood of contrary "opinion" obtaining had notice been given partakes too much of the man-of-straw argument to be worthy a reply. "If not why was the notice not given?" The question is as weak as its basis, and the two are bound to totter to an ignominious fall through their own weakness. It will be well for those who favor the running of the college contrary to the expressed wish of a majority in General Conference to fully consider the closing sentence of this paragraph: "It is not necessary for the church or an individual to do wrong in order to be right."

4. To this last question the answer can only be, Yes, while the Bishop says, "No." The Bishop's own reasoning proves *his* answer wrong! Yes, "the board of trustees were duly and legally appointed by proper action and were a creature of the body to perform the duties of "their office," and as the conference had said it favored the closing of the college, and this board was indeed but a "creature," one of its specific duties was to comply with what the conference (its creator) had declared it favored. There was no "attempted act of the body to instruct the trustees to go contrary to their obligations as trustees under the incorporation," for said incorporation gave to these trustees the right to amend the articles under the sixty days' notice clause, all of which they not only could but should have done, and still have remained within the legitimate bounds of their expressed privileges and duties. Refusing to do this they openly rebelled against their creator (the conference) and did that on the other hand which was "contrary to the law and without any authority or right." The concluding sentence of the Bishop's answer is all right in its place but so foreign to the question at issue that it is unworthy of notice under the present discussion.

Yours for the right,  
J. W. WIGHT.

LAMONI, Iowa, December 22, 1904.

## EDITORIAL ITEMS.

The reports which have reached the papers, at least the *Ensign* and HERALD, respecting Bro. Luff's accident, carry with them a misunderstanding. In a note dated December 13, Bro. Luff corrects the misunderstanding. He says: "The ankle was not dislocated, but it was wrenched, the ligaments torn, muscles contused, and the tibia cracked transversely about midway between the ankle and knee; my back was bruised and left wrist sprained." This is his own statement as to the injury. He says he is gaining quite encouragingly; that he had hoped to be out on crutches by the time he wrote, but that nature pleads for a few more days extension, and he is yielding as gracefully as he can. Bro. Luff is very restless, but is submitting as philosophically as he can to the confinement necessary to recovery. He and Bro. J. C. Clapp wrote us humorous letters deploring the tendency in leaders to make unnecessary breaks in personal conduct; the one declining peremptorily to follow any such lead as that set by us when we tumbled out of our buggy, and the other regretting very sincerely and seriously that he had followed such a lead, though it may have been inadvertently done, both referring to the misfortune which happened to the Editor about three or four weeks ago. We forgave these brethren for the stricture passed upon us as a leader upon the hypothesis that we did not ask others to follow us to their personal detriment.

Correct Quotations.—Many of the elders both in their preaching services and in the articles which they write for publication make quotations from the sayings of President Brigham Young, Heber C. Kimball, Jedediah M. Grant, and others of the Utah church, which quotations are challenged by the elders who are now being sent out from the Utah church, and the proof of their correctness is demanded. This demand for proof of correctness is sometimes coupled with the statements made by these elders that the quotations are the work of the Reorganized Church, manufactured to suit the occasion, and are not true quotations. Our elders should bear in mind to be very careful in their statements of proposed fact, and to be sure of their evidence; as for instance: Bro. J. W. Morgan writes us from Freedom, Colorado, December 15, that in a late discourse he quoted from Bro. H. O. Smith's tract, *The Necessity for a Reorganization of the Church, etc.*, in which Bro. Smith quotes from the language of Brigham Young in the course of remarks made in the Bowery, Great Salt Lake City, October 8, 1860, and found on page 202, first column, of the *Journal of Discourses*, volume 8; reported by George D. Watt. The language quoted occurs in said *Journal* as follows: "The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each

divorce, and that is my private bank." We have quoted this language from the *Journal of Discourses* itself, and we know that it is correctly taken from said book. If President Brigham Young did not say it, then the fault lies with the church in Utah itself for having had the remarks of President Young reported and for publishing them so that everybody who wished could read them; and these men who deny the correctness of the quotation do so without knowledge, which is easily within their reach if they will but take the pains to look up the matter in their own works. They ought to know that we are not foolish enough to make and publish a false quotation from President Brigham Young's language or from the language of any other speaker of the past or present.

Word from Bro. Frederick M. Smith from Washington, District of Columbia, December 15, reports that he had had interviews with the men with whom his business lay touching the South Sea Islands mission and the action of the French governor there in trying to prevent the attendance of the native brethren at the conference of the mission, that he was pleasantly received and had had an opportunity to present the matter to Secretary Hay, who stated that he would do all that he could do according to diplomatic usage and courtesy in the premises. He also wrote that he hoped to have an opportunity to meet the French minister, M. Jusserand, from which he thought possibly something might result to our benefit. He adds, however, kind of humorously, "I am not building great hopes in the matter, for this diplomacy is a peculiar something which covers a multitude of things which may not be exactly right. At least so I judge." He also writes that the Smoot investigation is progressing, that the prosecution expects to have all their witnesses examined in time for adjournment for the holidays. He seems to be feeling well. Bro. Sheehy is with him and they are doing what they can for the cause. Both are safe men; no fears need be entertained that they will compromise the cause.

Bro. Herbert S. Salisbury, of Ferris, Hancock County, Illinois, was at the late election chosen surveyor of the county. Of him the local Hancock County *Journal* had this to say: "Professor Herbert Salisbury, the new county surveyor, succeeding J. R. Crabill, is well qualified for the duties of the position and will give the people careful and capable service."

Elder N. S. Dunnington, closed a ten-day meeting at Buffalo City, West Virginia, of late, and is now holding forth at Herald. He reports attentive hearers and feels confident great good will be done in that mission the coming year. He also reports the illness of Elder J. L. Williams. We trust the Lord will remember Bro. Williams and his family and bring comfort to all.

## Original Articles.

### WHITHER ARE WE DRIFTING?

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. —Revelation 18: 4.

This passage evidently refers to the wickedness of the world, her ways, customs, and practices. Both in professing religion and in conducting the business affairs of this life the question with intelligent Latter Day Saints is not the divinity of the work, but it is: Are we, as ministers and laity, practicing what we profess to believe and advocate to the world? This is the most serious and vital question that we have to deal with in this life, because not only our present but our future eternal happiness depends upon our understanding and practice of it.

No intelligent Latter Day Saint will question the absolute necessity of obeying all that God has or may command; but, on the other hand, there is no intelligent Latter Day Saint but what will question the necessity of trying to obey all that has been taught as being the commands of God to the people. Our teachers have not always agreed, hence the necessity of men and women judging for themselves what commands are divine and what are or may be of man. We can not make truth that is of salvation, but our salvation depends upon a proper conception of God's truths as he has revealed them, or may reveal them. We should not forget that the infallible test is that they will always agree. Jesus said to the believing Jews, "And ye shall know the truth, and the truth shall make you free."—John 8: 32.

It is not safe to take the position that if God calls a man to any particular part of his work, that he will always qualify him, because the history of the past teaches too plainly that God has called many that have faltered or failed to do the work intrusted to them. If ever we make a success in gospel work, we will have to seek earnestly to qualify ourselves according to our opportunities and the natural abilities that God has endowed, or may endow us with. We are safe in assuming that our heavenly Father will do his part.

For Latter Day Saints in business affairs to adopt the ways of the world in catchy advertising, or for our papers or periodicals that claim to represent the faith of the Saints to indulge in giving puffs to ministers in their work or business men in their business enterprises, is certainly reprehensible and is not coming out from the world, but rather going into it. Proper appreciation in commendable, flattery or misrepresentation is condemnable. Plenipotentiaries who are called to represent the different governments of the world frequently indulge in what is called diplomacy, and sometimes practice for the benefit of their respective governments what the common people would call deception or hypocrisy. Have we diplomats in the church? Diplomacy, as it

is usually practiced in the world, will never build up Zion. "Zion can not be built up unless it be by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself."—Doctrine and Covenants 102: 2. We can not deceive God and we do not always deceive our fellow men half as much as we think we do. The people often see much that they do know how to correct. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7. We are sowing now; the reaping time will come by and by.

It does not always follow that because men do wrong, or adopt wrong methods, that they are willful in their work of wrong doing. The apostle Paul in his lifework should satisfy every thinking mind on that point. He was just as earnest and zealous in persecuting the saints as he was in the after part of his life in protecting them. But as men and women called to represent in our lifework God's ways and his saving truth, there is only one pattern for us to follow. As far as the financial part of gospel work is concerned, men and women ought not only to be willing, but they should be anxious to comply with what God has commanded, or may command in that line, and never be satisfied until they know their duty and have done it, and they should continue to do it unto the end, for it is only he that endures to the end who has the promise.

It is what we do ourselves, as well as what we teach others to do, that will make our work complete. We can not justify ourselves, from a gospel standpoint, in withholding our means from supporting the church because we are not satisfied with the way the financial part of the work is conducted. The money we pay as taxes is not always wisely or judiciously expended, still we never think of refusing to pay our taxes because of that; but as true citizens, when election day comes, we try to get the best men we can to administer the laws. If we fail to do this we are not loyal to our country. Where the office is an elective one we should do the same for the church; if one that is appointed by the Almighty, we should be sure to exercise our best intelligence to know that God has done the selecting, and even if those who may be properly selected do not magnify the office as the revealed law directs, we are not under obligations to support them. "If they approve themselves as righteous ministers they shall be blessed; if they be found transgressors, or idle servants, ye shall not uphold them. But be not hasty in withdrawing your support from them, peradventure ye shall injure my work. Let no one deceive himself that he shall not account for his stewardship unto me."—Doctrine and Covenants 118: 4. So you can see that it is a very serious thing for us to judge others, but, while this is true, we should not be so afraid to do wrong that we can not or will not do right. We should so live that

we will have the influence and guidance of God's Holy Spirit, and know we are right, then go ahead and do our duty as we understand it, and have faith to trust God that he will do the rest, even if we encounter things that we can not understand or control.

The writer believes that inasmuch as God commenced the work, he will make a success of it in the end, no matter who may be unfaithful or fall by the way. As a church we are making history, and as individuals we are making our record, and we will all have to meet it; and, oh, may it be one that we can defend!

We are being earnestly urged to support the church with our tithes, offerings, surplus, and consecrations. Let us suppose for a moment that we have fifty thousand membership and they are only able to pay two dollars per capita, which would make one hundred thousand dollars. You may increase this amount or decrease it, the principle involved in this question is just the same. Whatever the Saints may do there is certainly a limit to what they can do.

If forty per cent is for supporting missionaries' families, twenty per cent missionaries' expenses, ten per cent building churches, ten per cent branch expenses, ten per cent for our worthy poor, five per cent general church officers, five per cent Sunday-school and incidental expenses or any other societies that may now exist in the church, how does the law direct how and to whom this hundred thousand dollars shall be paid? Are we educating the people to pay their moneys as the law directs, or are we keeping up with the world in multiplying societies in the church to gather this hundred thousand dollars in every or any way they can? Or have we accepted the policy of the old Quaker, who, when he sent his son out in the world, gave him instructions to make money honestly if he could, but be sure and make it any way? Are we coming out from the world, or are we going into her more and more? Who can answer?

WM. ANDERSON.

LAMONI, Iowa, December 22, 1904.

#### ETERNAL LIFE.

I understand the Bible, Book of Mormon, and Doctrine and Covenants to teach that when an individual obeys the gospel and receives the Holy Ghost, he is a saved individual in this life, and will continue to be in a saved condition as long as he continues faithful in the truth, and will be permitted to come forth in the first resurrection, and finally receive the great reward, or a crown of eternal life. I also understand these books to teach that when a person obeys the gospel, and receives the witness of the Holy Spirit, and keeps the faith, he is a possessor of eternal life before the death of the mortal body.

I cite the following scriptures in evidence of my position. In regard to salvation in this life:

For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.—1 Corinthians 1: 18. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.—1 Corinthians 15: 1, 2. But he that shall endure unto the end, the same shall be saved.—Matthew 24: 13.

I understand the above citations teach present as well as future salvation for man, which, of course, depends upon his obedience; and, that he is placed in a saved condition here and that he will not lose that salvation if he endures to the end.

I cite the following, as to why I believe that the true saint has eternal life before the death of the body:

We know that we have passed from death unto life, because we love the brethren—1 John 3: 14. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—1 John 5: 13. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—John 6: 54. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

From this it seems clear that eternal life can be obtained before the separation of the inward man from the outward man. And we are told in Revelation 14: 13: "Blessed are the dead which die in the Lord from henceforth," and Jesus says, "Verily, verily I say unto you, If a man keep my saying, he shall never see death."—John 8: 51.

This shows that those who are made alive in Christ will never die the spiritual death if they are faithful; because they are in possession of eternal life and that life will remain with them for ever, notwithstanding they leave this house of clay or mortal body.

Christ says: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die; if any man eat of this bread, he shall live for ever."—John 6: 50, 51. And he said to Martha, "And whosoever liveth and believeth in me shall never die."—John 11: 26.

The Christ himself suffered the physical death or separation of body and spirit after he uttered the above, which makes it plain that he meant that the true saint would never die the spiritual death, but would be in possession of eternal life before and after the natural death.

In order to throw more light upon this great subject I quote from 2 Nephi 6: 13: "Remember, to be carnally minded, is death, and to be spiritually minded, is life eternal." This shows we may have eternal life here; and that we get a crown of eternal life hereafter is plain in Doctrine and Covenants 66: 5: "Continue in these things, even unto the end,

and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth."

Now I have been comforted in teaching the above, which I understand to be the teaching of the three books, and if I have taught an error I am willing to be corrected through the paper or in any way you may choose, so that others may have more light on the subject as well as myself.

Your brother in the faith,

F. M. SLOVER.

BUSHY HEAD, Indian Territory.

#### HUMAN SACRIFICE AND CANNIBALISM.

The citation about human sacrifice among the Aztecs in your issue of October 19, 1904, from the story of extinct civilization of the West, viz., "that human sacrifice had not originally been a feature of the Aztec worship farther back than two hundred years before the Spanish era," should, the writer thinks, be taken with caution, so far at least as locating the origin and extent of the practice in America. With the same item it is stated that this, if true, will be of interest to many, especially among the Religians, and students of Nephite history and religion.

Now why is this item of such interest to the Saints? Were the Aztecs the only natives with such practice? Does the writer of it mean to say that this custom was unknown to the Nephites, and for this reason out of harmony with their "history," and an addition to the native religion after the close of the Nephite era? This question of human sacrifice, and by whom introduced into that extinct civilization, has worried others, and is debatable ground even among the authorities.

Anti-Book of Mormon writers cite this custom among the ancient Americans, together with the monuments and paintings, as evidence against the Nephite record, by way of impeaching it. They say that this custom and idol-worship is very old in Central America and Mexico, and overlaps the Nephite era, and proves that those ancient people were heathens—idol-worshippers and cannibals, and not Christians as set forth in the Nephite record.

Lucian Biart in his work, *The Aztec*, page 56, cites cases of human sacrifice among the Aztecs while they were yet a subject tribe to the Alcolhuas, who were then the dominant tribe in Mexico, and as appears over two hundred years before the Spanish era, and with no intimation that this was the beginning of the practice with the Aztecs, and this custom was not confined to them alone.

Leplongeon says,

We are told, and the bas-reliefs of Chaacmols Mousleum prove it, that the Mayas devoured the hearts of their fallen enemies. It is said that on certain grand occasions after offering the hearts of their victims to the idols they abandoned the bodies to the people, who feasted upon them. But this last cus-

tom seems to have been introduced in the country by the Nahuatlts and Aztecs, since as yet we have found nothing in the mural paintings to cause us to believe that the Mayas indulged in such barbaric repasts beyond the eating of their enemies' hearts.—*Vestiges of the Mayas*, p. 70.

Bancroft says,

The gods of the Yucatecs required far fewer human lives at the hand of their worshipers than those of the Nahuatlts. . . . Nevertheless, the Yucatec religion was not free from human sacrifice, and although captives taken in war were used for this purpose, yet it is said that such was their devotion, that should a victim be wanting they would dedicate their children to the altar rather than let their gods be deprived of their dues.—*Native Races*, vol. 2, p. 704. "The custom of eating the flesh of human victims who were sacrificed to the gods was probably practiced more or less in all the Maya regions."

Bancroft says again that sun-worship and human sacrifice were practiced in that remote "pre-Toltec period." (*Ibid.* p. 203.)

We see then by the above that the Yucatecs, Nahuatlts, Mayas, and Aztecs all practiced human sacrifice. The Toltec period referred to by Bancroft is of uncertain date. Baldwin thinks it commenced one thousand years before Christ. (See *Ancient America*, p. 198.) Biart says, "We have seen the civilizing power pass from the hand of the Toltecs to the Chichimecs, then to the Alcolhuas, and finally to the Aztec."—*The Aztec*, p. 84. Nadaillac says, "There were three distinct periods of Nahuatl rule, that of the Toltecs, that of the Chichimecs, and that of the Aztecs."—*Prehistoric America*, p. 271. Nadaillac we see leaves out the Alcolhuas era, as a distinct period, but the Aztecs served them as subjects on their arrival in Mexico. (See *The Aztec*, p. 56.)

About three centuries before the arrival of Cortes, the Aztecs arrived in Mexico. (See *Prehistoric America*, p. 11.) "For many years," Mexico was left "deserted" after the Toltec "departure." (*The Aztec*, p. 41.) The Alcolhuas were the ruling tribe for a time in Mexico between the Chichimec invasion and the Aztec era. However, we see that there is a long time between the Aztec era and pre-Toltec times. The Aztec era commenced about 1325 A. D. (see *The Aztec*, p. 57,) and the Toltec era about 1000 B. C. (See *Ancient America*, p. 198.) And we see that the principal tribes in Mexico and Central America, viz., the Aztecs, Mayas, Nahuatlts, and Yucatecs, not only offered human victims for a sacrifice to their idols, but they also ate part or all of the victims' flesh. And these were not the only cannibal tribes in the new world.

Recently it was estimated that there were ten cannibal tribes in Brazil numbering about seventy or eighty thousand souls (see *Prehistoric America*, p. 50); and the Algonquins, Iroquois, Maumes, Kickapoos, Apaches, Amazons, Onitotes, Guianians, Floridas, Peruvians on the coasts, Orinocos, Mound-builders, Caribes, and Fijians also. Thus we see cannibalism nearly all over America; not in every tribe to be sure, but among the principal races. And one shud-

ders with horror at the stories related about American cannibalism and human sacrifice, and we have reason to be justly thankful to God for a better civilization now.

It is strange what practices may be justified by custom and religion, the cannibal often imagining that in eating the flesh or drinking the blood he imbibed the strength and courage of his victims, and some American tribes even did what was unknown or unheard of in the old world, and were more cruel than any old world race; for they would torture their victims until dead and then gorge themselves with their horrible flesh. (See Prehistoric America, p. 62.) "The death of the man to be eaten was very often accompanied by horrible tortures, unknown among the natives of the other continent."—Prehistoric America, p. 61.

The reader will please notice that statement of Nadaillac's, for the reason that Mormon in writing to his son Moroni mentions this custom among the Nephites away back yonder, that Nephites tortured the Lamanite captives until dead and then ate their flesh. (See page 560, Liverpool edition.)

Cannibalism in many cases was not a mere devotion to a diet of human flesh, but a rite of a religious character. (See Prehistoric America, p. 64.)

Sad as the facts are for humanity, they show us in what degradation man may exist, and what efforts must still be made to raise to a state of civilization so many miserable native races, for whom their ancestors prayed, and to whom the Nephites wrote. But in the golden age of Rome the courtiers of the Roman Emperor Commodus, who lived from 161 to 192 A. D., ate human flesh in a refinement of gluttony; and Adam, of Brenen, represents the Danes of the eleventh century as devouring their fellow creatures. Herodotus tells us that the Scythians were cannibals. Aristotle relates the same of the people on the borders of the Euxine Sea. Diodorus Siculus mentions cannibalism among the Galatians. And Strabo says of the people of Ireland: "They are more savage than the Britons, feeding on human flesh . . . and deeming it commendable to devour their deceased parents." St. Jerome in the fourth century after Christ asserts that in Gaul he saw some Attacotes descended from a savage Scotch tribe eat human flesh although they had herds of swine, oxen, and sheep. (See Prehistoric America, pp. 53, 61-64.)

So that when we look back at the history of our own ancestors, and compare them with the American cannibal we confess that our feathers drop.

The American cannibalism was largely a religious custom (see *ibid.*, p. 64) though very often brutal and sensual (see *The Aztec*, p. 175).

Most animals show a singular repugnance, we are told, to eating the flesh of one of their own specie; but man with more intelligence, and made in the image of his Creator, a little lower than the angels, is

yet more brutal than other animals, and would eat his own specie, out of revenge, or in a refinement of gluttony, or as an act of worship, and praise his idol while doing so.

But we need not be surprised if antiquarians trace back human sacrifice and cannibalism to Lamanite and Nephite times. They were very degraded in their latter history, especially the Nephite; and I do not think the credit is due to the Aztecs for inventing these customs two centuries before the Spanish era. They no doubt had records regulating this custom from Nephite times, or rituals for the priest to go by in his official duties. "Aztec records were abundant at the time of the conquest." They had free schools, and to a certain extent made the attendance upon them obligatory. But the Spaniards destroyed their books and paintings. They had them gathered and piled up in the public places and "burnt." (*The Aztec*, p. 315; and *Ancient America*, p. 187.) The Spanish believed that they contained nothing but the work of the Devil. Their object was to give them a new start and wipe out the past.

The Toltequera in Mexico was called the "golden age" there. (See *Prehistoric America*, p. 275; *The Aztec*, p. 120.) These Toltecs were white people. The Mexican historian says, "The old legends asserted that all the Toltecs were white."—*Myths of the New World*, p. 215, footnote. These "white" people the writer thinks were the Nephites. They were subjugated and nearly exterminated by the Chichimecs. (See *Prehistoric America*, p. 282.) It may appear strange for Bancroft to assert that human sacrifices were practiced as far back as Toltec or pre-Toltec times, because this era was the most civilized among all the Nahua stock, and their era is called the "golden age" in Mexico.

The native races are a mixture of what was the Nephites and Lamanites; they were a white race but the Lamanites became "dark." (*Book of Mormon*, pp. 216, 505.) Of the Lamanite religion we know but little, but at one time in their early history it was better than the Nephites'. Jacob commends the Lamanites for their observance of the commandment of the Lord forbidding polygamy. He tells the Nephites that the Lamanites had not broken the hearts of their wives by disobedience like them. The Lamanites were filthy in their daily life, but the Nephites were filthy on account of their polygamy. The Nephites thought that the Lamanites were a bad people, but Jacob tells them that they "are more righteous than you." (*Book of Mormon*, p. 119.)

In their later history we know but little about the Lamanite religion. They withdrew from the church of Christ and "rejected the gospel" by the year 231 A. D. (Page 485.) This is nearly two hundred years before the close of the Nephite record. By the year 327 A. D. blood and carnage filled all the land, both with Nephites and Lamanites, and it was one com-

plete "revolution" throughout all the face of the land. (Page 498.)

But in the year 366 A. D. we get a view of the Lamanite religion. That year they drove the Nephites out of the city of Teancum, and after the battle they offered prisoners (women and children) as human "sacrifice to their idol gods." (Page 503.) This was one hundred and fifteen years after the Lamanites had "rejected the gospel," and by this item we see what direction they had taken after they became anti-Christian; and here at Teancum we see the very custom among the Lamanites as found with the Aztecs, the origin of which the authors have tried to locate. How long this had been their custom prior to this battle we are not informed; but a little later on they had another battle with the Nephites at Boaz; the Nephites were defeated, and their women and children were taken prisoners of war, and again as at Teancum, the Lamanites offered their captives as an offering "to their idol gods." (Page 503.)

These two citations give us a clear view of their worship in the fourth century after Christ, and show them to us, just about as they were found in the sixteenth century by Europeans. Soon after the battle at Boaz the curtain drops over these people, but when raised again they are just about the same kind of Lamanites as they were away back yonder. For we are told that the Indians who joined the Spanish army as their allies, after the battle and siege of Mexico, ate the flesh of their enemies; and on the other hand the besieged Aztecs sacrificed in honor of the god of war numerous victims, among whom Cortes often recognized one of his own soldiers by the whiteness of the skin. After the sacrifice the bodies were cut up, and the flesh distributed to the people. (See Prehistoric America, p. 61.)

The Nephite historian says:

The Lamanites have many prisoners which they took from the tower of Sherrizah; and they were men, women, and children. And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them. And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum.—Book of Mormon, p. 559.

The Nephites at that place took some of the Lamanite maidens prisoners:

And after depriving them of that which is most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they had done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.—Pages 559, 560.

Mormon says to his son Moroni:

Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling: and

their wickedness doth exceed that of the Lamanites.—Book of Mormon, p. 560.

The above are terrible and brutal stories to be sure, but such is the narrative before me. Now, what might we expect antiquities to show? We see here with those ancient people, the very customs as found with the Aztecs and other races. The native races are the descendants of the Lamanites and Nephites, and after the close of their record, what can we expect them to do but to keep right on offering human sacrifice to their idols? That was a part of their religion. The gods of these warlike people, though made of wood or stone, must not be robbed of their just dues. This custom could not be stopped at the close of our record for the want of Nephites. They must have some one for a sacrifice, and if the gods are not satisfied the people to pacify them would offer "their own children as victims to their idols." (Native Races, vol. 2, p. 704.)

The fact that the mural paintings show human sacrifice, and the monuments idol-worship, is but a confirmation of the Nephite narrative. They were destroyed because of their wickedness, which exceeded that of any other branch of the house of Israel.

The last battles of the Nephites and Lamanites seem to have been a religious war. Moroni says that the Lamanites put to death every Nephite who would not deny Christ. (See page 550.) That is, a Nephite must not only surrender, if he wants quarter, but he must "deny Christ."

The Lamanites had rejected Christ nearly two hundred years before this. They had no use for Christ, no use for a Christian. With them it was deny Christ or be killed. They gloried in their idols; their religion was anti-Christian unto death; their religious feelings clustered around their idols and their human victims. No wonder that "twenty thousand idols were destroyed in Mexico in eight years." No wonder that idols "as hideous in form and feature as have ever been found upon earth" were found in Central America and Mexico. No wonder that the paintings represent the ancient priests with the victim's heart in their hands making the offering to their gods. These were the worst people of all the house of Israel. Eastern Israel would worship around calves, but there was no human sacrifice, no brutal, sensual cannibalism, no torture until death, no feeding wives and children upon the flesh of husbands and fathers, no devouring one another like wild beasts. These Americans were "past feeling," "without principle," and "without civilization." Their historian says, "Tongue could not describe nor man write a perfect description of the horrible scene of blood and carnage which was among the people; both of the Nephites and Lamanites; and every heart was hardened, so that they delighted in the shedding of blood continually."



Such is the closing act of the Nephite drama, and here the curtain drops. And now come anti-Book of Mormon writers trying to impeach their record, by this kind of evidence. What else could they expect to find? They have found nothing out of harmony with the Nephite history, but many things that confirm it. And Aztec worship and practice were in line with their ancestors, of the same vicious kind.

Mormon writing to his son, Moroni, says that many of the Nephites had "dissented over to the Lamanites, and many more will also dissent over unto them." (Page 560.) Likely some communities, or tribes of Nephites, submitted to Lamanite terms of peace, and become Lamanites themselves, or their subjects, and this will account for the scattering Toltecs who were left in Mexico and Central America, after the Chichimec invasion, or Toltec era. (See *Ancient America*, p. 219.) The Mayas are believed to have been originally Toltec. (See *The Aztec*, p. 33.) Some Toltecs left in Mexico. (See *Prehistoric America*, p. 12; and *The Aztec*, pp. 42, 43.)

Customs, usages, and daily life of the ancients are found in facts written in stone, and paintings, or even in heaps of ashes, shells, or cinders, each layer of which is a page where the drama of life is retraced, and by this means the Nephite record is put on trial. These are the witnesses for or against—let them speak. We have nothing to fear along this line but our lack of information.

WILLIAM WOODHEAD.

BARNARD, Missouri.

#### REPLY TO "A SYMPHONY."

In justice to the writers of the articles under the head of "A symposium," (referred to by the writer of "A symphony,") it ought to be stated this heading was not chosen by any of the writers of the articles, but by the Assistant Editor. Hence whatever meaning the word may have, it could in no way account for "the gainsaying and sarcastic vein" our brother finds here and there so evident. Turning to our dictionary we find this, in addition to the definition mentioned by the brother: "A *symposium* was the intellectual side of the feast. Hence, a collection of comments or opinions brought together; especially, several brief essays or articles on the same subject by different writers." And I am sure that any one, whose brain might even be beclouded (?) by eating meat occasionally, could see, without any serious symptoms of brain-fag, that the Assistant Editor was justified in using "symposium" as a heading, according to the common usage of the word.

On turning to the word *symphony* in the dictionary we discover that one of the definitions is, "A bag-pipe," and we might be pardoned if we suggested that this may account for the "windy" nature of the

article under that heading, were it not that our mind is still clear enough, even if we do eat a wee little piece of meat now and then, to comprehend that the brother wished to use the heading in the sense of meaning "a harmonious commingling of sounds; a concord, harmony, or agreeable blending of any kind." Of course we have our opinion as to the fitness of the heading for the article.

We were somewhat astonished upon looking up the citations of scripture in support of his theory, to find that scarcely one of them had direct reference (if indeed they had any reference at all) to the subject under discussion. Those that could be applied at all harmonize nicely with the Word of Wisdom, and only strengthen our position. We were especially astonished when we looked up Matthew 19:4, which the brother cites us to in support of his non-meat-eating theory, to find that it is simply Christ's statement in regard to marriage and divorce.

I quote from the article the following language: "Did it ever occur to the brethren that the oft-quoted Word of Wisdom reads, 'He that forbids to abstain,' etc.? The truth is that these words are found in another revelation, and not in the Word of Wisdom at all. It reads like this: "And whoso forbiddeth to abstain from meats, that a man should not eat the same, is not of God." You will notice that he quotes only a part of the language, and makes an argument upon that which is untenable in the light of the phrase following, or of the sentence as a whole. The brother would better turn back to his article and read these words: "When we divide the word of truth we should do it rightly or it will return to us." Good advice to give; equally as good to follow. Toward the latter part of the article a similar inconsistency occurs. The brother quotes from Paul's writings as follows: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." Equally as good advice is found in the next two verses, coming from the same authority. Why not quote it all? "Let no man seek his own, but every man another's wealth. [Inspired Translation says, "another's good."] Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake." Whatsoever is sold in the shambles—what is sold in the shambles? Turnips? We hardly think so.

We can not concede that because the First Presidency indorse or recommend an ordination, that thereby they indorse all the peculiar theories held by the individual to be ordained. And a person is not accepted as a member of the church with the understanding that his ideals have already become perfect, but with the understanding that he will conform to the gospel law by making a daily growth, and by discarding all peculiar views he may have as soon as he discovers they are in conflict with the gospel. While the First Presidency may approve an ordina-

tion and concede the right to teach "the theme of perfect peace," (which is the gospel,) they undoubtedly do it with the hope that the individual will not betray his trust by preaching his own peculiar ideas in lieu of the gospel of peace. What an unenviable position it would place the First Presidency in to make them responsible for all the peculiar notions that have been taught by men whose ordinations they may have approved during the last sixty years! A man's agency is not taken from him when he is called into the priesthood, and he may use that agency in teaching truth or error as he chooses, but of course the consequences of teaching error must fall upon him, not upon those who ordain him at the call of God, or who indorse his ordination.

"The theme of perfect peace" is the gospel law; and we have no record of God calling any man in this generation to teach anything contrary to the gospel law, (sometimes called the celestial law,) which is given to educate the Saints for the celestial kingdom, and will prepare all who comply with it, without the necessity of accepting any so-called higher law introduced by man. The Lord has repeatedly called us to "Come up higher,"—not to a higher law than is revealed in the gospel, but to a higher plane of living in the gospel law, for the majority of us have scarcely made a beginning. It is vain for us to set aside or ignore the things revealed in the law which we might comply with now, and seek to introduce something that we consider better, or some higher law that we *imagine* will be given us during the millennium. The thing for us to do is to live the law as we have it revealed to us, and when we have done that we will be fully prepared for the higher law when it comes. But let us wait until God gives it. It is proper to let him state his own laws, and it is our duty to try to understand those laws, and comply with them as given, not seeking to distort or twist in any way whatever.

God has given a law for our guidance until he comes; let us follow that. Speaking of this law he says:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—Doctrine and Covenants 58: 5.

It seems very improbable that those lions knew that Daniel was not as other men, or that they reasoned very much as to whether he ate beef or cucumbers, or as to whether they would be justified or not in taking his life. The record states clearly the reason why they did not touch Daniel. An angel of the Lord came down and shut their mouths.

The little four-year-old spoken of might have

inherited the instinct to pound if he were a carpenter's son, or a blacksmith's son (and the article does not state but that he was, although the inference is made that he was a butcher's son), and in striking his baby brother he did only what any child of that age might do if allowed a hammer as a plaything. If a moral were drawn from an instance of that kind it would be that children of that age should not be permitted to play with a hammer, it seems to me, instead of inferring that we should not eat meat. We could name a town in which there once were a half dozen saloons, each with a piano or a band to furnish music for its customers; but we would not think of using that as an argument against allowing music in church or in the home. Simply because a saloon has roast-beef or hot soup advertized in its window, or furnishes music to entice customers, is no reason why we should think the Lord made a mistake when he advised the use of instruments in public service, or made the statement that he created the fowls of the air and the beasts of the field for food and for raiment, to be used sparingly with thanksgiving. Neither is a recital of the acts of unscrupulous persons, in selling diseased stock or spoiled meat, an argument against using meat as the Lord directs. The same class of people who sell tainted meat would sell stale and decaying vegetables, just as injurious to health as spoiled meat.

Benjamin Franklin was no doubt a wise man; we all believe that. It is probably a fact that he ate meat sparingly, which was right. But history states that it was Thomas Jefferson who "evolved the majestic language of the Declaration of Independence," subject to a few minor changes by Franklin and Adams. Although "it would seem" that "vegetarians generally are folk of lofty ideals," it would also seem that their memories are not always as keen as they might be; and possibly a little meat would do them good. I believe it would, unless they ate "doubting."

So far as I am concerned I do not wish to carry on a lengthy controversy over the matter, and have simply presented the arguments made by the brother as they appear to me, with only the kindest feelings toward Bro. Webbe. I still believe that the Doctrine and Covenants is right, (having no faith in any imaginary higher law than the gospel law,) and that if we will put away our preconceived notions and stand by the books we will be perfectly safe. And if we are willing to take the books as they read there is only one conclusion we can reach.

LEON A. GOULD.

LAMONI, Iowa.



New York City has twice as many Irish as Dublin, half as many Germans as Berlin, a hundred thousand more Germans than Hamburg, and more Italians than Florence.

## IS THERE A CONTRADICTION?

In HERALD for September 23, 1904, page 904, I note in an article, "Adam's grave," a quotation from the book of Jasher which to my mind conflicts with the Scriptures:

And the Lord God drove them that day from the Garden of Eden to till the ground from which they were taken, and they went and dwelt at the east of the Garden of Eden; and Adam knew his wife and she conceived and she bore two sons and three daughters, and she called the name of the first-born Cain, saying, I have obtained a man from the Lord; and the name of the other she called Abel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.—Jasher 1: 12, 13.

I read in the Inspired Translation:

And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide, two and two, in the land, and to till the land, and to tend flocks; and they also begat sons and daughters.—Genesis 4: 2, 3.

And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject his words. But, behold, also Cain harkened not, saying, Who is the Lord, that I should know him?—Genesis 5: 4.

I wish to emphasize the words *also* and *he may not reject his words*. Why should this language occur if there was but one son, Cain, at this time? (See Jasher 1-13.) The word *also* here in this connection means that some of the children of Adam had already rejected the word of the Lord. I can not understand how two sons and three daughters could be many sons and daughters, especially when one son killed the other. The understanding that I have is that "Adam and Eve had many sons and daughters, but the first to do any important deed to call forth their names was Cain and Abel, and that Seth's name was mentioned to let it be known that the next one born was righteous, who should hold the priesthood, and though whom the geneology should come.

W. N. DAWSON.

2118 I Street, SACRAMENTO, California, December 11, 1904.

## Mothers' Home Column.

EDITED BY FRANCES.

## Coming Across.

Every sail is full set, and the sky  
And the sea blaze with light,  
And the moon mid her virgins glides on  
As St. Ursula might.  
And the throb of the pulse never stops  
In the heart of the ship,  
As her measures of water and fire  
She drinks down at a sip.  
Yet I never can think as I lie  
And so wearily toss,  
That by saint or by star or by ship,  
I am coming across.  
But by light which I know in dear eyes  
That are bent on the sea

And the touch I remember of hands  
That are waiting for me.  
By the light of the eyes I could come  
If the stars should all fail;  
And I think if the ship should go down  
That the hands would prevail.—Helen Hunt.

*Dear Sister:* In the Home Column I read so much good instruction on the training of children, as well as trying to set a good example ourselves. I feel that I can learn much from wiser, if not older ones than myself, though in my weakness I have striven hard to raise a family of seven, and teach them the way of the Lord. All of my children were raised outside of the church but one; now all belong to the church. None have what we would call bad habits. Now mothers in Zion, with the marvelous light of the gospel and the understanding we gain thereby, we should not neglect so great a duty. I, for one, feel that God has only loaned these little ones to us that we might raise them up in that way that they may be brought back into his presence in his own due time. The Lord has said that they should be taught the principles of the gospel so at the age of eight years they might be baptized. Now we have no right to question why the Lord said this, but let us do as he has commanded and leave the rest with him. We surely know that he does all things well. With the different dispositions in children we must take different ways of training. Some love reading, some love singing, some love to hear a nice story. Let us be careful as to the kind of reading we put in their hands, as they get old enough to read for themselves. Too much fiction may poison the young mind, and unfit it to receive something that would be better for the lasting welfare of the boy or girl. Mignon, I think I hear you say, "Too many Marthas." Well that is true to a great degree. Mother must wash, scrub, bake, and hustle around, and prepare a nice meal for the family, and is then too tired to smile or carry on a pleasant conversation. Then the question: "Mother what makes you so cranky?" Now, young mothers, be careful how you live before you bring the little ones into this world. It will be better for mother and child. I have learned many things in the light of the gospel that we can not learn in the light of the world. Let us be patient, faithful, putting forth every effort in our power for good in our family, and great will be our reward in heaven.

A MOTHER.

## Prayer Union.

Sr. Minerva (Spurgin) Journey, Merced, California, requests the prayers of the Saints in her behalf.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty night;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

"Ring out the old, ring in the new,  
Ring happy bells across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

"Ring out old shapes of foul disease,  
Ring out the narrow lust of gold;  
Ring out the thousand wars of old;  
Ring in the thousand years of peace!

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

—Tennyson.

"New Year, if you were bringing Youth,  
As you are bringing Age.  
I would not have you back, in sooth;  
I have no strength to wage  
Lost battles over. Let them be,  
Bury your dead, O Memory!

"Good-bye, since you are gone, Old Year,  
And my past life, good-bye!  
I shed no tear upon your bier,  
For it is well to die.

New Year, your worst will be my best—  
What can an old man want but rest?"

—Stoddard.

WE WISH you a busy, well-spent, and happy New Year.

BRO. EDGAR H. SMITH of San Francisco, California, sent us the report of the special district convention of the Northern California District held for the purpose of using the special work sent out by the General Association. The convention was held at Oakland, November 13, 1904. From his report we clip the following: "The first number of this very interesting and instructive program was a paper by Bro. Fred A. Severy on 'Work.' The paper was an excellent one and running over with practical thoughts and timely suggestions. He dwelt upon the necessity of honest work by the boys. 'The child should be taught to work and his first lessons should be at home.' The duties of the boys were enumerated,—spiritual, temporal, and physical. 'Parents must be honest and sincere Christians themselves to teach the children successfully.'

"Girls should be taught to sew, to wash, to iron, to cook, and to do all kinds of domestic work. Instruction in domestic duties is imperative.' The necessity for the study of the three books was urged and the importance of lessons from these books clearly shown.

"Parents should ask God for wisdom in teaching girls. . . . Honest labor should not be despised by girls. It has been despised and pride is the enemy to labor. . . . The grandest truths and the greatest blessings to the world had come through honest labor by the boys and girls.'

"The next was a paper, 'Recreations and amusements,' by Sr. R. C. Davis. We gleaned a few of the thoughts as follows: 'Reading is one of the best amusements. It is an education in language. . . . The Bible is a literary gem, a pure piece of literature and excels because words of inspiration and eternal life are penned upon its pages. . . . Bad and vulgar literature have a harmful effect upon the mind and character of those who read it. . . . Fiction should be selected and read with great care. Do not encourage too much of this class of reading. Historical fiction is beneficial. . . . Avoid that kind of literature that paints life in false colors.

"Revelation from God is scarcely necessary to show us the necessity of cultivating our musical talents, as nature all about us teaches us the beauty and power of music. The pleasure and real worth of evenings at home are enhanced by music and song.'

"Parental responsibility' was the subject of the last paper. The writer and reader, Bro. J. M. Terry, handled his subject in an earnest manner. The subject was ably handled and the paper much enjoyed. No synopsis will be given here as the paper will be sent for publication.

"The special convention was deemed a decided success.

Increased zeal, wiser action, greater knowledge, better system, happier homes, and a more complete harmony in the bonds of love and labor are expected as a result. That such may be is our earnest prayer.

Bro. Terry's paper will appear in the Home Column in SAINTS' HERALD in due course. Watch for it and read it thoughtfully. It is worthy your attention.

We make quite full report of this convention from the fact that it is the first to make full report of the work being carried out. Many others have reported the work assigned for forthcoming conventions. We will hear from them later, no doubt. We sincerely trust that every district will endeavor to use the programs in substance at least that the good sought, and that will surely follow, may be enjoyed by them.

BRO. JOSEPH EBELING, superintendent of the Pittsburg District association, wrote December 14: "There are three schools in our district that have observed parents' day. And I must say that in our school we never witnessed more of the Spirit in our Sunday-school work than we did that day. Everybody expressed themselves so." And we are glad. And hope the remaining schools will yet prepare to have a parents' day program. They can not afford to miss it. And there is no school so small or so weak that it can not do something at it. Most people think that it takes a large school and many workers to hold a parents' day exercise. But that is a mistake. Try it and see. You can do something, and will feel much repaid for any or all effort required.

SR. JULIA CONDIT reports, for the Idaho District, twenty-six home classes with a total membership of sixty-three. This is a very good showing for a small district and one that is very much scattered. The home class work is making rapid strides in most places and seems to have come to stay with the most of those. We hope to see the districts that have not yet taken it up, do so ere next General Convention.

RUMSEY, Minnesota, November 26, 1904.

*Editor Sunday-school Department:* Since the organizing of our Minnesota schools into a district association in June, 1903, we have held three conventions with good results. The last one held the 18th of November was a marked improvement over the others, showing that we are adding to our faith, knowledge. And the earnest workers, with the Master's help, are putting forth their best efforts to keep things moving and help to build up the cause of Zion.

At our last convention the officers and teachers of the Star of Hope Sunday-school at Clitherall presented the association with a banner bearing the motto "I will be your Shepherd." The banner was presented by little Genevieve Whiting with these words: "Please accept this as a token from the officers and teachers of the Star of Hope Sunday-school to show that they are willing to work in harmony with the association, and for him who said, I will be your Shepherd." The district superintendent, Bro. T. J. Martin, accepted the banner with the following words: "My dear Genevieve, as a representative of the Minnesota District Sunday-school convention, and in behalf of the convention, I accept this beautiful banner as a token of love and esteem from the Star of Hope Sunday-school. It is pleasing to me to see the young engage in this work. We realize that we are growing old and that the young are studying and preparing to take our places. Please convey the thanks of the association, and my thanks, to the officers and teachers of your school for this most beautiful present."

Wishing that more news would come from our Minnesota Saints, and ever praying for the welfare of Zion, I remain,

Your sister in Christ,

MRS. EVA B. ELLIOTT.

## Notice to Sunday-School Officers.

All Sunday-school officers and primary teachers will please take notice that beginning with the first of January, 1905, the lessons for the first primaries or the smallest primaries will be published separately, that is, not in the same *Quarterly* with the other primary lessons. Heretofore they have been published with the regular Primary *Quarterly* and sent to all without extra cost. This was to get the work introduced. But with the first quarter of next year there will be a separate grade or fourth grade of *Quarterly* issued. Send for it the same as for any other grade. Price five cents per quarter or fifteen cents per year in advance. Schools should see to ordering their supply of First Primary Lessons at once that no lessons may be missed.

In bonds,

T. A. HUGAS, General Superintendent.

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## Letter Department.

MANITOWANING, Manitoulin Island, Ontario,  
December 6, 1904.

*Editors Herald:* After a strenuous effort on the part of a small band of Saints for the last few months, a very commodious little church-building, twenty-one by thirty-six, has been completed, and yesterday, the 4th inst., it was opened to the public. Yes, to the public, for the announcement was made that we offered a free pulpit and an open Bible to any who were desirous of occupying. Elder Shields, of the Seventy, and myself were the only missionaries present, being the only ones on the Island.

Sacrament was administered at ten o'clock in the forenoon and a goodly measure of the Spirit was present to cheer and encourage. The other services were preaching at eleven, Sabbath-school at two, and preaching at three and half past seven in the evening. This made quite a busy day, after being up till near midnight of the previous night putting on the finishing preparatory touches. Elder Shields being in charge placed the burden of two services on the writer while he filled the third appointment, so I tried to tell the sweet old story morning and evening, Elder Shields occupying at three o'clock in the afternoon. There was a good attendance of outsiders at all the services, and we trust the prejudice that prevents so many from investigating our claims has, in a measure, been allayed.

Bro. Shields concluded that as the writer had done considerable of the construction work on the church, he should offer the first prayer and preach the first sermon in it,—this was his excuse, or reason, rather for working me in for the morning appointment, and of course the evening service fell upon me in turn,—but he little dreamed, at the time, that I would be tying the first matrimonial knot in the new church. Such was the case however. Early this morning a young man could have been seen hustling around the house and outbuildings of the Corbett property with keen and anxious mien. "Who was it, pray?" Why, James, the younger Corbett. "And what might be the cause of his anxiety, may I ask?" Oh, certainly. You see it was about like this: Both preachers, Elders Shields and Bennett, were to leave the locality that day and while Jimmie was not just ready to use them that day, he did not care to be beaten, and instead of waiting until the 21st ult. (the day of choice) he concluded to give the wedding-bells a good shaking while a chance remained. Accordingly, about half past eight o'clock a cutter containing a young couple, and drawn by a fine dappled gray, pulled into the barn-yard of Bro. W. R. Smith, where the preachers were domiciled. The household were just at family worship and at its conclusion, when asked to put in his horse, James replied "No, I have to go down town and just came to see Walter a few minutes before going," etc. Retiring from the room, James and Walter soon had arrangements made for a quiet little wedding to take place at three o'clock in the afternoon, in the new church, and James and

Ida were soon off to extend "hurry-up" invitations and complete "hurry-up" arrangements. At the appointed hour in the presence of immediate relatives and intimate friends Bro. James F. Corbett and Sr. Ida May Aelick listened to those mystic words, upon the utterance of which hung the happiness of their lives.

On Monday night, the 5th, a concert was given—following the opening—and eighteen dollars and sixty-five cents was taken at the door which goes in support of the building fund.

An able effort was shown in the program and an enjoyable time was had. The Saints are to be highly commended for their successful and sacrificing effort as they are meeting all expenses themselves (excepting these concert receipts) and they may boast of having the first Latter Day Saint church on the Island. Bro. William R. Smith is insurance agent, and considers one thousand dollars a fair valuation.

Yours in the faith,

WALTER L. BENNETT.

WASHBURN, Maine, December 6, 1904.

*Dear Herald:* Nothing having appeared over my signature this year for our paper I thought a little news from us might not be amiss. At the close of the Massachusetts reunion I spent a few weeks with Elder R. Bullard in district tent at Shawmut, Massachusetts. My associations with him have always been pleasant, but this year more so than usual. I trust our work there was effectual for good. By advice of missionary in charge I then started for this section, Aroostook, Eastern Maine, and as I expected to stay all winter, brought my wife and little one along. This has been a very prosperous year for this county, as the potato crop was abundant, most of the farmers averaging more than one hundred barrels to the acre. The price is very good, too, so all is well. Wheat is being raised, too, which is fortunate, as flour is now eight dollars a barrel.

Excitement on religious questions runs high, here, just now; I have held series of meetings in the surrounding schoolhouses, with good attendance and interest, ably assisted by Bro. H. D. Simpson and wife, A. C. Duncan and wife, and others. Last year Elder H. J. Davison held a debate with a Mr. Cheney of the Methodist Church here. Mr. Cheney used Bro. Davison very unfairly, introducing new matter and hanging up a new chart the last evening of the discussion. Bro. Davison had no chance to reply to the chart affair, as he was called away. Mr. Cheney was invited last week, by an Advent minister, to lecture in a new chapel near a schoolhouse where our meetings had been held. His reasons for inviting the lecturer were that we were breaking up the Advent Church. The lecture was held and we were on hand with others. In the course of his remarks he said, "I am not here to say that Joseph Smith ever had more than one wife." I said, "Thank you," to which he replied, "You're welcome." When about half through his two and one half hour talk I asked if I might occupy a little time at the close of his meeting. He said, "Yes, if there is any time." When he was through it was very late, so I asked the Advent minister for the use of the chapel one evening, in which to reply. His answer was, "No, sir." I then told the audience that what they had heard was largely false, and asked Mr. Cheney if he would discuss, publicly, church propositions. He said, "No, for I know my church is not right." This was heard distinctly by all in the house, as he was standing on the platform and I was half way back in the audience. He made lots of friends for us. Last Sunday evening I held a service in the schoolhouse, announced as a reply. The house was crowded, many coming from long distances. We had good liberty for an hour and a half, using his chart and one of mine. I then asked if there was any one in the room who would like to speak or ask any questions, if so they could have as much time as they wanted. All seemed perfectly satisfied. Mr. Cheney says he will follow us all over this section, and I sincerely hope he will if he does

us as much good as he did there. A gentleman told me after the service that he knew of quite a few who intended to be baptized.

The new attendants have been very kind, with others, giving my family chickens, butter, and vegetables, showing an interest in our welfare. May the Lord reward them.

We have plenty of places to preach in here. The Saints have erected a new chapel in a fine location. It is all finished on the outside, and we hope it will be ready for meetings in a few weeks. This is a very cold country in winter, the mercury registering at times forty degrees or more below zero. Ice is now fourteen inches thick on the river.

We are all well and rejoicing at the outlook for getting our work before the people. May success attend the ministrations of the Saints everywhere.

In gospel bonds,

CALVIN H. RICH.

LANESBORO, Iowa, December 5, 1904.

*Editors Herald:* With a thankful heart for the blessings received from the Divine One I pen a few lines this beautiful winter's day, which seems to impress upon the mind the peace, joy, and happiness of the aged and infirm whose days have been well spent in the service of Christ. The radiance of the setting sun of life casts its mellow glare of divine light over the memories of the past and testifies, to the soul of the disciple who has so lived and labored as to have a conscience void of offense toward God and man, that they have "fought a good fight, and have kept the faith," and as the face turns westward the setting sun gives evidence of the grander and purer life beyond in the presence of God and the redeemed ones. And while it is true our conscience is largely a creature of education it is written: For if our heart condemn us, God is greater than our heart, and knoweth all things. Because, if our heart condemn us not, then we have confidence toward God.

As the year 1904 draws toward a close the mind reverts back to the days and months that have passed away, and mentally we live them over again. Once more we feel the pain, experience the disappointments, know the heartaches and sorrow, and we feel once more the press of our burden, and meet our temptations; and we really wonder that we have succeeded as well as we have, and that we are still in the land of the living and enjoy the light, glory, and favor of God as it is known and enjoyed in the church of the living and true God to-day.

Had it not been for the divine hand beneath the yoke, lifting up and making it rest more lightly upon the shoulders, and making our burden at least bearable, we surely must have failed. How comforting the words: Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.—1 Peter 5: 6, 7.

"E'en down to old age, all my people shall prove  
My sov'reign, eternal, unchangeable love;  
And then, when gray hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne.

"The soul that on Jesus still leans for repose,  
I will not, I can not, desert to his foes:  
That soul, though all hell should endeavor to shake,  
I'll never—no NEVER, no NEVER forsake!"

To err is human, and an ever-present consciousness that one has made mistakes brings pangs of sorrow with an earnest desire to lift one's hands heavenward until they are grasped by the divine hand, and more of the vital force of the divine nature is felt, that fewer mistakes may be made during the year 1905 than were made during the past year. How this may be accomplished God knows best, but it is safe to conclude that with fastings and prayers more of the Holy Spirit may be received and the good work of preparing for that grander and higher life may go on while we labor and toil for the salvation of souls.

It is well to remember "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good," that we may follow in his footsteps so far as possible, that we may share his glory when our work is done.

True Latter Day Saints, of all people that we know, have the greatest cause to rejoice because of the favor of God they enjoy, and their knowledge "of the present truth," and the blessed assurance given by the Spirit that the work is divine, and salvation may be secured by all who will comply with the conditions laid down by the Teacher sent from heaven.

How pleasant it is to dwell with brethren in the house of God where all is peace, love, and good will one for the other, and every one esteems his brother as himself. There we find no hypocrisy, chicanery, or jealousy; but every man rejoices to see his brother develop, advance, and succeed financially, intellectually, and spiritually; and every one is sustained by the earnest faith and heartfelt prayers of his fellows.

Where such conditions obtain and prevail how easy to succeed as individuals, as families, and as a church. No wonder that we become akin to the angels and that God recognizes us as his own peculiar, chosen people. Then let the pure in heart "arise in the strength of the Lord" and put on their "beautiful garments," that they in purity and love and everlasting righteousness, may welcome their coming Lord.

To this end we hope to labor and watch and pray, and hope to be there when the Lord shall say, "Well done."

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

UNIOPOLIS, Ohio, December 6, 1904.

*Editors Herald:* When I wrote last I was at Lima, Ohio. I am about twelve miles south of Lima, at this writing, and am feeling considerably better now than then, as I have secured a schoolhouse in which to hold meetings. Some here are deeply interested, and if nothing interferes with their investigations I think will sometime obey the gospel. I called their attention to the Reed Smoot investigation, and to the evidence already given by Joseph F. Smith and others, and, I think, disabused their minds of the continuous reports of our connection with the Utah church.

The people (some of them) treat us very kindly, and our friends would believe us on anything but the gospel plan. They are shy on that. However, one good Disciple or Christian of the old school of Discipleship said, "Amen," while I was touching on church organization, and adoption by the spirit of adoption into the one body; and after services he took my hand and said, "Bro. Smith, they can't get around that." My text was, "If any man or angel preach any other gospel," etc.

Well, it cheers us a little when we contemplate the solidity of the gospel, and its unchangeability. How easy it is to tell the gospel story if we can only get a place and audience.

If not specially needed by our missionary in charge, we will spend Christmas at home with our family we so much love. We trust many happy greetings may be enjoyed by the Saints and others on that day. Remember us in your devotions at the office. My mission address while in this part is Uniopolis, Ohio, care of Jacob Hardin, R. F. D. No. 1.

G. A. SMITH.

WHEELING, West Virginia, December 7, 1904.

*Editors Herald:* It may interest some of your readers to learn of the condition of the work in this locality. While there is always room for improvement, yet the condition of the branch spiritually is good, and the members as a rule are trying to live their religion. Peace and good will prevails so far as I know. The branch officers have been improving their opportunities in looking after church work as their circumstances permit. I am pleased to report that good has resulted from their labors. Last spring the building committee was instructed to get estimates

and other information relative to the cost of a new chapel, and later was authorized to get plans and proceed with the work of securing the new building. After considerable preliminary work the contract has been let for the erection of a new chapel on the lot purchased a few years ago. This will be a great improvement over our present location, as well as an improvement over the building we have which is now old and out of repair. But the most important part is the location. Railroads and mills have injured our present place, and made it undesirable as a place of worship, and being in an out-of-way place it was very difficult to get outsiders to our meetings. These difficulties will be overcome by our new chapel, which we hope to have ready for use by the last of June. The cost of the building when complete will be a little over four thousand dollars. We hope the Saints of this branch who are scattered from here, as well as those of any other branch who may feel an interest in the progress of the Lord's work, will contribute as liberally as they can for this worthy object. Donations may be sent to the writer, or to the secretary and treasurer of the committee, L. A. Serig, 4024 Eoff Street, Wheeling, West Virginia. May the cause of Zion prosper everywhere is the prayer of

Your brother in the Master's work,  
O. J. TARY.

RAT, Missouri.

*Editors Herald:* As there has been much said about our Southern Missouri country, I thought I would pen a few lines for your columns. I am not a real estate man neither have I a grist in the hopper to grind, but I am interested in the spread of the gospel, and also in all who are converted to it. I would just say to the poor Saints who have no home, like myself, and who want a home in the land of Zion, here is the place to get one. I know it is thought by some that this country is good for nothing; but that is a mistake. I came to Shannon County the first of April. The best way to judge a country is by the farmers, and I have a very good chance to find out, for I am sowing the seed of the kingdom, and see many homes; and most all seem to have plenty. If you want to know more about the country send a stamped envelope.

ELDER C. QUICK.

[Saints, who contemplate moving to Zion or the "regions round about," can not do better than to follow the instruction the Lord has given: "Let not your gathering be in haste, nor by flight; but let all things be prepared before you." This means something more than meager information gathered from here or there regarding this or that place. It means that they should know, before they start, just where they are going to locate, and just what they are going to do for a livelihood when they get there. It would be well to get all the information practicable by correspondence. It would be better to make a personal visit if possible and look the ground over for one's self.—ED.]

MOUNT VERNON, December 5, 1904.

*Dear Herald:* I am still a stranger among strangers looking up the strayed and lost sheep scattered far away from some of the branches eastward, where they were lively members, enjoying much spirituality; but now with many of them it is the opposite. Many of them are so sorry, as they express themselves to me; if they could only have known then what they know now they never would have left their former homes. Think of it, fathers and mothers that have been members for years, came into the wilds of the West, and have families of children, not one of whom are in the church; and when we talk to the children concerning the duty they owe to the Master, they often turn away and answer, "I haven't had fun enough yet," or remark, "I have a few more wild oats to sow." Yet others say, "If we were among the Saints we would come into the church, but judging by the example of the few we know, we

are as good as they." This is to a degree discouraging to the missionary, especially to one who has an interest in the young, as I have. I wish to impress upon the minds of other fathers and mothers to see the necessity of trying to keep their children in the association of the Saints rather than throwing them out in company with the world. I am sorry to say my observations are that too many of these parents do not seem to be concerned about the welfare of their children in spiritual things in the least. Oh, if they could but learn that they are to answer to God to a large degree for the environments thrown around their children, and for the many excuses they have made, (unlawful ones, too,) to excuse themselves and their children for not doing their duty. It is a very solemn thing, to my mind, to contemplate. At Bay View I held sixteen meetings in twelve days. Four or five are very much interested. Had some opposition, and, like other places, Madam Rumor said I ought to be driven out of town, and it is known that some said they would help do it. But as one of old said, "The wicked flee when no man pursueth," so they did. I feel well in the work though there are many things to confront us in the work that are not very pleasant; but we hope to move onward, meriting God's favor.

T. J. BELL.

#### A Correction.

*Editors Herald:* I find in reading your issue of December 7, an article entitled, "A symphony," in which the statement is made that from the receptive mind of Benjamin Franklin "evolved the majestic language of the Declaration of Independence." In June, 1776, Richard Henry Lee introduced a resolution into Congress declaring that the United Colonies are and ought to be free and independent States, that they be absolved from all allegiance to the British Crown, that their connection with Great Britain is and ought to be totally absolved. Seven of the thirteen colonies voted in favor of the resolution. A committee was appointed to draw up a declaration in harmony with the resolution. The committee consisted of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert Livingstone. Thomas Jefferson was chosen chairman of the committee and to him was assigned the task of preparing the declaration, a task more far reaching and stupendous in its consequences to millions then unborn than he ever dreamed of, and which William E. Gladstone, the "Grand Old Man," declared to be the greatest instrument ever evolved from the brain of man at one stroke. Correct historical dates, figures, etc., are easily obtained, if one cares to take the trouble; and certainly writers who aspire to enlighten the readers of the church papers should make accurate statements.

ST. CLAIR, Michigan.

MRS. A. MCKENZIE.

LAWTON, Michigan, December 8, 1904.

*Editors Herald:* We closed our series of meetings at Hartford Monday evening last, having given a course of thirteen discourses. The attendance was quite large and orderly throughout. We are informed that a greater attendance of outsiders graced these services than ever before at that place. The seed was sown unsparingly, and we await harvest. Other churches in town were reviving, and the gospel leaven thrown into their midst caused a shaking among the dry bones of popular sectarianism. There is a nice branch resident at Hartford, and the Saints are endeavoring to keep the ensign above the fog. We made our home with Bro. and Sr. Robertson, who may be complimented on their kindness and hospitality, plus the blessing of a model family. Their eldest daughter—Sr. Maude—departed for North Dakota last week, which left a sadness in their circle, as well as that of friends. The branch is presided over by Elder Earl, and Bro. Robertson is acting priest. Valuable additions to the Hartford are Bro. Harris' family, Sr. Miller, and Bro. Earl, all of Chicago. The Baptists and Methodists were concerned quite a little over the Saints' services. By prearrange-

ment, we met the Baptist pastor in an interview at the jewelry-shop of Bro. Harry Robertson. We discussed "baptism for the remission of sins." Elders Omans, Granger, Earl, Bro. Robertson, and Sr. Lena, with some Baptist and Methodist friends were present. Well, the time passed pleasantly, and the summing up developed the fact that Bible is not authority with our Baptist friend, and we hope he may catch himself adrift ere he reaches the falls. The Hartford Branch is a part of the old Lawrence Branch.

Last evening, by invitation, the Saints assembled at Bro. Robertson's, and we proceeded to organize a Religio, with Sr. Robertson as president, Elder Earl vice-president, Sr. Amie Harris secretary, Bro. Harry Robertson treasurer, with corresponding secretary, organist, and chorister. May it move off with the interest and enthusiasm which actuated the beginning. Bro. Granger is still in the harness with good will to do all he can, assisting, preaching publicly and privately. Our next point is Bronson, Michigan, where a recent letter states: "the Maccabee Hall is open, and the people are waiting for meetings to open." So moves the right.

Hopefully,  
S. W. L. SOCTT.

Station Six, DES MOINES, Iowa, Dec. 10, 1904.

*Dear Herald:* After contending for the faith at Hastie, a small place four miles east of the city for about four years with some success, and of late Bro. J. F. Mintun has been preaching some, we are glad to report that prospects are good for more additions to the church. This is in a Campbellite settlement, and we have had great opposition all along, and of late the adversary has redoubled his efforts against us, in peddling stories through the country, that Bro. J. F. Mintun did not believe the Bible essential to salvation; also that he did not believe Luke to have been inspired, and many things about "poor old Joe," and the Book of Mormon, and Doctrine and Covenants. Those fabrications were easily answered to their shame. Those self-appointed guardians of the people never go to hear us only to pick flaws, and to try to make a man an offender for a word. One of them now threatens to "show us up" as soon as the debate is over between Bro. J. F. Mintun and their champion, which begins at Runnells the 12th of this month. There are a few here who are very favorable to us.

W. F. CLARK.

FANSHAW, Indian Territory, December 8, 1904.

*Saints Herald:* I am still engaged in this great latter-day work. I came to this place to meet one, C. Stetson, in debate, to begin December 5; but C. Stetson failed to come, and I have it all to myself.

C. Stetson, Freewill Baptist, waged war on our people in these parts over a year ago. Bro. H. O. Smith requested me to meet him shortly after General Conference, and I met him the first time at Wilburton, the 14th of May. The Lord was with me, and enabled me to gain a victory for the truth. At the close of our debate I told him he would not last to exceed five years. C. Stetson made his boast he would last to skin every Mormon preacher in the Indian Territory. We agreed to meet in debate at Hartshorn and Fanshaw. We met in the Baptist Church in Hartshorn, in September, eight nights, which no doubt resulted in much good. C. Stetson came to Fanshaw, October 20, and lectured against our people, succeeded in raising a row, defied God or Jesus Christ or hell to stop him in his career. One Bro. Yandell, a Freewill Baptist preacher, who has been assisting C. Stetson in his warfare against the Saints, got into a fuss with one young man of the town, started to whip him but got his face beat up in bad shape, and a black eye.

Our able young brother, Jesse Simons, was here and announced a reply at the close of C. Stetson's lectures against us, and the people tell me that Bro. Simons completely knocked him out.

The Missionary Baptist challenged me at Sawyer, and secured one C. A. Worley of Texas to meet me. This debate will begin at Sawyer, January 23, 1905, if no change takes place. The Campbellite people at Swink challenged me, and secured one C. R. Nichal, of Texas fame, to meet me. This debate is agreed upon by all parties, and will begin at Swink, February 7, 1905.

I am in the fight to defend this marvelous work until the Savior comes or says, "Enough." God has been with me in forty-one hard battles. The work still goes on, and will continue until Babylon falls, and all the creeds of men crumble.

J. D. ERWIN.

LEE, Oregon, December 8, 1904.

*Editor Herald:* I am the only missionary in the southwestern part of Oregon, and while there are complaints by others of not being able to find places to preach, and people to preach to, I have no such complaint. There are more places than I can possibly occupy, and the people seem anxious to hear. Bro. H. L. Holt and I were at Camas Valley last summer and had what I think was good attention and at times quite large audiences. I returned there last month and preached two weeks, reaping some of the fruits of our labors, promising the people that I would return in January, but the calls from other places may make my visit to them later. I have letters from Humboldt County, California, offering to pay my expenses if I will return there and preach for them again, as there are some there now that are ready for baptism. If some of those elders that can find nothing to do will come here I will give them a winter's job, for I can not comply with all the requests for ministerial labor. I hope the appointing authorities of the church will see their way clear to double the missionary force next year, and that those in the field will not wait for opportunities but go out and make them. I no longer write to people asking what they think about my coming to preach in their neighborhood, but go and look for myself. I have often been asked, "Why did you not write and let us know you were coming?" I tell them that I was afraid they would tell me not to come. This gospel is aggressive, and the bearer of it should not wait for an invitation to come and tell it to the people. Christ's commandment was, "go," and if we wait for invitations we may stay at home a good part of the time, and souls that are starving for the bread of life may perish from our neglect of duty. I feel more and more the responsibility of my calling; and as age creeps on my desire to discharge that responsibility in the fear of God increases, realizing that where my responsibility ends, my hearers' begins. My prayer is that we may all rise to meet the conditions that confront us, for in my judgment the time of the Gentiles is nearly fulfilled and the hastening time is at hand, when the Gentiles as a people will reject this gospel. Then it will go to the Jews again. And that our skirts may be clean from the blood of this generation let us labor and pray.

Yours in hope of eternal life,

E. KEELER.

MYRTLE POINT, Oregon.

#### Extracts from Letters.

W. S. Jenkins, Cleveland, Ohio: "D. C. White preached here a number of evenings, and as I had not heard a sermon for five months they gave me much joy. Am thankful that we are once more with the Saints where we can meet together and enjoy a portion of God's Holy Spirit. We ask an interest in your prayers that we may continue faithful to the end."

Bro. E. A. Stedman, Minneapolis, Minnesota, December 19: "I am feeling well in the work and have preached more sermons than in any other year of my ministry."

Alvin Knisley, Halbrite, Assiniboia, Northwest Territory: "Merry Christmas to the Editors and HERALD readers. I baptized four last Saturday, 17th; expect more before I leave. All goes well. The Spirit has thrilled me in preaching and confirming."



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J. E. Vanderwood officiating. There were about thirty-five persons present to witness the solemnization. We concur with their many friends in wishing them a long and happy life.

**Died.**

GORDEN.—At Stockton, California, Bro. Arthur Gorden passed peacefully away November 25, 1904, at the age of 25 years, 4 months, and 6 days. He was buried by the order of Odd Fellows on Sunday following. At the request of his mother a memorial sermon was preached at Oakland, (of which branch he was a member,) by Elder J. M. Terry, who used Psalm 89: 48 as a text, and spoke of the dark and bright side of death.  
 LOVELL.—Near Lamoni, Iowa, December 14, 1904, Sr. Elizabeth Lovell, aged 82 years, 9 months, and nine days. For several years she was helpless from paralysis. Her husband, Bro. Ekin Lovell, died June 29, 1895. They were married in England in 1843, and came to America in 1855. He united with the Reorganized Church in 1877, and she in 1881. Her sons Alfred, Nephi, and John were present at her death; but two sons, Charles in Nebraska, and Ransberry in Canada, and a daughter, residence unknown, were not present. Funeral-sermon by Bro. H. A. Stebbins, assisted by Bro. Elijah Sparks.

**Miscellaneous Department.**

**The Bishopric.**

APPOINTMENT OF BISHOP'S AGENT, IN AND FOR THE DISTRICT OF FLORIDA.

To the Saints and Friends of the Florida District: Please take notice that Bro. John D. McArthur of Berrydale, Santa Rosa County, Florida, upon the recommendation of the Florida District of the Reorganized Church of Jesus Christ of Latter Day Saints and of President Heman C. Smith of the Southeastern Mission, has been duly appointed Bishop's agent in and for said district, in place of Bro. S. D. Allen, resigned.

The Bishopric take pleasure in commending Bro. McArthur to the Saints and friends of the Florida District and ask for him the earnest assistance and prayers of every lover of the truth, in aiding him in his work, in and for the said district.

The thanks of the Bishopric are also extended to Bro. S. D. Allen, for his faithful labors and assistance in aiding the work of the Bishopric in the district in the past, and we trust he may be blessed and prospered in his future labors for good.

We especially urge upon the Saints and friends in the Florida District to remember the name and the address of the new agent, Bro. John D. McArthur, and do not forget that in aiding him, so that he may aid others in the gospel work, they are helping along the Lord's work in this world and laying up for themselves treasures. Please send him your name with your offering, whether great or small, with your hearty good wishes, and thus encourage him and help a goodly cause.

In behalf of the Bishopric,  
 E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, December 24, 1904.

**Married.**

COX—JENKINS.—At the residence of the bride's father, Bro. Thomas Jenkins of Elkhorn, Idaho, December 15, 1904, Sr. Mary E. Jenkins and Mr. Anderson M. Cox, both residents of Caldwell, Idaho, were united in the bond of matrimony, Elder

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